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THE SAINTS' HERALD.

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

Vol. 46.

Lamoni, Iowa, January 4, 1898.

No. 1.

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ARCHBISHOP IRELAND, M'KINLEY'S CHOICE AS AMERICAN PEACE ENVOY.

New York, Dec. 25.—A dispatch to the *Journal* from Washington says Archbishop Ireland will represent the United States at the Czar's peace congress. The President has had the subject under advisement for several weeks, and according to the best authority it may be said that a decision was recently reached, the Archbishop having agreed to accept this most important and honorable post. Ever since his induction into office the President has been anxious to testify his appreciation of Archbishop Ireland's Republicanism, which took the form of strong interviews and speeches during the campaign of 1896, and of his mental gifts and learning.

The Czar's call for an international peace congress, at which his proposed universal disarmament is to be discussed, has presented an exceptional opportunity to honor Archbishop Ireland in an illustrious manner.

As the representative of the United States in such an assemblage his position would comport with the dignity of his ecclesiastical office, while not interfering with its duties, owing to the temporary character of the political appointment.

Aside from the pleasant effect that such a designation would have upon a large proportion of the population of this country, it is assumed that the United States would gain prestige among the Catholic nations represented at this congress, as well as achieve for the President a reputation for good taste in selecting for a peaceful mission a professional messenger of peace and good will.

It is not yet known whether the Archbishop will be the sole representative of the United States or whether he will head a delegation of three or five representatives from this country.

ACTION AGAINST ANARCHISTS.

Rome, Dec. 27.—A delegate to-day stated the exact result of the Anarchist conference, the proceedings of which were kept secret.

An international bureau of police for surveillance of Anarchists is to be established in Berlin, consisting of nine members — German, Austrian, French, English, Italian, Russian, Swiss, Belgian, and Dutch. This bureau is to correspond with all the police departments of Europe, and will be represented in each country by special agents. All the states represented will contribute equally to the maintenance of the bureau.

The European governments are to negotiate for extradition treaties relating to Anarchists, who are defined as all those who make public profession of the anarchist faith, who are found in the possession of Anarchist publications, bombs, and letters of an anarchistic character, all members of Anarchist societies. Anarchists convicted of Anarchist crime are to be punished according to the law of the country where the crime is committed. Anarchist journals are to be placed under censor, their circulation interdicted, and their editors, printers, and distributors proceeded against as Anarchists. All proceedings against Anarchists will be conducted in camera.

These decisions were accepted by the delegates of Germany, Austria,

Russia, Italy, Turkey, Spain, Portugal, Sweden, Denmark, Montenegro, Servia, and Roumania, but England, France, Switzerland, Belgium, Holland, Luxembourg, and Greece rejected them.

The conference also discussed the question whether Anarchist crimes should be punished with death. The proposition was rejected by a majority of votes.

The question whether Nihilists, Young Turks, Irridentists, and Fenians should be considered Anarchists, was decided in the negative.

None of these decisions is final, as they have to be ratified by the governments represented. It is probable the only ultimate upshot of the conference will be the establishment of an international police bureau.

DR. HALL ON CHRISTMAS.

Dr. Hall preached from the text:—"Art thou he that should come, or do we look for another?"—Luke 7: 39.

The sermon was an eloquent appeal for a return to the ideals of Christ. . . .

"The Christmas season," said Dr. Hall, "emphasizes the contrasts of life. Joy and sorrow meet and pass one another. At the Christmas time hope and memory mingle. Sometimes it is saddened memory with hope will nigh away, and then again the infection of Christmas joy lends strength to hope and saddened memory is caught in its radiance and reflects its glory.

GLIMPSE OF COMING KINGDOM.

"The shortest day of the year is past, and the earth lies sleeping, dead, beneath its shroud of snow, but the sun shall rise in its strength again and summer and harvest shall have their place, and in the changes of ever varying human life the contrasts of Christmas are wholesome if the buoyant note of joy and confident expectation carry us out beyond ourselves and give us a glimpse of that coming kingdom of which we have read this morning.

"Our Christmas time is Christ's message to our hearts, the message of joy and peace that comes with the

acceptance of the gospel of the Lord Jesus Christ. He is come; we look not for another. His work is sufficient. His cross has crowned the centuries; his resurrection is to be our life. The glory of his life is our peace and our joy. Yet we look around at the stormy political horizon. With doubtful hearts we see the nations arming, and arming, and arming, until men groan under the pressure of the armor and wonder how long must these things be. We call ourselves Christians; we have tried to follow in his name and do his work, but we send at this Christmas time our message to the Christ, saying, 'Lord, how long shall these contrasts be?'

RELIGIOUS UNREST OF TO-DAY.

'This is our Christmas message. The world needs us. Messengers are to go from Christ to the religious unrest of the day. It is not peculiar, this unrest, to one country, to one clime, to one community. Men in the Roman communion are chafing and saying to their souls, 'I am not satisfied.' Men in divided Protestantism are saying to their souls, 'This cannot possibly be the final organization of God's church; let us seek something else.' Ours is the glorious privilege to go as the messengers of Christ, not with our arguments, but with our deeds, and with service and sacrifice, with new enthusiasm for humanity, make men know that indeed we may look for no other, for this man truly was a righteous man and the Son of God.

'How glorious a contrast is this Christmas hope to some of the hopes that are held out to us. Our Christmas hope is that the transfiguring and transforming and renewing spirit of Christ shall come, and that into strife, and conquest, and selfishness he will bring the tenderness and strength of renewed life. The old will become new, and there will be the peace that shall never pass away. He is come; we look for none other; and the glorious hope of the Christmas time is to light the dark places of the world, to strengthen broken hearts. This is the hope and joy of the resurrection from the dead things of selfishness unto the eternal things of service and sacrifice through the love of Jesus Christ.'—*Chicago Tribune, Dec. 26.*

PERILS OF RULERS.

It is estimated that the world has had 2,550 Kings or Emperors, of whom records are known, and who have reigned over seventy-four peoples. Of these rulers 300 were overthrown, sixty-four were forced to abdicate, twenty-eight committed suicide, twenty-three became mad or imbecile, 100 were killed in battle, 123 were captured by the enemy, twenty-five were tortured to death, 151 were assassinated, and 108 were executed.

A man named Smith in St. Paul in a lecture the other day disposed of Herbert Spencer by referring to him as "an old man in London, who has built up a system of philosophy which will shortly be forgotten."—*Ex.*

LIGHTNING'S RAVAGES IN ILLINOIS DURING 1898.

During the season from May 1 to November 1, there have been received by this office 201 reports of loss by lightning, which give an aggregate loss of \$43,091.12, divided as follows: 122 buildings, consisting of barns, dwellings, churches, etc., with contents, damaged or consumed, to the value of \$35,969; 221 head of stock killed, causing a loss of \$6,608.82; and hay and oat stacks consumed to the value of \$513.30. The reports received are probably but a small part of the losses actually sustained, as many were no doubt unreported.—*Department of Agriculture, Illinois section.*

EXPLOSION AMONG THE "IRVINGITES."

The sect of "Irvingites" has been rent in twain. The bone of contention is the "Apostolate." The "Original Twelve" in England having all died, a faction insisted on electing successors. Recently six have been set apart at Hamburg and two at Amsterdam, the latter assuming the names of "Ephraim" and "Juda." The conservatives resisted the idea of electing a second series.—*Chicago Tribune, December 31, 1898.*

Berlin, Dec. 26.—The Centrist leaders are confident the Bundesrath will shortly assent to the return of the Jesuits to Germany. The General of the order, who was recently here consulting the Centrists, has returned to Rome.

The Germans having been twitted of enlarging their army in spite of promises to cooperate in the Czar's disarmament proposal, point out that the Russian navy has been increased, the Finnish army reorganized on a larger scale, and the Russian artillery strengthened by an expenditure of nearly \$100,000,000.

London, Dec. 27.—The Rome correspondent of the *Daily Mail* says: "The conference based upon the disarmament proposal of Emperor Nicholas has been fixed for St. Petersburg about the beginning of May next, prior to which the Russian government will submit to the powers a definite plan of disarmament, in order to enable them to formulate modifications or counter suggestions."

Echoes from Graceland.

CONDUCTED BY GRACELAND COLLEGE.

The Appeal is still alive. St. Louis is filing up. Brethren W. T. Kyte and Samuel R. Burgess have headed the St. Louis list of \$25 subscriptions, and others are making up their minds to follow the good example. "Go thou and do likewise." Bro. Fred A. Smith returned from Omaha the other day with a subscription from that well-known town, and prospects of several more. Council Bluffs has not written us as yet; they are evidently accumulating their subscriptions so as to surprise us. Bro. W. H. Kelley is still continuing his good work in the East, and we shall no doubt have good reports from him all the while. Canada should show up well in the list, and we are depending upon Bro. R. C. Evans to help on the good cause. This is a day of sacrifice, and let all zealous-hearted saints be prepared to divorce themselves from a luxury or two, if thereby they can help along a project—that assuredly is in harmony with the mind and will of God.

What about the College Museum that we are building up? We are still asking for antiquities, for maps, charts, books that will prove valuable in defense of the claims we put forth in respect to the history of this country. Also we shall be glad to accept any specimens of interesting animals, fowls, and so forth, also of minerals, plants, etc.

Bro. N. M. Gunsolley sent us this past week a fine specimen of a flying squirrel. Bro. Levi Atkinson, of Lamoni, has presented us some fine mineral specimens—gold, silver, and copper ores.

WINTER TERM OPENS
JANUARY 3.

Splendid opportunities for obtaining thorough training in Bookkeeping, Stenography, Typewriting, and all other commercial subjects. Teachers can be prepared for all professional certificates and diplomas. Our Preparatory Department offers fine facilities for those whose education needs a little polishing in the subjects of the high school grades. Our collegiate courses afford complete and advanced instruction in the scientific, classical, and literary courses usually taken in the best colleges.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, JANUARY 4, 1899.

NO. 1.

The Saints' Herald.

JOSEPH SMITH - - - - - EDITOR.
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HEMAN C. SMITH, }
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LAMONI, IOWA, JAN. 4, 1899.

EUGENE YOUNG ON UTAH MOR-MONISM.

At a meeting of the Woman's Board of Home Missions of the Presbyterian Church, held in New York City, Mr. Eugene Young, a grandson of Pres. Brigham Young, was present and made a speech. We give the incident and what is reported as said by Mr. Young:—

Mr. Dodge asked a cordial reception for the Rev. William R. Campbell, of Salt Lake City, for several years a Presbyterian missionary in Utah, who would introduce Mr. Eugene Young, a grandson of Brigham Young and Mrs. Fannie Stenhouse, who was well qualified to speak of the evils of Mormonism.

AN EXILE FROM UTAH.

Mr. Campbell explained that Mr. Young was born in Utah and had to leave that country because of his determination to speak his mind freely on political matters without the dictation of the Mormon Church.

"Though a grandson of Brigham Young, Mormon's greatest leader, Mr. Young stands squarely and uncompromisingly for the pure monogamic family, which is the corner stone of Christian civilization and republican institutions."

He said Mr. Young had inherited his hatred of tyranny and his preference for monogamy and Christianity from his Christian grandmother and mother, "who also found her way out of the perils of Mormon tyranny and polygamy to make a most splendid fight for her sisters, in worse than Egyptian bondage."

"BEWARE OF MORMON AMBITION."

"There seems to be a disposition in the East," said Mr. Young, "to treat the revival of the Mormon issue as a minor matter. There is an inclination to view the election to congress of B. H. Roberts—a three or fourply polygamist, still living in polygamy—as an unavoidable outcome of old conditions in Utah and a mere question of personal morality.

"What if Roberts is a polygamist?" says one. "He is no worse than dozens of men in congress."

"Let those who take such views beware of the awakening. Some day they will see, as those who know Mormon ambitions see now, that Mr. Roberts is a mere instrument, the

representative of mighty forces. They will learn that through his election a people three hundred thousand strong have turned from American liberty and American morality and have taken the initial step toward the establishment of a hierarchy foreign to our institutions and our social laws in the midst of our republic."

We can have no possible objection to Mr. Eugene Young speaking for himself as against the "Mormonism" of his grandfather and Utah, the only phase of the faith known to the man, or which he has had any acquaintance sufficiently intimate to entitle him to speak. But he ought to be well enough informed to know that Utah Mormonism is nothing like so formidable as a dangerous factor in American politics as it was some few years ago, when there was considerably less disposition and opportunity for the open expression of opinions dissenting from the say of the leading men of the priesthood than there are now. Mr. Eugene Young stood in no danger of his life in Utah, though he may have held views adverse to leading men on either side of the party division, while there are men now living who bear scars from wounds received because they chose to differ from leading policies and dared to state what their convictions were. But as Paul was thankful that the gospel was preached though possibly from contention, we are thankful that a grandson of Pres. Brigham Young has the courage to speak his convictions in antagonism to the dogmas and practices of his grandfather. He may possibly be able to appreciate the position that the sons of the Prophet Joseph Smith have assumed regarding those same dogmas and practices; and be able and willing to give them credit for the stand they have taken. We hope so, any way. Mr. Eugene Young may be the forerunner to more of the grandsons of Utah's pioneer governor who will make it warm for those who choose to break the laws of the land under the plea of religion. We are sure they will find a field ready for occupancy.

UTAH CHURCH ISSUES BONDS.

It may be interesting to the saints to note that in this time of financial depression the Utah people have not prospered more than their neighbors, notwithstanding the boastful claims made abroad by their missionaries that they have been so wonderfully blessed in their mountain home. It has been reported that their total indebtedness would reach the three million dollar mark; but this, says the Salt Lake *Tribune*, is declared by "a prominent church official" to be in his belief "a most absurd figure," though he admits that, "As to the debts of the church, I have no figures at hand."

The following statement from President Snow, however, must be considered authentic:—

CHURCH BONDS.

In consequence of the financial condition of the Church of Jesus Christ of Latter-day Saints, occasioned by the tedious and expensive litigation over the Church property, the difficulties which had to be contended with during the protracted prosecutions under the laws of Congress and the peculiar constructions of the courts in their enforcement, and other circumstances of an adverse nature, which for several years surrounded the Church, it has been compelled to borrow money from time to time, thus creating a debt which it is desirable as soon as possible to liquidate.

Money at a reasonable rate of interest has been offered to the Church from outside sources, but it was deemed better that an opportunity should be given to our own people to advance means for this purpose. This matter has been in contemplation for some time and has been carefully considered, with a view to the interest of the Church and the benefit of individuals.

The Presiding Authorities have therefore determined to issue bonds, running for a period of eleven years and bearing interest at 6 per cent per annum—fifteen hundred to be of the denomination of one hundred dollars each, numbered consecutively from one to fifteen hundred; two hundred of the denomination of five hundred dollars each, numbered consecutively from one to two hundred; and two hundred and fifty of the denomination of one thousand dollars each, numbered consecutively from one to two hundred and fifty, the whole issue aggregating five hundred thousand dollars, all bearing date of December 31, 1898.]

The security for the payment of these bonds

and the interest thereon, will be the pledge of the Trustee-in-Trust for and in behalf of the Church of Jesus Christ of Latter-day Saints, made to each of the holders of such bonds and also to Lewis S. Hills and David Eccles, who are constituted trustees to act for the said bondholders, that enough money to pay the interest on the bonds on the first days of July and January in each year after the first day of January, 1899, shall be deposited at the Deseret National Bank, and that at least fifty thousand dollars from the income of the said Church shall be deposited with the said trustees each year after the year 1900, to provide for the purchase of a portion of the bonds or to create a fund for their redemption. Thus arrangements will be effected by which the entire amount to pay for the principal and interest on the bonds will have been deposited in the term of eleven years. The bonds, however, will be subject to redemption in five years from the date thereof.

The Church has an income which will secure, undoubtedly, the payment of all its liabilities, including the interest on these bonds and the principal according to their face, and its assets at the present time are fully equal in value to its indebtedness, apart from its assured income. The Church has always been solvent, and the necessity for borrowing funds has been caused by the pressure of circumstances which were forced upon it.

The bonds, which will be offered on the first of January, 1899, may be purchased by any persons who desire to invest in them. They should be taken by residents of Utah. The Latter-day Saints who can purchase one or more of these bonds will find them a safe and profitable investment. Their issuance will enable the Trustee-in-Trust to settle liabilities carrying a heavy rate of interest, and this will make a considerable saving to the Church. The interest and principal will be paid in gold coin, and the Church, through its Trustee-in-Trust, will be full security for their redemption.

Application for the bonds should be made to
LORENZO SNOW,
Trustee-in-Trust.

—Deseret Weekly News, Dec. 20, 1898.

The saddest comment to be made upon this condition of affairs is that the membership of the church must bear the burden of a \$500,000 debt with \$30,000 interest annually, as a consequence of their leaders opposing the laws of the land which God had admonished the church to respect.

Mr. Snow says:—

The necessity for borrowing funds has been caused by the pressure of circumstances which were forced upon it [the church].

It occurs to us that the leaders of the church in Utah are responsible for forcing this pressure upon the people. How easily it could have been avoided by heeding the following counsel of inspiration [given to the church in August, 1831:—

Let no man think that he is ruler, but let God rule him that judgeth, according to the counsel of his own will; or, in other words, him that counseleth or sitteth upon the judgment seat. Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land; wherefore be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under his feet. Behold, the laws which ye have received from my hand are the laws of the church, and in this light ye shall hold them forth. Behold, here is wisdom.—D. C. 58: 5.

Those who sat upon the judgment seat in Utah were unwilling to be ruled by this counsel of God, but in their blindness and stupidity decided to contend against the laws of the land. The result was that after years of suffering and sacrifice they were compelled to yield by acknowledging the supremacy of the law; but not until they had entailed upon their followers a legacy of a bonded debt of \$500,000 with \$30,000 interest annually, in addition to current expenses.

Surely those affected by this mismanagement will see more clearly than ever before the significance of the closing words of the above quotation: "*Behold, here is wisdom.*" Sometimes wisdom like other things, is seen by contrast; and here is an object lesson, which surely he who runs may read. And this is looking upon the burden placed upon the people in the most favorable light, without taking into consideration the possible failure of the church to meet its obligations.

It cannot be expected that the bonds will ever be at par on the market with no security behind them with but the pledge of the Trustee-in-Trust. The membership may have faith enough to take them up at face value; they may even be so enthusiastic as to pay a premium upon them; but if they are held at par the membership will have to carry them simply on the strength of their faith, and not upon business principles. Nor will business men outside be anxious for such security.

It occurs to us too that the faith that supports bonds may be somewhat weakened by the past record. The trouble and loss experienced in settling the affairs of Trustee Young must still be fresh in the memory of many now living. Those who care to look still farther back may be alarmed

at the following resolution of repudiation adopted at this April Conference of 1845:—

On the subject of the old Church debts coming, it was moved and seconded that the debts of Kirtland, and Missouri, and the debts that are said to be accrued in consequence of purchasing the Galland tract in Iowa Territory, be dropt, and come up no more, and the Trustees shall be dunned for them no more for ever;—neither shall they be sold into the hands of the Gentiles. Carried unanimously.—*Times and Seasons*, Vol. 6, p. 870.

We are willing to concede that in this case the "Presiding Authorities" may be acting in good faith, and that every effort possible may be made to meet their obligations; but even then the burden upon the people, who must be expected to pay the bonds, is a heavy one; and what makes it more severe is the thought that it comes as a consequence of their leaders having disregarded both the laws of God and man.

Again, the people must pay these bonds, principal and interest, in *gold coin*, the principle against which the people of Utah have so emphatically protested at the polls ever since the money question has been an issue in politics.

FROM B. H. ROBERTS.

Congressman-elect B. H. Roberts has issued a personal statement for the information of the public, which we give to our readers herewith, without present comment, except to state, for any possibly unposted reader, that Joseph Smith's teachings, also the teachings of the Bible, condemn the practice of polygamy; also that according to the following statement credited to Mr. Roberts, polygamy is still believed in, but not practiced as extensively as heretofore, simply because "the hand of the Gentiles was laid so heavily upon the people" of the Utah Church who were in polygamy, etc. etc.:

CONGRESSMAN-ELECT ROBERTS RISES IN THE DEFENSE OF POLYGAMY.

Salt Lake, Utah, Dec. 28.—Congressman-elect B. H. Roberts to-day made the following statement:—

"If a time comes when it is necessary for me to defend myself I shall be there right on the spot and I appreciate that the members of Congress and the American people are more liberal, broad-minded, and generous than a few bigoted and contracted preachers of the Presbyterian Church, whose training, mode

of life, and trend of thought tend to unfit them for practical life.

"Joseph Smith received a commandment from the Lord to introduce our order of marriage into the church and on the strength of that revelation and not by reasons of anything that is written in the Jewish Scriptures the Latter Day Saints practice plural marriage. Polygamy is not adultery, for were it so considered then Abraham, Jacob, and the prophets who practiced it would not be allowed a heritage in the kingdom of heaven, and if polygamy is not adultery, then it cannot be classed as a sin at all. It appears to me that modern Christians must either learn to tolerate polygamy or give up forever the glorious hope of resting in Abraham's bosom.

"That which God approves and so strikingly approves, must be not only not bad, but positively good, pure, and holy.

"Notwithstanding this, however, the hand of the Gentiles was laid so heavily upon the people of the Lord that, in his mercy, God permitted them to cease therefrom from expediency, and true to the pledges given by the church no polygamous marriages have since been celebrated by the church. But not even the church can take away from a man the wives it has already given him. They are his for time and for eternity, and I think the great, broad-minded, and just American people will not require a man to cast off the wives he has, with whom he has lived, nor to abandon his children."

At most, Mr. Roberts says, his offense is unlawful cohabitation, and he remarked: "I am here and the courts are open. If anyone wants to test the point the way is clear."

It has been urged by some that Roberts, owing to the operation of the Edmunds-Tucker act, which disfranchised all polygamists, is legally barred from taking his seat in Congress. In regard to this Mr. Roberts says he has had the best legal advice obtainable, which convinces him there are no legal obstacles in the way of his taking his seat.—*Chicago Tribune, Dec. 29, 1898.*

It is with regret that we chronicle the departure from this life of Parley P. Kelley, a brother of Bishop E. L. Kelley. He was the sixth son, though seventh born of the family. He was raised on the homestead near Macedonia, Iowa, and after attaining manhood studied law and was admitted to the bar, and at the time of his death was a practicing attorney of Mills County and adjoining counties in Iowa and Nebraska, since 1875. He died at his home, Glenwood, Iowa, Tuesday, December 27, of congestion of the brain. He was born June 23, 1848.

The notice of his demise will be of interest to the saints from the fact that he was one of the counsel for the church in the suit for the Temple

Lot, and wrought most faithfully to secure what the church claimed. He was not a member of the church, though believing.

He was at the time of his death one of the members of Graceland College Board, and took quite an active interest in the success of the college.

NEWS FROM HAWAII.

Bro. U. W. Greene is evidently preparing for an active campaign in mission work in Hawaii. He wrote from Honolulu, December 19, the following good word:—

Inclosed find order for copy of Bro. Heman Smith's work, "True Succession in Church Presidency." Several of the Utah elders attended my services last night, and, taking exceptions to my statements, asked permission to reply. I granted it on condition that I review the same night, and that they open their church building for me. The elder finally said he would consult the president of the mission and see. I await developments. They urged that *never* had a church in Utah been closed against any of our elders, and asked for dates, locations, etc. I was told last night they had 20,000 members in these islands. Send you copy of *Bulletin* showing our church advertisement for last Sunday and the prominent position given the subject. Also have notices in three other English dailies and one native paper. Audiences increasing. Expect to hold cottage meetings among natives after Christmas. Written questions are being presented and serve to show that some are seeking to learn.

The *Evening Bulletin*, to which Bro. Greene refers, is an eight-page paper with six columns to the page, issued daily except Sunday. Across the top of the entire first page and above the title of the paper appear these words in large bold type: "The Restoration of the Gospel by Angel Ministry in this Age." To the right of the title this: "This is Elder U. W. Greene's Theme for To-morrow Night." To the left this: "See Church Directory on this page for other services."

The Church Directory, at head of column, first page reads thus:—

Reorganized Church of Jesus Christ.—Services in Millani Hall, rear of Opera House, next Sunday as follows: 10 a. m. Sunday School; preaching in Hawaiian at 11 a. m. and 6:30 p. m. Preaching in English at 7:30 p. m., by Elder U. W. Greene; subject, "The Restoration of the Gospel by Angel Ministry in This Age." All are cordially invited to come and hear.

We are not through yet. On page 5, top item of "Local and General" we read in display type, this:—

Reorganized Church of Jesus Christ will

hold several services tomorrow. Preaching in English at 7:30 p. m., by Elder U. W. Greene. See Church Directory page 1.

We call that good advertising. It indicates that Brn. Waller, Greene, Ingham, et al., are in earnest and mean to build up the work, by the blessing of the Master and earnest endeavor. They deserve success and we earnestly pray they may have it. Their success is ours and ours is theirs; so of the faithful brethren who labor for the cause in every land.

TRUE SUCCESSION IN CHURCH PRESIDENCY.

One thousand copies of this valuable work, written by Elder Heman C. Smith, Church Historian, and in reply to B. H. Roberts, of the Utah Church, have been bound and are now on sale at the Herald Office.

The book contains 167 pages of valuable historical and general matter and is sold at the low price of 35 cents per copy—the mere cost of publication, that it may be given the widest possible circulation.

The Herald Office asks for orders for one thousand copies of this book. Address orders and remittances to Frank Criley, Lamoni, Iowa.

HALL CAINE ON AMERICA.

Hall Caine, author of the *Manx Man*, has this to say of America:—

I love America because it is big, and because its bigness is constantly impressing the imagination and stimulating the heart. I love its people because they are free, with the freedom which the rest of the world takes as by stealth, and which they claim openly as their right. I love them because they are the most industrious, earnest, active, and ingenious people on earth; because they are most moral and religious; and, above all, the most sober people in the world; because, in spite of all the shallow judgments of superficial observers, they are the most childlike in national character, the easiest to move to laughter, the readiest to be touched to tears, the most absolutely true in their impulses, and the most generous in their applause.

JUSTICE, IF TARDY.

We notice by the *Nebraska City News* for December 23, sent us by Sr. Anna Nielsen, that Bro. Mark H. Forscutt has been granted a pension for service, of eight dollars per month.

EXTRACTS FROM LETTERS.

Bro. A. B. Pierce, Providence, Rhode Island, December 28:—

Bro. George Robley spoke at Auburn, Rhode Island, last Friday evening, and at Fiskville last Sunday. Elder Joseph Luff preached twice here last Sunday. He also preached the funeral sermon of Sr. Smith, wife of Bro. John Smith, at New Bedford, yesterday. Plainville Sunday school held Christmas exercises in their chapel Saturday eve with a crowded house. Providence school held theirs on Monday eve. The Bellevue Avenue Male Quartet sang at both places. They rendered a new hymn, words and music composed by Bro. James Mackinnon entitled "Crown the Savior." Bro. St. Elmo Coombs kindly assisted the quartet at the organ at both of these engagements. Elders M. H. Bond and George Robley are to dedicate the new chapel at Plymouth, Massachusetts, next Sunday, and hold a series of meetings there the following week.

Elder R. M. Elvin, Higbee, Missouri, December 26:—

Notwithstanding attractions of the holidays, have kept up meetings, and yesterday added six by baptism. Expect to close the protracted effort this evening.

EDITORIAL ITEMS.

Prof. J. T. Pence, formerly connected with Graceland College as a member of the faculty, and who for a time acted as Acting President of the college, severed his connection with that institution at the close of the fall term. Professor Pence goes to Washington, D. C., to enter upon legal studies in a law school. He goes from Graceland and Lamoni with the best wishes of our people. He has worked hard to assist in making Graceland a success. He is a capable, energetic worker, and is well and favorably known with pleasant memories by our people. His many friends wish him success in his new lines of endeavor.

Bro. G. H. Hilliard reached Lamoni from Independence on the 26th ult., to attend to various items of church and college work.

Bro. A. H. Mills, Professor of Instrumental Music in Graceland College, returned to Lamoni from Independence of late, to assume his duties as a member of the faculty, during the coming winter term, etc.

Bro. A. B. Pierce sends us a clipping from the Attleboro, Massachusetts, *Chronicle* for December 14, in which appears an account of an "entertainment and musicale" given at Providence, for the benefit of Graceland

College. The item contains complimentary references to our people, to Graceland, and to Lamoni. Of the latter it says: "It is in a model town with no saloons where little or no police protection is needed."

Many years ago it was said of a people that the Lord had poured out on them the spirit of deep sleep, and for this reason they stumbled in their ways, being blinded by sleep. The present age seems to be a wide-awake one in most things, and yet there is a moral blindness over the people, showing its worst features in the leaders, who for the most part seem to be trying to see how little of the old-time faith and principle of belief in Christ they can teach to their followers and retain their places and prestige as leaders.

Word received from Bro. M. R. Scott, Jr., at Correct, Indiana, states that he had been quite sick, but that he was mending and that in a few days he would be able to get home. He asks the prayers of the saints in his behalf.

The permanent mission address of Bro. A. C. Barmore is Alturas, Modoc County, California.

Subscriptions for the HERALD are always in order, but the new year is an especially good time to begin. Matters of much import to the work are treated in its columns, and saints should be well posted on all lines pertaining to the latter-day work. The Board of Publication would be pleased to see substantial additions to the HERALD'S list. We call attention to this matter in this the first issue of the new volume. The subscription price is \$1.50 per year. The HERALD is an educator for good in the family circle.

The will of the present day is the key to the future, and moral character is eternal destiny.—*Horatio Stebbins.*

Mothers' Home Column.

EDITED BY FRANCES.

"So, as truth and beauty
Make one perfect whole,
Joy shall blend with duty
In my deepest soul;
Blessed most in giving
What to love belongs,
Mine thy law of living,
And thy statutes songs."

WILL THE HUSBAND ESCAPE?

Considerable has been written on the subject of which Sr. Almira wrote in *Herald* for June 1, but why is it always: "Woman, thou sinner," while man receives never a word of censure? Is not the husband often as much to blame as the wife, and sometimes more? There are men who through purely selfish motives will commit the horrible crime. There can be life before there is motion. If not, how could there be growth and development? Even when convinced that it is a crime, some will think of the care and work a babe would bring, of the fine dresses they couldn't wear, of the social and worldly pleasures in which they could not indulge; and so instead of saying, "Get behind me, Satan," they say, "Hush, conscience." And the little heart that might have beat with love for them; the little arms that might have clung around their neck in infancy, and have been their support in old age; the little feet that might have run at their bidding, and which they might have led in the paths of righteousness, and to the gates of eternal glory, are not developed. For such women I have no plea to make, and no accusation for the husband, unless he has encouraged the act.

A learned lady once said, "The greatest calamity that can befall a woman is never to have a child. The next greatest is to have but one."

A womanly woman will desire offspring. She will feel that her greatest happiness will be reached when she holds her own babe in her arms; she will love to see children growing up around her; she will be happy in the thought that she has furnished a body for some soul. A womanly woman will want to bear children, because the Father of all ordained marriage for that purpose. In this, as in every other duty and in all affairs of life, wisdom should be used, and no woman should be so much overburdened that her body is weakened and her nerves shattered; and one who would be a patient, loving mother is made irritable and unfit to have the care of little ones.

The Lord gave woman the means of supplying her child with nourishment until it is able to eat. When a toothless infant less than a year old is deprived of that nourishment, and the mother must endure the discomfort of pregnancy, and feel unfit to give it the care a mother's heart would delight in giving her babe, and the care of the child in her arms, and broken rest, make her unfit for her condition, and through having a double burden to bear her own body is weakened, isn't something wrong? Is wisdom shown there? If not, it is not the Lord's will. Tokology wisely says, "May the day soon arrive when men will learn that even passion should serve reason, and that gratification should at least not be sought at the expense of conjugal happiness and unwelcome children."

Amen, AMEN. And when they learn this, there will be less of this crime. Some men forget that a woman's muscles are not made of iron nor her nerves of steel, and so impose burdens upon her that a little thought for

her, and forgetfulness of self, would save her.

The life of a woman with a family of small children, who is unable to hire help, is one round of toil, and full of care, worry, and petty annoyance, which are sometimes more wearing on nerves than heavy trials. When she finds another drop must be added to the cup already full, another burden laid on the shoulders now bending beneath the load, she looks about for some means of escape, and sees but one, and in her despondency, and I believe in some cases temporary insanity, she does that against which her soul may have revolted, and for which her life may be overshadowed with sorrow and regret. Will not the husband at least share in the punishment meted out for that crime? Any husband who suggests or encourages such an act will not escape, for God is just.

Wives, who shirk the duties of motherhood for comfort and pleasure, obey the admonition to "Come up higher." Husbands—who over burden your wives, let all the care of the little ones fall on them, and think only of your own comforts and desires—"Come up higher."

Let us all live so that we may be prepared for whatever may happen in 1905, or at any time. Let our lives be so pure and our hearts so ready to obey all of God's commands, that when Christ comes we may be ready to meet him. What is a few years of pleasure here compared with an eternity with God and Christ?

LAVINIA.

WEAVING.

Lo, I'm a weaver, and each day

The threads of life I spin;
And be the colors what they may,
I still must weave them in.

With morning light there comes the
thought,

As I my task begin—
My Lord to me new threads has brought,
And bids me weave them in.

Sometimes he gives me threads of gold,
To brighten up the day;
Then somber tints, so bleak, so cold,
That change the gold to gray.

His love, alas! I oft forget,
When these dark threads I spin,
That cause me grief and pain, but yet
He bids me "weave them in."

And so my shuttle swiftly flies,
With threads both gold and gray,
And on I toil, till daylight dies,
And fades in night away.

And when my day of toil is o'er,
And I shall cease to spin,
He'll open wide my Father's door,
And bid me rest within.

There, safe at home in heavenly light,
How clearly I shall see,
That every thread—the dark, the bright,
Surely had need to be.

—Selected.

THE wise man said, "There is nothing new under the sun;" and a little calm reflection will convince us of the truth of these words. The thought may be new and entirely origi-

nal to us, to the extent that it was not imparted to us by another, either through the medium of social intercourse or of books, and yet it is not original to the extent of being first developed in our own brain, for thousands of years ago (as we often learn) this same thought dwelt in the brain of another, though it was clothed in language in some respects different from ours. But the great thinker, Emerson, makes this claim, "Thought is the property of him who can entertain it; and of him who can adequately place it. A certain awkwardness marks the use of borrowed thoughts, but as soon as we have learned what to do with them they become our own." Surely they are a part of God's best and freest gifts upon which the monopolizing hand may not be laid. Like the diffusive light of the sun, the health-giving air we breathe, they are the heritage of God to his earth-born sons and daughters, none the less precious because each may appropriate without let or hindrance.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Albert Beaver, New Market, Iowa, desires the prayers of the church, and of the Prayer Union, that he may be healed of his afflictions, and that he may not be compelled to give up his child to be raised by unbelievers.

A sister in London, England, who has been deaf for a number of years earnestly desires the faith and prayers of the Prayer Union, that if it is God's will he may restore her hearing. Her faith is strong in the power of God. She has been administered to without effect.

James W. Whitney, Toqua, Washington, severely afflicted with a gathering on his foot, wishes the prayers of all saints that he may be healed.

Sr. William Watson, Independence, Missouri, writes: "Dear sisters of the Prayer Union, I appeal to you for your earnest prayers in behalf of my baby boy, Gomer. He has been ailing for some months and sometimes he is very sick. I have faith in the Prayer Union, and if it is not asking too much, I would like a day set apart for fasting and prayer."

Sunday School Department.

ELDER T. A. HUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

DISTRICT OFFICERS' WORK.

Many district officers are now seeking some method of keeping the workers of their districts awake and alive to the interests of the work. They realize that something needs to be done to prevent a falling away of interest, and consequently the extent of the work in their charge. But what that something is, or how to do it, is what often troubles them. They see the older workers one by one dropping out of line, and the newer ones enlisted do not make the necessary improvement to make them effective workers. They appoint conventions and there discuss the needs of

their district, and of those workers; but alas! the very ones that most need the drill are not there. Some of them have never attended a convention or institute. How to reach and interest such ones as these is what we wish to discover. Bro. Joseph Roberts presents in the accompanying article one of the successful plans of overcoming the obstacles mentioned. We wish to call your attention especially to the parallel columns of "What is" and "What should be." It may seem at first thought that the "What should be" is too theoretical or not practical, but we believe from what we have observed of the workings of the plan set forth that it is a success.

The plan, briefly stated, is to send to each officer in the district a blank containing from three to a half dozen questions with space after each one for the answer to be written in. These are to be sent out just prior to the district conventions, and after being filled out, sent to the district superintendent. These are by him collected and presented to the convention for discussion.

You will note from the sample questions in the article that to answer these would require some little thought; considerable, in fact, if the person had not made it a previous study. A set of different questions is sent each time to the teachers of the district. Thus it is that "all" are reached. Try this plan then report of your success.

A WORK FOR DISTRICT CONVENTIONS.

The important relation which the local schools and district organization bear to each other should be recognized and understood. Our schools are districted for a purpose, and this purpose is to systematize and make stronger and better the local school. This necessitates activity, thoroughness, and efficiency on the part of those having the district work in charge, otherwise the organization is of little value.

It is largely through the conventions that the district organization finds opportunity for benefiting the local schools. With regard to the convention work—or more properly the institute work of the convention—we give in parallel contrast our idea of

WHAT IS.

1. The question that district officers must meet is, How can we reach *more* of our local workers to benefit them?

2. For the purpose of instructing *those who attend*, institutes and conventions are instituted.

3. Those who have in charge the subjects to be considered at these gatherings reach only a *part*—and more frequently a very small part—of the workers.

4. The district officers require no special work from the teachers and local officers to prepare and present to the convention. Hence,

5. Few of the local workers prepare material for these conventions.

WHAT SHOULD BE.

1. The question that district officers must meet is, How can we reach *all* our local workers to benefit them?

2. For the purpose of benefiting *all*, whether in attendance or not, institutes and conventions are instituted.

3. Those who have in charge the subjects for consideration reach *all* the workers.

4. The district officers require individual work from each teacher and local officer to present to the convention. Hence,

5. All the local workers have a part to perform at these district gatherings.

There are many earnest, zealous teachers and officers who seldom or never attend the convention of their district association. They have reasons for not attending. These feel the need of being benefited as well as those who may attend. And for the purpose of reaching all through the district convention, the plan of providing the local workers with lists of normal questions to be filled out by them and forwarded to the convention is one that could profitably be considered.

The following are sample lists of normal questions that have been used, and that are to be used by the Fremont, Iowa, district association at the regular conventions.

NORMAL WORK FOR TEACHERS.

NO. 1. TEACHING.

1. Is telling necessarily teaching?
2. Is hearing a recitation necessarily teaching?
3. Is all so-called teaching really teaching?
4. Give a good definition for teaching.

NO. 2. ATTENTION.

1. Define attention.
2. Mention three ways by which attention may be secured.
3. Mention three ways in which attention may be lost.

NO. 3. REVIEWS.

1. How frequent should the teacher review her class?
2. At what part of the recitation should this review be given?
3. In what ways do reviews benefit the pupil?
4. Of what benefit are they to the teacher?
5. How may the blackboard, maps, charts, etc., be of value to the teacher in her class reviews?
6. Give a good reason why the teacher should make special preparation on reviews for presentation to her class.

The district officers provide lists of normal questions which are sent to the local workers prior to the regular convention of the district association. The local workers fill out these lists and forward to convention in due time. This material is then arranged by the convention in such a way that conclusions may be reached, and a well developed outline of the subject upon which the questions may be based is discussed and placed on blackboard.

Believing this plan of normal questioning is a progressive step, and one that may be taken through the district convention, we offer it by way of suggestion to those who may be benefited by it.

JOSEPH ROBERTS.

Kindness is the music of good will to men, and on this harp the smallest fingers may play heaven's sweetest tunes on earth.

Elihu Burritt.

Letter Department.

WOODBINE, Iowa, Dec. 26.

Editors Herald:—As the year 1898 is fast rolling away, it occurs to me it will be well to let your readers know that I still live, although that is an item of little moment to any but myself and family; yet in connection with that fact is clustered my efforts, such as they be, for the spread of the truth; and the first fact that stares me in the face is that my usefulness is growing less, and my sphere is of necessity narrowing; not that my faith is weaker, my zeal cooler, or my desire to do something for the spread of the kingdom of God less than in former days; but my physical strength is waning, and I find myself incapable of great endurance or prolonged effort. The weight of nearly seventy-three years seems not so easy to carry as the days of my earlier manhood; but I keep plodding on, and try to bear the burden of the day until the task is done. Sometimes I seem to forget that I am no longer young; but when the brief task is accomplished, my relaxed powers bring the fact forcibly to my understanding that I am "one of the boys" no more. During the last year I have had considerable sickness, and at this writing I am far from being free; but I trust the Father will give me strength according to my day; I have no right to claim any more; and I am promised that.

I have labored some in Pottawattamie County, only in Crescent, however, and some in Galland's Grove district. I attended their last conference there, but was called away to assist at a funeral. I then attended the conference of the Little Sioux district, from which, by request, I went and preached in Mondamin, a place in which I performed considerable labor many years ago; and I was very kindly received, and treated with every consideration. I believe that my labors there, in the past, contributed toward the after success of the "Christian Church" there. I believe our presentation of the truth of the first principles of the gospel convinced many; but they not having the moral courage to embrace the gospel in its fullness, and cast their lot in with the despised Latter Day Saints—they were glad to stifle their consciences by accepting a partial truth, and continue to worship at the shrine of mammon; and that is what is the matter with thousands. *Popularity is their God!*

But at this visit I found a neat little church in possession of the saints, and a much interested congregation waiting to listen to the heavenly message. This church has since been dedicated to the Lord, as duly noticed in your columns. The success of the work in Mondamin and surrounding villages is due mainly to the incessant and indefatigable labors of Elder A. M. Fyrando, who through sunshine and storm, when his physical condition really demanded he should seek recuperation at home, left his comfortable home and threaded the weary miles in heat and cold, often returning at night to feed the flock of which he was immediate shepherd. God has owned his labors and crowned them

with success. It is true other men have entered into his labors, your humble servant among the rest; but God and his saints there recognize the "boy" as the humble instrument who has continually toiled and prayed for the success of the work there. Those who have contributed their share to that success will not lose their reward.

It is a great comfort to me to know that in my brief visit there I was permitted to visit Elder Henry Garner in his last hours, and administer to him the consolation afforded in the gospel; and to find his faith unwavering, right in the face of death. He talked with me strongly and intelligently of the latter-day work, and of the certain approach of the departing hour. He could testify that he had embraced no "cunningly devised fable," but the unerring word and work of God. While the appearance of his wan face and wasted frame gave me pain, his spirit, buoyant with the hope of immortality and eternal life, afforded me joy. He passed away with the certainty that "all was well."

The Galland's Grove district authorities requested me to take charge of a two days' meeting in Galland's Grove, on the 17th and 18th of December. I was just starting to comply as a telegram came from Carroll County, summoning me to preach the funeral of Sr. Medora Kendall Phelps, who had been suffering for fifteen years. I complied with the summons, and on the 17th I preached her funeral sermon in the Methodist church at Benan, where I met a large audience of very attentive listeners, to whom I unfolded the gracious promises of the gospel of Christ to all true believers. The Spirit of God aided me in my effort; I hope it will result to the glory of God.

At the close Bro. William Carroll, from Auburn, requested me to go with him to Rockwell City, Calhoun County, to preach the funeral sermon of Mr. John Wallace, well and favorably known to all traveling elders in Galland's Grove district, because of his kindness in keeping for all the servants of God an open house, a free table, and a comfortable bed, and never forgetting that they needed means to forward them on their journey of love and faith. He died in the gospel faith, but unbaptized. He had believed the work and advocated it for years. He had desired baptism, but for some cause it had been postponed, and as the ministry only occasionally visited that part, when his sickness came upon him he was anxious to be baptized; but his death was too sudden. I preached his funeral in the Methodist church in Rockwell City, to a large audience not of our faith; but I was strengthened for the effort. Elder Carroll was in charge, and the M. E. pastor pronounced the benediction. The Baptist minister was also on the platform. The texts were Hebrews 9: 27 and Job 14: 14. At the close my physical powers seemed to give way, and after a night of pain I started on the return for home, having to go by train from Rockwell City to Jefferson, about thirty miles, thence home. Mrs. Wallace, the bereaved widow, kindly and abundantly aided me on my way, for which may God reward her, as he certainly will.

I have remained unfitted for further duties up to this writing, and find it necessary to avoid exposure and constant labor in the field; but shall continue to do what I can as strength returns. Fearing this long letter may be tedious, I close, wishing the *Herald* and all its readers, writers, printers, and editors a good, successful, and happy New Year.

CHARLES DERRY.

NORTH PLYMOUTH, Mass., Dec. 18.

Editors Herald:—For the last year we have made some progress in the work. The saints, but few in number, have made some effort, for we have built a chapel 20x30, a neat little place, with the assistance of the people in Plymouth; and for this I feel grateful to the Lord. It seems that the Lord must have been with us, for as soon as my wife proposed it, it met with the approval of the saints.

Our good brother, George Robley, was on hand to see that justice was done for the work; for he donned the blue and went in spade and shovel in hand. He has paid us a visit of late. I expect him to be on hand on New Year's Day for the dedication of the chapel. I hope there will always be means provided for him to be kept at his post or in the field, for we need just such men as he is, full of faith in the work, and I believe by precept and example that he is performing his part; and he seems to leave that influence behind that we want to say, "Come again, dear brother; you are welcome."

We have a young brother in the work, B. W. Leland by name, and he has worked night and day to finish the chapel. He will make his mark in the work if he is humble.

I should not do our sisters justice if I should leave them out, for they have a sewing circle, and through their help they intend to—well, I dare say, furnish the chapel with lights and carpets. So you see that the saints are awake here.

Your brother,
N. R. NICKERSON.

CLARKSVILLE, Texas, Dec. 18.

Editors Herald:—"All's well that ends well." The foe has been met and the victory won at Mabry schoolhouse, by Bro. I. P. Baggerly. J. W. Chism with his ism and schism, the representative of the Church of God, Christ, Disciple, Christian—Campbellite Church was the foe. They met on Monday, December 5, and closed Saturday night, holding twelve sessions of two hours each; the propositions being the two churches.

Chism took the lead the first three days, and in showing up the organization of his church stated that baptism for the remission of sins was valid though administered by a devil. Some of his own brethren said if that was the way their church was organized they belonged to it no longer. Chism frequently charged Bro. Baggerly with lying either by saying it is false or coming out and saying it was a lie.

I think it was as complete a victory as could have been won by anybody. Of course time will tell what the result will be; I am satisfied it will be good.

We had very bad weather the last three

days; and this with the death of a prominent woman diminished the attendance, although about all had heard Chism's affirmative argument and were pretty well convinced how it would end.

G. L. RATHBUN.

LOS ANGELES, Cal., Dec. 15.

Editors Herald:—Enough rain fell yesterday to lay the dust, and we but pray it is the precursor of a greater downpour which will do material good. It is as balmy as May today. The country is in sad need of rain, yet indications for a wet winter; so say the old prognosticators.

Let me say "amen" to your late editorial, "Is remonstrance available?" It is timely and to the point. Would it not be a good thing to let our remonstrance assume tangible form and, as a church, submit such a memorial to the House of Representatives, setting forth the facts in the case as we alone can, which would not only disclose our moral altitude, but would be an effectual means of enlightening the American public as to the marked difference between the two organizations? The various leading denominations are moving out in this matter, why not we?

Permit me to give hearty assent to Bro. J. C. Clapp's position as to public discussions. Public debate should be the court of final appeal; not that we are afraid of the outcome, when properly conducted; but, at best, it engenders much ill-will, which we can well afford to avoid when possible. Seldom, if ever, should we be the challenging parties. If our laymen throughout the church were kindly informed that the church will not hold herself responsible for any contract they may make, and if no agreement for discussion be perfected save by consent and coöperation of missionary in charge, mistakes would be obviated and perfect results always attained. Our adversaries have been so outdone hitherto that they are now determined to force us to defend our claims while they put nothing up. We should entirely ignore such cowardly attacks. He is a brave (?) warrior who insists that his opponent must be tied hand and foot ere the encounter begins. But as a burnt child dreads the fire, so these our opponents while blatantly asserting their prowess still reëntrench themselves more and more behind untenable and unjust propositions and rules. We can afford to stand on our dignity now that we have vindicated our ability to defend our claims. While we may unwittingly be led to discuss with ungentlemanly, dishonest demagogues, there is no necessity for constant repetition with our eyes open.

Truth should be the aim, and honor the watchword, in every encounter. To confound an antagonist and win a personal triumph is one thing; to impregnate the public with gospel truths and diffuse the cheer of God's Holy Spirit is quite another. To maintain that righteous equilibrium that one should were Christ the Judge, is sometimes quite difficult; and yet this should be our aim.

How my heart was cheered in reading the clear elucidation of the "one tenth" and "tithing proposition" in November *Autumn Leaves* by Bro. Duncan Campbell under "Cur-

rent History." You have struck the keynote on this question, Bro. Campbell, and may it ring out until all God's children shall be attuned therewith, and respond with willing hearts. Your fearless and broad position on the social questions of the times will do a vast amount of good. We cannot afford to ignore the social ills and the rank injustice 'twixt man and man, which must be rectified, among saints at least, ere Christ shall come and reign.

Though not fully agreeing with Bro. W. H. Kelley on his "stone" position, let me congratulate him that having had his say, he was willing to let others do likewise, perfectly content to abide the decision of a critical but intelligent public without a protracted crossfire. Methinks it would be better to eliminate personality and personal utterances from controversy as much as possible, and deal with questions in their general rather than personal application.

Bro. Heman's article is as the "artillery of heaven." Now let every saint arm himself with a copy of the forthcoming book and see to it that his neighbor is likewise supplied, and especially those who may be blinded by Utah heresies.

Would that the many Eastern saints could spend the holidays 'mid sunshine and flowers with us. May the sunshine of heaven and the flowers of love and kindness bring gladness and cheer to all God's favored flock at this Christmastide.

Success to all this coming New Year.

Ever hopeful,

T. W. WILLIAMS.

No. 718 San Julian St., Los Angeles, Cal.

MOLEN, Utah, Dec. 20.

Editors Herald:—I have just returned from Emery, where we held a three-nights' discussion with Bishop Alonzo Brinkerhoff.

I met him in Ferron on the night of the 15th inst., and we there, after my meeting, made arrangements for the debate to begin the next evening. So on Friday morning Bro. A. R. Larson and I drove to Emery and put up with the Bishop; and by the way, I want to say he is one of the pleasantest men one could meet with in a day's travel.

At seven p. m. I led out, being in the affirmative on the succession. Before we began the Bishop told me he didn't want me to abuse him or his people, and said if I did he would go for me. I told him to wait and see; but I saw he was still suspicious and after a little more talk I told him although I was in his house I had my own peculiar way of presenting things, and no man could put fetters on or gag me.

Before we began he selected one of his members for chairman and timekeeper. I told him I would leave that to him, and I believed he would select a fair man; and so he proved to be.

Our agreement was to have four nights but after the second night the Bishop thought best to close on Sunday night, and I couldn't urge or insist on prolonging the debate, as I learned and was satisfied he had business matters pressing at the time. He proved the gentleman from start to finish and went

right into Tullidge's history and did his best to show what he believed the inconsistencies and weaknesses of our position. He occupied the same ground as all whom I have met on the Reorganization, and he is the first one that I have met that didn't rely on "old wives' fables" and his own personal testimony, but made his arguments straight out; and although a young man who never had the advantages that many others have, yet he made as good a defense as anyone I have met.

Everything passed off pleasantly, and he frequently told his people he wanted them to treat Peter and me right. On the Sunday he fairly insisted on my going to Sunday school with him, but I begged off. At two p. m. he called on me to preach, and I did so with good liberty. At the close of our night session the moderator told the people that they had learned nothing; that he had a like experience with the Josephites in England; and that no good came from it; and said, "They are deceivers, wolves in sheep's clothing." I told him squaretoed that if they were sheep, I was not a wolf; for I had not put on their fleece. Immediately one man arose and said: "I move that we tender Mr. Anthony a vote of thanks for the information we have received during this discussion;" another man seconded the motion, when the vote was called and a forest of hands went up from the immense congregation. People had come fifteen and eighteen miles to hear the discussion. Then immediately another man arose and said: "I move we give the Bishop three cheers for the victory achieved over his opponent," and then the hip-hip hurrah filled the room. All this was done on the spur of the moment. The Bishop gathered himself together and mildly reproved them. He said: "Brother Anthony is here alone, and has proved himself a gentleman, and has presented his side fairly and honorably;" and said he very much regretted what they had done, and asked how they would like to see one of their missionaries treated the same way.

After the close several came to me and gave me a fraternal handshake, with "God bless you," and "Peace be with you;" and some expressed the hope that we might meet again. When men and women came to me with those expressions of kindness, wishing me God speed, I confess my heart was stirred and went out to them in all loving kindness, and my eyes were a fountain of tears, and I felt in my soul to say, Praise the Lord for all his goodness; what am I but a weak and unprofitable servant!

The Bishop and his good wife made our stay with them just as pleasant as our own people could do, and when we told them good-bye, they both gave us a pressing invitation to come again, that we should always be welcome there. The Bishop wanted me to stop a week longer and visit with him, and told me that any time I came I should have the meeting house to preach in. He has been on a two-years' mission in the Southern States, and like many others, and some of ours, was beaten with sticks for preaching the gospel as they believe it. I

told a returned missionary last summer, at Lake Town, on Bear Lake, when he told me he always felt at home when he found a Josephite, that if I knew a Josephite that refused to feed and shelter one of their missionaries I wouldn't own him as a brother. He was in Florida and Alabama.

When I entered into the discussion I was just fairly recovering from a severe cold and grip, but I felt strong all the way through, and am feeling quite well now. I am to preach in Ferron next Thursday night. I have a number of places here to preach and expect to remain here for some time. I will, when I finish up here, move on south until I visit all the scattered members, as per request of Bro. J. W. Wight.

I will be pleased to have any of the saints who desire my services write me and direct to me at Ferron, Utah. That will be my address for some time yet. I feel better satisfied with this last debate than with any I ever held. The Spirit that prevailed was splendid, and we hope for good.

Yours in bonds,

R. J. ANTHONY.

SAN FRANCISCO, Cal., Dec. 23.

Editors Herald:—Sunday, December 18, I put in a pretty good day's work for a local. Got up at six a. m. and prepared to go to Santa Rosa; arrived there at eleven a. m., preached about forty-five minutes. We then had sacramental meeting until 2:15, at which I blessed two babies and administered to three. Then rode home fifty miles and preached at 7:30 p. m.

On the 20th I had the pleasure of leading a very estimable young woman into the waters of baptism. She is from Modoc County, and heard the word first through Brn. Barmore and Blair. We hear good reports from these brethren. I felt impressed Thursday, the 22d, to call on a sister, and when there I was asked by a lady not of our faith, to bless her baby, which I did.

Everybody is much rejoiced over good showers of rain which we have just had. The outlook for the work was never better, though there are some things we would rather were otherwise. Our faith grows stronger, and we want to be actively engaged in the glorious work. As far as I am personally concerned, I am in the "harness" all the time; if not in one way in another. As agent for the Bishop I find enough to keep me busy in connection with the pursuits of life. The enemy is strong to oppose, but our Father is stronger. I find there is a sweet peace in struggling to overcome the evil and do the right.

In bonds,

C. A. PARKIN.

WESCOTT, Neb., Dec. 24.

Editors Herald:—The work is in a fairly good condition here, though we have not been favored with additions of late. During the past six months I have opened a few new places, and there is some interest manifested; in one of those places I have reason to believe some will obey when I visit them again. Bro. James Caffall came here November 10, and remained over a month, doing efficient

work for the Master. His health was impaired from the effects of a heavy cold. But notwithstanding that, and the farther fact that he has advanced in age beyond the three score years and ten, when the grand old man stood before the people and "reasoned of righteousness, temperance, and judgment to come," he was to look upon as a man in the prime of life. Long may he live to labor for the Master, and see the great work of God develop.

I noticed in the Kansas City *Star*, under date of 14th ult., almost a two column article, in which the people of God are put in their true light before the world in a general way, from the time the church was organized in 1830 until the Reorganization was developed; and while the article did not deal especially with the Utah problem, yet in giving the facts about the true church, herculean blows were dealt to that seven-headed monster. It is gratifying to know that such popular and powerful journals as the *Star* are heralding facts to the world in defense of the right, and thus puts its heavy hand on the wrong.

Cold weather has hindered us some in church work, but we expect to keep moving as fast as we can. I wish ye editor, *Herald* force, and all the dear saints everywhere a merry Christmas and a happy New Year, with souls dedicated to God.

In gospel bonds,

C. W. PRETTYMAN.

NEOSHO, Mo., Dec. 22.

Editors Herald:—As I have never written a letter for your valuable columns, I thought I would contribute a few items that may interest your many readers. A few weeks ago C. R. Duncan and family moved to this place, and as I make my home with them I came with them. Neosho is a town of about five thousand people. Plenty of "religion" and all kinds of society.

Several days ago my sister and I were agreeably surprised by a visit from the clergyman of the "old school Presbyterian" Church. He heard we were new comers and came to make our acquaintance. Our conversation finally drifted on the subject of religion, which ran about as follows:—

"What faith do you hold to?"

"Latter Day Saints."

"Has Mr. Duncan ever been to Utah?"

This led to explanations of the differences between the Reorganized Church and the Mormons of Utah. I handed him some tracts, and on examination he said,

"Well you believe in the Bible!" and seemed to be surprised. One question led to another until we introduced the subject of baptism. The minister said, "Baptism is not essential to salvation, and you can't find a place in the Bible that says it is for the remission of sins."

I replied, as poor a Bible student as I am, I can prove that it is necessary and it is for the remission of sins. We referred him to Acts 2:38, and he said it didn't mean that it was for the remission of sins, but it was simply a law taking the place of circumcision. Yet this man baptizes infants, and upon being asked the question "Why?" he replied, "be-

cause they are born in sin" (Adam's sin). We told him that Christ paid that debt, and took little children in his arms and blessed them, saying, "Suffer little children to come unto me."

About this time he began to reach for his hat, but we told him not to be in a hurry, we liked to talk on religious subjects. He said, "O, what we have been talking about isn't of any importance. It won't effect our salvation; all we need is faith in Christ." He then bade us good day, fully convinced that we believed in "woman's rights." All his Greek and Latin didn't embarrass us one bit, for we had the truth and the Lord stood by us in our effort to defend his work. We invited him to call again, and to-day an aged minister of the same faith called to converse on religious matters. Suffice it to say, the first one has never come back. We are few in number here, only Bro. and Sr. A. M. Baker, Bro. and Sr. Duncan, Bro. and Sr. Turner, and Sr. Brashear. We have prayer meetings on Thursday evenings and Bible Reading on Sunday. We desire to do all we can for the spread of the gospel.

In the faith,

LILLIE BAKER.

CANEY, Kan., Dec. 26.

Editors Herald:—I am hammering away with the old gospel sledge hammer. I moved west of Caney about six weeks ago and began meetings in our schoolhouse, where I have been preaching occasionally for the last eight years. The results have moved mountains of prejudice and the people now say that I preach different doctrine from what I used to preach. But my wife says she can't see any difference; so I have concluded that the people have got different (unprejudiced) ears and hear differently, and think it is the preacher that has changed.

I have preached ten or twelve sermons on the first principles of the gospel, and all say they are Bible truths. Many are investigating and anxious for the meetings to continue. Last night a unanimous vote was taken in favor of my preaching every Sunday night for a year, and after dismissing the congregation I called for all who were desirous of joining a Bible class to come forward. About a dozen or fifteen came up. I explained to them the nature of the class I wished to organize. All agreed to meet on Wednesday night and adopt a constitution and by-laws and go to work. Many heads of families are anxious for this class to prosper, and say they will help to make a success of it. Many say now that the Latter Day Saints have the truth. Some say we are the only church, but as yet none have offered themselves for baptism. One lady said if she could see a case of healing she would believe. I told her she would not, even if she was healed herself. She declared she would; so about three or four days after the above conversation she came to our house suffering with a violent chronic headache. We gave her of all the restoratives we have in the house, to no effect. I was impressed to try the oil. I did so praying silently. The result was, she was healed in less than an hour. She acknowl-

edged the source from whence the blessing came, but as yet has made no effort to obey. This same lady had her baby healed of whooping cough some four or five years ago, and she gave God the glory. There was another case of healing here with another of my neighbors. He says he got relief in less than an hour through administration. He too is holding off for some cause. Well, I will, by God's help, keep on preaching, and will plant, and if it is God's will that others shall water, I will be content, just so the seed takes root and grows, is all I care for; for if it grows there will be a harvest, and I will rejoice in the sheaves if any are gathered.

I look forward to an ingathering in the near future, as the Father has stood by me in every effort so far. This leads me to believe that God has a people in this neighborhood. I would send for some tracts, but hard times are upon me and I cannot spare the price of even a few to distribute. If any of the saints have a surplus of tracts, please send them to me, I will try to make good use of them.

In bonds,

W. F. CLARK.

KIRTLAND, Ohio, Dec. —.

Editors Herald:—Last evening the writer preached in the Temple, assisted by Bro. Frank Steffe, to a good assembly of attentive listeners. The afternoon prayer service also, in charge of Brn. Gomer T. Griffiths and Frank Steffe, was well attended and a good spirit was manifest. We are having a cold spell of weather. Plenty of snow and good sleighing. Ice in abundance which is being rapidly stowed away for future use.

Along with other transpiring events, the year 1898 is drawing to a close—Christmas almost here—reminding us that it is the time for a general rounding up and adjustment of things preparatory to entering the year 1899, relieved as much as practicable of that which has taxed us in the past year so as to strike out comparatively unfettered into new duties that await us. A recent tour through parts of Pennsylvania, Ohio, and Michigan brought me in contact with the saints at a number of places as follows: November 13 was at Beaver Falls, Pennsylvania, and assisted Bro. Jacob Reese in organizing a branch at that place. Bro. William H. Forbes was chosen and ordained to the office of priest, and selected to preside; Sr. Forbes was chosen secretary. A good spirit prevailed at the meeting, and also at the evening preaching service. Afterward, visited saints at Pittsburg and talked up the college claims, etc. The 16th went to Irondale, Ohio. Was entertained at the house of Bro. David Lewis where the saints met for prayer service. A good interest was manifest in the evening meeting. Kind and earnest saints. Sunday, the 20th, was at Clear Lake, Indiana, and preached, morning and evening, to a large audience of interested listeners. Being one of the number that introduced the work here, years ago, it was a pleasure to note the increasing interest manifest. A large congregation and a commodious building in which to meet. Some

have passed over the river to join the faithful on the other shore while others have grown up or have been added, to take their places. The reception was most cordial; a glowing expression of heartfelt friendship and esteem, which was mutual all around. The saints there are to be praised for the interest taken in their Sabbath school. There are too many entitled to commendation to undertake to mention by name, but can say, May their zeal and devotion not abate, and their usefulness increase and widen as the years go by. Thanks for friendship and kind words; and long may the gospel standard be uplifted to the breeze around Clear Lake to beckon on the truth-loving to its shrine, to find shelter and safety.

Thursday, the 24th, we met at the church in order to commemorate the traditional "Thanksgiving" Day, and duly respect the proclamation of the Chief Executive of this Great Nation, in which we all have such a deep and abiding interest. We sang, prayed, and praised God for past and present blessings; for a free country, free institutions, the right to worship without molestation, the bounties of earth and sky; indeed, for all that has contributed in the past or present to bless needy humanity, beautify, comfort, and make the world happier and better. Also invoked divine watchcare and guidance for the future, and all felt happier by reason of the service. At three p. m. a splendid repast was served at the residence of Bro. B. Teeters, a goodly number of the saints with sharpened appetites participating. The true significance of Thanksgiving, with the average person is best seen and appreciated through the physical emblems brought into ocular view—turkey or some other fowl, pumpkin pie, etc., than any other way. These are a kind of "outward signs of inward grace."

After this "feast of fat things" and communion with saints, Bro. George A. Smith, of pleasant memory, conveyed me to Fremont to receive a welcome over night at Bro. George Stroh's, and we passed the time pleasantly. Next evening found me at Coldwater, Michigan, in care of Bro. Star Corless and other Corlesses, Strohs, etc. In this community we still have Locks, Lockerbys, Grangers, Balls, Whaleys, Perrys, Sparks, Smiths, Reynolds, Scotts, and many others whose names do not occur to memory at this writing. Sunday following we met in the brick church built by the saints. It was a cold day, but a good turnout. The service was good, the singing excellent, in charge of Bro. L. W. Scott, who by the way has had the temerity to marry a Kelley girl here of late. He is the tall sycamore of Southern Indiana, the defender of the faith in these parts. May his zeal and usefulness continue. We were all just pleased to meet and see each other again. Warmest congratulations were extended all around as only saints can give.

On Wednesday evening following there was another meeting, and again on Sunday. The gospel has been planted here for many years, but it is an interesting theme yet. The picture about these parts was an impressive one. The youths had become full grown—changed beyond ready recognition; some

married and have families. Some have succeeded in things of the world, some failed; others passed on before to the saints' intermediate rest. Here the writer spent some of his best days, in the strength of youth and manhood, and it was cheering to find a warm welcome, and staunch supporters of the faith.

During my stay, the Sisters Aid Society met at the residence of Sr. Elsie Lockerby. The day was spent pleasantly. They wanted a speech. We gave a short one on college building, and by consent the results of the meeting was contributed to aid the Lamoni college.

With many thanks and a prosperous New Year, Adieu.

Intending to visit other points in Michigan, a call from Kirtland effected a change in plan, so returned here, meeting with the saints on the way one evening at Toledo.

In the faith,

WM. H. KELLEY.

SPOKANE, Wash., Dec. 18.

Editors Herald:—We have not seen anything from this city or vicinity for many months, and the last was from your humble servant. The health of the saints is usually good, or was when last heard from, except one, who has been ailing for some time, but is on the improve now.

We have not been holding regular meetings for over a year, but will try and get a room as soon as we can. We were made to rejoice to-day by having a young brother (John Price) call on us, who has lately moved into the city. He seems to be full of the latter-day spirit.

I do not believe that we should be idle in the Lord's work, for there is much to do, and the law says that they that loved the Lord met oft and talked of the goodness of God.

We feel as if the cold shoulder was turned to us sometimes, when we see how near an elder will come to us and then slip by or go back track, like the rabbit; but we will work, watch, and wait. Bro. Luff was the last elder who visited us, and he left us in better hope and spirits. It lifts the spirit of man to hear such men. We built up our hope on the prospect of getting to hear Bro. H. L. Holt this winter, but alas! our hopes were blighted, as the flower blooms and the cold ice of winter chills its bloom. Well, we hope on and pray on for a better day to come.

If there are any Latter Day Saints who think of coming to Spokane, the latchstring hangs on the outside and by addressing us at No. 929 West Second Avenue, Spokane, Washington, we would be glad to render such aid as we are capable of.

Yours in Christ,

J. MONROE HOOKER.

KEWANEE, Illinois, Dec. 26.

Editors Herald:—Having been appointed since the sitting of General Conference to labor in Northern Illinois and Wisconsin mission, I have been in the field since the district conference at Buffalo Prairie in September last. After spending the first month with the tent, in company with Brn. F. A. Russell and M. T. Short, I went to Savanna, Illinois,

where I found a band of mostly young saints, and also young in the work, and if faithful will be the means of doing much good in the future. After staying over three Sundays I returned to Rock Island, where I remained over the following Sunday, teaching the senior class in Sunday school, and listening to an excellent discourse in the evening by Bro. J. S. Patterson, which was instructive and edifying.

Leaving Rock Island I proceeded to Eliza, and was domiciled with our zealous and worthy district president for a couple of weeks, with whom I expect to labor in company with during the next month, or until our district conference the first Saturday in February, which convenes in Kewanee. The older I grow in this work the more I see the importance of keeping God's commandments, because there is no safety anywhere else; and if all the saints could realize this, how different we would deport ourselves in many instances among ourselves and in the world; among our fellowmen, showing that of a truth God is with us, and we have been with God, showing that we are his people in deed and in truth. O, may each one who has named the name of Christ be humble, that the Holy Spirit may distill upon our souls as the dews from heaven, that we may be bound closer together, and be in unity, that our influence for good in the world may be made effectual by our example.

In hope of eternal life,

W. H. RHODES.

"No longer forward nor behind

I look in hope or fear;

But, grateful, take the good I find,

The best of now and here."

Original Articles.

THE STONE KINGDOM OF DANIEL 2: 45. WHAT IS IT?

Some writers to the *Saints' Herald* think it is the United States of America, others that it is the Reorganized Church of Jesus Christ of Latter Day Saints. As my views are different from either I would like to give them for the consideration of those interested.

Daniel says,

Thou sawest that the stone was cut out of the mountain without hands.—Dan. 2: 45.

To my mind the mountain is quite as important to be considered as the stone. The mountain and the stone evidently possess the same elements.

The mountain cannot be the United States of America, because that would make the United States of America the kingdom of God, a thing it is not. The stone cannot be the Reorganized Church of Jesus Christ of Latter Day Saints, because it began by the laying on of hands. See Joseph the Seer,

page 66, where the writer says the angel came down and laid his hands on their heads (Joseph and Oliver), ordaining them to the priesthood. This priesthood brought forth by the angel's hands was the life germ or the beginning of the latter-day work, and with the expansion of the priesthood, the work may assume proportions until it becomes the mountain from which the stone is cut out without hands. (Daniel 2: 34, 45.)

In Doctrine and Covenants section 65 we read:—

The keys [authorities or priesthoods] of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth, unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth.

Is it not possible that we become unauthorized monopolists when we apply the latter part of this quotation to the work of God on this continent, forgetting Jerusalem and her work to be done in the East?

This gospel kingdom and stone kingdom in my opinion are two special efforts to be inspired by the Lord of heaven for the emancipation of the race, and while they will be separate one from the other in their centers of operation, they will be in harmony in their organization and work, just as the stone and the mountain in Daniel 2: 45 must possess the same elements, the one being taken from the other.

In Romans 11: 25, 26, Paul says:—

I would not, brethren, that ye should be ignorant of this mystery, . . . that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. . . . As it is written, *There shall come out of Sion the Deliverer*, and shall turn away ungodliness from Jacob.

Here then is the stone which shall revolutionize the oriental powers, and you notice that is the work of the stone kingdom. Zechariah seems to refer to this same man in chapter 8: 23:—

Thus saith the Lord of hosts; in those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you.

Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem.—Verse 22.

But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and

people shall flow unto it. And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.—Micah 4: 1, 2.

Here is Zion from which came the law and also the deliverer, and here is Jerusalem, the stone kingdom, yet to be a mighty center of righteousness where the word of God will be received.

The next verse says the nations shall beat their swords into ploughshares and not learn war any more. This to my mind is the breaking of the image or downfall of earthly governments. And so we say, Hold on, Dewey; hold on, Sampson; hold on, Schley. The Lord does not need your cannon, for his servants have a new sharp threshing instrument having teeth:—

Thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away [break the image].—Isa. 41: 15, 16.

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. . . . Ephraim shall not envy Judah, and Judah shall not vex Ephraim.—Isa. 11: 12, 13.

I ask the reader to take his Bible and read the whole of above chapters quoted from Isaiah; that is, chapters 41 and 11.

Hoping that these thoughts may not be misunderstood I am, your brother in the gospel kingdom of Christ,

D. E. HOUGH.

THE CHURCH IN THE WILDERNESS.

In a recent issue of the *Herald*, Bro. Crabb kindly attempts to throw light on the above subject, and perhaps does, but it is a little dim to me yet. He says:—

The church in the wilderness is composed of that class of people who exist in the world who would have obeyed the gospel if the gospel had been presented to them.

Then they did not obey it, and were not in the church. According to his further statement it includes little children, and mentally disabled people. Well, I think a wilderness was the best place for such a church as that, and that it was

destitute of priesthood authority or in an unseen state so far as man could behold.

I believe the latter clause. It was

indeed in an unseen state, for no mortal ever saw the "church of Christ" when it consisted of "little children" and demented people. Such a body—if body it could be called—must of necessity be without authority, for there would be no one that could exercise it.

But suppose we accept the idea of Bro. Crabb, that God did, during the time in question, accept of *all* good people and acknowledged them as members of his church, when there was no church and no authority to effect one, but that the church simply consisted or was comprised of good and harmless people among *all* classes; that whenever and wherever a good person was found a church member was found. If such is true, how can we take exception to the claims of the religious world to-day? This is precisely their position; that wherever we find a real good man we find a member of Christ's body.

If we admit that the church ever has existed without priesthood *visible* authority of any kind, then we should find no fault with the religious world for believing as they do, for what has been may still be in this regard. To my mind such a position is lame, the most lame I ever knew one of our elders to take; but perhaps not many take it.

The church in the days of John the Baptist is not a parallel one, for he held authority, and men were baptized by the authority of heaven. Our claims are that the church is the same in *all* ages; that it cannot and does not change in any respect. That is our bulwark, the foundation upon which we (of the working ministry anyway) stand; that it is a *visible* organization, not an invisible nothing. That it consists of a king, officers, laws, and subjects. Are we right to-day in taking this position? If it is true to-day, it always was. And a claim that the church did exist in the hearts of the people, without officers of any kind, is tantamount to a claim that it can so exist to-day which would destroy our position on the unchangeability of God's kingdom; to be consistent, we should abandon one claim or the other.

Desiring all the light I can get, I remain,

A fellow laborer,

HIRAM L. HOLT.

THE GATHERING.

This time is one looked forward to anxiously by all true Latter Day Saints. All that comprehend the work to be done in this dispensation, are watching, working and waiting to see the gathering an accomplished fact, Zion redeemed, and a people prepared for the coming Redeemer and King. And for this reason I offer a few thoughts on the subject.

And let all bear in mind this work cannot be done in haste, but must be carefully and systematically done, if we would not suffer disappointment, as others have done before. The Lord said in 1873,

Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter until it shall be otherwise given of me.—D. C. 117:11.

This instruction was given in 1873 to the Reorganized Church, and should be faithfully carried out, and strictly obeyed. But like tithing, it was not properly understood when it was given. The command to execute the law of tithing given in 1861 was not carried into effect for several years, evidently because the manner in which it should be done was not understood, not because the men so commanded were unwilling to obey at once. After some years the law of tithing was taught, and partially obeyed.

Diversity of views existed among the elders, as to the manner in which it should be obeyed; and each one presenting his view to the saints, kept them in an unsettled condition as to how they should comply with it, so that some complied in one way and some in another, and some refused to comply with it at all.

To my mind the cause of this condition of things existing, was because the leading quorums of the church failed to comply with the counsel of God as given in the commandments.

Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed *more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God*, that is expedient for you to understand.—D. C. 85:21.

If this law applies to the church, and we are the church; then if such

teaching and counsel as herein contemplated was heeded, a unity of understanding might be reached, and a proper understanding be had on all things pertaining to the law and kingdom of God. And we need not be in the dark on any matter that the Lord commands us to do. A command to do anything carries with it the thought, that the ability to do as commanded exists in those so commanded; and if the conditions imposed are complied with, then the ability to accomplish the work required will be given; otherwise the one so requiring would be unreasonable; and we could not believe this of God.

In the text quoted the command is given to gather into the regions round about. The central place is Independence, Missouri; and the command to gather round about is in force. How shall it be done is what we want to know.

This knowledge might be obtained by the elders doing as directed in section 58:12:—

And let the privileges of the lands be made known, from time to time, by the bishop, or the agent of the church; and let the work of the gathering be not in haste, nor by flight, but let it be done as it shall be counseled by the elders of the church at the conferences, according to the knowledge which they receive from time to time.

This clearly makes it the duty of the elders at the conferences to counsel together, and agree as to where the saints should locate, and the manner in which this should be done; for it is to be supposed that God would give light in such councils. And saints in their scattered condition are not supposed to know the privileges of the lands, as well as the elders whose duty it is to look after these things. When the Lord commanded a council to be held in 1894 at the conference; he said,

It should have been done before, but the adversary hath hindered, desiring to prevent the success of my work in the earth.—D. C. 122:13.

After the Lord speaking as he did in this revelation, it would seem like the chief quorums of the church would not wait to be commanded again to hold their councils at the conferences from time to time, so they might know how to instruct the saints for their best good, having first instructed, or taught, one another

in the things as the law requires them to do; and especially when it is said in section 58: 6:—

And inasmuch as men do good, they shall in no wise lose their reward. But, he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned.

The command having been already given, the proper councils should be held, and the necessary instructions given, so the saints might know how to move understandingly, when they desire to change their location.

It seems to me there is enough already revealed to show that it is the duty of the saints to gather into the regions round about, buy up land, settle on it, form branches of the church, and keep the law of God on the land, that the land and also the saints, might be sanctified, as the Lord has promised:—

And let all my people who dwell in the regions round about, be very faithful, and prayerful, and humble before me, and reveal not the things which I have revealed unto them, until it is wisdom in me that they should be revealed. Talk not judgment, neither boast of faith, nor of mighty works; but carefully gather together, as much in one region as can be consistently with the feelings of the people: and, behold, I will give unto you favor and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, Execute judgment and justice for us according to the law, and redress us of our wrongs. Now, behold, I say unto you, my friends, In this way you may find favor in the eyes of the people, until the army of Israel becomes very great; and I will soften the hearts of the people, as I did the heart of Pharaoh, from time to time, until my servant Baurak Ale, and Baneemy, whom I have appointed, shall have time to gather up the strength of my house, and to have sent wise men, to fulfill that which I have commanded concerning the purchasing of all the lands in Jackson County, that can be purchased, and in the adjoining counties round about; for it is my will that these lands should be purchased, and after they are purchased that my saints should possess them according to the laws of consecration which I have given.—D. C. 102: 7, 8.

And,

Again, verily I say unto you, I will show unto you wisdom in me concerning all the churches, inasmuch as they are willing to be guided in a right and proper way for their salvation, that the work of the gathering together of my saints may continue, that I may build them up unto my name upon holy places; for the time of harvest is come, and my word must needs be fulfilled. Therefore, I must gather together my people according to the parable of the wheat and the tares, that the wheat may be secured in the garner to

possess eternal life, and be crowned with celestial glory when I shall come in the kingdom of my Father, to reward every man according as his work shall be; while the tares shall be bound in bundles, and their bands made strong, that they may be burned with unquenchable fire. Therefore, a commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed; nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste, nor by flight; but let all things be prepared before you; and in order that all things be prepared before you, observe the commandments which I have given concerning these things, which saith, or teacheth, to purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints; all the land which can be purchased in Jackson County, and the counties round about, and leave the residue in mine hand. Now, verily I say unto you, Let all the churches gather together all their moneys; let these things be done in their time, be not in haste; and observe to have all things prepared before you. And let honorable men be appointed, even wise men, and send them to purchase these lands; and every church in the eastern countries when they are built up, if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion. There is even now already in store a sufficient, yea, even abundance to redeem Zion, and establish her waste places, no more to be thrown down, were the churches, who call themselves after my name, willing to hearken to my voice.—D. C. 98: 9, 10.

Therefore, the law given to the church in section forty-two, over the meaning of some parts of which there has been so much controversy is as if it were given to day.—D. C. 122: 6.

The law as given in section forty-two being in force, and the salvation of the people being the same, it follows as a natural consequence that the commands given after that will apply to us in like manner. And if this be true, the instructions to the churches in the eastern countries to appoint wise men and send them to buy lands in the regions round about, are in force, and should be complied with. We need have no fear to call on the saints to send in their means for this purpose, if we go to work in the proper manner to settle the saints as God has directed according to the laws of consecration. In my judgment the time has come when the church, through its proper officers, should move in harmony with the instructions given in 1873, and do it in a practical way. There is no necessity to wait until a stake is appointed,

for when that is necessary God will so command; but the command is now in force to gather into the regions round about. And we have been told how this should be done. We have seen that even a branch can do this. If the position taken in this article be correct, then it follows that consecrations should be called for, or all the surplus properties as taught.

If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them, with a covenant and a deed which cannot be broken; and inasmuch as ye impart of your substance unto the poor, ye will do it unto me, and they shall be laid before the bishop of my church and his counselors, two of the elders, or high priests, such as he shall or has appointed and set apart for that purpose.—D. C. 42: 8.

And again,

Verily, thus saith the Lord, I require all their surplus property to put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the Presidency of my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay *one tenth of all their interest* annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord. Verily I say unto you, It shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, If my people observe not this law, to keep it holy, and by this law *sanctify the land of Zion* unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, It shall not be a land of Zion unto you; and this shall be an ensample unto all the stakes of Zion. Even so. Amen.—D. C. 106.

While this revelation is to be carried out in Zion and her stakes; yet the "surplus," being required for laying the foundation of Zion, and the buying of land and settling the saints on it, in the regions round about, according to the laws of consecration, being the way to establish Zion, it is legitimate and proper to call for the surplus for this purpose. That we may keep the command, "and Zion go forth in the regions round about." It may be said that the saints won't stand that! The true saint will. And that has nothing to do with the law, nor our duty under the law. And as all we do is voluntary on our part, no one is compelled to gather or comply

with this surplus clause, but may abide with the world, and take the consequence, therefore our duty is clearly to call on the saints in all the world to comply with this law, and send in their moneys, that we may buy up lands in Jackson County, or the counties round about, as wisdom may direct, and our ability permit. And in this way obey the instruction given in 1873.

Instead of the saints moving every one their own way, they should be advised as to the best place to go; and then, of course, they would have the right to do as they liked about taking such counsel. And the branches in the East, instead of building church houses and staying there, let them gather their moneys together, and send wise men to buy land in the regions round about, and in this way establish Zion.

It may be said that the joint council in 1894 recommended that saints desiring to change location should confer with the Bishopric. True, but the bishop had no certain place to direct anyone to go to. He could only recommend in a general way, and the result in a practical sense amounted to nothing. Again it may be said they will not take the counsel of the Bishopric. Some might not, but many would gladly take their counsel, if the Bishopric would take the course indicated in the law and go to work in a way to help the poor get homes where they could have church privileges. And this course would inspire the saints with confidence, seeing a step taken forward by the church.

But you will have a job on your hands when you undertake that says another! Suppose we do; we are elected for that anyway, and if we cannot carry out the instructions given in the law for that purpose, we can demonstrate the necessity for the Lord and the church, to call other men that can carry the law into effect successfully; for it certainly can be done, or the Lord has required an impossibility at our hands.

Wait until we get divine guidance, we hear again! The command has come to gather into the regions round about, according to the commandments, and the counsel of the elders. The commandments say gather your

moneys together and buy land and settle the saints upon it according to the laws of consecration. And by keeping the commands, even the land shall be sanctified, and if we don't do this it shall not be a land of Zion unto us, as the church failed before in their effort, because they did not hearken altogether unto the counsel given in the law, so we will fail without any effort; for want of moral courage and confidence in God to go to work after the command has been given. And I would rather fail in the effort to carry out the instruction given, than to fail to make the effort. And I fully believe that all the light and guidance needed will be given, when we do what we have already been commanded to do.

I thought you had built a home for the poor saints, says another! Yes, we have a Home; but that is only for those who have no means, nor ability, nor relatives to care for them, and will only accommodate a few.

What we want, is to move forward in the way set out in the law, and help the worthy poor that are able and willing to work, to get homes; so they may make a living for themselves, and also be able in time to turn over something into the treasury to help others. This is the true way to help the poor, and is the only way we can practically show our love for one another, and do as we would wish to be done by.

As has been indicated by the Spirit in the past (to the writer of this article), while the church at a general conference was seeking light by revelation, the reason the revelation was not given, was because we had received revelation with "doubtful heart, and kept it "with slothfulness." And it is just possible that the reason we receive no more light on the gathering, and how to carry out the law, is because we are so slothful and careless in carrying out what has been given for the benefit of the poor and needy in the church. It is wrong for the elders that spend all their time faithfully in the ministerial field to have to rent houses for their families, and have no home while there is an abundance in the hands of the members of the church, above what they really need, to supply them with homes, and no

one feel the worse by it. And the worthy poor helped in this way, would do great good. And a forward move in the direction indicated in this article would (in the opinion of the writer) inspire the ministry with new courage, as also the poor, also give the rich and those who may have more than they need a chance to lend their surplus to the Lord, by giving it to help the poor. And soon we would have no poor among us, as it was in Book of Mormon times and must be again in our time, if we prove ourselves to be what we profess.

And, behold, it shall come to pass, that my servants shall be sent forth to the East, and to the West, to the North, and to the South; and even now, let him that goeth to the East, teach them that shall be converted to flee to the West; and this in consequence of that which is coming on the earth, and of secret combinations. Behold, thou shalt observe all these things, and great shall be thy reward; for unto you it is given to know the mysteries of the kingdom, but unto the world it is not given to know them.—D. C. 42: 18.

Among the things here to be observed, is to teach those converted in the East to flee to the West. Of course this should be done in a systematic way, when all things are prepared. But this preparation should be made, as directed in the law. And when this is done, the labor problem will be solved, and the coöperative movement entered into, so far as we are concerned. This in my judgment is the necessary step now to be taken; and all the light we need for this is contained in the revelations already given; and as we go forward in the line of duty, more light will come as we may need it. I did not desire to press this subject until we could have had a council of the leading quorums of the church, and fully expected such a council would have been held at the last general conference; but as it was not so held, and the time set for the next conference being two years ahead, and a council not likely to be convened soon, I thought it needful to begin to educate the saints along those lines, that the times clearly indicate must be entered into, if we succeed in accomplishing the work committed to us. Otherwise it will be left for others to do, and we will be doomed to suffer disappointment.

That we may have the necessary light given to all concerned, and harmoniously work together, and obey the

command given, to gather into the regions round about, buy all the land we can, and settle the saints on it, according to the laws of consecration, and in this way "establish Zion" and show our love for each other in a practical way, and our love to God by keeping his commandments, and thus prepare ourselves to stand in holy places while the judgments of God pass over the land, and finally be prepared to build the city of Zion, and the temple of our God, that Jesus may come and reign with his people gloriously, is my prayer. Amen.

G. H. HILLIARD.

ELIGIBLE TO MEMBERSHIP.

In *Herald* of October 26, and under the caption of "Preach the word," appeared an article, most of which I think is excellent, especially that part showing that our attitude toward other denominations should be that of conservativeness and liberality; also that part that admonishes us not to be continually seeking debates. Having the truth we can well afford to deal kindly with all churches, and not be over anxious to discuss propositions with those who differ from us. Also the idea conveyed by the writer that saints should not be fed on the errors of others, but on the milk of the word, is one that should be indelibly stamped on the mind of all saints. Notwithstanding the many good thoughts conveyed in the above named article, there is one expression made in it that I do not say I fully concur in, unless further explanation be made. It is this: "Some have thought that no person was eligible to membership in the Latter Day Saint Church who did not believe in Joseph Smith and the Book of Mormon. I was asked quite recently if this was the case, and I answered emphatically, No! Believe in Jesus Christ and the gospel, and you shall be saved, is the doctrine of the church as I understand it."

Now while I do not say positively that the brother is mistaken on this point, yet I do say that it is one on which there exists either a real or an apparent difference of opinion among us. The message that we have to bear to the nations of the earth is one of more than ordinary importance and the divinity of the Book of Mormon

and the prophetic mission of Joseph Smith being a part of that message, it behooves the ministry to be a unit as to when and how to deliver this part of the message. We know that the Book of Mormon and Joseph Smith is a stumbling-block to the world. Now the question is, should this stumbling-block be presented to people before or after they become members of the church?

I agree with the brother when he says that they may become members of the church without believing that Joseph Smith was a prophet, or that the Book of Mormon is of divine origin; but if Bro. C. means to convey the idea that this is the better plan (though I believe he does not), then I would differ from him. In teaching the truth we show what the church was eighteen hundred years ago, and the laws of the church; next we show from the Bible and from history that there was an apostasy from primitive Christianity. The next thing to be done is to prove that the gospel has been restored to the earth again. Should the writer or anyone else preach and get the people to believe that the gospel has been restored, and they believe it and are baptized, not knowing how it was restored, they are likely to stumble and even fall when they are afterward told that the gospel was restored to Joseph Smith by the hand of an angel. While it is a truth that the gospel was to be restored by an angel (Revelation 14: 6), and that angel was to deliver the message to a prophet, as "surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets" (Amos 3: 7), yet if one does not hear of the angel's visit to Joseph Smith till after baptism, he or she is likely to say, "I believe Joseph Smith to be an impostor and the Book of Mormon a fraud."

I believe that the evidence of the divinity of the Book of Mormon and the prophetic mission of Joseph Smith are so plain that the honest in heart will acknowledge it when they hear the evidence plainly presented; but if they do fail by reason of prejudice or some other reason to receive the evidence, it is better to reject before than after baptism. For instance, I know of persons who were baptized before they knew our belief

in the divinity of the Book of Mormon and the prophetic mission of Joseph Smith, and they have made but little if any progress in the work.

In presenting the work of Joseph Smith one should of course do it in such a way as to show clearly that we do not believe in worshipping him or any other man, but that we worship God only. In presenting either this subject or that of the Book of Mormon in a new place, it is often best to speak as much as two times on each, as sometimes the first sermon will arouse more or less prejudice in the minds of the people; but it may be removed by one by reason of so much evidence being produced.

In regard to the time of presenting these subjects, or any other of the doctrine of Christ to an audience, one should invariably be guided by the spirit of wisdom. The Lord says, if "ye receive not the Spirit ye shall not teach." In speaking on any subject we should do so in such a way that our language will be meek and edifying, for the Lord says "that which doth not edify is not of God."

I have been thus frank and free to express my views on this subject, because I desire that the church know my views, so that if I should preach heresy I might be corrected by the powers ordained of God. I know I am fallible so I desire all the assistance I can get from the church and from God, that I may preach the truth, and thus sow good seed, believing that we will reap according to our sowing.

C. J. SPURLOCK.

VERA CRUZ, Mo., December 20, 1898.

Selected Poetry.

A LAUGH IN CHURCH.

She sat on the sliding cushion,
The dear wee woman of four;
Her feet, in their shiny slippers,
Hung dangling over the floor.
She meant to be good; she had promised,
And so, with her big, brown eyes,
She stared at the meeting-house windows
And counted the crawling flies.
She looked far up at the preacher,
But she thought of the honey-bees
Droning away at the blossoms
That whitened the cherry trees.
She thought of a broken basket,
Where curled in a dusky heap,
Three sleek, round puppies, with fringy
ears,
Lay snuggled and fast asleep.

Such soft, warm bodies to cuddle,
Such queer little hearts to beat,
Such swift, round tongues to kiss,
Such sprawling, cushiony feet;
She could feel in her clasping fingers
The touch of the satiny skin,
And a cold, wet nose exploring
The dimples under her chin.
Then a sudden ripple of laughter
Ran over the parted lips
So quick that she could not catch it
With her rosy finger-tips.
The people whispered, "Bless the child,"
As each one waked from a nap,
But the dear, wee woman hid her face
For shame in her mother's lap.
—Our Dumb Animals.

Conference Minutes.

ST. LOUIS.

Conference convened in St. Louis, Missouri, Saturday evening, December 17; Elder M. H. Bond chosen to preside, Elders Wm. Anderson and J. C. Hitchcock assistants, J. G. Smith secretary. Reports: Elders J. C. Hitchcock, J. E. Betts senior, W. Jaques, W. O. Thomas, N. N. Cooke; Priests: J. G. Cole, G. Edwards, G. F. Barraclough; Teachers: G. Elliott, J. J. Billinsky. Committee reported St. Louis, Belleville, Cheltenham, and Oak Hill branch reports correct. Tent committee reported that during the tent season, from July 9 to September 26, 75 sermons were preached in the tent by Brn. R. T. Walters, G. F. Barraclough, and J. C. Hitchcock, at Sorento, Edwardsville, Poag, and Caseyville, in Illinois. Three were baptized. Expended \$46.50; received \$38.50; balance due committee \$8. Report audited and approved. A committee of three were appointed: J. E. Betts junior, H. Roberts, and H. Molyneaux, and authorized to raise funds with which to pay the traveling expenses of ministerial local laborers. Present district officers sustained for six months. Bishop's agent's report for quarter: Received tithes and offerings \$718.35; paid out \$666.32; balance due church \$52.03. Bishop's agent's annual report: Balance due church and received \$1,257.69; paid out \$1,205.66; balance on hand \$52.03. Bishop's agent's College fund report: Balance on hand and received \$67.20; paid Bishop E. L. Kelley \$65.70; balance on hand \$1.50. John G. Smith, agent. Reports audited and approved. Preaching by Elders M. H. Bond and J. D. White. Seven young persons were baptized by Elder J. D. White. Confirmation, sacrament, prayer and testimony meeting in the afternoon. Adjourned to St. Louis, Missouri, the second Saturday and Sunday in March, 1899, at seven p. m.

SOUTHERN NEBRASKA.

Conference with Palmyra branch, October 23 and 24; J. W. Waldsmith chosen to preside, M. H. Forscutt secretary. Reports were received from Elders J. W. Waldsmith, W. E. Peak, M. H. Forscutt, C. H. Porter, W. M. Self, T. J. Sheldon baptized 2, A. J.

Myers, J. Thompson, P. C. Peterson. Reports of branches: Blue River 198; 1 died, 1 removed. Palmyra 38. Hebron 21. Nebraska City 141; 5 received, 1 died. Bishop's agent reported: On hand and received \$215.27; expended \$152.09; due church \$63.18. J. W. Waldsmith reported having collected \$6.65 and forwarded it to aid Grace-land College. The resolution on changing times for reporting was deferred to next district conference; the secretary being instructed to send a copy of the resolution to each branch of the district, and that branches instruct delegates how to vote. Preaching by Elders G. H. Hilliard, C. H. Porter, and M. H. Forscutt. Adjourned to meet in February, 1899, or at appointment of president, at Wilber. The present district officers were sustained.

Sunday School Associations.

SOUTHERN NEBRASKA.

District Sunday school association convened with Palmyra branch, October 22; Superintendent W. M. Self in the chair, M. H. Forscutt secretary pro tem. Reports were received from superintendent, secretary, and treasurer. Fairbury, Lone Tree, Prairie Flower, Union Band, Greggspport Mission, and Zion's Hope schools, all in a prosperous condition. Written reports were read from H. E. Christy superintendent of Union Band, and Nina Jarrad secretary of Lone Tree schools. The superintendent presented a bill for \$4 traveling expenses, which was paid. Evening session was devoted to reading the Sunday school newspaper, edited by Sr. E. D. Briggs, and contributed to by various members of the association. Elders C. H. Porter, M. H. Forscutt, and G. H. Hilliard gave short addresses.

Miscellaneous Department.

TWO-DAYS' MEETINGS.

Meetings will be held in Far West district, in charge of the brethren named, as follows:—
Delano branch, January 14 and 15; J. T. Kinaman and C. P. Faul.
Kingston, January 21 and 22; A. W. Head and J. S. Constance.
Wakenda, January 28 and 29; Jacob Snider and J. C. Elvert.
Alma, February 4 and 5; J. Cato and A. Booker.
Edgerton Junction, February 4 and 5; L. L. Babbitt and J. D. Flanders.
Stewartsville, February 11 and 12; A. Nesser and G. J. Whitehead.
DeKalb, February 18 and 19; T. T. Hinderks and Ben Dice.
Pleasant Grove, February 25 and 26; A. S. Lewis and C. Householder.
Gospel Hill; February 25 and 26; A. W. Head and D. E. Powell.
German branch, March 4 and 5; W. Lewis and D. E. Powell.
Meetings to commence at two p. m. on Saturdays. The brethren appointed will please

see that those substituted are on hand if they cannot attend. The branches will kindly see that the expenses of the speakers are paid. Let all take hold and make these meetings a success. By order of district officers.

WM. LEWIS.
D. E. POWELL.
C. P. FAUL.

CONFERENCE NOTICES.

Quarterly conference of Northeast Texas and Choctaw district will convene at Cove, Arkansas, on Saturday, February 18, at ten a. m. We hope to see the missionary in charge and other elders working under him there. Saints, let us all come that can, and make the conference a success in this new field.

EARL D. BAILEY, Pres.

Conference of Nodaway district will convene with Bedison branch, January 21, at eleven o'clock. Sunday school convention meets on the 20th of January at seven p. m., at the same place. Let us all come to have a spiritual feast.

E. S. FANNON, Pres.

Kewanee district conference will convene at Kewanee, Illinois, February 4, 1899, at ten a. m. Branches please take notice and send in your reports, and all come that can and bring the spirit of peace with you.

J. W. ADAMS, Pres.

MARRIED.

JOHNSON—HINDERKS.—At the home of the bride's parent, Sr. Mary Hinderks, near Stewartville, Missouri, December 21, 1898, at six p. m., Bro. Henry H. Johnson and Sr. Anna Hinderks were united in marriage by Elder T. T. Hinderks. Many relatives and friends were present to witness the ceremony and partake of the bountiful supper prepared for the occasion. The young people are well known in this part of the country, both are members of the German branch, and all wish them much joy and happiness. Many valuable presents were left by the relatives and friends. May the blessings of God crown their efforts with success, and fill their home with joy, peace, and love.

ATKINSON—CREWS.—Sr. Mary Crews of Moorhead, Iowa, and Bro. James Atkinson of Persia, Iowa, were united in matrimony, Bro. C. H. Belkham performing the ceremony. The wedding took place at the home of the bride, December 18, 1898. The Spirit of the Lord was felt in power, making us to know that God was recognizing the act. About twenty-five persons were in attendance, dinner was partaken of, and an enjoyable time was had. They are both well known and held in high esteem. The groom is a retired farmer and has a pleasant home three blocks from Persia church.

ROBERTS—BADHAM.—At high noon, December 25, 1898, at the home of the bride's parents, Bro. and Sr. A. Badham, near Henderson, Iowa, Sr. Clara Badham to Bro. Joseph Roberts, of Tabor, Iowa; Elder D. Hougas officiating, prayer being offered by Elder James Roberts of Shenandoah. About seventy guests witnessed the ceremony, and a pleasant day was spent by all. Many beau-

tiful and useful presents were received, and many heartfelt wishes for the happiness and future welfare of the united pair were expressed. Sr. Clara and Bro. Joseph are two of God's noble young servants, and we wish them a long and useful life in this world and a happy entrance into the next.

ASHBAUGH—READ.—At Argentine, Kansas, on the evening of December 17, 1898, Bro. Charles W. Ashbaugh, and Miss Eva M. Read were joined in marriage, Elder F. C. Warnky officiating. The bridal party were neatly and becomingly attired, and the ceremony was impressive. All admit that Eva has secured an excellent husband, all agree that Charley has been especially fortunate in securing a jewel for a wife, and all unite in wishing them a long life in which to enjoy their new estate with heaven's blessings upon them.

DIED.

WILSON.—Eunice L. Beal, daughter of Bro. Dexter and Sr. Celia Beal, was born at Grove Hill, Iowa, April 27, 1869. November 13, 1889, became a member of the church; December 27, 1892, was married to C. E. Wilson; died December 19, 1898. She has been a great sufferer and was glad to go; made all arrangements for her burial and fell quietly asleep. She leaves father, three brothers, one sister, and two little daughters to mourn. Funeral at Grove Hill school-house, sermon by Elder J. R. Sutton.

STEDMAN.—At Lamoni, Iowa, December 26, 1898, Bro. Charles Stedman, aged 73 years, 10 months, and 2 days. For fourteen years he was a great sufferer with rheumatism, and at the last pneumonia set in and terminated his life. He was born in Suffolk County, England; came to Prince Edward's Island when he was eight years old, and when a young man labored in the New Brunswick pineries, rafting logs to the sea. He came to LaSalle County, Illinois, in 1850, and engaged in river work along the Illinois and Mississippi rivers, being the superintendent for a large ice company, and acting as mate and captain of tow boats on the rivers, in all thirty-four years, till disabled by rheumatism in 1884. He married Sr. Catherine Landers November 6, 1851. To them were born three sons and three daughters, all of whom attended the funeral of their father, their first meeting altogether for sixteen years. One of his daughters is Sr. Christiana Salyards, well known to the church. Bro. Stedman became convinced of the gospel message, was baptized by Bro. R. M. Elvin, February 21, 1894, at Lamoni, to which place he and Sr. Stedman removed in 1893. For many years he suffered greatly, but accepting the gospel he was made glad and happy in the truth, and by his trials was purified and chastened, prepared for a better world. It can be well said of Bro. Stedman that his whole life was one of honesty, integrity, unselfishness, and generosity, and that his end was peace. The funeral services were in charge of Bro. William Anderson, Bro. H. A. Stebbins preached the sermon, and Bro. G. H. Hilliard offered prayer.

GREENWOOD.—At Manchester, England, November 10, 1898, Sarah Emily, the beloved

wife of Elder W. H. Greenwood, aged 30 years. She was baptized March 29, 1888. The circumstances attendant upon her death were of a very sad character. She died suddenly seven days after giving birth to a child which survives her. The deceased lived a consistent life. She was a devoted wife and a loving mother, and died in the hope of a glorious resurrection. Funeral services by Elder Joseph Dewsnup, Sen.

BATY.—At Manchester, England, December 1, 1898, Jane, the widow of Robert Baty, aged 77 years. She was baptized in the old organization at Carlisle, Cumberland, May, 1853; joined the Reorganization March 7, 1878, at Manchester. She lived the life and died the death of a saint. Funeral services by Elder J. Dewsnup, Sen.

MILLER.—Sr. Polly Miller was born in the State of Pennsylvania, November 27, 1816; died at her home in Maquoketa, Iowa, December 19, 1898; she was baptized in 1881. Died firm in the faith of the gospel and in the hope of a glorious resurrection. Funeral service in the M. E. church; sermon by Warren Turner. Remains laid to rest in Maquoketa cemetery.

SMITH.—At Plattsmouth, Nebraska, November 21, 1898, Elder William B. Smith in his seventy-fourth year. He united with the church in 1842 in London, England; with his wife located in Nauvoo in 1844; moved to St. Louis, thence to Burlington, Iowa. When the elders of the Reorganization came through Burlington and presented the original doctrine, they both joined the church and remained in the faith the remainder of their lives. Sr. Smith departed this life April 8, 1893. He died firm in the faith and in hope of a part in the resurrection of the just.

PETERS.—At Rego, Indiana, October 20, 1898, Bro. James S. Peters, aged 37 years. Was baptized September 1, 1895. Leaves a wife and five children to mourn. Funeral sermon will be preached next May at the Rego branch, by the elders of the church.

ZIRKELBACH.—At Fulton, Iowa, December 23, 1898, Charley Zirkelbach, aged 15 years. He was a good boy, but did not obey the gospel, as his parents are Lutherans; but he desired to be baptized near the end of his earthly life. Funeral sermon by Elder John Heide at the saints' church.

BENJAMIN.—At Princeville, Illinois, December 13, 1898, Sr. Amanda L. Benjamin, aged 67 years, 11 months, 6 days. She was born at Newton, Ohio; married to Bro. R. J. Benjamin, November 17, 1853. Sr. Benjamin united with the church in girlhood, during the life of Joseph, and never had any confidence in Brigham Young's assumed authority. She united with the Reorganization in 1860, and by word and deed always bore a faithful testimony to the truth of the latter-day work, and to the successorship of young Joseph. Always lived a faithful, consistent, pure life, and died firm in the faith. She was the mother of six children; two daughters, husband, one brother and sister and ten grandchildren mourn. Thus has passed to her eternal reward, as true and faithful a mother in Israel as ever made a home happy by her loving presence.

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THE SAINTS' HERALD.

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

Vol. 46.

Lamoni, Iowa, January 11, 1898.

No. 2.

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SUMMARY OF THE YEAR 1898.

DISASTERS.

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

Fires.....1,670	Falling build'gs, etc..... 599
Drownings.....3,110	Cyclones, storms 502
Explosions..... 629	Lightning..... 255
Mines..... 580	

RAILROAD DISASTERS.

The loss of life by railroad accidents of various kinds was 3,590 in 1898, as compared with 2,764 in 1897. The number of seriously injured was 2,616, as compared with 2,428 in 1897.

EPIDEMICS AND FAMINE.

The loss of life by epidemic and famine shows a gratifying decrease. Famine in the province of Kansu, China, has swept away 10,000 victims. The plague in India has destroyed over 11,000, and in China about 2,000 persons. Exact statistics of this kind are hard to procure, but the total is probably less than 25,000, as compared with 222,902 in 1897, 22,676 in 1896, 79,471 in 1895, and 171,910 in 1894.

WARS.

Notwithstanding the war between the United States and Spain, the loss of life upon the battlefield in 1898 has been smaller than for several years past. The total, roughly estimated, has been but about 65,000, as compared with 103,451 in 1897, 129,080 in

1896, 157,986 in 1895, and 82,750 in 1894. The loss was distributed about as follows:—

Egypt.....21,071	India..... 430
Spanish-American war..... 7,298	Madagascar... 106
Spanish-Cuban war..... 5,010	China.....22,500
Spanish-Philippine war.... 5,220	Formosa..... 1,500
	Africa..... 1,000
	S. America.... 700
	Greece..... 300

MARINE DISASTERS.

The following list of wrecks and loss of life upon the ocean and on inland waters is approximately correct. It is not possible to make an absolutely accurate statement, as in some cases no record of the number of crews or passengers was left. The list shows 3,655 lives were lost upon the ocean and 75 on inland waters, a total of 3,730, as compared with 2,426 in 1897, 3,912 in 1896, 4,250 in 1895, and 6,881 in 1894.

SUMMARY OF DISASTERS.

As closely as can be estimated 3,655 lives have been lost upon the ocean, 75 upon inland waters, 3,590 by railroad accidents, 25,273 by disasters abroad, 7,337 by minor disasters in this country, 23,000 by epidemics and famine, and 65,000 by wars, making a total of 127,930, as compared with 389,017 in 1897, 246,546 in 1896, and 275,391 in 1895.

SUICIDES.

The total number of persons who have committed suicide in the United States during the year 1898, as reported by mail and telegraph to the *Tribune*, is 5,920, as compared with 6,600 in 1897, 6,520 in 1896, 5,759 in 1895, 4,912 in 1894, 4,436 in 1893, 3,860 in 1892, 3,531 in 1891, and 2,040 in 1890, the figures showing a decrease in the crime of self-murder in the last nine years. Of this number 4,586 were males and 1,634 females, this proportion being steadily kept up year by year. Among professional men physicians still lead the mournful list, 44 having taken their own lives, as compared with 41 in 1897, 47 in 1896, 59 in 1895, and 45 in 1894. During the year also 13 persons engaged in the banking business, 8 clergymen, 7 journalists, 6 attorneys, 2 actors, and 2 artists have committed suicide. The causes of suicide were as follows:—

Despondency....3,023	Domestic infelicity..... 197
Unknown.....1,500	Disappointed love..... 196
Insanity..... 438	Business losses.. 110
Liquor..... 168	
Ill health..... 288	

In these cases of suicide 2,126 persons took poison, 2,037 shot themselves, 787 hanged themselves, 452 cut their throats, 354 drowned themselves, 58 jumped from windows or housetops, 50 threw themselves in front of railroad trains, 26 burned themselves to death, 23 stabbed themselves, 4 starved themselves, and 3 blew themselves up with dynamite.

MURDERS.

The total number of murders committed in 1898 shows another gratifying decrease—a phenomenon often witnessed in a war year—being 7,840, as compared with 9,520 in 1897, 10,652 in 1896, 10,500 in 1895, 9,800 in 1894, 6,615 in 1893, 6,742 in 1892, 5,106 in 1891, and 4,290 in 1890. The causes of these murders may be roughly classified as follows:—

Quarrels.....3,867	Highwaymen killed..... 82
Unknown.....2,678	Insanity,.....89
Jealousy..... 205	Self defense.....33
Liquor..... 207	Strikes.....22
By highwaymen 222	Outrages..... 5
Infanticide..... 248	Riots.....25
Resisting arrest 147	

FIRE LOSSES.

The losses by fire in the United States in 1898 aggregate \$133,139,467, as compared with \$129,001,737 in 1897, \$111,856,067 in 1896, and \$131,578,206 in 1895. Those where the loss in each case was \$100,000 and upwards amount to \$64,915,400, and the losses by smaller fires to \$68,224,067.

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

Year.	Aggregate property loss.	Year.	Aggregate property loss.
1875.....\$ 78,102,285		1887.....\$120,283,055	
1876..... 64,630,800		1888.....110,885,665	
1877..... 68,265,800		1889.....123,046,833	
1878..... 64,317,900		1890.....108,993,792	
1879..... 77,703,700		1891.....143,764,967	
1880..... 74,643,400		1892.....151,516,098	
1881..... 81,280,900		1893.....167,544,370	
1882..... 84,505,024		1894.....140,006,484	
1883.....100,149,228		1895.....131,578,206	
1884.....110,008,611		1896.....111,856,067	
1885.....102,818,796		1897.....128,841,737	
1886.....104,924,750		1898.....132,939,467	

HANGINGS.

The number of legal executions in 1898 was 109, as compared with 128 in 1897, 122 in 1896, 132 in 1895, 132 in 1894, 126 in 1893, and 107 in 1892. The executions in the several States and Territories were as follows:—

Louisiana.....10	Georgia.....8
Arkansas.....6	Virginia.....8
Alabama.....3	South Carolina...4
Mississippi.....6	Texas.....10
Tennessee.....2	North Carolina...2
Missouri.....5	Indian Territory..2
Florida.....1	Kentucky.....3
Maryland.....1	California.....10
Massachusetts...3	New York.....3
Oregon.....2	Illinois.....6
Minnesota.....2	Washington.....1
Connecticut.....1	Pennsylvania.....7
Ohio.....2	New Jersey.....1

There were 72 hanged in the South and 37 in the North, of whom 60 were whites, 48 blacks, and 1 Chinese. The crimes for which they were executed were murder 100 and rape 9.

LYNCHINGS.

The criminal work of mob murderers throughout the country has decreased during 1898, as compared with 1897, being smaller than in any year since 1885, except 1890, when the number was the same. Judge Lynch has executed 127 persons during the year, 122 males and 5 females. The following table, showing the number of lynchings through a series of years, will be of interest at the present time, when this question of lynching is occupying the attention of legislators in several States:—

1885.....184	1892.....235
1886.....138	1893.....200
1887.....122	1894.....190
1888.....142	1895.....171
1889.....176	1896.....131
1890.....127	1897.....166
1891.....192	1898.....127

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

Arkansas.....17	Mississippi.....15
South Carolina...14	Indian Territory...3
Georgia.....12	New Mexico.....1
Missouri.....6	Alabama.....12
Kentucky.....6	North Carolina...4
Louisiana.....10	Tennessee.....6
Texas.....3	Virginia.....4
Maryland.....2	West Virginia...1
Oklahoma.....1	Florida.....1
Washington.....1	Alaska.....1
Wyoming.....3	Kansas.....1
Illinois.....1	Montana.....1
Indiana.....1	

Of these lynchings 118 occurred in the South and 9 in the North. Of the total number 102 were negroes, 23 whites, and 2 Indians. The alleged crimes for which the victims were lynched were as follows: Theft, 6; arson, 2; violation of contract, 1; insults, 2; murder, 61; attempted rape, 7; race prejudice, 3; unknown, 3; rape, 16; miscegenation, 1; resisting arrest, 1; suspected of murder, 13; complicity in rape, 1; assaults upon whites, 4; mistaken identity, 2; highway robbers, 1; murderous assault, 2; burglary, 1.

EMBEZZLEMENTS.

The record of embezzling, forgery,

defaulting, and bank wreckage for 1898 shows a material and gratifying decrease, being but \$5,851,253, as compared with \$11,248,084 in 1897, being also much the smallest total since 1888.

Out of the total number of cases of embezzling reported 9 persons stole over \$50,000 each, 9 over \$100,000 each, 1 over \$200,000, 1 over \$300,000, 1 over \$400,000, and two over \$500,000 each. The losses are distributed as follows:—

Stolen by city and county officials..\$	976,846
From banks.....	2,901,891
By agents.....	510,595
Forgeries.....	324,200
From loan associations.....	359,800
By postmasters.....	21,143
Miscellaneous stealings.....	1,066,788

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

1878.....\$ 2,784,000	1889.....\$ 8,600,000
1879.....2,754,000	1890.....8,622,056
1880-81...4,888,000	1891.....10,720,249
1882.....2,900,000	1892.....8,837,547
1883.....2,350,000	1893.....19,029,602
1884.....22,154,000	1891.....25,234,112
1885.....3,475,000	1895.....10,423,205
1886.....3,780,000	1896.....9,465,921
1887.....4,550,000	1897.....11,248,084
1888.....2,240,000	1898.....5,851,263

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

CHARITIES.

The record of charity for 1898 keeps well up to the records of former years, and it is certainly an optimistic and encouraging outlook for the best that is in man and for the outreachings of charity and humanity that the dark record of official dishonesty elsewhere presented is so magnificently offset by the generous sums contributed by bequest or personal gift to churches, colleges, charities, museums, art galleries, and libraries amounting to \$23,984,900, as compared with \$33,612,814 in 1897, \$33,670,129 in 1896, \$28,943,549 in 1895, and \$19,967,116 in 1894. In preparing these statistics no record has been kept of small donations, since to collect them all would be an impossibility. Of the total amount stated above there has been given to colleges the large sum of \$13,086,150; to charities, \$6,230,300; to churches, \$2,029,950; to museums and art galleries, \$1,472,000; to libraries, \$1,166,500.—*Condensed from the Chicago Tribune, December 31, 1898.*

Echoes from Graceland.

CONDUCTED BY GRACELAND COLLEGE.

Winter Term opened January 3. Registration occupied the time till ten a. m., when the opening chapel services were held. Bishop Kelley addressed the assembled audience appropriately, and students with faculty seemed ready for energetic and successful work. Wednesday morning January 4, Lectures began, and all is now in full swing. Of our faculty, two familiar faces are missing: Professor Fitzpatrick, now devoting his time wholly to his editorial work, while Professor Pence has gone East to the Law School of Columbia University, of Washington fame. One new face appears. Miss Rich, late of Rome, New York, having taken up duties with the opening of the term. Under her supervision, the Shorthand and Typewriting Department is thriving. It is satisfactory to know that our church can provide such talent. The enrollment of students shows a substantial increase on that of last term, and altogether Graceland is on the move upwards. Mysterious sounds are heard occasionally from our Physico-Chemical Laboratory, and, to judge from the noise, our fair students in the Practical Physics Class must be putting in hard manual labor.

The Athenians are much perplexed ever the Philippine question, and still lovingly cling to it as a matter for debate. Our Literary Society is bound to succeed, and after further growth will throw off daughter societies of various kinds.

The Subscription List steadily grows. We are waiting to hear from the East; we feel convinced that some of our good brethren and sisters, in that part of the world will do all they can to help the great and good work that the church has assumed. Besides, the scholarship, attached to the \$25 subscription, can be used to a good purpose by sending some poorer young man or woman, anxious, for higher education, to college. There are scores of such within the church, who are famishing for intellectual food, and if they could only obtain the same, would utilize it to the benefit of themselves, the church, and humanity. "Success when United."

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, JANUARY 11, 1899.

NO. 2.

The Saints' Herald.

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

LAMONI, IOWA, JAN. 11, 1899.

REBAPTISM.

The following from the *Deseret News* for December 16, 1898, is an example of the desperate straits to which the Utah representatives are driven to make a point against the Reorganization:—

AS TO "REBAPTIZING."

STREATOR, Ill., Dec. 1, 1898.

To the Editor:—For some time I have been traveling among people who tell me that a great mistake was made by the "rebaptizing" done in Utah. No argument is produced to show it to be wrong, and in one case I met an "Elder" who said that he, as a member of the Reorganized Church had been rebaptized, but while he could see no harm in the course he had taken, he did not consider it necessary.

Brigham Young, we are informed, "rebaptized his co-associates with himself in the waters of Utah."

All who know anything about the baptizing done in Utah understand that the "rebaptizing" spoken of was simply as a renewal of covenants, and not because they had "departed from the faith," etc.

Those who are interested in the question can find a clear case of "rebaptizing" recorded in the Book of Mormon.

From III Nephi, 7 chapter, we learn that Nephi, ministering in the name of Jesus Christ, cast out devils and unclean spirits, raised his brother from the dead, preached repentance and remission of sins and baptized and ordained men unto the ministry. All who repented were baptized, and this we must remember was during the time when Christ was engaged in introducing the Gospel among the Jews.

The Book of Mormon tells of the great destruction on this continent at the time of the crucifixion and informs us that it was the more righteous people who were saved. (III Nephi 10: 12.)

The Son of Man said to the Jews: "Other sheep have I and they shall hear my voice;" so in fulfillment of that prediction He came to the Nephites soon after His resurrection, and "Nephi went down to the water, and was baptized;" then "he baptized all those whom Jesus had chosen." Here we have a righteous man who had been preaching repentance and remission of sins, being baptized; a careful reading of III Nephi will show that they must have been "rebaptizing; but there is

something on the subject from the *True Latter-day Saints' Herald* and at that time Joseph Smith, of the Reorganized Church, was editor with M. W [H]. Forscutt as his assistant.

I quote from pp. 107, 108 of the *Herald* of Feb. 15, 1872:

"REBAPTISM."

"A reply to R. Smith's Question."

"I had intended to answer R. Smith's article on rebaptism at length; but sickness in our family has forced delay till an abler pen than mine undertook the task and rendered my efforts unnecessary. My grateful thanks to our worthy brother E. S.

"I will answer a direct question propounded by R. Smith, however.

"He says, first now Sister, have you known an Elder in the Reorganized Church to rebaptize anyone?"

"Second, did he say 'I baptize you or I rebaptize you?'"

"I answer, I have known a goodly number of persons rebaptized by Elders in the Reorganized Church,—rebaptized to all intents and purposes, because their former baptism was legal and true, and they had never been expelled from the church.

"Secondly, I did hear an Elder say 'I rebaptize you' and I have the oral testimony of three. It was in Fox River, Illinois, and the Elder officiating was our beloved and honored President Joseph Smith, time, August, 1863.

"Anything more, Brother R. S.?"

"PERLA WILD."

The above quotation shows what the Reorganizers have been doing and the following from the *Times and Seasons*, Vol. 3, p. 763, shows the practice of the church in the days of the Prophet Joseph Smith.

I quote from the minutes of a conference held at Nauvoo, April 7, 1842.

"Pres. Joseph Smith said—'Baptisms for the dead, and for the healing of the body must be in the font, those coming into the Church and those rebaptized may be done in the river. A box should be prepared for the use of the font, that the clerk may be paid, and a book procured by the monies to be put therein by those baptized, the remainder to go to the use of the Temple. Sing a hymn, ordinations to take place to-morrow morning, baptisms in the font also.'

Again from the same minutes of April 8th. "John Taylor preached a sermon while the ordinations and baptisms were going on."

This quotation shows that under Joseph's direction baptisms, with various objects in view, were being performed and that besides the rebaptizing, they were baptisms for the dead and for the "healing of the body" in the font of the Nauvoo Temple, which font had been dedicated Nov. 8, 1841.

There can be no objection raised to these minutes, for at that time Joseph Smith was editor of the *Times and Seasons* and had the conference clerk reported him incorrectly, he

would have made the correction. The minutes are correct.

ELDER J. A. HULME.

Elder Hulme might have made his case even stronger by citing resolutions of the church requiring those legally expelled from the church to be rebaptized in order to be again admitted to fellowship. But he, as is usual with the Utah elders, misrepresents our position.

We do not claim that "a great mistake was made by the 'rebaptizing' done in Utah;" but that great mistakes were made that brought about conditions requiring rebaptism. We have not objected to rebaptism when necessary, but we have contended that when the leading men in Utah conceded that they needed to renew their covenant by baptism, that they thus admitted that the obligations taken upon themselves in the former baptism had been violated. Again, when they enjoined rebaptism upon all who came to those valleys, it was a virtual concession that those who went there thereby broke the former covenant.

It has always been a source of great satisfaction to us to realize that these men do not attempt to attack our position, but usually misrepresent our position before making the attack. There is nothing in the quotations from either the *Herald* or *Times and Seasons* indicating what the condition of those rebaptized parties were.

The case of Nephi, cited by Mr. Hulme, is a more plausible one, but when carefully considered does not sustain his theory. The question is one of the continuance of the covenant entered into. The preaching and baptizing first cited by Elder Hulme was before Christ visited the Nephites to establish the *new* and *everlasting* covenant. Though the mode of entrance was the same, the former covenant was not an everlasting one. These authorities in Utah had claimed that when first baptized they had accepted the new and *everlasting* covenant. But Elder Hulme now informs us that "the rebaptizing spoken of [in Utah] was simply as a re-

newal of covenants." Why *renew* that which is *everlasting* in its nature, unless one of the parties has violated the conditions of the covenant? If they have, then, and then only, is there a necessity for renewal.

ANOTHER BOOK OF ABRAHAM.

APOCALYPSE OF ABRAHAM.

Professor G. Nathaniel Bonwetsch, of the University of Goettingen, has just translated into German a remarkable work, "The Apocalypse of Abraham," an English version of which is made public here for the first time. He found it in a roll of parchment in the library at Moscow, Russia, written in old Slavic, the language from which Russian is derived. He has traced the story back to a manuscript of the fifth century, also in the Moscow library (No. 172).

Professor Bonwetsch says: "We have not been able to discover any version other than the old Slavic, but judging from its literary form it must go back to a Greek original not yet discovered." Other scholars hold that this apocalypse antedates Christianity in its original form, and therefore in it we have the very oldest specimen of apocalyptic literature that has been discovered.

Part of the translation which will show the style and kind of narrative, follows: "The book of the Revelation of Abraham, the son of Terah, the son of Nahor, son of Serug, the son of Roog, the son of Aaphaxad [Arphaxad?], the son of Shem, the son of Noah, the son of Lamech, the son of Methusaleh, the son of Enoch, the son of Arad.

"On the day when I polished the gods of Terah, and the gods of Nahor, his brother, when I thought, who is truly the strongest god, I, Abraham, at the time of my offering, when I had finished making the sacrifice of my father, Terah, to his gold, silver, brazen, and iron gods; going into their temple for service, I found the god called Marumath (made of hewn stone) fallen forward at the feet of Nahor's iron god.

"And it happened when I saw it, my heart trembled, and I thought that I was not able to lift him up to his place again; I, Abraham, alone, because he was heavy, made from a huge stone, and I went thence and informed my father. Then he went with me, and both of us together could hardly move it, to lift it up to its place. And its head by which I held it, fell off. And when my father saw that Marumath's head had fallen off, he said to me: 'Abraham,' and I answered: 'Here am I.' Then he said to me, 'Bring me the small hatchet from the house.' I brought it to him. Then he hewed another Marumath out of another stone, but without a head, and the head which had fallen off Marumath he put on it, and the rest of Marumath he threw away."—*Chicago Tribune*.

It will be remembered that Joseph Smith, the Seer, translated while at Kirtland, Ohio, some Egyptian manuscripts which purported to contain a record of the Patriarch Abraham, and

that such translation has been ridiculed and criticised generally by opposers of the prophet and the latter-day work.

But here comes a veritable Book of Abraham, brought forth by the world itself, and the learned world too, at that; for Professor Bonwetsch, of the University of Goettingen, which is recognized as one of the highest standing seats of learning in Europe, traces the Moscow manuscript to the fifth century, and thinks it must be derived from an older Greek manuscript not yet discovered; and "other scholars hold that this apocalypse antedates Christianity in its original form, and therefore in it we have the very oldest specimen of apocalyptic literature that has been discovered." Hence it is that there appears, from their own standpoint, reason to believe there was and is such a record as the "Book of Abraham."

However, it should be remembered that Joseph Smith only translated the record as it came into his hands. He did not produce it as a work of which he was the author, or with whom its statements originated. Nor did the church ever indorse the work or its teachings. Upon this we quote from the History of the Church, Vol. 2, page 569, as follows:—

On this date [March 1, 1842] President Smith writes:—

"I commenced publishing my translation of the Book of Abraham, in the *Times and Seasons*."

These extracts, as we understand, are from a translation of a roll of manuscript found with some Egyptian mummies purchased of a traveler who visited Kirtland, Ohio, a few years before for the purpose of exhibiting the mummies. The church has never to our knowledge taken any action on this work, either to indorse or condemn; so it cannot be said to be a church publication; nor can the church be held to answer for the correctness of its teachings. Joseph Smith, as the translator, is committed of course to the correctness of the translation, but not necessarily to the indorsement of its historical or doctrinal contents.

The date of the *Chicago Tribune* from which the foregoing clipping was taken has not been preserved. The writer took it from that paper sometime during the spring or summer of 1898, and laid it by for future reference; but has since thought well to give it to the HERALD readers.

In this connection it may be well to give the HERALD readers an account

of the final disposition of the Egyptian mummies and papyrus which came into the Seer's possession at Kirtland. We give the following statement prepared for the Church Historian, in answer to inquiry, by President Joseph Smith:—

LAMONI, Iowa, Oct. 24, 1898.

BRO. HEMAN C. SMITH, Lamoni, Iowa.

In compliance with your request:—

The papyrus from which the Book of Abraham, was said to have been translated by Father, was with other portions found in a roll with some Egyptian mummies, pasted on either paper or linen and put into a small case of flat drawers, some dozen or sixteen in number. This case, with two cases of mummies containing five persons, one much smaller than the others, were in the keeping of Grandmother Lucy Smith, Father's mother, for some time before Father's death, and were still in her possession both at the time he was killed and after. She took them from our house, some time after Father's death, and had them at her daughter Lucy Millikin's, when they moved into Knox County, Illinois, not far from Galesburg. I cannot give you dates, but during a part of 1846-7 Mother and family were away from Nauvoo and Grandmother was at Lucy Millikin's. Grandmother finally came back to Nauvoo with Lucy's family, but came without the mummies and case of drawers. We learned that while living near Galesburg, Uncle William undertook a lecturing tour, and secured the mummies and case of records, as the papyrus was called, as an exhibit and aid to making his lectures more attractive and lucrative. Uncle William became stranded somewhere along the Illinois River, and sold the mummies and the records with the understanding that he might repurchase them. This he never did. Part of the stock, one case of mummies and part or all of the cases of drawers, found their way to Wood's Museum, Chicago, and a part to St. Louis, where, we never learned.

I personally, in company with Elder Elijah Banta, of Sandwich, Illinois, saw the mummies and case of drawers in the museum in Chicago, before the great fire, in 1871; in which they undoubtedly perished with the rest of the accumulated relics and curiosities.

Uncle William never accounted for the sale he made, except to state that he was obliged to sell them, but fully intended to repurchase them, but was never able, before the fire; and of course could not after they were burned.

So far as anything is known by us about the fate, or final disposition of the papyrus, the foregoing is correct, and I was knowing to the facts as they occurred; and saw the mummies and case of drawers in Wood's Museum, Chicago, not long before the fire of October, 1871. I was at the time living at Plano, Illinois, fifty-three miles west from Chicago, and did business in the city in behalf of our Publishing Department and *Herald*, and visited the city frequently.

Respectfully,

JOSEPH SMITH.

HIGH STANDARDS OF LIFE NECESSARY.

Monmouth, Illinois, December 27.—Monmouth United Presbyterian presbytery today considered the following overtures passed at the General Assembly: First, requiring members to pledge a systematic proportionate contribution, rejected 20 to 5; second, that the use of tobacco is sinful and therefore inconsistent with the Christian profession, unanimously rejected; third and fourth, that no nominated elder or deacon be ordained unless he promise to abstain from use of tobacco, lost 17 to 5.

A resolution was unanimously adopted protesting against the admission of Brigham H. Roberts, an avowed polygamist, to a seat in the Fifty-sixth Congress.

The foregoing is from the Chicago *Record* of the 28th ult. The Reorganized Church as early as 1851 declared against the innovation of polygamy; and in its acceptance of the three standard books of the church also accepted the precept that tobacco is "not good for man." In a later revelation the elders and membership are admonished thus: "Avoid the use of tobacco." (D. C. 119.) The General Conference will not send out as a missionary any man who uses tobacco; and some quorums have refused to include in their membership elders known to be addicted to its use. The Lamoni branch of the church some years ago passed a resolution declaring anyone given to the use of tobacco to be ineligible to office in said branch. Some districts and other branches have also taken action equivalent to that of the Lamoni branch; hence the tobacco-using elder or other official is regarded as occupying lower ground than that required by the law of God and the moral progress of the church.

It is gratifying to know that while many sectarians willfully or ignorantly refuse to recognize the distinctions between the faith of the saints and that of the Utah Mormons, the original faith, represented by the Reorganized Church, stands upon high ground, so high that it claims to be, through Christ, "the light of the world," and because the Christ and the Christ-standard in all phases of life, are revealed in it and demanded by it.

We repeat, there is reason for devout gratitude to our heavenly Father that the work brought to light proves itself to be above reproach and beyond criticism, in principles of faith

and morality. A study of the principles revealed to the church through Joseph Smith the Martyr and his son, the present President and Seer, and which have been accepted by the councils and General Conferences of the church, will satisfy the candid and impartial student of the Christian economy that they are equal in moral and doctrinal worth to any revelations ever made to the human family. And this because they are not of human origin, but because they are the revelations of the Christ himself, the past and the present great Head of the church.

It is to be sincerely regretted that apostasy and evil have brought their legitimate fruits as seen in the history of the Utah departure from God. It is also a cause for sincere congratulation and thankfulness that though the enemy came in "like a flood," the Spirit of the Lord lifted up a standard against him. The Reorganization has made a consistent, a noble and a steadfast contention for truth and morality. Against the opposition of sectarianism without and the dire results of apostasy and moral transgression of those claiming to be of the faith, it has persistently and steadily maintained its stand for God and morality before the world.

Its record deserves the commendation and ought to receive the support of every lover of morality, to say the least. The Utah people themselves should see and recognize the consistency and high character of its efforts. Some of them do, as we know, and others will in due time, of the "honest in heart." The Master's sheep will hear his voice, whether they be in Utah or in other church organizations, in due time. Final victory is with God and truth—it cannot be otherwise. "As for truth, it endureth and is always strong; it liveth and conquereth forever more."—Esdras.

It becomes apparent that as the Utah Church recedes from its more open avowals of polygamy and enters upon a missionary crusade, also as sectarianism changes its form and fashion, the work of the Reorganized Church of Jesus Christ of Latter Day Saints is to increase in importance and magnitude. The faith of the gospel is to be maintained and declared in "all the world," in contrast and in

opposition to the growing worldliness and Babylonish spirit of the times. The contention between light and darkness becomes stronger as the near approach of the coming of the Lord draws nigh. The contest between truth and error, right and wrong, between the spirit of oppression and that of liberty, becomes sharper and the lines of division more clearly defined. Sectarianism is manifesting more clearly its human character and origin. All things else, with it, are being shaken, and their real character is being revealed. This simplifies the contention and will tend to make the contrasts more apparent, hence more readily discernible; and in due time the position of the church as the contender for "the faith once delivered to the saints" as against the growing skepticism and inventions of theologians, so-called, will be plain to all who love the truth out of a pure heart.

Our success as a people can only be realized by an actual demonstration of the truth in us individually and collectively. The preaching of the word wrought out in personal character will prove us to be the church and people of God; otherwise our professions of faith will amount to little or nothing. The requirements of the Lord himself and the spirit of the times emphasize the necessity of a high line of moral, religious, and general life upon the part of the people of God. Causes of troubles must be removed by righteous example and conduct of all concerned, from highest official to the last member, everywhere and anywhere, and a unity of the Spirit in the bonds of peace be attained and maintained, based on the Christ standard of morality, integrity, and honesty in all our dealings with one another, with the church, and with fellow man. God is pledged to grant his Spirit of grace and of power upon such conditions; but only upon such. It is useless for anyone to expect life here or hereafter, in favor with God, upon any other conditions. The faith that does not "work," and work "by love," through self-control, self-denial, and in the spirit of Christ, is not the faith of the gospel, however strong may be the claim of being a child of God. Baptism by immersion and the laying on of hands by church au-

thority demands a manifestation of the "spirit of adoption," that the evidences of sonship may be made manifest in all the phases and conditions of practical life. A son or a daughter of God in truth will show forth the spirit of such adoption. The testimony of former day and latter-day revelation is one upon this point. In 2 Peter 1:1-12 we have a statement of the Christ standard of principle and attainment necessary to an "entrance" into the "everlasting kingdom," etc. In Galatians 5:13-26 we have a clear exposition of the contrasts between the "works of the flesh" and "the fruit of the Spirit," with the statement: "They that are Christ's have crucified [brought into subjection] the flesh with the affections and lusts." In latter-day revelations the personal and official acts of men are required to be "in all righteousness, in holiness and lowliness of heart, meekness and longsuffering, and in faith and virtue and knowledge; temperance, patience, godliness, brotherly kindness, and charity, because the promise is, if these things abound in them, they shall not be unfruitful in the knowledge of the Lord," etc.

These things, with other and specific prohibitions of immorality and other wrongs, were revealed to the church as positive rules of life and conduct, from its inception in 1830. The church was thus constituted an affirmative exponent of truth and made through conformity to principle the specific advocate and manifestation, through Christ, of truth to the world. Under these circumstances it is not strange that in the revelations of Jesus Christ to the church we find principles designed to reach and to correct every phase of evil existing among men; for revealed religion means applied religion—the substitution of right for wrong; of principle for policy; of justness for oppression; of morality for immorality; etc., etc., until, all along the line of human conduct and habit, there shall be such changes wrought as are necessary to bring humanity up from its low levels to the higher ways and methods ordained of God himself.

As the heavens are higher than the earth, so God's ways are higher than man's. As humanity has departed

from God through transgression and weakness, return must be made through obedience and grace received from God. Hence the measure of attainment or advancement is seen through actual change wrought in the mind and conscience and conduct of those entering into covenant with God.

The Christian world to-day is startled at the prospective innovation of a polygamous congressman, and they call his innovation an exposition of Latter Day Saintism. It is ours, the work of the saints, to stem this tide of misconception, by showing forth the high standard required of those called to represent the great latter-day work. We can do it; we must do it, in every hamlet and locality where the work is presented through our profession of faith. Out of all the excitement caused by the present discussion of the attitude of Utah's representative and the general attitude of the dominant church in Utah, good will come through the overruling providences of God, who overrules, and who has decreed that his work shall be known and his name be glorified through "a pure people"—his church in these last days.

In doctrine, in moral principle, we stand on higher ground than does Utah Mormonism or shifting sectarianism. Consistency demands that our profession of faith be made effective and practical in our personal and collective example as individuals and as a people. Of this the Lord himself has said: "Ye shall observe the commandments which ye have received, and be faithful."—(Doctrine and Covenants.)

A CHAIN.

Business Manager Bro. F. Criley laid a letter on our desk, with the information that it was one of an endless chain in behalf of Graceland College, begun somewhere in middle or Northern Iowa, from which considerable benefit to the college was expected.

The one we have is from a sister at Woodbine to a sister in Dow City, and seems to be pretty well along in the chain.

The Manager to whom the dimes are to be sent is waiting the end which he hopes will be good.

A BENEFIT CONFERRED.

The saints of the London, Ontario, district, knowing that the labors of Bro. R. C. Evans in caring for the district required considerable travel by wagon or sleigh, and consequent exposure to the cold, raised a contribution for the purpose of providing a means of protection for "the elder." The result will be seen by reading below, a paper which we are requested to insert in *HERALD*:—

November 27, '98.

Dear Bro. R. C. Evans:—Inclosed you will find post office order for fifty dollars as a small token of the love and esteem with which you are held by the saints of the London district. They have thus tried to manifest a portion of that love by thus donating for the purpose of getting you a fur coat to protect you from the inclemency of our Canadian winters, to which you are constantly exposed. We trust you will be blessed with warmth therein and that our affection for you will also create a glow which time cannot erase nor eternity outlive. May you long be spared to minister to this people the words of eternal truth and to care for the work which God has kindly made you overseer over; and may grace and strength sufficient for the many and arduous tasks required at your hands be daily ministered unto you; and may we his people have a proper appreciation of your labors, and manifest the same by upholding your hands by our prayers of faith and works of righteousness.

Asking you to kindly accept of this token of our regard for you, we subscribe ourselves,

In behalf of the London district,

R. C. LONGHURST, President.

JOHN H. TAYLOR, Vice President.

MAGGIE MCGREGOR, Secretary.

[By note to us, Bro. Evans states that he secured a very good Persian lambskin coat at a bargain, because it was too small for a man's size. Bro. Evans good-naturedly adds, "Who wouldn't be a boy?"—ED.]

A CORRECTION—THADDEUS CUTLER'S DEATH.

We have the following from Bro. E. B. Webb, of Anthony, Kansas, correcting a mistake made in regard to the place where Thaddeus Cutler was living at the time of his death. We give the letter extract cheerfully in correction:—

I see by a letter from Emma L. Anderson in *Herald* for December 7th, that I said that Thaddeus Cutler was living with me when he died, which is a mistake. But I did say he was living with me when he had the interview with Lewis and Rawlins, of the Utah persuasion; and the statement I made then was correct. I sent the notice of their death in the same envelope with the letter I sent to President Joseph Smith.

EXTRACTS FROM LETTERS.

Bro. J. C. Clapp, Swan, Kentucky, December 29:—

I am just able to be around; had two ribs broken about two weeks ago. Have been roughly treated by mob of late and also been sorely afflicted, but still the Lord has stood by me. Love to all.

Bro. Clapp, we understand, was thrown from a buggy, by which accident two of his ribs were broken. We trust he may pass safely through the period of difficulty which now is upon him.

The following note from Bro. H. Griffith, Sen., from Oak Vale, Australia, will suggest the need of some more help for that far off land.

We have had no preaching here now for nearly five years, as we are about two hundred and fifty miles away from Queensferry or Hastings branches. Would like if you could spare an elder after conference for this part of the vineyard; he could have two hundred square miles of a field to work in, so there would be no need for him to rust.

Florida friends are showing an interest in Graceland College, as the following from Bro. Stephen D. Allen will show:—

MILTON, Fla., Jan. 3, 1899.

ELDER E. L. KELLEY, Lamoni, Iowa.

Dear Brother:—I send, inclosed, the list of principal church buildings used by us here, to the best of my judgment, as to value, etc. I also send P. O. order for five dollars for Graceland College fund, and am sorry that it is not five hundred dollars. I feel a deep interest in the success of Graceland College, as I do in all our institutions, and my heart has gone out in sympathy for it, time and time again, as I would read in the *Herald* of the committee's struggles to complete it, and their appeals for assistance.

I hope all loyal saints will come up with all the assistance possible until Graceland is an assured success. I have some children that I wish to send there if I am ever blessed with the means to do so. Your brother,

S. D. ALLEN.

EDITORIAL ITEMS.

Those having correspondence with Bro. E. C. Briggs, of the Quorum of Twelve, may address him at Hartford, Van Buren County, Michigan, his present mission address.

Bro. Bertie White, Vinton, Iowa, writes some suggestions for good for the coming year. He regards the gift of faith as one to be treasured and prized.

Sr. Sarah Warburton, sister to Bro. William Street, formerly active in Sunday school interests, writes that she has volumes of *Leaves, Hopes*, and books, some belonging to her de-

ceased brother, and requesting that we make mention of her wish to sell them. Possibly some of the school libraries might wish to purchase. Address her at Conshohocken, Pennsylvania.

The Lamoni branch, at its regular monthly business meeting, held on the 6th inst., passed resolutions against the seating of B. H. Roberts, Congressman-elect from Utah.

We shall begin soon an excellent article by Elder I. M. Smith entitled, "The Atonement of Christ and the Final destiny of Man." The theme is an important and inspiring one, and has been closely studied and carefully written upon by Bro. Smith. Other excellent matter will be given the *HERALD* readers, as rapidly as our allotted space permits.

The Utah Church is represented by an additional periodical in the journalistic field—"The Latter Day Saints' *Southern Star*," issued of late at Chattanooga, Tennessee, in the interests of the Southern States' mission of that body. The *HERALD* obtains it, with other Utah Church publications, including the *Deseret News* (the church organ) and the *Juvenile Instructor*; also the *Enquirer*, published at Provo, Utah, on exchange.

Bishop E. L. Kelley was called to St. Joseph, Missouri, on church business during the past week.

Late "Ministry addresses" will be published on request. All old ones have been discarded.

Mothers' Home Column.

EDITED BY FRANCES.

"To loving eyes alone they turn
The flowers of inward grace, that hide
Their beauty from the world outside."

IS THE HUMAN RACE DYING OUT?

If so, why? Are we as strong and robust as our ancestors were? Does not every generation seem to be weaker than the one before it? Why do we see so many prematurely old people? Why are our boys and girls gray-haired, and old looking and toothless, or nearly so, before they are twenty-five years old? Why do not people live now as long as they did in ancient days? If the evil continues, will not the human family have vanished from the earth in a few generations? What is the cause, and what is the cure?

It would require a volume to answer these questions properly, so I shall only give a few of the causes, hoping thereby to arouse the

saints to the necessity of a change, and that they will seek for knowledge on this important subject from the best books, and strive to correct the evil. As we are to be the light of the earth, and are called to do a great and important work among the children of men, it is necessary for us to have strong bodies and minds, in order to do our work thoroughly; therefore I purpose to treat on the means of securing that robust health which seems to be so sadly lacking.

The Word of Wisdom teaches that the use of tobacco and strong drink is injurious, and when we come to study how injurious it is, we see the necessity for God's revealing this to his people, also the necessity for their obedience. These habits are so prevalent at the present time that very few persons are free from the injurious effects of one or both. They destroy the health of the body by impairing the digestion, wrecking the nerves, and making impure the blood, which is the life of the flesh. The food that we eat is not always of a kind to build up healthy muscles and nerves, but is often adulterated and impure. We do not know the quality of the meat we buy. The hog may have been diseased for all we know to the contrary, and we eat this diseased meat and take the germs of disease into our system. If we eat meat at all in warm weather we should eat it very sparingly; and God says that it is pleasing unto him that we should not use it all except in seasons of cold or famine. He has promised that all saints who remember these sayings to do them shall run and not be weary, and shall walk and not faint, and shall find wisdom. If we willfully disobey his laws, can we expect to find wisdom or to be healed by the administration of the elders when we are sick?

It is said that very little of the flour we eat is pure, but is nearly all adulterated with chalk and other injurious substances; and even if it were pure there is very little nourishment in it, as only a little of the nourishing quality of it is left after it is bolted. We give the bone and brain and muscle making part of it to our cows and hogs, and keep the starchy, indigestible part for ourselves. This is one reason why the present generation has such poor teeth, also why we have so much dyspepsia.

Then we have the habit of wearing corsets and tight shoes, and these also do great harm. The sisters in their desire to be in the fashion (which is only another name for being like the world, and which is the same thing that caused ancient Israel to be rejected of the Lord) will compress their bodies in tight stays, and their feet in shoes about two numbers too small, and stunt and dwarf their bodies, which should be well developed, in order to be more useful to God and their fellow creatures. It is said that in the beginning God made man in his own image, male and female created he them; so woman and man must both have been in his image, and he pronounced his work very good. One would think from this statement that you only had to look at your fellow creatures to see how God looked, as man was made in God's image; but nature has been violated,

and man's natural shape is so perverted that it is hard to tell whether man is in the image of God or not. You can depend upon it that woman is not, for she has followed the modern fashions until very few, if any, have their natural shape. It is considered a disgrace among some people for a woman to have her natural shape. O no; it is the fashion now to look like a "dirt dauber" or wasp, and you might as well be out of the world as out of the fashion. Exactly; and this is what Christ has commanded his disciples to do: "Come out of the world and be separate from them."

Can you disobey his commandments and be blest? We love to gratify the lust of the eyes too much. I see that the styles are to be ruffles and tucks and bustles. Allow me to say right here that these same things are as injurious as corsets, as they are an additional weight on the hips, which are already too heavily loaded with skirts; besides being so extremely warm in warm weather, unless one uses wire ones, and then the perspiration will cause them to rust and ruin the underclothing, and thus cause extra expense; besides they are in the way when you sit down, as you cannot rest your back comfortably. Ruffles and tucks call for a great amount of time and labor and money, which should be spent in God's service.

We love to wear too fine a quality of clothing, too much adornment and jewelry, and all these things take up our time and money, and turn our minds on wordly things, and thus we rob God, who says: "Let all thy garments be plain, and let their beauty be the beauty of the work of thine own hands." "Let not your adorning be that outward adorning of braiding the hair and wearing costly raiment, but seek to adorn yourselves with a meek spirit, for thus did the holy women of God adorn themselves." Plain means simple, not luxurious, not costly. Some people say that a dress worth twenty-five cents per yard is not costly; while some whose means are more limited, say that it is. How shall we know when we have a cheap dress? I will tell you? Let your dress be of such a cheap quality that the poorest sister in the church cannot call it costly. Plain calico, neatly and plainly made, is just fine enough; and let the money that might have been spent for the more costly dress be invested in good books, or given to the poor, or paid into the church treasury as tithes and offerings, that the Lord's storehouse may be full. And leave off corsets and tight shoes, and tobacco, tea and coffee, impure and unhealthful food, that the money which would be spent for these things, and the doctor's bills which will follow their use, may also be paid into the Lord's treasury. Try to abide by the whole law, and then if you get sick send for the elders and God will bless you with all needful things.

What does it matter if the world does turn the cold shoulder to us for doing these things? Is not eternal life worth some sacrifice? And does not the Savior say that "the disciple is not above his Lord, nor the servant above his master?" And we have still this consolation that God loves us and will

bless us for our efforts to please him. And be not idle or seek your own ease, for God has no use for this kind of person. Jesus said, "My Father worketh hitherto, and I work." "Seek in the best books for knowledge," and "ask of God who giveth liberally to all men and upbraideth not." By observing to do all these things we will hasten the redemption and building up of Zion, the spreading of the gospel over all the earth, the gathering of Israel, and the millennial reign. We are coworkers with God in accomplishing his purposes, and we shall be rewarded or punished according to our diligence or slothfulness.

I pray that God may cause his Holy Spirit to move upon the minds of his people, and cause us all to come up higher, and put ourselves more in harmony with his law, that we may "let our lights so shine, that others may see our good works and glorify our Father who is in heaven." If we would do this we could convert many, many of our friends and acquaintances, and cause them to be saved in the kingdom of heaven.

SISTER EMMA.

PROGRAM FOR JANUARY MEETINGS OF DAUGHTERS OF ZION.

Opening hymn 1072. Scripture reading, 2 Timothy, chapter 3. Study select reading in Home Column. Roll call. Closing hymn 230. Dismissal prayer.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Phoebe Taylor, of Drain, Oregon, who is sorely afflicted with rheumatism, asks the prayers of the saints of the Prayer Union that she may be healed.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

THE "committee of improvement on Sunday school work" have a notice elsewhere in this issue which you should not fail to note carefully. They are constantly on the lookout for that which will permanently improve our helps and our work and will gladly receive suggestions from anyone interested in the work.

Sr. Anna Stuart was recently elected librarian of the Little Sioux, Iowa, District Sunday School Association, and has introduced her work by an inquiry of each school as to whether or not they have an active librarian in their school, and what the condition of the books is, and especially those in use every time they meet, such as *Winnowed Songs* and *Bibles*. The results show that where there is an active librarian the books are in good condition, and where there is no librarian, or a dilatory one, the books are in very poor condition—many with covers off and leaves torn out. Sr. Stuart expects to

report her findings to the district convention, that all may get the benefit of the conclusions that can readily be drawn therefrom.

The Inter-State Institute of Sunday School and Religio Work closed its third annual session Thursday evening, December 29, 1898, at Independence, Missouri. The session had continued for four days with three meetings per day, in all seven hours' solid work each day. The work was very heavy and the hours long, but the interest increased to the last. There were unmistakable marks of weariness upon the faces of all, but no lack of interest or signs of indifference were discernible. All who had come had come for work, and work they did.

As was announced in the published program, the work was suited to all classes, from the district officer to the laymember in the local school. Complete and systematic outlines of all the work done were placed on the blackboard as the work progressed, and were copied by a majority of those present, for future reference. The discussions were entered into freely by all and at times many waxed very interested therein. A spirit of unity and a desire to arrive at the truth seemed to actuate the efforts of every one present. And although we were not able at all times to dispose of the questions as we would have liked, yet many good points were developed, and from them, we trust, will come much of good to the work in the near future.

Though the attendance was not what we would have desired, there is no reason for serious complaint on that line. Ten district Sunday school associations were represented by those who had come especially for the Institute, and several other districts incidentally. We did not learn the exact number of those that were in attendance from abroad. The numbers consisted largely of officers and teachers. Thus it is to be presumed that what was gathered there will in turn be disseminated in the various schools and districts represented.

A report of the work done will be furnished the readers of the department from time to time by Bro. J. F. Mintun, assistant secretary and instructor in the institute. The work of the Religio will doubtless appear in the "Arena" in the *Autumn Leaves*, and the Sunday school work in the "Sunday school Department" in *Saints' Herald*.

While reading of the proceedings of the institute, do so with the thought in mind that the same work can be done in your district, and that it will be of much benefit to the workers thereof. Arrange for a district institute, and if necessary, one of the officers of the General Association will meet with you and assist you. Let us hear from you.

We here congratulate the workers of our sister society, The "Religio," upon the amount and quality of the work done. It is very evident that the Religio is fast emerging from the stage of "experiment" and becoming one of the established "organizations for good," and that its workers are plying their efforts in no uncertain way. We bid you "God speed." May it live long and fill its mission well.

INTERSTATE INSTITUTE.

The third session of the Interstate Institute of the Reorganized Church of Jesus Christ of Latter Day Saints convened at Independence, Missouri, December 26, at 9:30 a. m.; the first session of which was a prayer meeting in charge of J. F. Mintun and J. A. Gunsolley, during which the melting influence of God's Holy Spirit was freely manifested. Then followed short but feeling addresses, by General Superintendent T. A. Hougas, in behalf of the Sunday school, and Sr. Louise Palfrey, Editor of the "Religio's Arena" in *Autumn Leaves*, in behalf of the Religio.

Following this the Religio occupied the time until Tuesday at 2:30 p. m. with work of the most instructive character, of which further mention will be made in the Arena of the *Autumn Leaves*.

The first actual institute work of the Sunday School Association was the consideration of the subject, "What is a Sunday school?" by T. A. Hougas, during the consideration of which the following outline was developed to which I append notes:—

Sunday School.

1¹ People, who?1² Willing workers.2² Young and old.3² Some one to teach.

Note.—Answers given by different members of the Institute.

Everybody.

Note.—This subtopic was given to cover above answers, with others suggested.

2¹ Officers.1² Superintendent.

Note.—On account of a future lesson on this topic it was passed without further examination.

2² Secretary.1³ One who understands the Three Books.2³ A good scribe.3³ One with a strong voice.4³ An active person.3² Librarian—qualifications.1³ Punctuality.2³ Well informed on books.3³ A lover of books.4³ One who seeks to please.

Note.—The other officers were referred to, but no special topic made of them.

Teachers, (a) How selected.

1¹ Senior.1² By class and superintendent.2¹ Primary and intermediate.1² By superintendent, and assistant superintendent.

(b) How prepared.

1¹ By prayer.2¹ Study of lesson.3¹ Study of works on teaching.4¹ Study other helps.5¹ Study of pupils.6¹ Attending teachers' meetings.7¹ Attending conventions and institutes, etc.

(c) Helps.

1. Bibles.

2. Quarterlies.

3. Other Helps.

4. Maps, Blackboard and objects.

(d) Mission of Sunday school.

1. To teach.

1². God's Word.2². History as related to God's word.3². Order and obedience.

2. To convert.

Note.—Here was shown the work of the teacher to apply the truths taught; to show the scholars how blessed it is to live a better life, and to seek the Lord's blessing upon their labors.

3:30 p. m. The subject, "Officers of Sunday school," was treated by Wallace N. Robinson.

Superintendent.

(a) How he may build up a school.

1. By cordial invitations.

2. Having teachers' meetings.

3. Being punctual and regular.

4. Manifesting an interest.

5. To visit with teachers and visiting committee.

6. Being cheerful.

7. Being inventive.

Note.—Devising new methods of presenting old ideas, new ways of illustrating, and different means of interesting the children and beautifying the school room.

8. Encouraging the musicians.

9. Prepare for his work.

(b) How to maintain an interest.

1. Continue as beginning (if well).

2. Have live general reviews.

3. Helping the workers.

Note.—Time was fully occupied so that further consideration could not be had. Deep interest was shown by those present, and good impressions and a desire manifest to continue the examination of these important subjects.

(To be continued.)

MAGNOLIA, Iowa, Jan. 1, 1899.

To all whom it may concern:—The Committee on Improvements for Sunday-School Work is Miss Louise Palfrey, Macon, Missouri. Mrs. B. C. Smith, Independence, Missouri; George W. Blair, Lamoni, Iowa; M. C. Fisher, 136 Greenwood Street, Boston; J. F. Mintun, Magnolia, Iowa.

This committee is ready and anxious to receive suggestions from any source that is thought to tend to the improvement of this department of church work.

Such suggestions which after a careful and prayerful consideration may be thought to have merit in them will be presented to the executive officers of the General Sunday School Association, with such conclusions as we may decide wise to give.

Hoping that all who have an interest in the improvement of this department of church work will give us such help by suggestions, or legitimate criticisms as they can. Here is a chance to satisfy the disposition to criticise legitimately exercised, which is to criticise for the object of improvement.

With a desire to see the work we have been specially appointed to serve hastily perfected we are

Your Committee,

J. F. MINTUN, Chairman.

Letter Department.

KAITANGATA, OTAGA,

New Zealand, Nov. 24.

Editors Herald:—We write to let you know we are still in the faith and working for the Master as much as we can while it is day, for the night comes on when no man can work, or the time will come that I will have to give account of myself when I stand at the judgment bar of God.

We have striven to let the people in Kaitangata see the gospel, but they seem to cling to their man-made systems, although they say we have more gospel truth than they have; but a prophet is a stumblingblock in the way. So I have gone to Milton, a town twenty miles north, and opened the work to them, and they have opened their houses to me; praise God for his mercies to us in working on the hearts of the people to entertain his servant.

The people were quite astonished at the doctrine. Milton is a place where the Salt Lake people have been and made some converts to their faith; but they have no people there now. They sent them off to Salt Lake. One, a school-teacher, came back. I told the people the difference and showed them that Brigham Young had fulfilled Jeremiah 17: 5, 6. I never had more liberty.

I can devote more of my time to the work now. I am situated to travel with drogue, so I can work more for the Master in preaching the gospel and delivering truth. I will send for more tracts. How I wish some of the elders would come here. We will make them welcome to our home. If I had help now we could make progress, but we will do all we can till help comes. May God bless you and all your coworkers, is my prayer.

In gospel bonds,

THOMAS DIXON.

DOW CITY, Iowa, Dec. 30.

Editors Herald:—The year 1898 is dying with a sunny face, as though it was passing into eternity with a clear conscience because of its duty having been well performed. It has been an important and eventful year in the history of our nation, as well as one of spiritual development and fair growth of the Church of Jesus Christ.

Our hearts should go out in gratitude to Him who has ruled and overruled for the good of both the nation and the church. However, the sun has not shone all the while; for fathers, brothers, and lovers have gone down during our recent war with Spain, to be seen by loved ones no more until they meet before the "great white throne;" and many others have returned debilitated or crippled for life. How many noble men have cheerfully responded to their country's call, have toiled, marched, suffered, and died with a sunny face for the good of others! We as a nation and as individuals should appreciate the sacrifices made for our good while we enjoy the blessing of freedom and partake of the bounties furnished by the Father in this much favored land of Joseph—our America.

Death has been among our friends both in

and out of the church and the elders will miss those who have passed into eternity, among whom were Sr. Catharine Buttler and Mr. John Wallace. Their homes were resting places for the ministers of Christ, and their liberalities in a financial way will long be remembered by the writer and others. They will receive a reward, for they have administered to the brethren of Christ. There are others too, though not mentioned in this letter, who will never be forgotten while life and consciousness remain. How sad the thought that if it were not for the fact that we form new acquaintances and make new friends as we pass along through life, we would soon be left to mourn alone. But it is pleasing to know that our friends and brethren die with a clear conscience and a smiling face, with confidence in the justice of God.

The old year is gone with its joys and sorrows, pleasures and pains, meetings and partings, births and deaths. It is a good time to settle up old accounts and turn over a new leaf and commence anew. Has the writer always done right? Well, he has tried though he may have failed. Has he made mistakes? Perhaps so, though not intentionally, for it is human to err, while God only is good. Father, pity our weakness, forgive our sins, overlook our mistakes, and give us wisdom and grace that we may do better in the future than in the past. If brethren, sisters, friends, or enemies have seen mistakes and been offended, they will please forgive.

The writer has been greatly blessed during the year in his ministerial work, and has, as he verily believes, enjoyed much of the Spirit, though his trials in some ways have been severe. It has been a strange mingling of mental sunshine and storm, joy and heart-ache, hope and despair, with the abiding testimony that the work is of God and salvation sure to those who endure in faith to the end. The lessons thus learned have been beneficial and may bring forth fruit in due time; "Praise the Lord, O my soul."

We all have our likes and dislikes. We have been differently reared; our natures and temperaments differ and our abilities are not all the same, therefore we need to exercise charity one for another while we are striving to discharge our duties in the fear of God and to develop the true Christ character. When all can fully comply with the requirements of the gospel and the law of Christ, we will succeed better, for the Spirit will shed abroad in our hearts the love of God, and we can dwell in peace and labor in unison. Then will the church increase, and Zion put on her beautiful garments, and a people be prepared to meet the coming Lord and the redeemed of earth. Lord hasten that glorious day.

"Then let us be pure as the lilies,
And joyous and glad as the rose,
So when Jesus selecteth his jewels,
In Zion we'll find our repose."

The work in Galland's Grove district is in a fair condition at this writing, though in places there is still room for improvement. Missionaries and the local ministers are doing well, all things considered; and, as a

rule, branch officers are striving to discharge their duties. On account of the limited ministerial force we have and the poor health of some of these ministers we have not been able to make new openings, though all have tried to the best of their ability to hold all we have gained as well as to feed and nourish the Church of God.

The saints of Dow City had a Christmas tree on the evening of the 24th inst. and the entertainment given in connection therewith was good. All seemed to be cheerful and happy.

Yours in Christ,
CHARLES E. BUTTERWORTH.

CANTON POINT, Maine, Dec. 26.

Editors Herald.—Realizing that your space is crowded weekly by excellent matter, I refrain from burdening your columns more frequently with notes from our field of labor.

Leaving the conference of Western Maine district at Lamoin I proceeded to New York State, spending one day with saints in Boston. Conference at Lamoin was something of a venture, as the work is comparatively new there. At present there are only three families of saints, but there are a host of warm-hearted people who are very friendly and understand how to make the stay of the stranger who tarries within their gates an event never to be forgotten by him. Conference was well attended. Preaching by Joseph Luff, E. L. and T. C. Kelley, and we need not add it was of excellent order.

We tried to repress the falling tear while we gave the parting hand to Bro. U. W. Greene. I have been associated with him long and have loved him well. He will be missed in the Pine Tree State; yet God has not forgotten the work in Maine. As we listened to the stirring discourses of T. C. Kelley, his successor, we felt that God "doeth all things well." Bro. Kelley will find some thorns among the roses, but if the saints rally around the banner of duty, success surely awaits them.

Urgent requests from Palermo, New York, caused me to hasten on. I arrived there September 2 to take up the work begun by Bro. Sheehy. His departure for other fields would have been borne more patiently by his many friends there had his mantle fallen, more obviously, upon his successor in ministerial work. Yet, withal, we are amply satisfied and feel that "the lines are fallen unto me in pleasant places." I have yet to find better facilities for advancing our work than in Oswego County. At Palermo the work is permanently established and will form a nucleus for future operations in this section. Present need is for pastoral labor, which I shall give as much of as is consistent with the needs of other places. We have met well defined opposition from the very first, yet with no results other than to confirm the statement, "If God be for us, who can be against us?" Rev. E. E. Phillips, of the Free Baptist persuasion, felt it his duty to tell the people some things about the work we were doing, so improved an opportunity offered him through courtesy, as a former pastor of the place, to address my congregation one

Sunday night, to abuse the people, and in closing gave me a recommendation to which I can refer if ever I am in need of a favor from Satanic headquarters. He agreed to be present when I replied to his statements and later to debate church propositions, both of which he failed in doing. I was made to see how easily God can cause the wrath of man to work out his purpose. He did us more good by his effort to injure than I could have done in ten days' preaching.

It is a custom with some to extol the virtue of those whom they meet in ministerial work. This I cannot do; there are too many in Palermo and vicinity who are, in every respect, deserving of highest praise. "What can I say more beautiful than is?" I made my home at first with Mr. George Hills, later with G. D. Trimble, one of the stirring business men of Oswego County. My wants were all anticipated from the first. This is certainly appreciated by all missionaries. I made an opening at Seriba, a town nine miles from Palermo. Interest was excellent, if we can judge from the size of congregations. The saints of East Pharsalia have erected a neat little chapel, clear from debt and ready for dedication. We will attend to this, but have waited for some one to come who could by his presence lend dignity to the occasion and prestige to the work.

Those desiring labor in their location address me at Palermo, New York.

Yours in the service,
W. W. BLANCHARD.

ANTWERP, Ohio, Dec. 28.

Editors Herald.—I am still striving to live a consistent Latter Day Saint. And why should I not? I joined the church September 1, 1884, being baptized by Bro. Wm. H. Kelley, at Clear Lake, Indiana. Having been directed there by Ye Editor, some time previous to that time, with the instruction that I would find the saints at that place good people, which statement I have proven to my entire satisfaction, having visited them a number of times since that time; also at Coldwater, Michigan, with same results. My association with them has been pleasant, peaceful, and encouraging, and I have felt many times that I would like to live near them; but it seems to have been ordered differently.

The few saints left here are quite scattered, so that we have had no meetings as a branch for several years; and some seem to have lost all interest. Both churches and schoolhouses are closed against us in this immediate vicinity. We have been visited since Bro. W. H. Kelley preached here in September, 1884, by Columbus and Leonard Scott, Morris T. Short, Isaac Smith, G. H. Hilliard, Father Hiram Rathbun, Sr., and last but not least, G. A. Smith, whom we called here last month on account of sickness of our daughter, Mrs. Allshouse, who is yet ailing and for whom we would ask especial prayers, that if it be the Lord's will she may be healed. All the above-named brethren showed themselves workmen of whom we need not be ashamed.

Bro. Wm. H. Kelley will remember perhaps of making a prediction at the time he

baptized me that I could not get either the United Brethren or M. E. church for him to preach in; also that he knew my neighbors better than I did. One of those churches is just one mile each way from my house and I had contributed as liberally as I felt able towards building both, and had been a member of the United Brethren for some years previous. I surely thought I would have no trouble in getting either or both if we should choose; but Bro. Kelley said, "No; you will not get either." Just imagine, if you can, my surprise when one after another of the trustees of those churches said, "No; No, No!" Finally one of them said, "I guess you can have the schoolhouse; you are one of the directors yourself, and I am one;" so Bro. Kelley occupied the schoolhouse for three nights with splendid discourses, which I shall never forget; also two nights in the hall at the town of Antwerp.

When Bro. Kelley left here and after I had remarked that I should be all the Latter Day Saint in the county, that there might be some living quite near, sure enough, before three months I found an old-time saint, Father John Keesler, who was baptized in 1831, who requested that I send obituary to the *Herald* when he died, and say that he died in the faith. He thought there might be some in the church who would remember him. I believe he claimed relationship with some of the Parsons'. Wishing you a happy new year, and ever praying for the good of Zion, and that I may ever be faithful to the end,

JOHN EETER.

WEST SURRY, Maine, Dec. 26.

Editors Herald:—It may be that a word from "down east" might interest some of your readers. We are striving to achieve some good in building up the work of the Master in these parts, and hope to have a showing of good fruit, in the day of reckoning for our labor.

The visit to the field, by President A. H. Smith and Bishop Kelley, in September last, was of practical benefit to the work, as was also a visit by Bro. Joseph Luff at the same time, and also one by him during the present month. All these visits, however, were too short to accomplish the amount of good that a longer stay would have done. Bro. Luff left on the 16th and started for Boston, after preaching some excellent sermons which were very much needed and very much appreciated, so far as I could learn, by all who heard him. To take him by the hand and say "Good-bye" was like parting from a brother indeed. May God richly bless him wherever he goes.

The conference of the Western Maine district was held Saturday and Sunday the 26th and 27th of November. Everything was peaceful on Saturday, but on Sunday morning there was a storm raging, which for destructiveness on the waters and along the coast of New England has not been equalled, so says report, in all the past history of the country. It seems that the time has come when "no flesh shall be safe upon the waters," and things don't seem to be any too safe on land. The business of the conference was of

the routine order only, and notwithstanding the storm of wind and snow on Sunday, a faithful few attended all the services, and in the afternoon and evening more were in attendance than the writer expected. Elder S. G. Cunningham, who has been faithfully serving as district president for some time past, was still sustained in his office, and Elder John Billings was elected vice president. I have faith that both these brethren will be blessed and that their ministrations will bless others also, if they faithfully discharge the duties by them assumed. So may it be. Bro. Ralph Farrel was reelected as district clerk.

Besides furnishing me with a good home and kind entertainment, the saints and friends of Stonington and other places on "Deer Island," including one brother who lives on "the main," without letting their right hand know what their left hand was about, slipped that left hand into their pockets, yes into their wallets, and took therefrom enough to buy a nice suit of clothes, and sent the same to me at Jonesport a short time after I reached said port. I should like to mention the donors by name, but there are so many of them I fear it would be an encroachment on your space; and I believe it was done for the hope of a better reward than personal mention in this way. May God reward each one, is my prayer.

Nor is this the only place where saints and friends have assisted with their means; all through the two districts, in Maine I have found kindhearted saints, who by their kindness in ministering to the needs of the missionary have made me think often of the statement: "Whoso receiveth you receiveth me, and the same will feed you, and clothe you, and give you money."

At Bray's Mountain, Little Deer Isle, West Surry, West Ellsworth, Corea, South Gouldsboro, Lamoine, South Addison, Jonesboro, Beal's Island, Indian River, and last but not least, Jonesport, kindnesses have been received which places the writer under obligations which he cannot soon forget. God bless them all, is my prayer.

I cannot refrain from mentioning Sr. Lois Mansfield of Jonesport, who, besides making provision for several of my wants in other ways, on three separate occasions, for days at a time, gave me a good home and motherly care at the "Moosabec House," of which she is proprietress. Sr. Mansfield is nearing the fourscore mark, and yet she is "smart," (that is the Yankee way of saying that a person is well, or in good health,) and except for rheumatic troubles would be as active as the average woman of forty-five. The "Moosabec" is a popular house with the traveling public, and no wonder; such nice, substantial meals as are served on her table could not fail to be an advertisement that would "draw."

On the 4th day of the present month Sr. Lucy Norton completed her twenty-first year of service in this far-famed house, and still she holds her place. That shows that both Sr. Mansfield and Sr. Norton know a good thing when they try it.

On the 23d inst. I ordained Brn. Leeman Woodward and John Richardson to the office

of priest; this by the counsel and direction of Bro. Joseph Luff. Bro. S. O. Foss assisted in the ordinations. Bro. Woodward was chosen as the presiding priest of the Jonesport branch, and Bro. Richardson was chosen as the branch deacon, there being no acting deacon in the branch, Bro. J. J. McKeowen having resigned and moved to Bar Harbor, forty miles away, and Bro. C. H. Hinkley being confined to the house with rheumatism. I am informed that each of these brethren has done faithful labor in the past. Bro. Hinkley's condition is a trying one indeed, especially for a man full of life as he naturally is. He was quite a help in other ways, as the Bishop's agent's book shows.

The branch at Jonesport now has a full complement of officers, and if jealousy, fault-finding, and strife will now cease ("whoso readeth let him understand"), and if all the officers are honored, each in his place, by the members, and if all of the rights of the members are recognized, and accorded to them by the officers, there will soon be seen a change in the condition of affairs there that will be gratifying indeed.

I expect to leave the first of the new year for Canton Point, Oxford County, Maine, which will be my address for a few weeks. All are invited to report to me there, anything in regard to the work in Maine. Specially would I like to know of any favorable opportunity to open up the work in new fields.

With Bro. U. M. Kelley presiding over the Eastern and Bro. S. G. Cunningham over the Western district, I feel that the work, so far as they can reach it, is in safe hands, and I wish now to give outside places a show. So please write me of any opportunities of which you may know.

In bonds,

T. C. KELLEY.

PAPEETE, Tahiti, Oct. 29.

Editors Herald:—This Saturday evening is cool and pleasant, and finds us both in excellent health and good spirits. Joseph is sitting by his writing table, in white pants and shirt sleeves, preparing his Sunday discourse. To preach in this language requires more preparation and forethought than in his own language, seeing each discourse calls for a different line of thought and words, and he must find the Tahitian words to express them in. He has been leading this people out into pretty deep waters of late, but they seem to enjoy it. There are some pretty good preachers here; so says he who is called the *Orometua*.

It will be seen by the above date that we did not get off to Anaa when we expected to; were detained on account of the steamer having to go on the dry dock and undergo other repairs. She is now advertised to leave on the 9th of November, thus giving time to receive one more mail before we leave. Those mail periods are looked forward to with eager anticipation. Occasionally we experience a feeling of disappointment or dissatisfaction; do not know whether the fault is with ourselves in not being in harmony with certain elements that predomi-

nate, or whether in the element itself. But it was not so with the last mail (that of August); we enjoyed it very much. Bro. Williams made a remark in his letter, written in San Bernardino, August 9, that enlisted my curiosity—or rather *interest*, to hear more on the subject—of Nahum's Chariot. Is there something else, or has there ever been, that answers more completely to the prophet's description of what is generally believed to be the cars? If so, what is it? Won't you please write it up for the *Herald*, Bro. Williams? Preaching it will not do us scattered ones any good, and I for one am interested.

I am pleased to see of late, a more befitting tone in the *Herald* letters. Much good, I believe, has been obscured by the mantle of levity, embracing an overabundance of irrelevant metaphors being cast about circumstances and experiences in the gospel work, where levity was out of harmony with the dignity and importance of the subject. But we trust such has run its course and that the future will be marked by a more spiritual tenor, when treating of spiritual things. The dealings of God with his people are always interesting. Incidents of that nature woven in with labor performed in his service make letters both interesting and beneficial. There are always new members in the church who have those things to learn, and always older ones who have need to be put in remembrance of what they already know. Both classes look to the ministry, outside the pulpit as well as in, to instruct them in righteousness; and I have often thought if more would keep in mind—while writing—the many scattered ones who are hungering for spiritual food, and who have not church privileges, thoughts and principles would be expressed that would be food for the mind. I believe the Spirit of the Lord would not fail to prompt the things that are most needed, if those gentle promptings were always heeded.

It is a good work to make clear and plain the highway of spiritual life. Strong ones may pass steadily along over the natural obstructions in this highway; but those obstructions cause many an inexperienced one to stumble, or stay their progress for a time.

I think Bro. Barmore's letter in *Herald*, June 15, will be gladly received by many, because of the manner in which he explains the nonfulfillment of prophecy. I was edified by its calling to mind what I already knew. Doubtless there have been many blessings promised by the Spirit of the Lord that are never realized. God gave his Son to be the Savior of the world, but it is those who believe, obey, and endure to the end, who are saved; and I have no doubt other blessings are given on the same principle.

I know of a sister who has been promised a very great blessing, which blessing has been reiterated many times, and by different ones. One elder while in vision, saw her ascend a hill, enter the temple of God, as it appeared to him, and lay a gift on the altar—her *all*—and receive the blessing. That probably was the conditions under which she should

receive that blessing. But she has not had courage to lay *all* on the altar yet, neither has she received the blessing.

Doubtless many genuine manifestations of the Spirit have been accounted spurious because of lack of knowledge of the attending circumstances under which promises made could be received. And again, prophecies relating to individuals, or otherwise may be misunderstood. Some years ago Elder Mills was speaking in prophecy to the writer concerning her future work with the "dark-skinned sisters of other nations," and said: "And thou shalt speak ["speak" is as I remembered it; another has rendered it "converse"] to them in their own language without having to learn it." He did not say it would be by the power of the Spirit; but I for one, and I think I can speak for all that heard, believed when that saying was fulfilled it would be by the gift and power of the Holy Spirit. No other way ever occurred to my mind until night before last while thinking on this same subject of which I am writing, and this instance came to my mind. I took into consideration the instance of speaking briefly in a testimony meeting by the aid of the Spirit; but I had learned previously the words that were used, though the Spirit brought them to my remembrance readily, and by its aid formed the sentences correctly, which I cannot do of myself. Still I concluded it could not be accepted as a fulfillment, for I did not speak especially to the sisters; and was about crossing over into dreamlands, carrying in my thought, "I wonder when it will be fulfilled?" when an inward voice worded itself in this wise: "You have already spoken to them several times in their own language through the *Orometua*." It was so distinct and such a surprise that all drowsiness fled and I was wide-awake for hours. It was true I did not have to learn what I wished to say to them. I wrote it in my own language and sent it to the translator; but when it went to the sisters it was in their language. This facility did not exist in this mission when the prophecy was given. Is it the fulfillment?

Again, I call to mind an instance of this nature that occurred in the "Newport branch" many years ago. Elders Burton and R. R. Dana were on the eve of going to Santa Barbara County in the interest of the gospel work. In a prayer meeting held the evening before they started—and a most excellent meeting it was—Elder Burton speaking by the inspiration of the Spirit uttered a prophecy, the leading features of which were as follows: Two would go out from that branch on a mission; they would go north, and during their mission four branches would be built up and one reestablished. All present thought it pertained to those two who were going to start off on the morrow, their course being north, and were greatly rejoiced because of the good work that was to be done.

It was while Mr. Burton was away on that trip that Dora was hurt by the roller, and because of that prophecy, and because I thought the powers of darkness had combined to thwart the work by bringing about an excuse

for their speedy return, that I did not send for him to come home. But he came home reporting that the interest was not nearly so good as while on a former trip; none had been baptized, let alone branches built up. Not long afterward two others went preaching in a northerly direction and we thought perhaps they were the ones, but they had no better success than the former. Of course we as a branch were disappointed; but the rapid succession of events in their onward march caused the mind to turn to other things. It was not forgotten, but simply let alone as being among the things that we could not account for; saying if that was not spoken by the Spirit of the Lord we would never know what was. When we had been in Australia near three years, making between ten and eleven years after the prophecy had been uttered, Joseph received a letter from a brother in the which he referred to the above, saying in an off-hand, bantering style: "That was a mistake *sure!* and now what are you going to do with it?" The brother being an intimate friend and one who had regarded us in the light of foster parents, I too wrote him in answer to his letter. When I essayed to reply in regard to the prophecy I had more to write than I had anticipated; at least I was able to state that two had gone from that branch, if the writer could be counted as one, and gone north as far as San Francisco, and *out* on the sea on a mission, and during that mission four branches had been built up, the Hastings, Forster, Hamilton, and Geelong, and one reestablished—reorganized. Two others had received help and new members, but they were already branches. And I could see how shortsighted former construction had been in that it did not need the Spirit of prophecy to tell of what was already planned for; and further, that that trip was not going on a mission, but simply laboring in their already appointed field. Yet it may be that both of these prophecies, with many others, are still misunderstood. The people of God in all ages of the world have misunderstood prophecies.

The good work out here is moving slowly onward. The business world is at a standstill, no money, no shell, and very little *bufo*. A large portion of the merchants have discharged their clerks, and the Governor has done likewise, all to save expense.

A most shocking deed was perpetrated last night; a sepulcher containing the remains of the wife and two or three children of a merchant, Mr. Rowal, was broken into. The casket containing the wife which was under ground, was dug up and broken into, also those of the children which were on shelves in the sides of the sepulcher, and their bones scattered around. A gold necklace and band around the wrist were stolen. It is supposed to have been the Chinamen. Natives would not do such a thing, nor is it presumable that there are any white people here who would. Crimes of robbery or murder are very seldom heard of out here; one only of the kind since we came.

Preparations for Sunday school exercises at conference time are moving along nicely.

All are very much pleased with their lesson books.

Sunday evening, November 6.—I must add a few words to let you all know that we have had an unusually good day to-day. The two preaching services were good. I infer by the countenances of the saints that the ten o'clock service was *very* good. Representatives were present from several islands. Our Sunday school was interesting; it was review day. The review comes on the first Sunday of each month, which is also sacrament day. After Sunday school, which is held at the close of the ten o'clock meeting, all repaired to the beautiful placid ocean and Elder Burton led two into the waters of baptism, an old man, Apai's father, and a young boy, big Pai's boy. This afternoon was sacrament, confirmation, and testimony meeting; an unusually lively meeting—eighteen testimonies, three prayers, and some singing. Last Friday evening also was an unusually good meeting, the gift of tongues manifest.

No mail yet.

Hopefully,

SISTER BURTON.

HONOLULU, H. I., Dec. 19.

Editors Herald:—In October I bade farewell to loved ones at home and the friends among whom I had labored for years and started on my long journey across the continent to the "Paradise of the Pacific." Relatives, many of whom I had not seen for years, were visited in Massachusetts and Rhode Island. I also spoke at saints' meetings in Boston, Plainville, Attleboro, and Providence. The word of the Lord spoken to me while in the Massachusetts district was very comforting. With renewed courage I continued my journey on the 26th, accompanied by Bro. A. H. Smith as far as Chicago, joining the "Phillips-Judson excursion" there. I found a jolly crowd who helped while away the otherwise tedious hours.

At Independence the familiar faces of Bro. J. A. Robinson and family, including the darling babies. Knowing my weakness for good things to eat they provided enough to last to the coast; it was doubly appreciated when I discovered prices among the mountains.

On leaving Pueblo, Colorado, we encountered the beautiful scenery of the Rockies: Royal Gorge, Castle Gate, Cape Horn in California, were the most noticeable. Words are inadequate to describe them. In Leadville, made famous in boyhood stories as the resort of gamblers and general toughs, the ground was enveloped in a snowy mantle; we stretched our weary limbs and indulged in snowballing, until weak and light-headed in the rarefied air, at an elevation of 10,200 feet. The beautiful timbered mountains of California were a relief after crossing the desert of Nevada.

'Twas midnight when we landed in San Francisco and clasped the hand of Bro. F. M. Sheehy. Enjoyed the hospitality of Bro. and Sr. Anthony while in the city. A visit to the "Presidio" with Brn. F. M. Sheehy and James Kelley was enjoyed. Dress parade, inspection of camp, witnessing departure of U. S. Transport "Philadelphia;" "Sutro

baths," Park, Zoo, Chinatown, and election, together with church duties, served to keep the time well employed. I met Bro. Chace in San Francisco, formerly of Eastern Maine. He is now rejoicing in the gospel light. It was indeed a pleasure.

Arrangements completed, the 10th ultimo found me on steamer "Rio de Janeiro." I draw a mantle over this trip: that experience must never be published. With the aid of doctor, stewardess, and saloonsman, *I lived and reached the shore.* My constant prayer is, that aerial navigation will be a success when I return.

Am agreeably surprised in Honolulu. Beautiful for situation, climate perfect, city modernized and up to date, the ideal spot for a home if you have plenty of money. Better not come here without. Bro. Waller is a thorough saint, ably assisted by Bro. Ingham. Hall for meetings centrally located.

Have no great report to make; we are doing all we can to become acquainted with the needs of the mission, and shall try hard to write *success* upon our efforts. Last Sunday evening several Utah people were present. One of their missionaries promised the information Bro. H. C. Smith sought to obtain from F. D. Richards, but in vain; that is, when, where, and by whom Young, Taylor, Woodruff, and Snow, were ordained Presidents of the High Priesthood. *When furnished therewith will send it on*, that all the world may know. He also said that an elder of this church "*never was refused a church building to preach in, in Utah.*" Ye laborers there, how is that? He wants to discuss if consent of his missionary in charge can be obtained. Am not badly frightened at the prospect. The papers advertise our services nicely.

May blessings attend the Israel of God everywhere.

U. W. GREENE.

HOWELL, Mich., Dec. 26.

Editors Herald:—Another year has rolled around with all its joy and sorrow, and Christmas has come and gone. I think Sr. Wilhelm and I can say what very few families are able to say; that for forty-four years not a Christmas has passed but that we have been together, and I hope that we may meet many more times on that day.

As I look back over the few years that are past, and remember the familiar faces of dear and loved relatives and very dear friends, whom we believed true and noble, who gathered with us at Christmas time, I wonder where they are to-day.

Many times has the family circle been broken by the angel of death, and we know that beloved ones are awaiting us on the other shore; but the dear loved friends, who made the Christmas so bright and happy, where are they? Are they walking in the by-paths of sin? If so, may Father help them to repent. My prayer shall be for God to bless and help them at all times to do right.

As I looked out on the bright Christmas morning and knew I was blessed with home and loved ones, my thoughts wandered to the poor, needy, and homeless ones, and how I

wished I was rich in this world's goods that I might distribute it among them and make it a happy day for all, where all I could do was to ask Father to look down in pity and mercy upon them, and fill the hearts of those who have plenty with such a love for him that they would be willing to give to those who were in want, and brighten the hearts of little ones.

Praying for the welfare and upbuilding of Zion,

Your sister,

A. J. DALEY.

ROGERS, Texas, Jan. 1.

Editors Herald:—I would be glad if some of the elders would come this way, if convenient, and preach. It has been four years since I have heard any preaching. I will do all I can to get an audience. The elders could preach at my house. I am a renter, but I guess it would be all right with the landlord.

The *Herald* brings me such good news; it is a great help to us. I have been taking the *Herald* for about eight months.

Some think they charge too much for it, but I would not grumble if they charged five dollars for it. It is worth more than money to me. I think all the saints ought to be prompt in paying up their dues for the *Herald*, because it takes money to run the printing office. When I first subscribed for the *Herald* I had to ask the brethren to send it to me on time until I could get the money, and they were kind enough to do so; and I am very thankful for their kindness, and feel thankful to God that he has such people in the world; and I am going to try and keep it paid up if I have to sacrifice something else.

I am going to try to be more humble and serve God with all my might and strength, and I pray God to bless me in my effort; and I ask all the saints to pray for me and my family.

In gospel bonds,

W. A. HELMS.

MOSINEE, Wis., Dec. 31.

Editors Herald:—I am trying to learn to be a Christian, myself, and my husband too. We have a little family of four children, and are trying to learn to love the Lord and do his commandments. Pray for us that we may be faithful.

I wish the brothers and sisters of the church would help us in the line of prayer. We are out here all alone and none of our faith around us, and wish you all would help us gain our victory. I never have been baptized, nor my husband; but we lead the holy prayer in our home, and we know there will be a day prepared for us to be baptized. God knows our faith.

We are poor and we wish the brothers and sisters of the church would get together and send us a Bible and a hymn book, so we could learn the words of the Lord. My father was an old time saint; his name was Western Mosher, though he is dead and gone. God be with him. I remain,

A lover of the Lord,

MRS. IDA HURD.

Direct to Denis Hurd, Mosinee, Marathon County, Wisconsin.

COOK, La., Dec. 18.

Editors Herald:—I feel to praise the Lord that he has spared me to work in his vineyard. I have done all I could with what I had. I had some sermons and tracts; I have loaned them out to be read, this is three times this year, to people of influence. They like the sermons.

I loaned them to our Presbyterian preacher. He is very kind; said he and wife both read them and thought them splendid. This is seven times I am sure they have been read. I have loaned them until I have lost the better part; so they go as snowflakes.

Some four or five years ago the *Herald* was sent to me free, for which accept my many heartfelt thanks. I have thought oftentimes this year that I would ask the church to give me some of the church books and papers with which to work.

I have decided to ask the church, as it is my understanding that the church gives the gospel to the poor; so hoping you will not count me unworthy, I humbly ask you. I haven't any of the church works at all. I would be glad to get anything at all. I have been asked several times for my Mormon Bible. I showed them my Bible, but they said that was not it; so it is quite embarrassing to me to think I have nothing to work with.

I am the only one of our belief in this parish. The Utah elders tell me they have been throughout this parish. They say they are gaining friends and that prejudice is vanishing away. I close by asking you to pardon my begging letter. I could not stoop to ask for things of this world, for which I have no thirst, but for spiritual food my soul doth pant.

Your humble sister,

MRS. M. E. BUNYARD.

NORTH PLYMOUTH, Mass., Jan. 3.

Editors Herald:—I last wrote you from the vicinity of Greenville, Connecticut. I continued to labor in Connecticut until November 27, then went to Providence, stopping on the way at Danilson to see my sister and my nephew. The good people of the Congregational church where I was preaching in Connecticut remembered my temporal wants and kindly gave me thirteen dollars and fifty cents on leaving them. I trust their hearts were touched with the divine love.

Bro. Arthur Phillips and the writer tried to open the work in another place called Pachang, but the severe storm and other influences that came along just then prevented us from doing much. I have been laboring since then in Massachusetts and Rhode Island and at this writing I am at Plymouth. Bro. M. H. Bond is with me.

We came here to dedicate the new chapel the saints have just completed. It is a monument of faith in God, integrity of character, and pluck. The branch here numbers about thirty-two members, but, like most all branches, a comparative few carry the burdens. The church is practically paid for, as the small sum remaining is pledged by the saints. The working force here deserve great credit for their enterprise and some are worthy of special mention. Bro.

Ben Leland, a young man of promise, has worked long, faithfully, early, and late on the church building, and his handiwork is a credit to the town as well as to himself and the church. All this work has been given freely. Bro. Nickerson, seconded by his excellent wife and interesting family, has worked nobly for the enterprise. Brn. Peter Hanson and Henry Hemmerly have done exceedingly well in collecting money from friends of truth in the town. Many others we do not mention have also done their part toward helping along the work.

Sunday last, the day set apart for the dedication, the elements were a little contrary and a severe snowstorm was the order for the morning service, which was held in Bro. Nickerson's house, but about two o'clock the clouds dispersed and we had a good night, but very cold. The morning service was very spiritual. Bro. Bond spoke to us for a half hour, and the saints followed. The Holy Spirit was with us to a marked degree. We assembled at the chapel at 7:30 p. m. and although the audience was not as large as one might wish, all seemed interested. Sr. Addie Nickerson presided at the organ. Sr. Leland played the violin, and Bro. Leland on the cornet. An organ voluntary was given by Sr. Hemmerly. Bro. Bond read the Scriptures and offered the dedicatory prayer, which was full of life and good thought. The sermon was by the writer. We will be here for a few days or as interest may warrant us in staying.

I forgot to mention that a very neat and nice sounding church organ was presented to the church by the Sisters' Sewing Society.

In bonds,

GEO. W. ROBLEY.

BEULAH, Fla., Jan. 2.

Editors Herald:—I have been busily engaged in the ministry, up to the Christmas holidays. I have preached in every house that I could get an audience, and I think that the work is progressing in this vicinity, and many set seriously to thinking, if not seeking the "straight" and "narrow" way.

The weather has been very unfavorable for travel, but I have kept to the front, and am encouraged to renew my efforts and continue the fight against wrong and evildoers.

Please continue to send the *Herald*, as I cannot afford to be without it, and I will send the money as soon as I get it. I have been abundantly blessed in my work, perhaps beyond my deserts, but nevertheless I am all alive to the work. I have often thought that I would signify my pleasure in reading the testimony of old veterans in the cause, that is frequently published in the *Herald*. There is nothing that gives me more pleasure than the perusal of such testimony. The testimony of the old veterans in this great work, and the evidence of the Spirit unto myself, make the testimony doubly prized.

There have been no traveling ministers in this part of the country since Bro. Tucker and I traveled together, except two of the Salt Lake people. I traveled with Bro. Tucker about one hundred days, and only separated from him on account of poverty, of

which I was very sorry. I was only too sorry to hear of the bad treatment of Bro. Tucker, and hope he will be protected by the all-wise providence in the future as in the past, of which I have no doubt.

Yours in the faith,

JESSE REEDER, Sen.

THURMAN, Iowa, Jan. 3.

Editors Herald:—Our work is still on the move in this field. We have many calls for preaching, both by saints and friends and others. We are doing the best we can to accommodate all, and shall meet the requirements made on us as fast as possible; and we kindly ask all to be patient. Bro. I. M. Smith is in great demand. He is preaching all the time and doing good work; and we want him to do the best he can, and no more, for we hope he may live for many years to preach the word. The other brethren are walking right up to the mark, proclaiming the gospel in "power and in much assurance" "and in the Holy Ghost."

Our local brethren are always on the alert, watching for opportunities as they open up before them, in both of these districts, the Fremont and Pottawattamie, to present the word of life to the people in the different localities where they reside. "Honor to whom honor is due," is our motto. We have many good Godfearing men in this mission, presidents of branches and officers, who are doing what they can with alacrity to push on the work to victory; and the sisters are not one whit behind the "chief apostles" in their work of love for the Master's cause.

The sisters of the aid society in Shenandoah got up a social supper at the low rate of ten cents per head, and the leading business men with their families turned out and manifested their high esteem and best regards to them, thus enabling them to net over twenty-one dollars. I mention this just to show that those who live right and do the right are respected by God and man.

May God help all to let their light shine and their good deeds be manifest to the glory of God, is and shall be the prayer of,

Your humble servant for Christ's sake,

HENRY KEMP.

TREATMENT OF INEBRIATES IN GERMANY.

The sixth paragraph of the new code, which will come into operation in Germany in 1900, enacts compulsory treatment of habitual drunkards, involving their being placed under a curator, who will be empowered to put the individual anywhere for treatment until discharged from curatorship by the court. The exact description is, "He who, in consequence of inebriety, cannot provide for his affairs, or brings himself or his family into the danger of need or endangers the safety of others." This measure was first advocated in 1863 at a meeting at Hanover.—*British Medical Journal*.

It is said that the amended penal code for Japan does not contain any reference to the death penalty, which means that capital punishment is to be abolished at the same time as ex-territoriality.

Original Articles.

ARE THEY TRUTHFUL?

On every occasion in which I have held debate with ministers of the "Christian Church," they have always disavowed the use of any book as creed or guide in their worship, invariably stating: "*We stand upon the Bible, and the Bible alone.*" This affirmation is usually made with much vehemence and seeming righteous indignation, so that many are led to believe that they, and they alone, are the custodians of the divinely appointed simplicity of the gospel.

Perhaps all your readers do not enjoy the opportunity to learn of the books in use by the said Christian Church as aids to their worship, I will therefore copy: "The Christian System. In reference to the Union of Christians, and a Restoration of Primitive Christianity, as Pleaded in the Current Reformation."

Without doubt this book was prepared and published to aid the membership in understanding the peculiar proclivity of their church polity. The book was written by their putative founder, Alexander Campbell.

They have next the Polymathis by N. E. Cory, which is "a work containing Essays on Pastoral Work, Scriptural Exegesis and Homilistics, with Briefs and Skeletons of Sermons by ministers of various religious bodies."

It would appear that they are both borrowing from and aping the older religious institution, and if they are not now the possessors of a creed, such an acquisition may be among the possibilities of the near future. J. H. Foy contributes the Christian Worker. "This is a Manual for Preachers and Church Officers, containing appropriate Scripture selections, Outlines of Sermons and Talks for all occasions, Forms and Ceremonies for Marriages, Baptisms, Ordinations, Dedications, Funerals, and other public occasions, and a complete summary of the Rules and Regulations Governing Deliberative Assemblies."

If they have no "creed," certainly they have in the foregoing an ample provision for what little church work they perform.

Next comes J. H. Garrison with his "Alone with God. A Manual of Devotions. Being a series of medita-

tions and forms of prayer for private devotions, family worship and special occasions."

They have no "creed," but accepting their form of worship and using this "Manual" you may pray by NOTE. Let all the Christians (?) say, Hurrah for Garrison!

F. M. Green comes up to reinforce Mr. Garrison with his "Christian Minister's Manual. This Book is for the use of Church Officers in the various relations of Pastors, Bishops and Deacons."

Thus we have the whole work of the so-called Christian Church in a nutshell. They have no "creed." Ah me! a rose would smell as sweet by any other name.

To be equal with the Catholic John M. Heron writes up "The Pocket Manual. The writer's ready reference book for everyday use."

That is most handy, to have your religion in your pocket.

Another book is added by E. H. Kellar, bearing the title of: "Lessons in Soul Winning. With special reference to house-to-house visitations," with this catching "Motto: Fishers of Men."

As all these books are on sale by the "Christian Publishing Company," of St. Louis, Missouri, I suppose their authors to be ministers and members of the so-called Christian Church. It would seem to be about time for those who "*stand upon the Bible and the Bible alone,*" to take in their sign and stop making wry faces at other honest and well meaning people.

On the lookout,

ROBT. M. ELVIN.

CO-OPERATION.

As I peruse the different spicy articles written under the above caption by able scholars and profound Bible students, I am persuaded that the presumed possibility of such an organization within the pales of the church lingers only as a passing memory that is fast fading into the outlived and forgotten past, as the eve of an eventful possibility, that has merged into obscure night. Yea, and the morn of the day of its advent into actual, practical life, is dawning. The blazing sun of equal rights is casting a yellow gleam of golden light across the verdant plains from behind

the low, gloomy horizon of individual wealth; and yet, as I look out upon this great, throbbing, pulsing world of humanity, and observe each man's mind following its own peculiar groove, and then open the Book of books and read there the "perfect law" of "life" I am wont to ask myself, Can the individuality of an indefinite number of men be grouped into the semblance of a single personality? And this "perfect law" within which is couched every principle of our faith, can it be improved upon? Much has been written favoring coöperation or socialism, but very little of the converse. Permit me, then, to very briefly express my views upon this very important topic.

Please do not misunderstand me, and think that I can find no principles in the coöperative plan, or motives within the minds of its promoters worthy of praise or emulation; for I believe the true and desired object is to solve the great problem of how to place every man upon a graduated financial basis, and make it possible for every child alike to acquire a wealth of knowledge, extending from the kindergarten to the classics. And, the zealous efforts of our brethren to further so noble a cause, cannot but awaken the admiration, and provoke the praise and commendation of all. For socialism, pure and simple, is the great common plain upon which God would that his people should stand. But your writer is pained to believe that it has become necessary for saints to place themselves under compact or mutual agreement, or, as it were, bond their brotherly-kindness that they might observe their Master's commandments, "For who maketh thee to differ one from another?" 1 Cor. 4: 7.

We are especially enjoined by our Lord to aid those who are in adverse circumstances; to at once relieve temporal and mental grievances, with an open purse and an open heart;—in short, to love our neighbor as ourselves. Thus it becomes us as true followers of our Lord and Savior, to heed this admonition, and when the time shall come that every saint who has been richly blessed with an abundance of this world's goods, even the luxuries of life, shall consider himself a miniature coöperative institution,

and seeking out his brother, who, less fortunate than himself, is bravely struggling against the many odds and disadvantages of poverty, and furnish him, even though it be the bare comforts of life. Then the church shall have become an extensive social or coöperative body, with representatives in every land kissed by the mellow rays of heaven's brilliant orb.

Paul enjoins us to "follow after charity," and declares it to be the greatest of the three abiding principles. Peter reassures us by announcing it to be the last, hence the most important (for as we add one to another, we become more perfect) of the several graces, that by "giving all diligence" we add to our faith as we approach a higher plane of moral and spiritual existence. Then if we have not added to our faith and do not practice charity, we certainly cannot expect to acquire the highest degree of perfection that may otherwise be attained by a strict adherence to the divine commands. And to successfully accomplish this, we must necessarily forget self, and strive to please and assist others so long as the pleasure of the brother and the assistance rendered admits of a righteous purpose. Then, at the day of reckoning it will be said of such an one,

For I was a hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.—Matt. 25: 35, 36.

Saints, let us awaken to the sound of duty's command and redeem ourselves from this selfish condition into which we have so thoughtlessly ventured, and, heeding the Savior's command,

Take heed that you do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven.—Matt. 6: 1.

But with a love one for another, born of a Christlike spirit, and with a desire to alleviate afflicted and suffering humanity, dispense the surplus of our possessions among the worthy poor. Then, too, to amass a large fortune is decidedly contrary to divine teaching of our Master. To accumulate a fortune may not necessarily be dishonorable, but to retain it, with the condition of others demanding assistance, is at once dishonorable and unchristlike; for, said he,

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven . . . for where your treasure is, there will your heart be also.—Matt. 6: 19-21.

Then let us lay up for ourselves treasures in heaven, for we could not expect to possess the earth while it is divided into kingdoms and republics; and though we should, what would it profit us? But if during this probationary existence we cultivate meekness and peace, when this mundane sphere shall have been purified by fire, and the one kingdom overruled by the one King, even the King of kings, we shall be called "the children of God," and "shall inherit the earth."

Your brother, in the hope of eternal life,

F. E. TAYLOR.

BYRON, Neb., Oct. 29.

Selected Poetry.

NOT UNDERSTOOD.

Not understood; we move along asunder;

Our paths grow wider as the seasons creep,
Along the years, we marvel and we wonder
Why life is life and then we fall asleep,
Not understood.

Not understood; we gather false impressions
And hug them closer as the years go by.
Till virtues often seem to us transgressions.
And thus men rise and fall, and live and die,
Not understood.

Not understood, poor souls with stunted vision,
Oft measure giants by their narrow gauge.
'The poisoned shafts of falsehood and derision
Art oft impelled 'gainst those who mold the
age,
Not understood.

Not understood; how many hearts are aching
For lack of sympathy; ah, day by day,
How many cheerless, lonely hearts are breaking,
How many noble spirits pass away,
Not understood.

O God, that men would see a little clearer,
Or judge less harshly when they cannot see;
O God, that men would draw a little nearer
To one another, and be nearer thee,
And understood.

—Boston Globe.

Conference Minutes.

SOUTHERN INDIANA.

Conference convened with Byrnsville branch, December 17, 1898; Apostle E. C. Briggs presided, assisted by W. C. Marshall; John T. Scott secretary, assisted by G. Jenkins. Statistical reports received from West Fork, Union, Plainville, Leavenworth, Eden, Byrnsville, and Rego branches. Elders reporting;

G. Jenkins, M. R. Scott, Jr., W. H. Kelley, W. C. Marshall, M. R. Scott, Sen.; Priest J. T. Scott. Bishop's agent, W. C. Marshall, reported: On hand January 1, '98, \$36.70, received since \$182.30, total expenditures \$210.80, due church, December 16, '98, \$8.20. A resolution from Byrnsville branch recommending James P. Sappenfield to be ordained to the office of an elder, referred to missionary in charge. An epistle from E. L. Kelley read. Motion carried that said epistle be spread with minutes of conference. "I present this epistle of Bishop E. L. Kelley to the conference, as the utterance of one who has the gifts and calling of a judge in Israel to instruct the saints, and one who does know the spirit and genius of the Reorganization; and it breathes the true spirit that has prompted it from its inception until now. And I recommend it to all saints for their careful reading and study and ask that it may be published with the minutes of this conference.—E. C. Briggs, Byrnsville, Indiana, December 17, 1898."

"LAMONI, Iowa, Dec. 15, 1898.

"To President E. C. Briggs, and the saints of the Southern Indiana district; Dear Brethren:—I had fully expected to have had the pleasure of meeting with you during your conference, which I believe convenes the 17th inst.; but church business matters which I am compelled to look after forbid an extended trip at this time, and it seems to me to be wholly unwise to expend the money to reach your conference when I must immediately return. Under these circumstances I beg of you to excuse my failure of attendance and I assure you that when it shall be possible for me to make a trip into your district and visit the branches of the church, I shall be glad to do so. To my mind there has never been a time in our work when so much may be accomplished in the interest of the cause of truth as now, and it becomes each and every one, wherever he may be, to make the gospel work his own, so that we may as live members present a united and faithful people in opposition to the wickedness and infidelity of the age. I am also constrained to urge upon all the thought that our warfare should be directed against the enemy of the truth, not against each other. In the work of the Lord there is no room for jealousies, bickerings, or animosity, but a demand for everything that tends to the purifying and upholding of the cause of Christ. Minister and laymen should work in harmony and to one purpose, and sustain and maintain those who are striving to overcome the evil and wrest the church from the odium and disgrace often brought about by the evil and corrupt practices of faithless men.

The work demanded at our hands in aid of the cause financially is just as necessary, and when properly fulfilled, just as pleasing to the Master as any other part of gospel requirements; and instead of seeking excuses for nonfulfillment of duty in this, we ought to study and pray for the Lord to help us perform our whole duty so well that, whatever the sacrifices, we shall be able to affirm, as did Jesus when referring to this great work of sacrifice and love, I do always those

things which please him [the Father]. Whatever may be said by those disposed to murmur or grumble to the contrary, it is a fact that the Reorganized Church is performing more and better work to-day than it has done in the past and its work in all lines betokens final success; but it must not be forgotten that the enemy is also on the alert and making all possible efforts to weaken and destroy. Let us then stand in "holy places" and trust confidently in the Lord, and prove ourselves truly heroes and heroines in the conflict for the truth, and let not the vile work of accusation or slander, nor the weakness or follies of men separate from the discharge of a single duty under the law, nor from the love of Christ. Bespeaking for you all a pleasant and profitable gathering, and in your labors the peace and blessing of our Lord and Savior Jesus Christ, I am faithfully, in bonds yours, E. L. KELLEY.

William H. Kelley was chosen president, John T. Scott clerk. Preaching by E. C. Briggs and W. C. Marshall. Adjourned to Leavenworth, Crawford County, Indiana, light of moon in June, 1899.

EASTERN MAINE.

Conference at Jonesport, December 3; Joseph Luff chosen to preside, A. S. Kelley clerk. Elders reporting: T. C. Kelley, S. O. Foss, E. C. Foss, U. M. Kelley; Priest J. N. Ames. Committee on district tent report accepted and committee continued. Agent for tract fund reported things remaining as at last report. Bishop's agent's report read and referred to auditing committee and found correct. U. M. Kelley sustained as district president, A. S. Kelley as clerk. T. C. Kelley to be our representative at the General Conference in the spring, if a conference is called. Preaching by Joseph Luff and T. C. Kelley was excellent, and we are led to wonder why cannot people understand when things are made so plain that a wayfaring man need not err. Adjourned to call of district president as to time and place.

SOUTHERN CALIFORNIA.

Conference at Garden Grove, October 21; A. Carmichael president, D. L. Harris assisting; C. E. Crumley and J. Morris clerks. Elders reporting: A. Carmichael, R. R. Dana, W. P. Pickering, D. L. Harris, N. Van Fleet, C. W. Earle, A. E. Jones, J. Morris, C. E. Crumley. Priest N. J. Wixom reported; Teachers: S. Penfold and Jephtha Scott; Deacon G. W. Clark. Bishop's agent, C. Baly, reported and report referred to auditing committee. Committee's report showed receipts \$1,380.42; expenditures \$1,321.70; balance due church \$58.72. Branch reports were received from San Bernardino, Los Angeles, and Newport; Santa Maria not reporting in time for conference. Number in three branches 745. Baptisms reported 19. Officers elected were: A. Carmichael president, N. Van Fleet assistant, C. E. Crumley secretary and treasurer. Secretary W. P. Pickering having left the State, resigned. A vote of thanks for very faithful service was tendered him. It was decided that hereafter the district conferences would be con-

ducted under the delegate system, the details of which were considered. The event of the day, Sunday, was the dedication of the saints' church house at Garden Grove. Service was in charge of Elders D. L. Harris, A. Carmichael, and T. W. Williams. T. W. Williams preached the sermon and A. Carmichael offered the dedicatory prayer. The house was full to overflowing, and peace and satisfaction, which the Spirit brings, seemed to fill the place. Thus entered into the service of truth another house which saints can call their own, and where prejudice shall not reign. This house was built by the extraordinary zeal and willing sacrifice, both in money and labor, of as true-hearted saints as can be found on God's footstool—even though they do live in sun-baked California, where they are praying for rain. We have much to be thankful for, in that blizzards never come our way, and we can listen to the song-birds among the orange blossoms. The preaching of conference was by Elders Harris and Williams, to the edification of all. San Bernardino was chosen as the place for conference of 1899.

Miscellaneous Department.

NOTICES.

To the Saints in the Northern Nebraska District; Greeting:—

We need money! and take this method of appealing to you, as a coworker, for financial help to run the tent the coming summer.

It is best to get ready now, so we can start the tent as early in the spring as the season will permit, and keep it in continuous use all summer; we were sorely crippled the past season by lack of means to move the tent as we desired, and urge upon your attention that such a condition is not a creditable detriment to the work.

The northern and western parts of our district is in need of more work than has been bestowed upon them, and our desire is to introduce the gospel to those who have never heard it. You who have rejoiced to hear the glad tidings, good news of salvation, manifest your joy by helping it to others who are in the midst of doubt and unbelief.

You who testify of your love for God's work and humanity, manifest that love by helping us in a practical way, as servants of God, to get this glorious light to those who sit in the shadow of darkness.

You who pray for the honest in heart, and to send more laborers into the field, evidence the sincerity of your prayers by sacrificing of your means to loosen the hands of those who are in the field, and then will your rejoicings, and your testimonies, and your prayers, mingled with works that agree, come up into the ears of the God we love and serve, as a sweet savor and a pleasing sacrifice to him.

Then let us be workers together; you who labor in temporal things, sacrifice of your means; and the servants of God, who labor in spiritual things, their time, homes, and life; and in fervent prayer, without envy, malice, hatred, or strife, forward the work with all

our might. Will you help us? Do not think your help will be too small; a small amount from each member in the district will run the tent all summer, and we do not believe there is one but what can do a little. Then

Come all ye that love the Lord,
Let us sound his praise abroad.

Let us get down to work and make this district one in which the gospel is known everywhere, and our next year's work may be one we can point to with pride and joy, being filled with "sheaves of good, gathered from the field of sin." You know God has said we should have joy with one soul saved; let us have more than one; we have the tent, will you help us to use it successfully?

Don't treat this lightly or heedlessly, but send in your mites; and may the peace of our Lord and Master Jesus Christ be with you, and his Holy Spirit guide you into all truth and bless you with an everlasting reward in his glorious celestial kingdom, is the prayer of your brethren and coworkers in the gospel.

Make money orders payable to Nelson Brown, Waterloo, Nebraska. We suggest that when possible several offerings be put together and sent by postal order, being sure to send the names of all giving, with the amount of each.

NELSON BROWN, Dist. President,
FREDERICK A. SMITH, Sub Missionary,
Committee on Tent Work.

NOTICE OF APPOINTMENT.

To Whom it may Concern:—We having been notified that President James Caffall had released Elder T. J. Sheldon from his appointment in Nebraska under circumstances that in no way detract from Bro. Sheldon's standing as a minister, have appointed the said Elder T. J. Sheldon to labor in Des Moines district, Iowa.

J. R. LAMBERT.
HEMAN C. SMITH.

LAMONI, Iowa, Jan. 4, 1899.

NOTICE OF RELEASE.

We have been informed by Bro. John Davis, whose appointment was to labor in Decatur district, that he has quit the active ministry on account of financial embarrassment, and has gone to the State of Washington to engage in other pursuits. He is therefore by his own action released from appointment. We commend him to those with whom he may associate, and trust he may find opportunity to acceptably serve the Master there.

J. R. LAMBERT.
HEMAN C. SMITH.

LAMONI, Iowa, Jan. 4, 1899.

CONFERENCE NOTICES.

Decatur district conference convenes at Lamoni, Iowa, 7:30 p. m., February 10, 1899. As this is the session at which the annual election of officers for the district takes place, it is quite important to have a good representation present. Presidents of branches please take notice and see that your branches are correctly reported. All members of the priesthood, whose duty it is, should also report; only those "officers of branches whose labors are reported to their branches, shall not hereafter be required to

report to conferences of this district, unless they have performed labors outside of their respective branches, provided, that this action shall not be so construed as to prevent branch presidents or other officers from reporting the conditions of their branches." All reports may be sent to the undersigned.

By order of the missionaries in charge,
B. M. ANDERSON, Sec.

Northern Nebraska district conference will meet at Omaha, at the chapel, January 28, at 9:30 a. m. Please send all reports and communications to James Huff, 1204 North 24th Street, Omaha, Nebraska. All branches are requested to be represented, and all reports made out to show the names of those receiving letters of removal as well as additions, as some branches at last conference neglected to give the names of those removed.

NELSON BROWN, Pres.
JAMES HUFF, Sec.

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34. John Agensteen, Omaha, Neb.
35. Sr. Rose Huston, Omaha, Neb.
36. Arthur H. Adams (\$12.) Jasper, Minn.

(To be continued.)

BORN.

SHIPPY.—To E. A. and Sophia Shippy, October 19, 1893, a son, and named Harold Leroy. September 5, 1898, a girl, and named Mildred Fern. Blessed January 1, 1899, at Grove Hill, Iowa, by Elder J. R. Sutton.

LILLEY.—At Independence, Missouri, May 28, 1898, the adopted son of Bro. Thomas and Sr. Caroline Lilley. Blessed at Higbee, Missouri, January 1, 1899, by Elders Robert M. Elvin and Richard R. Jones, and named Joseph Luff.

ARCHIBALD.—St. Joseph, Missouri, November 5, 1898, to Bro. Coventry and Sr. Charlotte Archibald, a son, named Coventry Burlington. Blessed December 25, by Elders Russell Archibald, Sen., and William Lawrenson.

SMITH.—At Lamoni, Iowa, 9:45 p. m. December 26, 1898, to Pres. Joseph and Sister Ada Rachel Smith, a son, who will be known as Richard Clark Smith. Under the skillful watchcare of Sr. Dr. Bertha A. Greer, of Lamoni, and nurse Sr. Jane Baldwin, mother and son are doing well.

DIED.

TRIMBY.—At 350 Everett Avenue, Scranton, Pennsylvania, December 16, 1898, Bro. Edwin Trimby, from an accident received when following his daily occupation. Deceased was born in Somersetshire, England, and was 64 years of age. Funeral in charge of Elder A. N. Bishop.

SMITH.—At New Bedford, Massachusetts, December 23, 1898, of ailments entailed by la grippe, Sr. Mary A., wife of Elder John Smith. Deceased was born in Stockport,

England, July 30, 1841, and united with the old church in her childhood. About the year 1859 she came to America, and on July 1, 1865, was married to John Smith, at Fall River, Massachusetts. She was one of the first to accept the message of the Reorganization in New England, and was baptized December 2, 1865, by Elder James W. Gillen and enrolled as one of the original members at the organization in Fall River. During the thirty-three years that have passed since then, she has held to her faith unwaveringly, and all who became acquainted with her became also acquainted with her religious location. She was a member and active worker in the Relief Corps of the G. A. R., composed of the wives of veterans, and at the funeral which was held at the residence on Tuesday the 27th inst., a delegation therefrom attended and conducted an appropriate service as they stood around the casket. At the conclusion of their service Elder Richard Bullard, of Boston, took charge of the exercises in behalf of the family and the church, offering an earnest prayer, which was both touching and tender. A quartet composed of Srs. Linney and Ashton, of Fall River, and two gentlemen who were not members of the church, sang three selections from the church hymn book. The sermon was preached by Elder Joseph Luff. The attendance was very large, and the procession of twenty or more carriages was preceded to the graveyard by a number of persons who walked there, that they might see the last on earth of one whom they had learned to love. At the grave an appropriate selection was rendered by the quartet, and a brief prayer was offered by Elder Luff. Thus closed a most solemn and impressive service. Sadness was profound, and was not confined to the family and the saints; it pervaded the entire realm of her acquaintance, and the magnificent floral designs which surrounded the casket and were placed wherever space in the death chamber would allow, were the contributions of friends from every direction, near and far, and betokened the esteem in which our sister was held by all. They were love's last tribute, and their voicing was unmistakably sweet and clear. The sympathies of the community go out to Bro. Smith in this hour of bereavement, and the saints of Massachusetts district, to whom he has especially endeared himself, join most profoundly therein. A son and daughter also survive the departed, and are sharers in the condolence so universally extended.

HACKING.—At Acushnet, near New Bedford, Massachusetts, December 18, 1898, in the seventy-second year of his age, James Hacking. Some years ago he was an active member of the church, and though standing for several of the last years of his life outside the pale of immediate fellowship, he never renounced the doctrine, but affirmed his confidence therein till the day of his death. The funeral which was held at the house of his daughter, at Acushnet, was conducted by Elder Richard Bullard, and the sermon was preached by Elder Joseph Luff. The deceased was the father-in-law of Elder Thomas Whiting, of Fall River, Massachusetts.

HACKING.—At the residence of her son-in-law, Elder Thomas Whiting, in Fall River, Massachusetts, December 28, 1898, in her seventy-ninth year, Sr. Jane, widow of James Hacking. She received the gospel in England and came to America to go to Utah, but remained in St. Louis because of what she saw and heard of the church in the West. Her husband went through the war, and at its close they moved to Fall River, where she accepted the Reorganization under the preaching of Elder James W. Gillen in 1865, and became one of the first members enrolled in New England. She was a faithful saint and passed away in death as one going to sleep. It is supposed that her departure was hastened by grief occasioned by the death of her husband, who preceded her only ten days. The funeral sermon was preached by Elder Joseph Luff at the residence of Elder Whiting, in Fall River, to a quite large gathering on the 30th, and on the following morning the remains were taken to New Bedford and interred by the side of those of her husband, to await the summons of the archangel. "Blessed are the dead" who die after such a life as hers.

CURTIS.—Elder H. P. Curtis was born February 1, 1864; ordained an elder August 20, 1893. He preached in Wisconsin, Kansas, and Texas. He spent about three years of labor at and near San Antonio, where he married Miss Cora McRey. They were both respected, and have done much good in San Antonio. Bro. Curtis died October 20, 1898, and was laid to rest in the city cemetery No. 1. Funeral discourse was preached by Elder A. J. Moore.

KEESLER.—Father John Keesler was born in Delaware County, New York, September 25, 1807. In 1829 he settled in Erie County, Ohio, near Brownhelm. He was married in the year 1830 to Susan Ewing, who bore him ten children. Became acquainted with the Latter Day Saints in 1831 through the preaching of Harvey Whitlock and Edison Fuller, being baptized by them (he did not remember which one baptized him) about the 25th of March, 1831. He was baptized into the Reorganization June 26, 1887, by Elder B. V. Springer, and died November 7, 1898, being a little over 91 years old. Funeral services conducted by the sanctified saints of the *Gospel Trumpet* stamp.

PERRY.—Near Andover, Missouri, January 1, 1899, George, son of Bro. William and Sr. Sarah Perry. He was born March 27, 1875, at Kewanee, Illinois. He leaves father, mother, three brothers and two sisters to mourn. Elder H. N. Snively conducted the funeral services at his home to a large gathering of relatives and friends. Interment in Rose Hill cemetery, Lamoni, Iowa.

TREHARNE.—At her home in Llanelly, Wales, December 7, 1898, Sr. Sarah Ann Treharne. Born December 3, 1870. She was baptized by Elder Gomer T. Griffiths, September 11, 1892, and remained an active member of the church, beloved by all who knew her. After a severe illness of fourteen days she fell asleep in Christ in full hope of a glorious resurrection, aged 28 years and 4 days. Funeral sermon by Elder F. G. Pitt.

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

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

Vol. 46.

Lamoni, Iowa, January 18, 1899.

No. 3.

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THE PROMISED LAND.

SULTAN, KAIZER, AND POPE TO SOLVE THE ZION PROBLEM.

RABBI WISE PREDICTS A NATION FOR ISRAEL'S TRIBES.

Rabbi Stephen S. Wise, the eminent Jewish minister of New York and honorary secretary of the American Federation of Zionists, has written an interesting paper on the subject of re-peopling Zion by the scions of its ancient dwellers, for the Herald, in which he says:—

Among the striking features of the late Zionist congress at Basle were the presence of a representative of the German Emperor and the receipt of a cordial message of good will from the Sultan, addressed to the President of the congress in response to the latter's felicitations. Furthermore, when the proposal of the Russian Czar looking to the convening of representatives of the powers for the purpose of considering the possibility of checking the universal spread of militarism was hailed with joyous acclaim by the peace loving and thoughtful Jews in Basle assembled, the wiser and calmer heads urged that to the formal congratulations of the congress be added an expression of the hope that the proposed international conference concern itself, in the spirit of wisdom and understanding, with the pressing Jewish question, and more especially with such solution thereof as looked to the re-peopling of Zion by the scions of its ancient dwellers.

Not long thereafter an extraordinary mass meeting of Jews was held in London in advocacy of the Zionist cause, at which Dr. Theodor Herzl thrilled his 7,000 hear-

ers by declaring: "We are nearer success than people imagine." But a few weeks have gone since that memorable night for the Jewry of London, and within that brief time gigantic strides forward have been made by our leader and his chosen followers. To particularize, Herzl and a deputation of Zionists have been at Constantinople, Jerusalem, and Rome.

Even though it be true that Herzl was "playing at antechamber diplomacy,"—the contemptuous term employed by his opponents,—he might well have justified his seemingly dilatory policy by replying that a colossal scheme, affecting the interests of all nations in one way or another, could hardly be expected to be carried into effect in one day or in one year. To their honor be it said, the masses enrolled under the flag of Zion have been patient and uncomplaining, but the Jewish anti-Zionists—strange contradiction in terms—have asked with wearying persistence to be permitted to behold some practical, tangible issue as a result of the unprecedented activity of every kind within the Zionist camp. Not because of these unseemly taunts, and yet, as it were, in triumphant answer to them, Herzl has been doing great things for the cause of which he is the accredited spokesman in these weeks. November, 1898, will be writ large in the calendar of Zionist history.

The Jewish people the wide world over have been observing the festive celebration of the Chanuckah season, and abundant reason is at hand for a more joyous commemoration than has been the wont of the Jews for more than 1,800 years. The words of Zechariah, which are annually intoned as the keynote of the festival commemorative of the wresting of Judea from the hands of the Syrian rulers by the Maccabean heroes in the year 165 of the pre-Christian era, are about to be fulfilled, "Not by might, nor by power, but by my Spirit." The Maccabean victory was wrested from the jaws of defeat by the fearless might and the unconquerable power of the Jewish warriors. Our bloodless victory is to be achieved by "my Spirit"—the Spirit of God resting upon the leaders of Israel, the Spirit of God moving some of the great rulers of the earth to deal in equity and righteousness with a long-suffering and deeply wronged people.

Three men hold in the hollow of their hands such solution of the Jewish problem as is sought by the majority of the House of Israel—the Sultan, Emperor William, and the Pope. To begin, Herzl has lately been in Constantinople and has been decorated with the order of the Mejidie at the hands of the Sultan. It is surely needless to premise in this place that all the Zionist plans must utterly fail of realization unless the Turkish sovereign lend thereto his outspoken imperial sanction. Why should such sanction be withheld? For one thing, Abdul Hamid has been uniformly kind and well disposed toward his Jewish subjects. Again, a Jewish resettlement of Palestine would tend to build up the material resources and develop the

heretofore undeveloped commercial activity of the Ottoman Empire. Aiming for no temporal power, the Jewish occupation of the Holy Land would at the same time call a truce to the conflicting and warring claims of such nations as have gained a slight foothold in the land.

Everywhere loyal and devoted to the interests of the country wherein they dwell, the Sultan is assuredly wise and far-sighted enough to know that he and his successors may forever count upon the unflinching loyalty of his Jewish subjects, to whom his good will had enabled to come again by their olden heritage. Finally, the Jewish Colonial Bank, which is being called into existence at this time, will be so largely funded by rich and poor Jews alike, whether settled in Palestine or continuing to sojourn in their present dwelling places, that its resources may safely be expected to furnish the means wherewith to touch into life the dormant commercial and industrial possibilities of the land.

Constantinople, however, was merely a halting place on the way to Jerusalem, where Herzl and the deputation of Zionists were formally received by the Kaizer. Even before the official reception of Herzl and his companions, the former had met and conversed with the Kaizer. It was on the way from Jaffa to Jerusalem, and near by a flourishing Jewish agricultural colony, that, while the Emperor and Empress were being welcomed by hundreds of children of the Rothschild school in classic Hebrew songs, the Emperor espied Herzl resting against a plow, symbol of the ennobling daily toil awaiting his people, and addressed him in friendly salutation. On the following day the Emperor and Empress made their formal entry into the Holy City. First, they halted before the triumphal arch erected in honor of their imperial Majesties by the 40,000 Jewish residents of Jerusalem; for a moment the royal personages paused, two aged rabbis, heads of the German and Portuguese communities of the city, approached, bearing the venerated scrolls of the law in their arms, recited the Hebrew benediction which law prescribes in the presence of kingly personages, and offered up a touching prayer in the Hebrew language for the continued well-being of the royal guests, to all of which the Kaizer replied in simple and well chosen speech.

A few days thereafter another meeting took place between the German King and some Jews. While standing in the presence of the venerable rabbis, Wilhelm may have bethought himself of the centuries-long tragedy of the people, incarnate in their priestly representatives, whose fathers had been the proud and fearless possessors of the land.

Upon the latter occasion he was faced by five men, typifying the holiest aspirations of the Jewish nation. Foremost among them stood Theodor Herzl, kinglier than a king, Tiglith-Pileser come to life, in the words of Zangwill, who briefly outlined the aims of Zionism. By the side of Herzl stood four other men, in nowise of the poor and benighted set which is de-

clared by anti-Zionists to be the mainstay of the party—Bodenheimer, a distinguished lawyer of Cologne, President of the German Federation of Zionists; Schnirer, a famous physician of Vienna and Vice President of the International Zionist bureau; Seidner, an engineer of repute, who accompanied the party for the express purpose of investigating the sanitary conditions of the country; and Wolfsohn, a prosperous manufacturer in Germany, who is at the head of the Colonial Bank committee.

Sultan, Kaiser—and Pope! On his homeward way Herzl visited Rome. Whether he has succeeded in gaining the sympathy of the Pontiff of the Roman Church cannot be stated at this time. One year ago, soon after the former congress was held, the Pope was declared to be unalterably opposed to Zionism and to be prepared to bring the vast influence of his church to bear at the Sublime Porte against the cause. Official denial of this rumor was later made, and there is no reason for believing that the attitude of the Pope is one of unfriendliness. Being the spiritual head of many European governments and peoples, notably France, Austria, and Spain, the "benevolent sanction" of Leo XIII. is indispensable to the realization of Zionist aims, which make for the establishment of Jews in Palestine under the suzerainty of the Sultan and the protection of a concert of the European powers.

Why should such "benevolent sanction" as is sought be withheld? Rome entertains no ambition for the enlargement of her possessions in Palestine other than those of markedly sacred character. And if ambition there be, it must confess itself checked in the presence of the Turco-German alliance—despite the flattering gift of the Kaiser to his Roman Catholic subjects. On the other hand, Rome and every Christian nation would surely welcome the advent of Jews in large numbers into the "land of hallowed memory," seeing that this infiltration would bring about the gradual and peaceable withdrawal of the Mohammedan population. We do not ask that the holy places be committed to our exclusive keeping; let these remain as they are now, in the hands of those who guard and cherish them. Surely the Christian world requires no assurance on our part that every spot which Christians hold in reverence will be precious to us. The Jew shall not cease to honor true devotion to an ideal—least of all in the land which his past has hallowed for all time.

Not in vain do we place our reliance upon Kaiser and Sultan. Help and deliverance have come to us before through the grace of "stranger kings." Two historic instances recur to us of Israel marvelously saved and prospered with the help of reigning kings. In the year 538 of the pre-Christian era Cyrus took Babylon and graciously permitted the Babylonish exiles to return to their fatherland.

The momentous results which followed from the reestablishment of the Judean commonwealth are part of—and the largest part of—the world's history. A tree of two great branches flourished in time on the soil which the former captives by the rivers of Babylon began to cultivate with all the ardor and assiduity of their nature—two branches, the one the religion of Ezra and the latest prophets, of Hillel and the rabbis, the other the faith of Jesus, later become the Christianity of his countless followers. And all this came to pass, as Dr. Max Nordau has aptly pointed out, owing to the hardihood of a handful of the earliest Zionists, who, availing themselves of the rights accorded them by Cyrus the noble, chose to give up their peaceful and secure residence in Babylon in order to live

and labor in Zion and rebuild its waste places. The second exile is soon to end. In the words of Josephine Lazarus, "once planted again upon native soil, 'taking root downward,' as Isaiah has it, who can tell what 'upward flower and fruit' the immortal branch may bear—what new birth of the spirit, the undying spirit of Israel, may give to the world?"

Another king there was, greater even than Cyrus, who, like him, befriended the Jews. In the course of his victorious marches Alexander visited Jerusalem in the year 332. Legends in great number have been woven around this visit, picturing the manner in which this youthful prince, who had come to scoff, remained to pray. Whether it be true, as rabbinic tale has it, that Alexander was so deeply impressed by the visage of the venerable High Priest Jaddua and the priestly train that he was moved to bow in humility and adoration before those whom he had set out to conquer, and that he even caused sacrifices to be offered up to the Most High in the temple of Jerusalem, we cannot tell. We do know, however, that this Macedonian ruler, far from despoiling and violating the shrine, as had been and continued to be the custom of earlier and later invading princes, openly befriended the Jews and treated them with the utmost consideration and generosity. Alas! Alexander died within a twelve-month of his entry into Jerusalem, and the benefits which doubtless would have accrued to the Jews were speedily annulled by his quarrelsome successors.

Zionism can and will be immeasurably furthered by the great ones of the earth in our time. What is this Zionism? Is Zionism "a vague scheme of to-day," a "dream of fantastic content," an "ideal impossible of realization," by all of which names it has been styled derisively? Zionism is nigh unto 2,000 years old, dating from the seventieth year of this era, which witnessed the fall of Judea into the power of Rome. Zionism is that for which Jews of all the world have prayed uninterruptedly ever since Titus laid ruthless hand upon the Holy of Holies—all the Jews, excepting, it is but fair to add, the comparatively small number comprising the reform party, who within the last one hundred years have abandoned the national ideal of Israel and have held with Moses Mendelssohn that Judaism stood for nothing more than a religious brotherhood.

Why, then, do some orthodox Jews seem to be arrayed against Zionism, especially in England, Germany, and Austria-Hungary? How account for such opposition, seeing that they daily pray for their reinstatement in control of Palestine? How account for this paradoxical state of affairs? Perhaps, after the fashion of an old Russian rabbi, who said to me at the Basle Congress with inimitable humor, "I do not venture to advocate Zionism from my pulpit, for if I did my hearers would make light of the whole matter and think that my advocacy was but another strained interpretation of a biblical text and another overpious attempt to explain away or excuse the apparent futility of our prayers in behalf of Zion." Has not Rabbi A. A. Green of London spoken wisely, who pleads for a whole-hearted support of the Zionist movement on the part of the Jewish nation, or else the effacement of every Zionist reference from the prayer book?

Is there not something pathetic, almost tragic, in the attitude of those who pray for a boon for which, being within reach, they will not even stretch forth their hands? Zionism must remain "a dream and a mirage," if these so decree. But are not these awe struck by the greatness of God's blessing, blinded by the nearness of the divine presence about to lead the children of Israel to their home? Shall the "great refusal" in truth come to pass? Not unless we will it. It cannot be. God hath willed otherwise for his well-beloved, the homeless are already on the way homeward.—From *Chicago Tribune*, January 1, 1899.

Echoes from Graceland.

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Subscriptions still coming in. Some of the unexpected ones are doing nobly, while some of the expected are not doing anything at all for the College Appeal. One ought to be ashamed to have his name off the Subscription List, but there are some of our brethren who could well afford to give a \$1,000, but have not yet made a single step forward in the appeal matter. The Lord will exact his interest of that money. The College is assuredly the work of the Lord, and shall succeed, in fact, is succeeding. England is sharing in the honor of helping on the good cause, one brother, not a hundred miles from Birmingham, sent along \$25, with hopes of doing more next year. We are waiting to hear from California, Honolulu, Australia, and many other places.

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THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, JANUARY 18, 1899.

NO. 3.

The Saints' Herald.

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

LAMONI, IOWA, JAN. 18, 1899.

A STRIKING CONTRAST AND ARGUMENT; ROBERTS VS. THE SALOON.

There is a great deal of good hard common sense in the following editorial, taken from the *Voice*, a New York City Prohibition journal, for December 15, which we commend to the consideration of our readers; and, we would commend it to the attention of those half-rabid religionists, of various denominational names, who just now are making such a howl about the "awful" enormity of Mr. B. H. Roberts, congressman-elect from the new state of Utah, a polygamist, the husband of three wives, who is expecting to take a seat in the next congress.

The cry is that Mr. Roberts is a "Mormon," and "Mormonism is such a delusion," "such a menace to American institutions," such "a crime against society," that all good citizens should unite to repress it—Mormonism. Our religious neighbors, if we may be pardoned for calling them such, are quite too wild in their misguided zeal. There are plenty of "Mormons," so-called, even in Utah, who are not polygamists in practice, and many who are not so in belief either. The objection to Mr. Roberts is not that he is a Mormon, but that he is a polygamist in Utah, a bigamist in all others of the United States, and in the District of Columbia. If these quasi-moralists, half-rabid religionists, would make their protest against the seating of Mr. Roberts on the ground of the fact that he is in practice a lawbreaker living in actual defiance of the laws and the rules of society of all the States of the United States, except the State which he will represent in congress if seated; the legislature of which State has purposely enacted no law by which its citizens may be compelled to live in

accord with the provision in the act under which Utah became a State, "polygamy is forever prohibited," or to suffer punishment if they fail to do it; then they would be making a protest on a good basis; but simply to object to him because he is a "Mormon" is decidedly lame.

The *Voice* put up a strong argument in favor of its own peculiar mission by contrasting the protest made against polygamist B. H. Roberts, and the attitude of the same public toward the policy which gives the saloons life and makes drunkenness and death facts as a result.

JACKALS AND TIGERS.

Much public interest has been excited and many editorial protests are being called forth by the election of a Mormon polygamist as a member of congress from Utah. Unquestionably the event has serious significance; Mormonism is a remarkable and perhaps a dangerous religious delusion, and polygamy is a social condition that menaces the home life of the republic. The election of Mr. Brigham H. Roberts to congress, considered together with the circumstances that attended his nomination and election, seems to be a deliberate expression of contempt for law such as is in itself a matter of grave importance. The protest, therefore, is timely. The sharp challenge of a people perpetually on guard for their moral interests is music to the ears of every lover of liberty.

But while the alarm rings so promptly on this occasion, why is it that it has been so tardy at the approach of other and graver perils? Mormon polygamy, as compared with the American saloon, is as far outclassed as a "cat's paw" compared with a tornado. The saloon system menaces the American home and the American nation with far more deadly menace than that that comes from the delusions or the fraud of Joseph Smith and Brigham Young. And yet the saloon power has had its representatives and its victims in every congress for half a century, and the protest has never gained the recognition of those journals that are burning oratorical powder like "ships-of-the-line" over the appearance of Roberts in congress.

Is Mormonism defiant of law? The saloon is a thousandfold more so, and the record of its daily lawbreaking would surpass that of the Mormon Church during its whole existence. Is there laid at the door of the "Church of the Latter Day Saints" the responsibility for deeds of cruelty and blood? The saloon has dipped its hands in the blood of its enemies times without number, and does so constantly upon provocation. Does

Mormonism seek to destroy the Christian idea of the home? The saloon lives only as it sucks the blood from home life.

Mormonism has shown itself compatible with a fair degree of material development; the saloon is the opponent of material prosperity everywhere and always. Mormonism has not proved deadly even to the general morals of a community; the saloon, in the strongest centers of the Christian faith, amid the wealth of New York, the culture of Boston, the enterprise of Chicago, the respectability of Philadelphia, and the statesmanship of Washington, creates, fosters, and protects a condition of moral rotteness unsurpassed in spots by any heathenism in the world. What father would not rather see his daughter wedded to a sober man who had conscientiously married ten wives, than to see her bound to the finished product of the ginmill—a drunkard? What father would not rather see a daughter committed to all the wrongs that the bitterest opponent of Mormonism has ever pictured as the lot of the wife of the polygamist, rather than to see her doomed to a lifetime of bitter disgrace, hopeless misery, and shameful abuse such as is endured by hundreds of thousands of women because their husbands are drunkards? What father would not rather see a daughter mourn for a husband whose love had been alienated than to see her the mother of degenerate children forced upon her by drunken lust?

Away with Mormon polygamy! Let it follow its "twin relic" to oblivion! But let not a nation whose challenge comes hot and ready for the prowling jackal along its borders be dumb and nerveless when a ravenous tiger is seen in the midst of its homes.

IS BABYLON FALLING?

Presbyterianism is one of the oldest forms of Protestantism, ranking a close third with Lutheranism and the Quakers; so that it has age to make respectable as well as venerable, if age has anything to do with, or can make a religion sacred or worthy of consideration.

The following extracts from the Cincinnati *Times-Star*, for December 21, 1898, and the *Herald and Presbyterian*, will give the HERALD readers some idea of what this old-time institution is passing through:—

PRESBYTERIANISM IN NEW YORK.

Singularly enough on Sunday morning the *Sun* and *Tribune* had leading editorials on Presbyterianism in New York. There are at least six prominent Presbyterian churches in New York City without pastors. There has been no growth of the church for some

time; no church extensions, no social settlements, nothing to indicate that the Presbyterian Church is alive. One Presbyterian elder says that "the Methodists, Baptists, Episcopalians, Congregationalists, and Roman Catholics are branching out—everybody is, except us. We are closing up our churches." Formerly the Presbyterian Church in New York was the strongest organization in the city. The recent doctrinal strife within the church appears to have taken the life out of it. Do the same conditions apply to other parts of the country? Is the trouble local only in New York or has the doctrinal controversy hoodooed Presbyterian efforts in all parts of the country?

The *Times-Star* cleverly asks whether "the doctrinal controversy" has "hoodooed Presbyterian efforts?" But, the question was not answered.

We cannot say whether the "doctrinal controversy" had anything to do with the decadence of the Presbyterian Church in New York, but see no reason why it should not. Indeed, it seems almost certain that when those darkened theological tenets which followed in the wake of the Reformers were adopted from the still darker creeds that preceded the breaking away from the Jesuitical-Catholicism, which used the thumbscrew and the rack to make converts and save souls from hell, are compelled to meet the advanced creeds of modern theologians, within the church, Theosophists, freethinkers, spiritists, iconoclasts and infidels, there is sure to be a loss to the ranks of the believers in the myths of medievalism. So, we do not wonder that the Presbyterian Church is losing ground in Gotham.

The *Herald and Presbyter* seems to emphasize the statement of the *Times-Star*, and confesses thus:—

The net gain to our Presbyterian Church membership last year was 14,966. Over one-third of this was made in Pennsylvania. New York records a net loss of 1,370. Michigan is smaller than last year by 192, and Indian Territory by 46. All the other Synods show a gain. In many instances it is very small, but it is an advance. South Dakota with 40; Catawba with 54; Minnesota with 68; Oregon with 79, and Indiana with 82, are the only Synods whose gain is less than one hundred. Atlantic has 702 more than last year; Baltimore, 326; California, 618; China, 708; Colorado, 687; Illinois, 1,196; India, 775; Iowa, 1,575; Kansas, 496; Kentucky, 172; Missouri, 228; Montana, 137; Nebraska, 722; New Jersey, 446; New Mexico, 140; North Dakota, 204; Ohio, 704; Tennessee, 272; Texas, 113; Utah, 140; Washington, 309, and Wisconsin, 362. These figures cannot be altogether satisfactory to us. With

all the work of all the pastors and churches of a whole great State, it seems that there should be a greater gain in the number of those enrolled as followers of Christ. With the gain of but a few scores or hundreds in a whole year, it will take a long time to overtake the whole population. Why should not next year be a very great advance upon anything that has been seen in the past?

In looking through the figures for the Synod of Ohio we find that in making its net gain of 704 in its membership this year all the Presbyteries coöperated. Five of them, however, report a smaller number of communicants than a year ago. Lima has 131 less, Dayton 112, Columbus 29, Athens 93, and St. Clairsville 167. The other Presbyteries gain as follows: Bellefontaine, 145; Chillicothe, 68; Cincinnati, 9; Cleveland, 305; Huron, 22; Portsmouth, 9; Mahoning, 253; Marion, 76; Maumee, 154; Steubenville, 41; Wooster, 130, and Zanesville, 26. As Ohio has 647 churches, this is a net gain of only about one to each church. We believe that the gospel of the Lord Jesus Christ is gaining, and is to gain ground, but we believe these figures show that the progress is very slow in some quarters.

"One to each church" in Ohio as a net gain in membership. Good for Ohio.

But, when the statement is made that "the gospel of the Lord Jesus Christ is gaining, and is to gain ground," made by the organ of Presbyterianism, is understood to mean the denominational dogmas and tenets and government of the Presbyterian Church, it opens the way for a "doctrinal controversy" again. For it will certainly puzzle the most astute theologian that church has in its rank to show beyond successful dispute that "the gospel of the Lord Jesus Christ" is correctly represented by Presbyterianism.

It is a fitting thing with which to close this inquiry, the following taken from the same copy of the *Herald and Presbyter*, for October 5, 1898:—

THE LEAK IN THE CHURCH.

It has frequently been impressed upon our minds that the conversion of the entire world would be not many years away if each professed Christian were instrumental in bringing even one soul each year to a saving knowledge of Christ. If our Protestant Churches in the United States should double their membership each year, it would take only about two years for every person in our whole nation to be enrolled as followers of Christ.

At some time this whole world is to be brought to Christ. How far off this time is we do not and cannot know. As measured by the present progress of the Church, the time seems in the far distance. Should the church double each year, it would not be

many years until every knee would bow and every tongue confess that Christ is Lord.

Between the ideal and real there is oftentimes a very painful difference, and we know of no place where it is more strikingly so than in the territory of this very subject. Our own great Presbyterian Church made a net gain last year of less than fifteen thousand. While we were hoping that by this time we would enroll a full million of communicants, we find ourselves short of it by nearly twenty-five thousand. Last year there was a net gain to the membership of only one and one half per cent., or a net gain of one member to about every seventy ministers and members already in the church. The additions by letter and on profession amounted to nearly ten per cent., but so many of these were lost to the church by death, dismissal, and lack of fidelity that a net gain of only the one and one half per cent. was made for the whole year. This is not satisfactory progress, and should bring the whole church to its knees. The figures for the Methodist Episcopal Church are no better.

It will be noted that the failures to increase in net membership is not the result of no additions, but is caused by the heavy losses. Those who are reported as "dismissed and dropped" almost exactly equal the number received on profession of faith. How does this come about? Has the world so large a hold on those who are members of the church that they fail to remain faithful to their obligations and are lost to religious life and the service of Christ? Is there a leak in the church almost equal to the income? Are pastors and sessions discharging their full duty in caring for those who are members of the church, giving them something to do and holding them in the steady grasp of a true and loving discipline? This question needs to be looked fully in the face, and each pastor may well lend his consecrated energies to holding and developing his people as well as to receiving them into membership.

Each pastor knows of large numbers of persons in his community who are members of the church in other places, but who do not bring their letters. They have various reasons for it, or say that they have. They absolve themselves from practical duties in the place of their residence, and do nothing for the church with which they say they are connected. In time of special revival these people send for their letters. They realize that they have not been doing right. They are probably on the "retired roll" of the churches in which they hold their membership, and it has been a grief to their own pastors that have not taken their letters to the churches where they now reside.

This is a restless land and age, and multitudes of people are continually changing their homes. In case of members of the church they should at once take their letters to the church in their new home. There should at least be one hundred and fifty thousands of additions to the church next year on certificate. A revival in this line is one of our great needs. If each pastor would set

out in dead earnest to induce every one of his own absent members to take their letters and put them in where they reside, and at the same time secure the addition on certificate of all who should come into his own church, we would see a great increase of our net church membership next year.

We need revival. It is our supreme need. But it needs to be manifested not only in the conversion of souls, but in the loyalty, along the lines just indicated, of those who have already professed to love Christ.

ROMANCE IN THE FIELD.

Anyone who may think that the life of an elder in the field is a "lazy sinecure," an "August, summer picnic," or one entirely devoid of healthy spiritual life and romance, will find something in the following little story to cause them to drop their notion, and change their conclusions, as well as find something to indicate how the Master manages to look after his forces in trying circumstances.

The letter is from Odin, Modoc County, California, and dated January 1. Some will read it with moistened eyelids, or we miss the conclusion:—

I suppose you see the "jots" occasionally, and it will not be necessary to say anything of this country. Three feet of snow now, makes it laborious traveling and cold up here in the mountains. I want to go over the range into the Sacramento Valley soon.

Bro. Barmore is with me and we are having fine audiences. We came to Alturas, the county seat of this county; did not know a soul; went to the hotel. Next day got the consent of the M. E. Church folks to occupy. We preached a week; we only had seven dollars between us, and of course one week's board used up our means, and no friendly door opened for us. Bro. B. said we must go on fifty miles west to where the saints lived. Our interest was so good at the church I begged him to stay a few days longer; so we remained three days more; then he said we would pay up as far as we could and send the balance back when we found the agent of this district. But I said we could fast and pray that God would care for us and open the way; so we fasted and at prayer I felt to say, "Fear not, my servants; continue to sow with unsparing hands. Consider the lilies, they toil not, neither do they spin, ye are greater than they." We felt better. Three days more went by, and "B" got wonderfully uneasy, and said, "We must go." And I admit I did not like a fourteen dollar bill at the hotel and a half cord of wood at the church, and only seven dollars on hand.

That night I preached; took up the angel's message; the apostasy under Brigham; and Reorganization; winding up with my own twenty-nine years of experience, and your prophecy at Galland's Grove that you would live to see the name of a Latter Day Saint made honorable, etc., with the evidence of its entire fulfillment. I felt well and fully

satisfied myself. At the close an old man came down the aisle with tears in his eyes, and said, "That's the old bell that I heard in my youth. I came to Salt Lake in '50,—became disgusted with it all. Came out here in these mountains to die. But for ten years I have been praying for God's servants to come here, that in my old age I could once more hear the gospel. This is what I have longed for, and I praise the Lord. I asked his name. He said, "John Allen Free." "Why," I said, "I am acquainted with and ordained one Absalom P. Free, of Joplin, Missouri, some seven or eight years ago." The old man's joy was unbounded, and he clapped his hands and said, "Absalom, my long lost brother! Thank the Lord." As they (his friends) took him away weeping, he said: "I will see you to-morrow."

On the morrow he came to our room. We had a fine visit with the old veteran. I was thinking of the "Fear not," yet I said nothing to him of our finances.

Before leaving he called the landlord in and said to him: "These brethren are here at my expense. Board them and care for them as long as they want to stay, and draw on me for the bills." You may imagine my feelings. We all wept for joy for the signal fulfillment of the "Fear not." He also sent word to the church to pay all we owed, and kept us in wood.

I have his items and he will be placed on the records; he was baptized in Nauvoo.

So we left there the old man rejoicing in the faith, and with our seven dollars in our pocket—all bills paid.

Pray for us and remember us often, that we may maintain our integrity, keep pure before God, and not fall into temptation, that we may have his Spirit to be with us.

I'm with you and yours in loving bonds,
T. W. CHATBURN.

ON the 21st day of April, 1900, an Ecumenical Conference on Foreign Missions will convene in New York City, and will continue in session for eleven days. This conference represents no single denomination, no one country, no one continent, but the whole world of Protestant Christendom. Every church and pastor of every name in the length and breadth of the land should awake to the fact that this conference is coming, take note of the time and place of the sessions, prepare for it, enter into it as far as may be, and gather from it impulse, and knowledge, and faith, and power."

The foregoing is from a circular sent us from "Congregational House," Boston, Massachusetts. We would like to see a representative of the restored gospel present at the conference. We do not know that he would be received, but think the opportunity ought to be given this gathering to hear a message designed for "every kindred, tongue, and people." Why not bear this congress in mind, whether they will hear, or forbear?

AGENCY AND SAFETY VS. WORLDLINESS.

The following account of a late "sideshow" in the interests of "St. Martha's Guild of Grace Episcopal Church," Galena, Illinois, appeared in the *Chicago Tribune* of December 30. We reproduce it for the benefit of our readers who are taking note of the progressive (?) spirit so apparent of late in modern religious circles. It serves to show how the spirit of the times is consecrating the energies of many to the service of the world, the flesh, and—to Babylon:—

GALENA SOCIETY GIRLS APPEAR AS NEGRO MINSTRELS.

THIRTY-FOUR OF THE YOUNG WOMEN OF THE ILLINOIS TOWN SING AND DO A CAKE WALK IN BLACK FACE AND SHORT SKIRTS, FOR CHARITY.

Galena, Illinois, December 29.—The minstrel show given by the young women of Galena to-night proved a distinct success.

Thirty-four young women popular in social circles appeared in black face, and the fact that their identity has been kept from the public served to add to the curiosity and interest of the audience. Mrs. Harriett Webb Crawford was chairman of the managers; Dr. George Blish, musical director; Miss Edith Ridd, pianist and accompanist. Wiley's Orchestra furnished music. The costumes consisted of full dress coats and vests, conspicuous neckties, curly wigs, short black skirts, and slippers.

Mrs. A. W. Glessner as interlocuter was perfect, her bright, witty, original jokes and conundrums calling forth rounds of applause. Mrs. C. B. Eastman and Mrs. Mary Sheean Ryan were the end men and rattled the bones equal to professionals. . . .

The entertainment concluded with a cakewalk, in which the following participated:

Jolly couple, . . . old couple, . . . dude couple, . . . cowboy couple, . . . bridal couple, . . . sporting couple.

The proceeds are to be donated to St. Martha's Guild of Grace Episcopal Church. The entertainment proved so successful that it will be repeated to-morrow night.

Such happenings, with all movements of like spirit, should also serve to warn the people of God against resort to anything of a worldly nature in their work. We are constantly reminded, by the developments of the world and the worldly-minded, that no one can build solidly who uses "hay, wood, or stubble" in any part of his work. We must build with "gold, silver, and precious stones," if our work is to abide the day of fiery trial that is to "try every man's work of what sort it is." The Apostle Paul, a

"masterbuilder," was in harmony in such declarations, with the revelations made in our own times; viz., that "Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people *must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.*" (D. C. 102:2.)

God's people should bear these things in mind, and watch and pray, and guard the church and themselves against worldly influences and worldly measures. By so doing they will avoid mistakes and evils and save themselves much unnecessary suffering. Otherwise they too must suffer, as our fathers suffered, because of *carelessness or wrongdoing.* Let no one deceive himself that such deceptive things and measures will not be met all along the line of our work. Discernment is necessary and should be sought for and exercised, for evil and misleading devices are often presented in the garb of apparent innocence or harmlessness.

It is not always the open, apparent evil that does the harm; it is the subtle, deceptive influences and measures that are permitted to obtain because of a *lack of watchfulness and discernment in the body.*

The admonitions of the Master himself, "Watch and pray," and "Take heed that no man deceive you," are as applicable, right in our own times, as ever.

We believe it is unsafe to move in any measure without actual knowledge that one is right. It is one thing to move, and act, and vote, and support a measure, on a sort of "credit" or "belief" that it will be all right; but it is quite another thing to first *know* that what we support is right, before acting upon or supporting it. We believe the gospel and are baptized because such action is in strict harmony with the word of God. Such being our rule of action in our first steps in the service of God, why should we depart from said rule in any part of our work, either in our personal efforts, or in the giving of our support to any man or measure, while using our agency in the line of "common consent"? Is it safe so to do? Certainly not.

We have used the foregoing item to "point a moral and adorn a tale." And we cannot too strongly urge upon the saints the necessity of seeing to it that all their work is based upon an intelligent and conscientious use of their agency. It is a shame and a sin for anyone to act, or to be led, in the dark.

We believe it to be the duty of God's people to learn, to *know* the truth; to discern and understand where the light is, and to firmly adhere to it, in all faithfulness, not suffering anyone, high or low in influence, to turn them from such a course, through fear, flattery, blandishment, or hope of favor.

The saints must learn, as any people must learn, that "eternal vigilance is the price of safety"—of liberty, temporal or spiritual.

It is not safe to take anything for granted. We are all human and struggling against human weakness and evils, and blindness and folly, in addition to the work of Satan and his allies. We ought to know where we are, and what we are doing or are asked to do, all the time, and this in firmness without stubbornness; in wisdom and meekness without boastfulness or railing. Jesus Christ taught the people to know, and out of knowledge to act. He is not to-day nor will he ever be satisfied with easy-going followers who do not comprehend what they are doing. Let us strive earnestly (and if we strive as we ought we shall succeed) to become an intelligent, discerning, and capable body of people, that we may be prepared by being qualified with necessary knowledge, discernment, integrity, and faithfulness, in all our work.

There is no such thing as "coming up higher" without such qualifications possessed and exercised.

JASON W. BRIGGS DEAD.

By letter from Bro. P. H. Briggs, dated at Denver, Colorado, January 12, we learn with sadness and regret of the death of his father, Elder Jason W. Briggs, for so many years an able and fearless advocate of the faith, and a pioneer of the Reorganized Church.

He died of general debility on the evening of January 11, present month. Items next week.

A CHEERING LETTER.

A letter is handed us by Bro. Criley, Business Manager of the Herald Office, and one of the Board of Trustees of Graceland College.

BIRMINGHAM, England, Dec. 23.

Bro. Frank Criley:—I take this opportunity of writing you. We sympathize with you and all concerned in Graceland College; although sorry to see that the college is so much in debt. We think the general appeal is a just one, and trust that the majority of the saints will respond to same. We know that many blame the committee for running up the cost of the building, etc., still I, for one, believe that those who had the work in hand only did what they thought was for the best. Now it is for one and all of the saints to try and help in the matter, and stand by their brethren and the church. It is very well for people to point out where things could have been managed better, and trouble avoided, after a mishap; but I wonder what these clever people would do if they were to be put in a position to carry out some responsible work. Well, experience has taught me, watch these clever folks, and I have seen some of them make very big blunders; but they always try to have a get out and blame some one else.

I have great pleasure in sending £5 for the Graceland College fund, and wish I could see my way clear to send more. I cannot promise any more at present, for things have been very bad with us for the last year, but hope they will come round again and be better, then we shall have a delight and take the opportunity of sending a little more. I feel that if I had the money at my disposal, we would wipe the whole of the debt off. This is just our feelings. With well wishes and love to all the saints on your side of the pond. Sr. Meredith joins with me in sympathy.

Postal order on Chicago payable to Frank Criley, Lamoni, from John E. Meredith.

Yours in bonds,

J. E. MEREDITH.

EXTRACTS FROM LETTERS.

Bro. Eli T. Dobson, of St. Joseph, Missouri, writes us from Thomasville, Georgia, under date of January 2. He says:—

I am here for a change and rest. My health has been very poor the past six months. I am gaining some here and hope to get strong.

Bro. Dobson's many friends will rejoice to hear of his improved condition. He makes some valuable suggestions in connection with the book just issued, "True Succession in Church Presidency." We are sorry they came too late for service. He says:—

I praise the Lord for your admirable and powerful reply to Brigham H. Roberts on Succession. Both in matter and form it is excellent.

Bro. T. C. Kelley, writing from

Dixfield Center, Maine, January 5 says:—

I always knew the Brighamite's position was very weak, but you have brought out some things which show it to be even weaker than I thought.

Bro. W. E. Haden, Vinita, I. T., January 5:—

I suppose you will be surprised to hear of me being way down here, among the Lamanites. I am now laboring with Bro. Smart. We are opening up some new places here with good success. I preached to a full house of Indians night before last, I had fine liberty. It just seems to me that the Lord has blessed me with a greater degree of the Spirit ever since I came down here; I never felt better in the work in my life.

EDITORIAL ITEMS.

The Springfield, Missouri, *Republican*, of January 8, contains a statement from the pen of Elder Henry Sparling, showing why the Reorganized Church is opposed to the seating of Congressman-elect Roberts, of Utah. Bro. Sparling takes solid ground and makes good points. A notice of church services also tends to place our people in proper light before the people of Springfield. Good, Bro. S.

A letter from Bro. James Kemp, Conifer, Colorado, informs us that his son Robert "met with a serious accident near Ellisville, while at work in a sawmill, being caught in a fly wheel, his right leg being broken near the hip and he cut and bruised in numerous places about the body; his clothing being nearly all torn off." Bro. Kemp says it made a sad Christmas for his family, but he is happy to say his son is not suffering pain, but doing as well as could be expected.

Bishop Kelley arrived home from St. Joseph, Missouri, and Council Bluffs and Glenwood, Iowa, on the 12th inst.

Bishop Hilliard came to Lamoni, on church business, on the 12th.

The present congress has nothing whatever to do with the seating or unseating of B. H. Roberts. It is the new congress, which comes into existence on the fourth day of March, to which congressmen-elect will present their credentials. This should be remembered by the numerous petitioners who are disposed to resist the seating of Brigham H. Roberts.

Graceland College is remembered by the Bellevue Avenue Male Quartet

Club, of Providence, Rhode Island, which sends in the net proceeds of their entertainment December 13 last, amounting to \$13, by Mr. Herbert B. Johnson.

All matter intended for publication, including conference and other notices, obituaries, articles, and newspaper clippings of general interest, etc., etc., should be addressed to the HERALD editors, who have supervision of matter intended for the HERALD. The editors will not be responsible for delays occasioned by sending matter to other departments than their own; nor will they be answerable for the nonappearance of matter not addressed to them.

France is said to be on the verge of a revolutionary upheaval over the Dreyfus case. The army is said to be honeycombed with conspirators who favor the downfall of the republic and the reestablishment of the monarchy under Prince Louis Napoleon, now in the Russian army, and said to be favored in his pretensions by Russia.

Original Poetry.

THE CHILDREN GONE.

Alone! yes, all alone! just us three.
Mother's sweet but wrinkled face, hair so gray,

Telling of many years and anxious cares,
Of deepest sorrows and of earnest prayers,
And Alice with her sweet and patient face
In which so many lines of care I trace;
But that sweet care is for some other's good;
Her own has always in the background stood.
These two loved forms with my poor shattered own

Are all that's left—the children all are gone!
And we are all that's left, just us three;
Mother, Alice, and poor feeble me.

The silvery voices full of childish glee,
The pattering feet and faces fair to see;
The merry hearts that sorrow never crossed,
The sparkling eyes beaming with love and trust.

The children, best of our Father's earthly gifts—

Like rays of sunshine piercing through the rifts

Of clouds that hang o'er life's dark, stormy sea,

Chasing dull care from our old hearts away—
These, sweetest treasures, from our home have fled

And all is lonely, and life seems almost dead.
Yes, all is lonely, lonely! Just us three—
Mother, Alice, and poor feeble me.

CHARLES DERRY.

Mothers' Home Column.

EDITED BY FRANCES.

"On lips unlike was laid the altar's coal,
The white, clear light, tradition-colored stole
Through the stained oriel of each human soul."

SELECT READING FOR FEBRUARY MEETINGS OF DAUGHTERS OF ZION.

DOMESTIC ECONOMY—CONCLUDED.

If they are giving to the Morning Star, show the children the picture of the ship; and tell them the beautiful story of her predecessors, carrying joy and gladness to the Islands of the Sea. If they go to establish Sabbath schools in our own land, put the children in communication with some of the children there. If their gifts bless the Foundlings' Home in a neighboring city, interest your own tenderly cared-for children in these little neglected ones. To children within reach of large towns or cities the Flower Mission affords a pleasant method of training them to care for others. In all large towns want and sickness and sin are found; ever since Christ bade us "consider the lilies," flowers seem to be endowed by him with wonderful power to touch and uplift sin-sick, sorrow-burdened hearts. In every city Christian women utilize this power by carrying fresh, fragrant flowers to the homes of want, the hospitals of sickness or the prisons of sin. With each bouquet goes usually a text of scripture, and gentle, tender words of sympathy and counsel. Children in the country can gather the flowers, learn how to pack them, and send them into the city for distribution. You who live amid green fields, under blue skies, can never know how much good a bunch of dewy violets may do to a homesick, heartsick dweller in a city tenement house. Oh! there are many beautiful ways of training children to give, and to give for love of the dear Savior.

Then there is the giving to one's own: the expression of household love, on birthdays, Christmas, and other anniversaries. We believe in celebrating these anniversaries, especially parents' birthdays, with appropriate gifts; it knits the family together. And do not forget grandfather and grandmother, they prize these tokens of affection more than children can know. Among the cherished treasures of many a white-haired saint are little gifts from her grandchildren, perhaps the first letters they wrote or printed, a soiled bookmark worked by chubby fingers, or some such memento, worthless in the estimation of strangers, but of priceless value to her. As far as possible let these be the children's own handiwork. They will be more highly prized by the recipient, and the educating influence upon the donor will be greater than if they are purchased ready made.

Among employments we mentioned marketing; this affords excellent training in spending money and in keeping accounts. We know of nothing better in this line; in the first place, it requires the exercise of judgment in selecting, then care and accuracy in making change and keeping accounts. Rec-

ords should be carefully kept to account for every cent, or half the value of the lesson is lost. Of course, this is not work for little children, but girls from twelve to fourteen can be trained to do it admirably. Marketing is peculiarly women's work; they usually do it more economically than men. Understanding cooking as men do not, they know now to substitute something else for an article ordered, but not to be had. Men's attempts in this direction often result in laughable blunders, as they have very crude ideas concerning things that go well together in a *menu*.

A friend of mine living in the suburbs of a large city where he did business, had for years done the family marketing, giving the necessary orders as he went to his office. At last his wife proposed that she should do the marketing, and he willingly gave his consent, making therefor an appropriation equal to the amount he was accustomed to spend. He told me that she did the marketing on a third less than he was accustomed to expend, "and," he added; "we live much better; I do not know how she manages it, but she does." The secret was, she had been trained to do the marketing when she was a girl, and she trained her own daughter to do it. I once spent a month with them when the mother was sick. Fourteen-year-old Kitty, on her way to school each morning, made all the household purchases for the day; when she returned in the afternoon her account book showed how each cent had been expended. Kitty now has a beautiful home of her own, and is noted among all her circle for the sweet dignity with which she presides over it, and the perfection of her household management.

Mrs. Doremus, of New York, whose name calls out benedictions, not from America alone, but from Europe, Asia, Africa, and the Islands of the Sea, elevated marketing into a fine art, and encircled it with a brightness from heaven, as she did it for the Master and in his spirit. The wide circle of her charities included several hospitals and other institutions in her own city, to which she gave personal care. Knowing how much depended upon having their supplies well selected, she took upon herself the task of doing their entire marketing. For years she did this, never relinquishing the self-imposed labor till the Master called her to her reward. Even after she was seventy years of age, her slight figure, bowed with age, could be seen each morning in the cold gray dawn of winter, as well as in the balmy summer time, on her mission of love, going from market to market, buying supplies for the Woman's Hospital, the Children's Hospital, and other institutions of mercy. As Dr. Tyng says of her: "Nobody ever arose before she was out on her errand of love. You might go out in the sunshine or the storm, and she was there before you; in the morning she was traveling about making preparations for other people before you were in the street. Some may say she lived in the street, yet if you had gone to her home and seen her children, the care taken of them, the love for the mother which existed there, the blessedness

of that mother's presence there, you would have said that the mother must have always lived at home, she is always here; and so it was. There was a kind of ubiquity about her. Every year she made the domestic life of her household more attractive by the exercise of a riper Christian maternal spirit."

There is an old Latin proverb, "Opportunity has hair on front; behind she is bald. If you seize her by the forelock you may hold her, but suffered to escape, not Jupiter himself can catch her again." Our children need to be trained to seize opportunities, and make the best possible use of them. To insure success in life they need training to business habits; to do things when and how they ought to be done; to earn money honestly and to spend it judiciously. Many brilliant geniuses have made utter failures because of a lack of good business sense. Few in any walk of life have been conspicuously successful without it. Washington is not more noted for his patriotism than for his practical sense, his thorough business ways and his honesty. Wellington was an excellent man of business; he neglected nothing, left nothing to chance. He was thoroughly honest and punctilious in the performance of every promise. He firmly believed that the path to success, in business and in war, was the path of common sense; and he also believed that it is not good for human nature to have the path of life made too smooth. He took delight in overcoming obstacles, and trained those under him to a like spirit. When a boy, Sir Humphrey Davy wrote in his notebook: "I have neither riches, nor power, nor birth to recommend me, yet if I live, I trust I shall not be of less service to mankind and my friends than if I possessed all these advantages." This was the actuating principle of his life, to make the most of himself for the interests of humanity. The thousands who have been benefited by his discoveries in science, the many miners whose lives have been saved by his invention of the safety lamp, testify how well he has succeeded in being of service to mankind.

Do you say we have wandered far from our topic, domestic economy? Not so. The same principles which actuated these noble men, and have enabled thousands of other men and women to achieve the highest type of success, are found in embryo in every home. We would have parents, recognizing the truth, strive to develop this embryo. We would have them feel that it is no trivial thing, the way their children get or use money, but that it is a vital factor in the formation of character. Above all would we have them realize the fact that both they and their children are God's stewards, entrusted by him with certain talents, be they gifts of purse, mind, or heart, to be used in his service, and to be accounted for to him; for "what have we that we have not received?" Not even ourselves, "For we are not our own, but are bought with a price."

After all has been said we shall find the secret of true economy is in the heartfelt recognition of our stewardship. Accustom children to look upon earthly goods as talents

entrusted to them by the Master, for whose use we must give an account, and they will not be likely to become either misers or spendthrifts. — *Childhood; its Cure and Culture*.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.

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

WE present in this issue a continuation of the report of the late Institute at Independence, Missouri. It will be remembered that these are only the outlines of the work done. They may not always be fully understood, because they are so condensed. But space forbids that anything like a full explanation be given. They will serve however to guide your thoughts into channels that others have found proper to continue in. When perusing them, do a little thinking at the same time. These subjects are those upon which every Sunday school worker should study. They enter into the makeup of every school large or small. And any worker who does not study on the matters connected with his work will not succeed as well as he otherwise might.

INTERSTATE INSTITUTE.

December 27, 7:30 p. m.

OBJECT LESSONS, BY T. A. HOUGAS.

1. Benefits of or reasons for having them.
 - a. To make the thought more clear.
 - b. To reach the mind through *both* ear and eye.
 - c. To impress the fact or lesson taught.
 - d. To gain and hold attention.
- Note.—a. Often a point in the lesson is not clear to the mind of the pupil. We can make it more clear by using an illustration, an object, a drawing or a picture, etc. b. We learn by hearing and we learn by seeing. Either one is often sufficient. But when we can learn a thing by both hearing and sight, we have a twofold chance of understanding and retaining it. c. Often we learn and fully understand the matter, but it has no effect upon us. A fitting object lesson will so impress it upon our minds that we are moved by it. d. Many persons are listless and indifferent to a plain statement of facts, but will give undivided attention when some illustration is being given or an object used to explain the matter.
2. Time and place for them.
 - a. While teaching.
 - b. While reviewing.
 - c. Attract attention whenever needed.
 3. Kind of object lessons to use.
 - a. Very simple.
 - b. Appropriate.
 - c. Illustration of *main* point.

Note.—Remember the object for using an illustration of any kind is to make plainer or to impress a truth, and anything that is not simple or appropriate will draw the mind off of the lesson and to the illustration and thus defeat the very object you sought to

accomplish. This is the most common and the most serious of mistakes in using illustrations, object lessons, pictures, etc. Again, illustrate only the *main* point. Let the others pass without illustration.

4. Cautions.

a. Avoid *egotism*. Do not put too much of self into the illustration. That is, do not try to make a display or to show how well *you* can handle the objects. Remember, the aim is to help to teach the lesson and not to make a reputation. You should literally forget self in the work.

b. Do not "flustrate." Many illustrations instead of "making clearer" actually "flustrate" the mind. The object or illustration is not simple enough, inappropriate, or otherwise objectionable.

c. Do not illustrate too much or too often.

d. Do not be too profuse.

5. Materials, objects, etc.

a. True to nature. These are those objects that are actually in question; such as pictures true to life, a lemon to illustrate a lemon, a fig leaf to illustrate a fig leaf, etc.

b. Imaginary. In this class it becomes necessary to imagine the likeness or the appropriateness. A child will call a stick a horse; two or three blocks a train of cars, etc. A straight line may illustrate a straight character and a crooked line a crooked character. A straight stick and a crooked stick may represent a straight and a crooked life respectively, etc.

The subject was continued by Bro. J. F. Mintun, on the special phase of blackboard work.

BLACKBOARD WORK BY J. F. MINTUN.

a. Its use.

1. To make more clear.
2. To impress.
3. To gain attention.
4. To explain truth.
5. To condense thought.
6. To emphasize.
7. In reviewing.
8. Bulletin board.

Note. To announce next Sunday's lesson or some special feature of it; to announce special work; to give general notice, etc., etc.

b. Lessons to be presented.

1. The subject of lesson.
2. Main thoughts in golden text.
3. Spiritual truths.
4. Geography and history sometimes.

c. Where used.

1. In class.
2. In reviews.

(The blackboard illustrations given during the evening will be presented at another time. It will require some time to prepare the cuts therefor.—Ed.)

The subject of "cards, pictures, etc., as used in class work," will appear in a later issue. It was discussed by Sr. Louise Palfrey.

THE FURNISHINGS OF A CHURCH.

Sometimes differences arise over questions of the above character before a proper canvass is made of the subject, upon which, after a proper canvass is made, unity prevails. Whether I shall make what may be

considered by all a proper canvass, yet I hope to enlighten some, and thus be helpful.

A church building is erected for the which to worship God, in which to pray, to preach, to seek instruction, and to offer our spiritual sacrifices to God. The movings of the Holy Spirit upon the faithful has resulted in the organization of many Sunday schools throughout the church, which local schools have been organized into district, and a General Association; which associations have spread the news of the good they are doing in the church, that no branch is thought to be in a good spiritual working order unless there is a Sunday school within its fold and under its fostering care. To carry on the work of the Sunday school the most effectually there must be assistance given it; the church building being as necessary as for preaching services, and such building so furnished as to make it the most convenient and helpful. A part of the work of the Sunday school necessary to make it the most effectual, is to begin and close on time, hence a clock would be helpful; and so is it helpful in preaching and prayer services, for the same reasons; to impress the thoughts presented to the ear, by illustrations that reach the mind through the eye, for which blackboards are very effectually used; and so are they used by many of the ministry for the same purpose, and hence should be one of the furnishings in every well-regulated church building. This fact has been very forcefully impressed in the last two Interstate Institutes; the one held at St. Joseph and the other at Independence, Missouri, where had been placed in those beautiful edifices a large blackboard by some thoughtful ones, the building committee or branch officials kindly consenting to their being placed therein, and seeing their effective service, no doubt are now proud of such wisdom as governed in placing them there. The pulpit, the organ, the table for sacramental uses and secretary work, the library, the chairs, pews, and stoves, with the hat and coat racks are equally useful to the Sunday school as the preaching or the prayer service; and whatever is seen to be useful for any department of the work of the Lord, and the ability is possessed to furnish it, it should be had as the necessary furnishings of the church. Use and not looks is that for which church buildings are erected, and never should usefulness be sacrificed for looks, and yet in all things should neatness be exercised, whether it be in the lamps, stove, pews, or blackboard.

For unity in our work, I am,

A WORKER.

The much-talked-of recent visit of Mr. W. T. Stead to the Czar of Russia is described in full for the first time in the *American Monthly Review of Reviews* for January by Mr. Stead himself. The significance of the interview with the young "Emperor of Peace" will be appreciated by all who have followed the discussion of the disarmament proposition. Mr. Stead's article has also a distinctly personal interest, which is heightened by the new portraits of the Czar, the Czarina, and their children, which compose the illustrations.

Letter Department.

SUMNER, Ok., Jan. 6.

Editors Herald:—When I last wrote you I was just recovering from a severe attack of hemorrhage of the lungs. Since then I have not done a great amount of preaching. Have spent some time at home, but have been in my field a large share of the time trying to do what I could. While my general health is good, my lungs are decidedly poor, and preaching is hard work for me.

We are commanded not to complain of sickness, etc. This statement is not made by way of complaint, but for the information of those who are desirous of knowing what my condition is. I expect to be found at my post doing all that I can as long as I last, and when the time comes for me to move over to the other side, I shall try and do so cheerfully and without any fear as to what the future may contain.

If I know anything at all I know that God is in this work, and while I cannot relate so great things as some in a miraculous way, I can truly testify that the "still small voice" of the Holy Spirit has visited me in such peace and power as to remove all doubt as to where I stand and what I build upon. If I had my life to live over I could no doubt make many improvements, but reflection along this line will never change the past. The future will take care of itself if we improve the "sweet here and now." The more I see of this work the more I admire it, and rejoice to see the excellent advancement it is making; and it is certainly a great honor to be numbered among the little army who are sacrificing for its interests.

While there is much to cause one to rejoice, though afflicted, there is now and then a bitter cup to drink. It would seem that some have not yet learned that man is mortal; that he is subject to sickness to a greater or lesser extent in this life; that many inherit from their ancestors defects of body that cause them much difficulty in life and result in final death. It is a great mystery to some that an elder is not healed promptly of every affliction. It is even suggested at times that "there must be something wrong or he would be healed," the critic not realizing that the same rule applied to himself would condemn him, too, if he has any affliction whatever; and who can say that he has none? The very person indulging in such talk may be carrying a cancer or catarrh that will finally destroy his life.

I was once made very sad from a supposed revelation along the lines of the above mode of criticism. I thought in my heart, "If this is all the comfort I get for the years of toil and sacrifice, I may as well give up trying to obtain divine favor." While still laboring under the sting of the thought that affliction was an evidence of disfavor with Heaven, I had occasion to dedicate a new gospel tent for the Oklahoma mission. I had used the tent some before the day set for dedication and in a storm was compelled to let the tent down on the ground. The mixture of dust and rain and the stain from weeds and grass

left some very ugly spots on the tent which I was unable to remove. I felt ashamed at first to present this tent to the Lord with these marks upon it, but while meditating along this line the still small voice of inspiration came calmly yet powerfully to me and said, "These are only marks of hard and honorable service obtained in line of duty and are acceptable; so also the marks of affliction that my servants bear in their bodies that have been received in like manner are honorable before me." This certainly removed a mountain. To me it meant much. It will comfort me as long as life lasts. If it proves a comfort to others, then I shall feel well paid for writing it. For my part I have no power to command the Lord. It is with him to bestow or to withhold. I want a faith that will take a denial cheerfully and without murmuring. The child who cries for what he wants, and don't get when he asks for it, may move a loving and sympathetic parent by his tears; but he generally succeeds in disgusting the rest of the family, and often the parent himself. Is our relationship with our heavenly Father correctly represented by the relationship between earthly parents and their children? If so a respectable and polite presentation of our wants certainly ought to suffice.

I had thought to say a few words concerning the work in this field. Many hindrances exist as do in other fields more or less. On the whole Oklahoma is a fine and promising field. The people as a rule are intelligent, industrious, and wide-awake. The country is certainly worthy to be called good, and contentment is the general rule. We meet with opposition at times, but we have learned to not waste time with every man who challenges us. The suggestion of Bro. Clapp along this line, in his article, "Preach the word," is certainly very timely. We can say, with "Bro. Jots," "Them's my sentiments." I might also say that I read with pleasure the article, "Is this Gospel?" by Bro. Montague. "True Succession in Church Presidency" by Bro. Heman C. Smith certainly fills the bill, if I am a competent judge.

A chapter of very interesting history might be written concerning our experience with Elder G. W. Leonard—Campbellite—at Maysville, Arkansas. Leonard visited the above place in August, lecturing against us and misrepresenting us and our books. I replied to him in three lectures and we entered into a written agreement to discuss the propositions debated by Mr. Leonard and Bro. I. N. White in their debate at Scammon, Kansas. I was to secure the services of Elder I. N. White if possible, otherwise I was to furnish a representative man. Bro. White could not respond, owing to other engagements, so by advice of Bro. Moore I selected Bro. J. D. Erwin, who consented to meet Mr. Leonard. An interesting correspondence followed, in which Mr. Leonard presented various excuses for delay, and finally a postal card came from him absolutely refusing to correspond farther on the question. I have learned from reliable sources that Mr. Leonard wrote to his friends at Maysville, informing them that unless

they raised a certain sum of money there would be no debate. The money was not forthcoming, hence the action of Mr. L. as stated above. I have the papers to show that Mr. Leonard absolutely ignored his written agreement and backed out squarely. I thus place him on record so that all may know where he stands.

Yours in gospel bonds,
C. R. DUNCAN.

MINNEAPOLIS, Minn., Jan 6.

Editors Herald:—On the 14th day of November I left Audubon, Minnesota, to take up the work in the city of Minneapolis. Have been busy visiting from house to house, praying and talking with the saints and others. It is having the desired effect; my meetings are fairly attended and I feel that good is being done.

Three Utah elders were out once to hear me speak. I had a short talk with one of them before service; he seemed to be a nice young man, but ignorant of many of the practices in Utah, or he did not want to acknowledge them. They baptized one young man here, by the name of Baker. He also heard me once, and at the close of service came to me and said there was more for me to learn. On Monday he called on me, desiring to know the difference between us. He further stated that the Utah men had deceived him and that he was done with them. He admitted that our claims were right according to the books; but I don't have very much faith in him. He is too easily convinced, and I think he is looking for an easy job. He told me he had been in three different churches but they were all wrong, and that he had been going on his own hook. Well, I thought he had better hang onto his own hook awhile yet, so I asked him to keep on investigating and not act until he knew what he was doing.

The first day of the new year was a day long to be remembered by us here. It was a day of fasting and prayer with us. There were twenty eight members present; all of them partook of the sacrament but two. Twenty-two spoke and eight prayers were offered. Truly we had a time of rejoicing. Parties met and gave each other a good handshake who had not spoken together for over twelve months. It was truly a day of great good to the work here. I can truly say the sick are healed and the saints here are awakening from the lethargy that has been over them so long.

I have just returned from St. Peter, where I was called to the sick. Was blessed in the administration; to God be the glory. We had a good prayer meeting last night, all present taking part. I am blessed in preaching the word and feel sure of a harvest of souls in the future. We are having a very good winter for this country, the coldest only 30° below, if I have been informed aright.

January ninth. — We were happily surprised to have Bro. G. H. Hilliard, of the Bishopric, with us over Sunday, the 8th inst.; and to say he did well in presenting the truth to the saints and friends here is only putting it mildly. He hews to the line

and only courts the friendship of his hearers by plain, simple, gospel truth.

He leaves us to-day for Wisconsin. The writer will go with him.

Come again, Bro. George; you are always welcome.
I. N. ROBERTS.

LAMONI, Iowa, Jan. 13, 1899.

Editors Herald:—Elder Hatton, of the Baptist Church, resident at Farmington, Iowa, recently went to Dumas, Clark County, Missouri, and made a public attack on the Reorganized Church of Jesus Christ of Latter Day Saints, focalizing his efforts on Joseph Smith the Seer, his son Joseph, and the Book of Mormon. By direction of the missionaries in charge, J. R. Lambert and H. C. Smith, I went to Dumas, arriving on the 4th inst., to look after the efforts of Elder Hatton, and heard his lecture of that evening.

Bro. James McKiernan, of Farmington, Iowa, escorted me, and looked after the interests of the occasion in general, doing the janitor work, taking charge of and assisting in our services, and he made a full hand at his chosen part of the work. A union church has been built at Dumas, and such degree of liberality was manifest there as to permit Bro. Joseph Snively, our missionary to that field of labor, to hold a series of meetings there, and was met with favor by a majority. But two or three there, whose religious caliber for sectarianism was greater than for gospel truth, thought it good to have Elder Hatton come and give a rehash of the "old, old" stories that the older saints have become so familiar with, to counteract the good work of Bro. Snively.

Elder W. A. Hatton has compiled a pamphlet of 162 pages, with a brief supplement, entitled, "The Origin of the Book of Mormon; the Character of its Authors Examined, and Weighed in the Balance, and Found Wanting." "The Revelation on Polygamy and the Doctrine of the Latter Day Saints in conflict with the Bible."

The title of the pamphlet is altogether misleading, for instead of giving the origin of the Book of Mormon, it contains, almost in full, Clark Braden's edition of the Solomon Spalding Story—the story of the enemies of the Book of Mormon, as derived from Hurlbut, Howe, et al.

The pamphlet does not contain the purported polygamous document, only two or three brief extracts from it, nor a legitimate examination of its origin. It does not pretend to examine the character of those through whom the Book of Mormon was given to the world, save from the standpoint of their interested and religiously prejudiced opposers. And the reason why this pamphlet is entitled to the place of a compilation only, is because there is no new or original objections to the faith of the saints, or ideas in it.

Elder Hatton, Clark Braden-like, has a long series of perversions, misrepresentations, and objections grouped, and passes them to his auditors in a rapid manner, giving no time for an analysis of them; and he is a little gifted in ridicule, but has no true base for his pretended arguments.

I gave three evenings to the examination of the objections presented, in the presence of the same audience that heard Elder Hatton, and good feeling prevailed throughout. He heard us but one effort, and seemed to feel so wrought up that he left another appointment, promising to "tell a tale," giving the long sound of "a" with such emphasis as to render the phrase comic.

The objections contained in Elder Hatton's pamphlet, were met by Bro. Leonard Scott, in his debate with the elder at Farmington, Iowa, in 1892; and he says that the writing of his book grows out of that debate.

On Sunday, January 8, Bro. McKiernan and I went from Dumas to Sand Prairie, and by request I preached twice, being assisted in the services by Bro. McKiernan.

Mr. and Sr. Wheatly entertained us while at Dumas, and made us feel at home, in a truly saintly way.

In the faith,
C. SCOTT.

SWEETWATER, Texas, Jan. 4.

Editors Herald:—I am hammering along as best I can. Just now I am doing some manual labor as an assistant to my sustenance.

I received yesterday a challenge to defend the Book of Mormon and Doctrine and Covenants, which I accepted, on condition that a proper agreement be put in writing and properly signed. The party is a preacher of the Christian faith, named Alexander, a son of H. B. Alexander. H. B. was baptized by Heman C. Smith, in Burnet County, Texas, some twelve years ago. I have told the young man that if he desired I would meet him; but if he chose to select some other one, I should claim the same privilege.

Yours in Christ,
L. L. WIGHT.

SOUTH GOULDSBORO, Maine, Jan. 15.

Editors Herald:—I have not troubled your pages for some time, but have busied myself in many ways. Have been interested in reading your pages; they are always freighted with useful thoughts.

I left my home the 1st of June for my mission field in Nova Scotia. Five months' time was spent in labor and travel in that province. Though we baptized none, we feel sure there were many friends made to the cause, and we hope the saints were benefited by our stay with them.

Our travels in that section extended from Digby to the antique city of Halifax, which boasts of having the best harbor in the world. This stretch is on the south arm of the peninsula. Our travels on the north arm were as far west as Parrsboro abreast of the famous Blomidon, that helps to form the Basin of Minas, that flows near the Grand Pre, the land of Evangeline. Do you ask, "Is it a beautiful country?" Well, wiser heads may answer differently, but we say, Nature has done a great deal towards beautifying that country in its formation, its mountain ranges abounding with little lakes of water, the outlets wending their way through deep gorges cut in the mountains, the water falling in some places a distance of forty to seventy feet like the famous Niagara.

One is quite compelled to stand with awe and look with wonder. Yes, to me it was imposing in appearance.

The soil in the valleys is very good and produces good crops, especially those through which large streams of water run as they are plowed every spring. Some of these valleys, especially the Annapolis, are noted for the abundance of fruit they bear, also for the fine flavor of their fruits. Eight hundred thousand barrels of apples is the report for Annapolis Valley the past year.

The blue noses with whom we associated we found to be a good class of people, not pompous in their demeanor. My labors were confined mostly to Lockhartville, Delhaven, and Perrow, in Kings County; Hillsdale, Newport, and South Rawdon, in Hants County; Waverly, in Halifax County; and Thompson River, Philips Center, Lakelands, Parrsboro, and Williamsdale, in Cumberland County.

At this late hour I express my appreciation to the saints and friends of that section for their kindly ministrations. We have called no names, as space would not allow me to mention them all.

Our labors will be confined to Central Maine for the winter. My home address is Wonsapac, Maine. I am yet hopeful and at work for the Zion of God.

S. O. FOSS.

ROSALIA, Wash., Jan. 1.

Editors Herald:—I wish you all a happy new year. I have belonged to this church about twenty years, and it is dearer to me every day. I love the glorious gospel, for it is the power of God unto all who obey. It is like an anchor to my soul; it reaches within the veil.

I am isolated far from the saints; I am the only Latter Day Saint here. The people here know nothing about the church and most of them are very much prejudiced, so much so they won't read our papers. The church publications are a great comfort to me in my lonely condition. I could not do without them.

I know this is the true church and that the signs follow the believer—I have seen the sick healed and have been healed myself by the power of God through his servants. A year ago last June I was taken very sick with black erysipelas, and thought my time had come. I was in Nebraska at the time, and sent for an elder. Bro. George Walters came and administered to me, and the pain and swelling left me. I know I was healed by the power of God. I have always felt that I should write and bear my testimony to it. I believe it is our duty to tell of the goodness of God to us.

I wish some of our elders would come here and preach. I think some would believe if they could only hear the word. I try to explain it as best I can. My sister here is anxious to hear some of the elders.

Pray for me, dear saints, that I may be ready always to do my duty, and that I may meet you all among the obedient children of God.

Your sister,
HANNAH F. JEWELL.

RED OAK, Iowa, Jan. 9.

Editors Herald:—Two Utah elders are here "tracting." They hired a room and announced intention of staying "all winter." We have met a few times exchanging views. I have tried to treat them kindly and have received kindness in return. They heard me last eve. I used the Christian Adventist church, and will continue. Fifty people heard me, I believe; text, "But what went ye out for to see?"—Luke 7: 25.

Wife of church proprietor said after service: "Brother, the only fault I found with your sermon is it wasn't long enough." After occupying forty-five minutes light left me, and I quit.

C. J. CARLSON.

FARWELL, Mich., Jan. 3.

Editors Herald:—The appeal in behalf of Graceland College we took to mean us; and so few of the saints here take the *Herald*, many of them did no know of the appeal; so I gave out that I had something to tell them, and requested all of the saints to be present at my house Thanksgiving evening. Nearly all came out; about fifty, big and little. After opening with singing and prayer, we stated the something we were going to tell them as best we could, having the "supplement" to the *Herald*, "Success When United," to appeal to.

We believe a better understanding concerning Graceland College is had here, for when asked if we would prove our thankfulness by assisting in so noble a cause, all hands went up; so a supper was voted to be had by the Gilmore branch and Sisters' Mite Society, proceeds for college fund.

It now is a thing of the past, and \$7.37 was raised and will be forwarded herewith.

Bro. Walrath and family, of Fork, were here spending Thanksgiving with the writer. He was so well pleased with what he heard that he said he would see what their branch could do for Graceland. His daughter, Sr. Ruth, sent us a card saying they had a supper, proceeds \$6.90; so goes the battle.

I am doing what I can to keep the camp fire blazing. Expect Bro. J. J. Cornish about the middle of this month. The saints are all waiting anxiously to see Bro. John.

Wishing success to Graceland and to every laudable effort put forth in the Master's cause,

R. B. CAMPBELL.

SPRINGFIELD, S. D., Jan. 7.

Editors Herald:—Joseph Smith, like the forerunner of the great Teacher, was a burning light; thousands have rejoiced in the truth he taught. While we mourn the death of such a man, let us be grateful that he was so much to his friends, his church, and his age. He was one of God's apostolic lights whose radiance death has neither quenched nor eclipsed, but only removed to shine under serener skies.

On December 25, 1898, there was a public debate held at Springfield, South Dakota, between Elder Warman Baldwin and W. H. Walling, each affirming his church. Baldwin is a Campbellite preacher, and well educated, and quite a fair man; but he was well done up. He had D. H. Bays' book on the dogmas of Mormonism, but he went down, and that forever, in this neighborhood.

With fondest wishes and still firm in the faith,
HUGH D. ALLEN.

Original Articles.

PERSECUTION OF THE CAMPBELLS.

In an issue of the *Herald* for August I noticed a request from Bro. Alvin Knisley, asking for statements from good authority relative to the persecution of the Disciple Church for their religious belief. I have before me some works from their own pens, which I opine to be unquestioned authority, and from these I shall give a few quotations for his or any other's benefit.

In a tract written by Jerome A. Scott, entitled, "A Brief sketch of Alexander Campbell," page 6, is the following account of the bitter persecutions and unrelenting hatred to which he was subjected by his religious contemporaries:—

Soon after his father's arrival, he presented his credentials to the synod, and was assigned a position in Western Pennsylvania. Perceiving the party spirit that pervaded the minds of religionists in that section, he immediately began advocating Christian union on the "Bible alone" as the basis. Not long was he engaged in this, when his *ministerial brethren began to look upon him with suspicion*; they feared that the principles he advocated would relax *their church rules*, and promote feelings of friendship with parties, with whom they, with their party principles and party spirit, could not affiliate. These suspicions induced an investigation by the Presbytery, the decision of which was, that he, Thomas Campbell, *deserved censure*, on the grounds that he had not strictly adhered to the "Secession Testimony." He appealed his case to the Synod, but the action of the Presbytery was confirmed. Having a desire to maintain peace and good feeling, he endured the censure, hoping thereby to continue unmolested in the discharge of his duties, as he had learned from the Scriptures. He soon found himself mistaken. The opposition was more hostile than ever, resorting even to *misrepresentation*. A constant watch was kept over his proceedings; spies were employed to follow him, for the purpose of procuring fresh grounds for accusation. Perceiving their animosity [preachers, mind you.—F. J. E.], he was fully convinced that nothing but legal authority saved him from suffering at the hands of his *enemies*; or, as he expressed it, "Nothing but the law of the land kept my head upon my shoulders."

The italics are mine. This would be a splendid page of their own history to read just before entering a discussion with our elders, or heaping their abuse upon the moldering bones of Joseph Smith. You will notice in all these cases, those men were persecuted by so-called Christians.

Just as soon as Thomas Campbell—

really the founder of the Disciple Church—announced himself for a religion upon the "Bible alone," conformative to his conscience, just that soon he became the object of ministerial contempt and abuse. They raise a pitiful cry in referring to the abuse and persecution of the "Campbellites," but will readily unite in doing the same unchristian and unholy work to others who dare differ from them upon Bible points. We can prove that this church has suffered more by the vile persecutions and base misrepresentations at the hands of the followers of the persecuted Campbells than by any other Christians (?) in vogue.

Coming out boldly both in faith and practice he became the subject of much opposition, *base misrepresentation* became numerous, and through *prejudice many injuries were sustained* by Mr. Campbell and those associated with him. Discord reigned in the community; ties of friendship were severed; families were divorced; and friendly intercourse among neighbors weakened. Frequently slights and indignities were offered at public gatherings, frequently on baptismal occasions sticks and stones would be thrown into the water for the purpose of annoying Mr. Campbell, who was however, always calm and composed, performing his duty with great solemnity.—*Ibid.*, p. 24.

Italics mine. The same writer, speaking of Alexander Campbell's experience in Edinburgh, Scotland, and the cruel treatment, even to imprisonment, he received at the hands of those modern Pharisees, on page 37, 38, says:—

The Scotch Anti-slavery Society having deputed three persons hostile to Mr. Campbell to elicit his views on the slavery question; they approached him in a friendly manner, and without stating their object, they obtained his views. In a short time they had posted in public places, placards, bearing the following inscription: "Citizens of Edinburgh—Beware! beware! The Rev. Alexander Campbell of Virginia, United States of America, has been a slave-holder himself and is still a defender of man stealers!"

The first statement was true, he had owned slaves but had set them at liberty. The second was false in that he had only conceded that the Scriptures did not expressly prohibit the holding of slaves, but on the other hand prescribed the duties of the slave to his master and of the master to the slave. Howbeit he denounced the institution of slavery and favored emancipation; yet he disapproved the course pursued by the "abolitionists" of Great Britain and America, in that their tendency seemed to favor rather than overthrow it. At his next meeting he informed the people that the statements were untrue,

and appointed a time that he might present in full his position on the slavery question. Subsequent to this speech he found that he was pursued, or anticipated by the placards at all his appointments. Seeing that his enemies were determined to prejudice the people against him, while at Dundee he addressed a letter to the editor of the *Edinburgh Journal* stating his willingness "to meet in oral discussion on the question of American slavery, anyone, save the Rev. James Robertson—one of the investigators of the calumny incited against him [me.—Ed.], and who was once publicly censured and excluded from the Baptist Church for violating the fifth commandment in reference to his mother, of whom I have heard something in Dundee." This statement was quite repugnant to the person named therein and consequently he brought suit against the author for libel, and to prevent his escape from Scotland had Mr. Campbell arrested. Despite the many earnest appeals of friends who volunteered to go his bail, he gave himself into the hands of his persecutor and was confined. Concerning this he afterwards wrote: "I felt myself persecuted for righteousness' sake and I could not find it in my heart to buy myself off from imprisonment by tendering the required security. I thought it might be of great value to the cause of my Master if I should give myself into the hands of my persecutors and thus give them an opportunity of showing their love of liberty, of truth and of righteousness. I felt the idea of imprisonment in all its horrors—of being immured in a cell or cold dark dungeon for an indefinite period; thought of my appointments in Ireland and all that might be lost by not fulfilling them. I thought too of the dangers to my health, greatly impaired by one hundred days of incessant talking. But casting myself on the Lord, I said, 'I believe in all this I am persecuted for the truth's sake. I stand for the Bible doctrine in faith, piety, in morality and I am resolved to give no security. I will go to prison.' My liberty was taken away by *liberty men*. I libeled no man—I spoke the truth. There were three accusers, Rev. James Robertson in Edinburgh was one of them and he had been accused of insulting and abusing his mother. His exclusion from a church for that offense is a matter of record in Dundee. I did not specify any one of the three. Why did only one of them accuse himself by professing to be the man? Why did not the other two find cause for a libel? The truth is no libel in Scotland."

Does not the above account of Mr. Campbell's persecution run parallel with that of Joseph Smith's as far as it goes? He was imprisoned; so was Joseph Smith, but forty times to his once. He claimed he was persecuted for righteousness' sake; so was Joseph Smith. His persecution came from the religious class; so did Mr. Smith's.

Does it not seem a little strange that Mr. Campbell, who claimed to be

a restorer of the ancient order of things, a preacher of the Bible and "Bible alone," and who so pitifully describes his suffering at the unclean hands of his enemies, by lies, calumny, vituperation, and imprisonment would resort to the same thing a few years later, as the following will prove?

In all parts of our country multitudes are inquiring after truth. So numerous are the calls that if the number of elders were three to every one they could not supply them. These facts are opening the eyes of some of the worst of our enemies, among whom is A. Campbell, of *Millennial Harbinger* memory. He has recently begun to howl most prodigiously, calling upon the people in great agony to read Mr. Howe's book as a sure antidote against delusion. . . .

Mr. Campbell has been invited to show himself a man of principle—after repeated insults to the Church of the "Latter Day Saints," and to exchange papers and cut a quill like a man; but seeing he dare not do it (for notwithstanding the confidence which his satellites have in him, he knows the weakness of his cause too well to hazard an investigation with an elder of the Church of the "Latter Day Saints"), we consider this effort of his in the same point of light which we do a whipped spaniel, when he is afraid to face his enemy he turns his hind parts and barks—so bark on, Alexander.—Church History, Vol. 1, p. 571.

It will be noticed here what kind of an "antidote" Mr. Campbell recommends "against delusion." Mr. Howe's book! A volume of lies and sworn falsehoods!! Mr. Campbell should remember this book was written by the worst enemy the saints had in those days, the same kind of characters against whom he had to contend while in Edinburgh. I presume Mr. Campbell held the Latter Day Saint elders in the same light in which he was held while in Europe; below his notice to meet them in public investigation. This is a plain case of the persecuted turning persecutor.

John F. Rowe, in a pamphlet, "The Disciples of Christ," page 22, says:—

It was not long until his Presbyterian ministerial brethren, actuated by *envy* and *jealousy*, arraigned him before the Presbytery for not preaching the gospel. He repelled their charges, but they refused to acquit him. He appealed to the Synod, and they, seeing that he was invincible in his fortress of truth reluctantly dismissed him as innocent of the charge. It was this *persecution*, from his own Presbyterian family, that induced him to sever his connection with the "Associated Synod of North America."

J. H. Garrison, editor of the *Christian Evangelist*, read a paper before

the Baptist Ministerial Association of Boston, Massachusetts, entitled, "Our Movement; Its Origin and Aim." On pages 4 and 5, he says:—

In the first year of my ministry, while endeavoring to reach an appointment in the West by a Mississippi steamer, I fell in with a Baptist minister who happened to be going the same way. In the course of our conversation he referred to the Disciples by a nickname often applied to them in the West. When I asked him if he could tell me what those peculiar people believed, he replied, "Well, as far as I can learn, they deny the divinity of Christ, the personality of the Holy Spirit, and the necessity of regeneration, and teach water salvation."

These people of whom we write think it a terrible thing when they are persecuted and misrepresented, but will license and indorse the most unfair and unscrupulous of elders of their church in employing the same methods against the "Mormons," as they wish to call us.

The above is but an example of the many misconceptions the world has with regard to the teaching and belief of the Latter Day Saints. This man, of whom the editor writes, only knew of the teaching and belief of the Disciple Church as he got it second or third hand from enemies of their church. They very hastily reject this kind of evidence when militating against them, but just as readily receive it when laboring to make a case against the saints.

In a history copyrighted in 1897 by Thomas W. Grafton, page 90, it says:—

As was to be expected, the attitude of the Brush Run Church in becoming a body of immersed believers, awakened a storm of opposition from the Pedo-Baptist ranks, and its members became the subjects of no little persecution. Misrepresentations of all kinds freely circulated among the people. Family and friendship ties were broken, and the common civilities of society were denied to this new order of *heretics*. It is related that Alexander Campbell, returning after night from one of his appointments about this time, was overtaken by a violent storm. Calling at the home of a seceder lady, he sought shelter. Before granting his request she desired to know his name. Being informed that it was Alexander Campbell who sought her hospitality, she promptly refused him admittance, *giving as her reason, her hostility to his religious views*; so he was obliged to continue his journey in the face of a furious tempest, through an almost trackless forest, until he reached home.

Italics mine. Again on page 196, speaking of an extract from a journal in Scotland:—

"We beg to warn our readers against coun-

tenancing a Rev. or Mr. A. Campbell of Virginia, U. S., who has announced a course of lectures in the Baptist chapel here. He is the apologist of man-stealing in its worst form—the advocate of all that is monstrous in that most monstrous of all systems—American slavery! Let the liberty loving, slave despising people of Paisley repel from their precincts with the scowl of their worst displeasure, the apologist of American murders, and let them show that they despise the advocate of man-stealing all the more because he comes clothed in the garb of sanctity."

I wonder how our Disciple friends would feel if we should quote the above to prove the character of Mr. Campbell? They would pretty soon say, "That is only newspaper talk from the enemies," yet they will unhesitatingly use the same stuff to prove Joseph Smith a false prophet, polygamist, horse thief, money digger, etc., etc. Mr. Campbell was called a manstealer, murderer, and refused shelter, not because of their high claims of liberty, but simply because he dared to advocate what he thought to be right, in opposition to the cherished dogmas of his day. Ye followers of this persecuted and misunderstood man, be careful you do not fall in with the spirit of to-day and persecute and misrepresent those who do not believe as you.

This same Thomas W. Grafton, who condemns the methods employed against the efforts of Mr. Campbell as "religious bigotry," has lowered himself to the same level, in indorsing Bays' book of incongruities in the following language:—

There is a timeliness in the appearance of this book which should win for it an extended circulation. The Mormon elder is compassing every foot of soil east of the Missouri River to secure adherents to his destructive dogmas. This book, written by one who knows whereof he speaks, if put in the hands of the people, will put an effective check upon this modern delusion. Mr. Bays has written in a clear and forcible style, and after allowing the Book of Mormon to state its own doctrines and positions, he has proven the falsity of its claims by facts and arguments unanswerable. The book should be put on the heels of every Mormon propagandist until further spread of this religion would be impossible among our nation.—Thomas W. Grafton, Rock Island, Illinois.

Here is a man who, while pleading for the persecuted of seventy years ago, who suffered by prejudiced bigots, steps in the very tracks of those he condemns by indorsing a book prejudicial to this "modern de-

lusion." He should remember that Campbellism seventy or eighty years ago was as much a delusion as Mormonism is to-day.

A. Burns in his work, "The Church of Christ Identified," pages 64, 65, says:—

The struggle has been fierce and the war furious. Every mode of warfare except the fair and honorable was waged against the effort. For twenty years of their history, the twenty-second verse of the twenty-eighth chapter of the "Acts of Apostles" furnishes an excellent description.

The scripture referred to reads thus:—

But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

We can say the same with reference to our people as Mr. Burns can of his, that "Every mode of warfare except the fair and honorable was waged against" the efforts of the advocates of this latter-day work, even to tar and feathers, by those professing to be followers of the meek and humble Christ, as the following will show from Mr. Smith's own pen:—

My friends spent the night in scraping and removing the tar, and washing and cleansing my body; so that by morning I was ready to be clothed again. This being Sabbath morning, the people assembled for meeting at the usual hour of worship, and among them came also the mobbers; viz.: Simonds Rider, a Campbellite preacher, and leader of the mob; one McClellie, son of a Campbellite minister; and Pelatiah Allen, Esq., who gave the mob a barrel of whisky to raise their spirits; and many others. With my flesh all scarified and defaced, I preached to the congregation as usual, and in the afternoon of the same day baptized three individuals. — Church History, Vol. 1, pages 242, 243.

Peradventure some may think Mr. Smith simply made this statement prejudicial to the sects, we shall add the statement of Mr. Bancroft, the acknowledged and eminent United States historian. Speaking of Mr. Smith's persecution he says:—

The same night Joseph was arrested by a constable on a charge of disorderly conduct, and for preaching the Book of Mormon. * * Again he was acquitted, and again escaped from the crowd outside the courthouse, whose purpose it was to tar and feather him, and ride him on a rail. These persecutions were instigated, it was said, chiefly by Presbyterians. While Joseph rested at his home at Harmony, further stories were circulated, damaging to his character, this time by the Methodists.

On the night of the 25th of March, 1832, Smith and Rigdon were seized by a mob, composed partly of the Campbellites, Methodists and Baptists of Hiram, twelve or

fifteen being apostate Mormons.—From Palmyra to Independence, by R. Etzenhouser, p. 407.

From the very inception of the latter-day work to the present, persecution and misrepresentation have been the chief instruments used against it by its opponents, and to make it all the more shameful, done under the fair name of Christianity. This kind of Christianity makes infidelity a credit.

It seems passing strange how one can stand before the people and tersely describe their suffering, and commiserate the persecution of Jesus Christ and the apostles, who has been guilty of applying tar and feathers—at the very place where they were training men for the work of Christ (?)—to those humble servants who dare differ from them on the Bible, and stand for the right of conscience, turned out of schoolhouses and church buildings, laboring to make the innocent responsible for polygamy, plurality of gods, stealing, and even went so far as to put to death two of God's servants, etc. Over such religion the devils rejoice and hold high carnival. But in this, history is only repeating itself, and the words of Christ are having their fulfillment. For one of the signs preceding his second coming is,—

Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.—Matt. 24: 9.

They are a living illustration of the Savior's language in Matthew 23: 29-33:—

Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers.

By the foregoing we learn some do always revere and honor the dead of thousands of years back, but if any of the living dare claim a similar mission they will be rejected and persecuted by the masses of to-day as they were in the days of Christ.

It is quite evident by the statement, "Fill ye up then the measure of your fathers," that those who condescend to engage in the unholy work of persecuting God's servants of to-

day would have done the very same thing to Jesus Christ and his apostles. The principle is the same.

By the extracts quoted we learn that the Campbells were regarded as anything but good and honorable men, by those, however, who were jealous of their success, which we do not believe because coming from their enemies, neither do we believe that which is said and written against the instrumentalities of this latter-day work because coming from the same source. Why not our Disciple friends accord us the same courtesy?

Let me say in conclusion, that if we, the elders of the Reorganized Church of Jesus Christ of Latter Day Saints, cannot successfully meet our religious antagonists without dragging in the rehash or the screeds of their enemies, let us resign and engage in a more honorable pursuit.

F. J. EBELING.

WHEELING, W. Va., Nov. 4, 1898.

CHRIST'S TRIUMPHANT KINGDOM.

In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.—Daniel 2: 44.

Who could contemplate this prophecy with indifference? Many, many have been the governments that men have built up: each in its time has wrestled with the great problems of political economy, human rights, and man's liberty. Measurable success has attended the efforts of many of them, but all have been tainted with error, and none have shown the quality of endurance: and we cannot point to one worldly government of the past or present and truthfully say: "Here is human liberty and human right absolutely secure; here is crime suppressed, and goodness rewarded." "There is none good but one," and he alone knows the secret of correct government; for government is instituted for the establishment and cultivation of good. Well may we yearn for the end of man's probation and the establishment of God's universal rule. And when we contemplate that, as a "consummation devoutly to be wished," we wonder what shall be the nature, form, and manner of that government. The intention of this article is to set forth

some facts in relation to it, as revealed in the Scriptures.

In order to a better understanding of the triumphant kingdom let us take a view of the kingdom in its militant state. While John the Baptist was accomplishing his work, he said,

The kingdom of heaven is at hand.—Matt. 3:2.

Christ said,

I must preach the kingdom of God.—Luke 4:43.

And later he said,

If I cast out devils by the Spirit of God, then the kingdom of God is come unto you.—Matt. 12:28.

To the Pharisees he said,

The kingdom of God is already come unto you.—Luke 17:21, I. T.

The kingdom of God, then, became an established fact upon the earth in Christ's day.

Before Pilate Jesus acknowledged himself a king (John 18:36, 37 and Matthew 27:11), and before the same tribunal and also the chief priests as at many other times he adhered to his profession as the Son of God (Mark 14:61, 62; Luke 22:70). His apostles spoke of him as a "Prince and a Savior" (Acts 5:31.) From the foregoing we gather that Jesus came as the Father's ambassador to establish the kingdom and occupy the place of its king.

A king of necessity has associates in administering the affairs of his government—officers who share with him the authority and responsibility of the kingdom. So this king had no sooner begun his work here than he singled from his followers twelve, whom he named apostles (Mark 3:13-19; Matthew 10:1-5). As indicating their connection with his kingdom, we note that they were authorized to do miracles such as he did, to "preach the kingdom" as he had: and as he mentioned his power over devils, to cast them out by the Spirit of God, as a sign of the presence of the kingdom of God where he did such work, his commission to the apostles to cast out devils must certify to their authority in the same kingdom. To these he added "other seventy" to be "laborers in his vineyard" (Luke 10:1-17). Those also "preached the kingdom" and cast out devils (Luke 10:9, 17), showing thus that they partook of the same authority and power as the apostles. It was after this that the Lord said to the Pharisees, "The kingdom

of God is already come unto you." It was indeed an organic thing, existing in their midst with at least eighty-three officers of three different grades, besides multitudes of other subjects. All who would submit to the authority of these officers of the kingdom would of course, be constituents of the kingdom, and all else would be essentially outside of its limits. These, the membership in general, were called by those who were chief in the affairs of that government, "saints" (Romans 8:27; Jude 3; Revelation 5:8, etc.).

Entrance into the kingdom is under the rule of the King according to the will of his father.

He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.—John 10:1.

I am the door.—John 10:9.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven.—Matthew 7:21.

Continuance in the kingdom and enjoying its benefits depend upon observing laws from the same source as evinced in the following:—

I am the true vine, and my Father is the husbandman.—John 15:1.

I am the vine and ye are the branches.—John 15:5.

Every branch in me that beareth not fruit he taketh away: and every branch that beareth, he purgeth it, that it may bring forth more fruit.—John 15:2.

If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.—John 15:10.

Thus we see the supreme law of the kingdom is the will of the Father, committed to the Son and transmitted from him to each member of the kingdom.

Summing up the elements of the kingdom we find:—

1. A King—Jesus Christ.
2. Apostles as prominent officials, (the seventy being lesser apostles.)
3. Saints as the subjects of the kingdom.
4. God's will, the law.
5. Its rightful territory was evidently the whole world, for its ministers were commanded to "go into all the world." (Mark 16:15.)

It would be pleasant to record that this beautiful kingdom remained intact, and progressed without interruption to the fulfillment of its proper destiny; but history and Holy Writ both forbid such statement. The King himself said,

The kingdom of heaven suffereth violence, and the violent take it by force.—Matt. 11:12.

So it was; but a little time elapsed until the hand of violence was laid upon the kingdom at its very head and we see its king hanged upon a tree; and this because he dared to assert his character as God's Son and King. Then we learn that James, the Lord's brother, whom Paul in Galatians 1:19 calls an apostle, was killed (Acts 12:1-3), and Peter, another apostle, imprisoned. So the attack on the government proceeded from the King to his chief representatives. Nor did it stop here. One Saul of Tarsus obtained letters of authority from his chief to bind and bring to Jerusalem any who acknowledged the right of Jesus the King. (Acts 9:1,2.) Thus the whole fabric of the kingdom from chief officer to the least subject, felt the hand of violence that was to take the kingdom by force.

Did the kingdom suffer to the extent of being taken? Let us ask the question of the ages following, wherein no new word from the King is heard in the earth; when no living man bears the name of "apostle," and the name of "saint" in its original sense, is but a memory of the past; when there is nothing on earth similar in organization to that kingdom: and the silence of the centuries assents to the truth that the kingdom suffered extinction from the earth.

And the same horn made war with the saints, and prevailed against them.—Daniel 7:21.

And shall wear out the saints of the Most High; . . . and they shall be given into his hand until a time and times and the dividing of time.—Daniel 7:25.

The italics in the above are, of course, mine, and are used to show how completely the violent "took" the kingdom. Is this the kingdom that Daniel said should never be thrown down? Or was Daniel mistaken in his estimate of the stability of that government? If what we have depicted is the end of God's effort to establish his kingdom on the earth, all our high hopes in that kingdom, begotten of prophecy and promise, are vain. We have read of the fabled bird that rose to life from its own ashes; and we think he is a poor God, whose kingdom does not possess as much vitality as this product of heathen imagination.

And the same horn made war with the saints, and prevailed against them; until the ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom.—Daniel 7: 21, 22.

Thus, the kingdom, taken from the saints is to be restored to them and *then* is when the triumph of the kingdom begins.

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High: whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.—Dan. 7: 27.

One like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.—Dan. 7: 13, 14.

Here we find universal dominion ascribed to Christ the King at his coming, and to his subjects, "the saints." Well might Paul promise "rest" to the saints "when the Lord Jesus shall be revealed from heaven." Well might he say:—

He shall come to be glorified in his saints.—1 Thess. 7: 10.

Matthew 25: 31-46 represents the King judging all nations when he comes; then we read:—

And I appoint unto you a kingdom, as my father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on twelve thrones, judging the twelve tribes of Israel.—Luke 22: 29, 30.

His apostles shall have part, as such officers, in administering the affairs of the triumphant kingdom.

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

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.—Rev. 3: 21.

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

The "redeemed" "saints" who "overcome" will "reign on the earth," and "judge the world."

And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills; and all nations shall flow unto it; and many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out

of Zion shall go forth the law, and the word of the Lord from Jerusalem.—Isaiah 2: 2, 3.

Thus all nations will acknowledge the "law" and the "word of the Lord" that shall go forth from Zion and Jerusalem.

The triumphant kingdom of God, then, contains:—

1. A King, Jesus Christ.
2. Apostles, and other ministers.
3. Saints, members of the kingdom.
4. The law, God's word.
5. Its territory, the world.

These features identify the kingdom as established by Christ when he came to earth with that which he will establish when he comes again. This must be the "little stone" that became a mountain and "filled the whole earth," because it fulfills all the conditions of that "stone kingdom."

It is sometimes argued that the conversion of one or all temporal governments to Christ will establish his kingdom universal. A large portion of earthly powers are comprehended in the toes of the image (most of Europe at least and some of Asia) and of them it is said that the stone shall "smite" them and "break in pieces and consume them;" that they are to become as "the chaff of the summer threshing floors: and the wind carried them away." (Dan. 2: 35.) These become Christ's kingdoms by destruction and absorption, losing their existence to form a part of his kingdom. It is but fair to suppose that the rest of the "kingdoms of this world" become the "kingdoms of our God and his Christ" in the same way. No higher conception of civil government ever found expression than that men "are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men deriving their just powers from the consent of the governed." Now this church—kingdom triumphant—is better capable of accomplishing this ideal civil government than any other institution could be. Three departments are recognized as essential to civil government; legislative, executive, and judicial. Human foresight is never sufficient to legislate in such a way as to meet all requirements—cover perfectly the ground

involved in its laws. Human power is inadequate to apprehend and punish all violators of law. Human justice is too narrow to always reach proper conclusions from evidence presented. For those reasons all three departments of human government are and always will be partial failures. God's government comprehends the divine in all those departments, and rises infinitely above all human institutions and actions. Scripture gives us examples of the manifestation of divine government of this character. Read 1 Kings 1: Elijah was up on the mountain. The king of Israel sent "a captain and his fifty" to take him: twice he did so and each time Elijah "called down fire from heaven and consumed them." Evidently here was a manifestation of *executive* power other than that of the state, and certainly God did not fail to send such power in harmony with his own *law*, and his own *judgment*. Again, read Acts 5: 1-11. For the simple sin of lying to God, Peter slew Ananias and Sapphira. Evidently he deprived them of "life, liberty, and the pursuit of happiness," so far as this life is concerned. The power to deprive of life is the extreme limit of power in temporal government. In the examples cited we see that the representatives of God's kingdom and of Christ's church may possess and exercise that power; and if they may exercise the extreme of the power of temporal governments, they may also use all the lesser powers.

One thing must be borne in mind in the contemplation of the triumph of this kingdom; its power is not in the arm of flesh, nor its strength in numbers. It must conquer by the power of the Holy Ghost as Peter, and Elijah, and all miracle workers under divine direction have done. Hence man must not put forth his hand in combat to forward that kingdom—he must not use physical force. He must wait for the moving of God who is legislative, executive, and judicial power of the kingdom. Men are only his instruments. Let the ministry of Christ attain to that sanctity that they may receive the Spirit without measure as Christ did, and no power of earth or hell can withstand them in the execution of God's will. Then they might regulate all the relations

of man with man a hundredfold better than any human government. Hence this organic church—kingdom—is to become the only government on earth.

ADAM J. KECK.

PIPER CITY, Illinois, October 17, 1898.

Sunday School Associations.

CONVENTION NOTICES.

Northeastern Missouri district Sunday school convention will be held at Bevier, Missouri, commencing Friday evening, February 17, at 7:30 for teachers' meeting. Prayer meeting Saturday morning at 9:15. Business session at ten. Election of district officers takes place. Superintendents are requested to send in written reports of their schools as to the progress of their work, according to section 1, under article II. of By-laws for local schools in the Constitution. This does not interfere with the statistical report of the secretary. Schools will please remember that according to notice given at last convention, your reports and delegates' credentials must not be trusted to personal delivery, but sent through the mail, one week before the convention, to the district secretary, Bro. George A. Tryon, Huntsville, Missouri. Institute session commences at two in the afternoon. Topics for the improvement of the work and the workers will be discussed. Evening session at 7:30. Come provided with tablets and pencils to take notes. Let each school pray that a profitable time may be had at the convention, and as many teachers and workers as possible come to avail yourself of it.

LOUISE PALFREY, Dist. Supt.

Notice is hereby given to all who are interested in Sunday school work in Eastern Colorado (and we hope that includes every saint in the district), that the committee appointed by the last conference of the district to take under advisement the propriety of organizing a district association, have after due consideration decided to call a meeting for that purpose, where the question can be fully discussed. The meeting is hereby called for Denver, Colorado, saints' church, corner Twenty-second and Arapahoe streets, February 17, at two p. m., being the day previous to the convening of the district conference. Let us have a good representation.

MRS. L. A. SCHMUTZ.

A. E. TABOR.

JAMES HOUSTON.

Northern Nebraska district Sunday school association will convene with the Omaha saints, January 27, at ten a. m. Schools, please report. Remember the election of officers.

EMMA OGARD, Sec.

H. W. BELVILLE, Supt.

Convention of Decatur district will convene at Lamoni, Iowa, February 9, at 2:30 p. m. The sessions will be devoted to both Sunday school and religio work. Superintendents please remember that this will be the annual election of officers which will require a dele-

gate vote. Each school is entitled to one delegate for each ten members or fraction thereof. Program: Thursday, 2:30 p. m., prayer meeting, 3:30 business session, 7:15 p. m., music by Mandolin club. Music, Winged Songs. Prayer. Music, quartet. Discussion, "Ought parents to encourage Sunday school work; if so, how?" Discussion led by J. W. Wight. Music by Mandolin club. Paper, "Advantages of a district Sunday school Institute," J. A. Gunsolley. Quartet. Election of officers. Friday's exercises in charge of the local Religio.

W. B. PAUL, Supt.

Miscellaneous Department.

BISHOP'S AGENTS' NOTICES.

To the members of Nodaway District, Dear Brothers and Sisters:—As our quarterly conference convenes Saturday and Sunday, January 28 and 29, at Bedison, will you please come with your tithes and offerings, and you that can't come please send by some good brother or sister that that you may have to give to the Lord; for remember that it is all given of the Lord to us as his children here. He only claims one tenth part of what he has intrusted us with as his stewards; are we willing to divide with him? Are we willing to be tithed? Come, brethren, let us come up higher, and near the Master. Are we believers in the gospel of Christ? or do we rely on faith and faith alone? Now, dear saints, let us show our faith by our works, and let this be a part of our works, in paying our Savior his part of our earnings. Don't forget this notice when you go to conference. If I am not there you will find some one to receive all moneys.

Yours for the truth,

R. K. ROSS.

As we have just passed through another year with its scenes and changes, its pleasures and sorrows, and as the old year is passed and gone and the new year has made its appearance, our mind is carried back and find some have laid their armor down and have gone home; the day of preparation for them is passed, they must meet the record they have made, and as the year that has closed brings us one year nearer in time, I ask myself, Does it bring us one year nearer in preparation to meet the kind Father, the giver of all good? And as the year has been checkered with its pleasures and sorrows, I believe we have many things to be thankful for, and should lift up our heads and rejoice, and say this year shall be used more careful, and we as saints willing to make a greater sacrifice, that we may not feel in the day of judgment that we had held the hands still who would administered the word of life had we not withheld our means.

As I have just closed my yearly report, and find our district has done better than ever before to my knowledge, I feel thankful that one by one we are waking up to a sense of our duty. I have some new names on the book last year, which adds to our numbers, and makes a better showing in our report,

Now I kindly ask all that have had their names on the book last year not to fail to have it repeated this; don't think because you can't send as some others that your offering will not be noticed. No. God will not bless us according to the amount we give, but according to the effort we put forward to do our duty as he has blessed us. And I hope no parents will discourage their children from sending in their small amounts; but encourage them, and they will become interested and have a desire to save their pennies and place them where they will get value received. We should remember when we help the church it is not given away, nor like investing it in the things of this world that will perish by the using thereof; but it is a transfer of a portion of this world's goods for an interest over there. In Luke 16:9, Jesus says: "Make to yourselves friends of the Mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitation." How shall we do this? Is it by withholding our means from the Lord and to those from whom we expect the same in return? No; this could not be, for they do not possess this everlasting habitation, therefore could not receive us into something they themselves do not possess; but we can administer to the poor and needy, and comply with the laws that God has given us, and he can and will in his goodness when we fail here, or in other words when we have laid these bodies down in death receive us into an everlasting habitation.

I feel to thank the saints for the kind letters I have received from them, and for their willingness to aid me in trying to keep an accurate account of all moneys that come into my hands; and again ask all to join with me and try to encourage those who have not felt the need of helping in the financial question of the church, that the hands of God's servants may be loosed, and they go out and gather in the sheaves into the garner. My prayer is that we may see more names on the book this year than ever before. Let us take God at his word, and do our part, and he says he will open the windows of heaven and pour us out a blessing that there will not be room enough to receive it. (Malachi 3:8-10.)

I am as ever, your brother in Christ,

SAMUEL STROH,

Bishop's Agent.

CONFERENCE NOTICES.

Conference of Eastern Colorado district will convene with Denver branch, corner Twenty-second and Arapahoe streets, February 18, at ten a. m. Branch officers will please take notice and see that your reports are approved and sent to Bro. Charles E. Everett, 2925 West Sixteenth Avenue, Denver, Colorado, in due time. Reports are desired from all the priesthood who have done any labor in the district. We hope to have President Joseph Smith with us at the conference, and no doubt will, if all is well. Let all come who can, and come praying that the Spirit of the Lord may be with us.

JNO. B. ROUSH, Pres.

CHAS. E. EVERETT, Sec.

Southern Nebraska district conference will convene at Wilber, Nebraska, February 19, and continue till business is all accomplished. Branches are requested to send delegates instructed how to vote on resolution respecting the change of times for reports. By resolution of previous conference the Sunday school district convention will convene on Friday evening previous to district conference, February 17.

J. W. WALDSMITH, Pres.

Nauvoo district conference will convene at Montrose, Iowa, Saturday, February 18, at 10:30 a. m. Will all branch presidents and secretaries please see that their reports are made in harmony with the action of last district conference. (See *Herald* for November 2, 1898, page 607.) Address R. Warnock, Secretary, Farmington, Iowa. Hope no branch will fail to appoint delegates and send in their credentials early, as this conference is the time for electing all the district officers for the ensuing year, and it is important every branch is represented. Saints, let us have a full attendance and bring with us the Spirit of God, that we may perform in an acceptable manner the work intrusted to our care. Address all conference business to me at Montrose, other correspondence to my home address, Lamoni, Iowa.

F. M. WELD, Dist. Pres.

Philadelphia district conference will convene at 2810 Mervine Street, Philadelphia, Pennsylvania, February 4, at seven p. m. We expect the missionary in charge to be present, also others under him. All officers to report in writing. Let there be a good attendance, the success of the district depends on *your* presence.

A. H. PARSONS, Pres.
E. B. HULL, Sec.

Northeast Missouri district conference will convene at Bevier, Missouri, February 19, continuing over Monday the 20th. Hours of Sunday services 11 a. m., 2:30 and 7:30 p. m. Branch presidents, please see that reports are forwarded to district clerk one week prior to convening of conference; also forward priesthood reports the same, to George Tryon, Huntsville, Missouri. The general missionaries of district will be present and possibly I. N. White. Come all who can and have a good time.

J. A. TANNER, Dist. Pres.

The saints of Northern District of California will please take notice that the district conference will convene at Santa Rosa, the first Friday in March, the 3d, 1899, at ten a. m.

C. A. PARKIN.

THIRD QUORUM OF PRIESTS.

The address of Bro. A. M. Starkey, formerly of Nordhoff, California, is desired by the undersigned. Members of above-named quorum who have changed residence since last spring will please advise me immediately of present address.

F. E. COCHRAN, Sec.

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I would like to take a girl between the age of eight and twelve years, one whose parents are dead preferred. I will give her a good home, send her to school, and take care of her as our own. We have no children at home; they are all grown up. If any know of such, will they please let me know. Of course I should expect she would help do light chores, and help otherwise as she grew older. I could give reference if necessary.

In bonds,

MRS. ELLA BAIRD.

BANGOR, Michigan.

ZION'S RELIGIO-LITERARY.

DECATUR DISTRICT CONVENTION.

Friday, Feb. 10, two p. m. This session will be devoted to Zion's Religio-Literary Society work, which the program committee invited to join us in this convention, and which the society kindly consented to do. Bro. J. A. Gunsolley, president of the general society, probably assisted by some of the local workers, will have charge of work presented. The following subjects will be treated: "The place the Religio occupies in church work." "How to begin and how to continue." Opportunity will be given all to ask questions pertaining to any phase of the work.

PASTORAL.

To the Saints of Far West District:—Having been appointed missionary in charge of this district, exclusive of the city of St. Joseph and suburbs, I take this means of expressing my earnest desire for the cooperation of the saints. Please write to me from time to time, stating your wishes and needs, and pointing out what in your judgment would further the interests of the work in your respective vicinities. All communications will be thankfully received and promptly answered, and when possible I shall take pleasure in responding to calls for labor and assistance.

Let each one, officers and laymen, be ever watchful and awake to the welfare of Zion.

While we as individuals accomplish but little, comparatively, yet let us remember that our labors, taken all together, constitute and comprise the sum total of the great and important work of the church and kingdom of God in this dispensation.

When the great day of recounting comes, no one can be credited with all the labors performed, but each must be judged according to his or her deserts. Can you afford to neglect your part?

My permanent address is Spickard, Missouri.

Wishing and desiring to work for the upbuilding of God's church and his children, I am

Your colaborer in Christ,

FRANK J. CHATBURN.

CONVENTION NOTICES.

Galland's Grove district Sunday school association will convene at Dow City, Thursday evening, February 23, at 7:30 o'clock, and continue over Friday. Locals should be sure to send in their reports by February 18, so

that the secretary can make a full annual report.

WM. MCKIM, Supt.

FRED B. SHUMATE, Sec.

The convention of Northern Nebraska district Sunday school association will convene with Omaha branch, January 27, at two o'clock.

EMMA OGARD, Sec.

H. W. BELVILLE, Supt.

MARRIED.

KINNEY—YONKER.—At noon on Christmas Day, 1898, at the residence of the bride, No. 212, Ninth Street, Traverse City, Michigan, Bro. Hiram M. Kinney, Jr., and Sr. Ruth Yonker were united in the holy bonds of matrimony; Priest James Davis officiated in the ceremony at the close of a spiritual testimony meeting. The Spirit of the Most High sanctioned the union. May the blessings of God crown their efforts with success, and fill their homes with joy and peace and love.

DIED.

NORTH.—In St. Luke's hospital, San Francisco, California, October 27, 1898, Bro. Constantine L. North. He was born May 17, 1871, in San Diego, California, being at time of his death 27 years of age. In February, 1898, was ordained a priest; was superintendent of Garden Grove Sunday school, and had made all arrangements and offered his services to do missionary labor with D. L. Harris; but when the call for volunteers came he enlisted in company L of the seventh regiment of California volunteers. Typhoid fever caused by exposure of camp life ended his life, after an illness of six weeks. He expressed himself as ready and willing to do what he could either on the battlefield in Manila or wherever he was cast, saying, "I am in the hands of the Lord and feel perfectly resigned." While he did not face the cannon's ball at Manila or the enemy at Santiago, he deserves as much honor; he gave his all, which was his life, for his country and the rights of oppressed humanity. He was respected by all who knew him; his captain spoke very highly of him as a soldier. His remains were interred in the city cemetery in San Bernardino. Funeral sermon by Elder T. W. Williams at the church, after which he was given in charge of Company K, and buried according to the custom of the soldiers.

NELSON.—Bro. Joseph Nelson of Nottingham, Pennsylvania, passed peacefully away December 26, 1898, in his fifty-third year. Funeral sermon in the Methodist church by Elder A. H. Parsons, to a large congregation. His home has been the home of all the ministry that traveled in that part. One daughter left to mourn. His wife passed away three years ago.

ORR.—At Hiteman, Iowa, January, 7, 1899, Bro. John Orr. He was born at Ironton, Ohio, December 19, 1864; was baptized September 14, 1893, at Hiteman, by Elder R. M. Elvin. Leaves a wife and three children to mourn their loss; also father, mother, two brothers, and two sisters. Funeral services in the opera house, in charge of Elder J. W. Loach, sermon by Elder W. H. Kephart.

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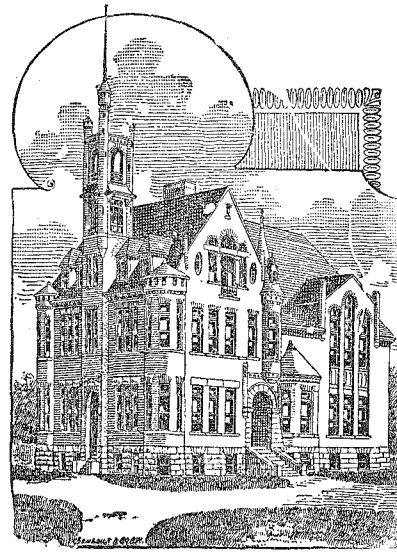
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THE SAINTS' HERALD.

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

RSSalyards

Vol. 46.

Lamoni, Iowa, January 25, 1899.

No. 4.

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POINTS TO PUBLIC BLOTS.

JUDGE WATERMAN TALKS OF TRUSTS, LYNCHING, BRIBERY.

The Massachusetts Society celebrated Forefathers Day by a banquet last evening at the Grand Pacific Hotel. Fifty were present. Judge A. N. Waterman, who was the first speaker, responding to the toast "The Day We Celebrate," introduced his remarks by putting the question:—

"What would our Pilgrim Fathers say if they came here to-day among these surroundings?"

He referred to three conditions which he thought would excite their greatest amazement, mentioning the disregard of the laws against trusts, the disregard of law as evidenced by lynchings, and the disregard of the laws concerning bribery.

"If the Pilgrim Fathers could look in upon us to-night," he said, "they would think us degenerate descendants of noble ancestors. With all our beautiful decorations, brilliant colors, and floral display, they could not but think the birch rod is not used to-day as it ought to be. It seems that the time has come when the children do not obey their parents; that it is the task of the child to regulate the conduct of the father. During the years I have been on the bench in the Criminal Court I have noticed that a great majority of the burglaries committed are by boys under twenty years of age. There is not another country on the globe where the children are so lawless and degenerate.

"It is often said that the United States is the country in which laws are most easily made and most often violated. We seldom stop to think

that there are over 150 lynchings in the United States every year and that there have been over 3,000 since the war, where no evidence of any sort that would be received by any court of justice was offered. Though a fact that we all know and understand, it excites no comment. I have known presidents of universities to take the platform to talk on tariff, but I have never known of any prominent educator speaking earnestly or decidedly on lynching.

"Governments are measured by the way they protect the weak and humble of the nation, and in that respect we fall far short of what the Pilgrim Fathers might expect of their children.

"We find our statute books full of laws forbidding the establishment of trusts and monopolies, but we cannot read a morning paper but we learn of the organization of gigantic trusts. We cannot eat, sleep, build a house, do anything without being patrons of these unlawful organizations. We have become so accustomed to it that we make laws against them and immediately violate them.

"Bribing is a common crime in our midst and we often know who does it. We feel great contempt for the man who receives the bribe, but extend a hearty welcome to the man who offers it. They are members of our best clubs and most prominent churches and we permit it without a murmur.

"Though the view I have presented to-night is a pessimistic one, I have great confidence in the American people, and fully believe that things will ultimately be made right."—*Tribune*, December 22, 1898.

STRENGTH OF RELIGIOUS SECTS.

The table of church statistics recently published by the New York *Independent* is full of interest, but it needs certain modifications and explanations in order to make it altogether a fair comparative showing between the two most numerous sects in the United States. The table places the total church membership in this country at 27,714,523, which is

a net gain of 862,300 members for the year 1898. But the Roman Catholics are placed at the head of all the sects in point of numbers, whereas the Methodists are really entitled to that position.

The fault is not due to any error of the *Independent's* statistical editor, but to the different methods of counting membership in the Protestant and Catholic churches. The Catholic membership is placed at 8,395,178, an increase of 219,791. That of the Methodist Church is placed at 5,898,094, an increase of 162,196. This is an entirely misleading presentation of the comparative strength of the two denominations. The Methodist figures stand for active communicants—nearly all adults. The Catholic figures stand practically for the entire families of all who have ever been members of that church. Once a Catholic, always a Catholic, is the rule applied in compiling these membership statistics. The children, too, are counted down to a young age. Reckoning the Methodists by the same rule, they would number not less than 12,000,000 members.

The same thing is true of practically all the rest of the Protestant sects. They number fully twice as many members as they claim, if reckoned by the Catholic rule of inclusion. The Catholics are an influential, numerous, and powerful sect in the United States by reason of their nearly all living in the Northern cities and villages. The Methodists, on the other hand, live largely on farms and are widely scattered over the agricultural districts of the country. The same is also true to a great degree of the Presbyterians, Baptists, and Lutherans. Calling the total population of the United States 75,000,000, more than 60,000,000 may be broadly set down as coming within the Protestant scheme. The bulk of the remainder falls within the Catholic pale, while there remain several millions of outsiders.

There is a rapidly growing agnostic element in the United States, made up of individuals who no longer belong to any sect, and who may be called

"nothingarians," or people without definite religious dogmatic opinions. This element draws quite as large a proportion from the Catholic sphere of influence as from the Protestant, but the Catholic backsliders are not counted out, while the Protestant ones are. These explanations are necessary in order to make the Independent's tabulated statement a fair exhibit of the comparative strength of Protestantism and Catholicism in the United States.—*Tribune.*

NEBRASKA WINTERS.

A correspondent from Red Willow County, in Southwestern Nebraska, says:—

The winters out here are mild and short. On November 21 last, we had a blizzard that was so bad at times for a little while that I could scarcely see the schoolhouse, only a half a mile away. It let up in the afternoon so that a few teams were in the cornfields. I think it was the worst storm I have seen since I came, and I have lived here over seventeen years. Within two days after the storm the ground was bare and roads dry, and we have since had the finest kind of weather for picking corn, except a few cold days. We have not had two weeks of good sledding any winter since I came here, and none at all some winters. The ground is bare and the roads dry and smooth nearly all the time every winter. The sun shines nearly every day. Only three days last winter the sun was not seen. I have farmed here seventeen years, and seeding has commenced in January or February every year but one. I have not fed my cattle three months any winter and some winters none at all. I farmed in Iowa twenty-eight years, and I never saw finer weather there in October than we are having now. This is December 19, and I write this in the dooryard in my shirt sleeves. It is so pleasant that I went to sleep once. My peach trees were full this year. Trees planted out four years had a bushel to the tree.

ARMIES OF THE WORLD.

Few peaceable Americans realize to what an extent the world is under arms. A French statistician states that the total number of men permanently under arms is 4,250,000. If universal war broke out there would be 44,250,000 men ready to take up arms at once. Placed in one line the soldiers of the world could cover the equator right round the earth. To pass along the whole line one would need to ride an express train at sixty miles an hour for seventy days. If the soldiers received orders to exterminate the rest of the population, they would only have to kill thirty-three persons apiece.

WEALTH OF NATIONS.

The United States constitutes the richest nation on the globe. Mulhall furnishes these figures: United States, \$81,750,000,000; Great Britain, \$59,030,000,000; France, \$47,950,000,000;

Germany, \$40,260,000,000; Russia, \$32,125,000,000; Austria, \$22,560,000,000; Italy, \$15,800,000,000; Spain, \$11,300,000,000. These computations are based upon values as shown by real estate records, buildings, merchandise, and railways, as well as the circulating medium in each nation. As will be seen, our wealth is more than seven times greater than that of Spain, double that of Germany, two and one half times greater than that of Russia, nearly double that of France, equal to the combined wealth of Russia, Italy, Austria, and Spain, and \$22,720,000,000 larger than that of Great Britain.

It is time that the Spiritualists were shown up. It is the old story of a body of people without authoritative teaching. They soon became a mere aggregation of fakirs, come-outers, charlatans, and cranks. The *Catholic World Magazine* for January publishes a story from a keen-eyed reporter who visited the great haunt of the Spiritualists at Lily Dale, New York, and it is worth reading to see the revelations he is able to make of their unregulated doings.

HOMEMADE GINGER ALE.

A simple way of making plain ginger ale is to boil fresh ginger root in water, an ounce of the root to each gallon of water. Just as you take it from the fire, and after it is quite spicy, add the grated yellow rind of half a lemon. When cold, strain; add to each gallon a pound of sugar and the juice of two lemons. Dissolve half a yeast cake, add it to the mixture, and let it ferment for about three hours. Bottle, cork, and tie down the corks.—*January Ladies' Home Journal.*

NUTRIMENT IN FOODS.

Following is a list of foods and the percentage of nutriment they contain: Cucumbers, 2; melons, 3; boiled turnips, 4½; milk, 7; cabbage, 7½; currants, 10; whipped eggs, 13; beets, 14; apples, 16; peaches, 20; boiled codfish, 21; broiled venison, 22; potatoes, 22½; fried veal, 24; roast pork, 24; roast poultry, 26; beef, 26; grapes, 27; plums, 29; broiled mutton, 30; oatmeal porridge, 75; rye bread, 79; boiled beans, 87; boiled rice, 88; barley bread, 88; wheat bread 90; baked corn bread, 91; boiled barley, 92; butter, 93; boiled peas, 93; raw oils, 94.

All previous records of lead and zinc production in southwestern Missouri were broken during 1898, the mineral output of the district having been in excess of \$7,000,000, greater by over \$2,000,000 than any previous year's output. The zinc output was ahead of any previous showing not only in the amount of the ore produced, but in the prices paid. Whereas \$30 per ton was not long ago regarded as a high price for good ore, the best grade is now bringing \$40.50.

Faneuil Hall has fallen into such a dilapidated condition that a guard has been stationed on the second floor of the building to warn visitors to keep away from the weak spots in the flooring and to keep them from leaning against the rotten posts that support the gallery. The building is soon to be reconstructed.

Echoes from Graceland.

CONDUCTED BY GRACELAND COLLEGE.

GRACELAND is busy; the hum of steady work arises on all sides, for students realize that the Winter Term has really commenced in earnest. The senior class are looking with anxious eyes towards June, for then comes an end to their present arduous toil. After that—the struggle in the world for fame and honor. Our Faculty has been considerably strengthened by the addition of Miss Hatch, late of Iowa State University. We congratulate the Faculty upon such an acquisition.

The Departments of Music and Elocution combined together last week, and held a musicale. Quite a crowd was out, and a most enjoyable evening spent. We are anxiously awaiting the next. The Athenian held its usual session last Saturday and debated the question of Immigration. Who knows but that some of our young debaters are anticipating later efforts in the halls of Congress, or in the spiritual lists of righteousness against sin and error.

Under the management of Miss Rich, the Shorthand and Typewriting Department continues to develop. We teach the Pitman-Dement system of shorthand; the best and most generally adopted system in the country. If you wish your boys to enter the business world and reach the highest positions, send them to Graceland for a good general education and then place them in the Commercial Departments. The results will be eminently satisfactory and your boys (or girls) will, to their lives' end, bless you for having thus equipped them for the battle of existence. It is better to provide your offsprings with a good, sound education, the tools of life's success, than to give them a heritage of much silver and gold.

The name of Bro. Frank Swan, of Birmingham, England, has to be enrolled on Graceland's Roll of Honor, for he has heartily responded to the appeal. Read the following extract from his letter: "If I can do anything by influence or in other ways to help so good a cause, I shall esteem it a privilege so to do." Now, all the rest of the church, go ye and do likewise.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, JANUARY 25, 1899.

NO. 4.

The Saints' Herald.

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

LAMONI, IOWA, JAN. 25, 1899.

RELIGIOUS BABYLON FALLING.

The *Chicago Tribune*, of January 3, in an article headed, "New Modes in Churches," says:—

The beginning of the new year is marked by so many changes in ecclesiastical dogma, discipline, and policy that one might be led to think the entire body of Christian believers was in a state of ferment.

The article then proceeds to enumerate some of the innovations which have been introduced, to satiate the popular craving for things novel and sensational; among which he names the installation of surpliced choirs in Methodist churches, an old-fashioned revival in a Universalist church, the institution of Protestant Ministers' retreats, etc., etc.

One of the progressive pulpit statesmen is quoted as referring to the new "theological policy of expansion," in which is to be demonstrated their "ability to conquer the world, for the larger outlook rests in our abiding faith in the fatherhood of God, the brotherhood of man, and the verities of righteousness;" while another gentleman of the cloth declared that, "the evolution of religion will be the retention of the essential truths contained in each particular branch, and the discarding of the nonessentials." Still another read a paper on "the creed of the twentieth century."

These gentlemen of the cloth ought to find substantial ground for the reflection that they are all at sea, and in the midst of a confused mixture of creeds and no creeds at all. From the times of Calvin and Melancthon et al., they have been groping in the dark, while every new departure takes them farther from the doctrines and methods of Christ and the apostles. Refusing the plain principles of the gospel, or ignoring them by the substitution of ordinances and

precepts invented by them and their schools, they in times past have "made void the law" of the gospel by their traditions; hence like the Jews who rejected the Messiah and the apostles, these modern teachers refuse to hear, and reject the message of the restored gospel in these last days. And we fear that in their case, as in the first century, history will repeat itself in harmony with the axiom, "The same cause will produce the same effect in every age of the world." For as ancient Israel was rejected and scattered because of its rejection of the truth and "expanded" into all the world, these modern expansionists, rejecting the ancient landmarks, are drifting out upon unknown seas of church dogma, policy, and discipline, embarking upon unknown paths whither no pilot has preceded them to mark the reefs and rockbound shores that invite disaster and "final great loss and destruction."

So-called scientific rules of thought, based largely upon the theory of evolution as interpreted by the scientific teachings of the age, form the bases of these new and strange theological departures. Christ is eulogized but disregarded; professed but not followed; the rules and life of church building and general procedure are not those followed out by the great Leader and Commander, and in which he walked and worked in his life of instruction of and victory over the world; but are those of strange and uncertain way—uncertain and strange because unknown, speculative, beset with darkness and danger, and the end of which is inevitably remote and separate from God.

It is regrettable, but none the less true, that these men have come to such a pass that they are determined to have some new invention for a twentieth-century theology. The Jew, in some sense, held to what he had; the present tendency is to depart from the old creeds altogether. Surely much learning in the schools has supplanted the old-time faith in God and removed from many the idea that the

God of the Bible should be sought for light and counsel in this evil day. The theological expansion bubble bids fair to burst and to scatter to the four winds the fragile elements of which it is composed, leaving its projectors scattered far and wide and each one left to walk in his own way, whithersoever his beclouded imaginations may lead him.

When the Son of Man cometh shall he find these men occupying as he commanded, imparting truth and light, or shall he find them with the great masses—without faith? It is apparent already that Babylon—religious and secular—is tottering to her fall, and that she shall fall to rise no more. The faithful children of God have abundant reason to "lift up" their "heads and rejoice" in the knowledge that before Babylon began to shake and totter preliminary to her fall, God introduced and began to build up his kingdom, which is to stand forever. They have additional reason to rejoice in the consciousness that as Babylon falls, Zion and Jerusalem are rising, to give light and hope to the nations of earth; to call them to the standard of truth and peace.

It must be that faulty earthly systems and conditions shall pass away. Human experiment and invention, appearing all along the ages in contrast and in opposition to the perfect plans of God, have been sufficiently tried and the climax appears in their culmination, their failure and downfall. He who presides in the midst of all things has decreed that the wrong shall fail, the right prevail; that "abomination" and error "shall not reign." It follows as a necessary sequence that misconception and other finite things must pass away, to the remaining of that which is sure, substantial, and eternal—the economy of God. It is necessary to the common good of the race, hence the decree that the kingdoms of this world shall become the kingdoms of God, and that all dominions shall serve and obey him.

With this substantial conception we labor in "the great latter-day work," basing our efforts upon the proposition that unless God build the house, they that labor, labor in vain. It is for this reason that we concur with an eminent coworker of a former dispensation in the thought "that other foundation can no man lay than that is laid, which is Jesus Christ;" and that "the foundation of God standeth sure."

Upon that foundation alone can any one build permanently—for eternity.

GOVERNOR WELLS ON THE ROBERTS CASE.

There has been so much said regarding Brigham H. Roberts and his eligibility to a seat in the United States Congress, to which he has been elected by the people of Utah, the question has been discussed from so many standpoints, that we have refrained from reproducing the many theories because we had not room for all, and did not wish to give one more prominence than the others. But as the issues brought forward by the election of Mr. Roberts partake both of the religious and the political, and the Hon. Heber M. Wells is both an avowed Mormon and the political Governor of Utah, we reproduce his statement as furnished to the *New York Journal* as it appeared in the *Provo Semi-Weekly Enquirer* of January 6, 1899. It is as follows:—

Editor Journal:—Mormonism is alive and well, but polygamy is dead. Eastern people make the mistake always of associating the two together, as if they were synonymous. They are utterly distinct and separate. The Mormons have abandoned polygamy or plural marriage absolutely. Lorenzo Snow, the president of the church, is firm in his determination to uphold the manifesto of the former president discontinuing plural marriages. The laws of the church will not allow plural marriage without the sanction of the president and the president has declared that no such marriages have been contracted since 1890, and that none will be permitted in the future as long as while he is president. Mr. Snow is a very honorable man as well as a very resolute one and the American people may rely upon his word.

The war being waged against Mormonism is misdirected. Those engaged in it are poor marksmen. Their aim is as bad as the Spaniards. Mormonism did not elect Mr. Roberts. The Democratic party did it. Why doesn't the *Journal* put the responsibility where it belongs? Republican Mormons worked and voted against Mr. Roberts and they resent the accusation that it was Mormonism that

electd him. The facts are that Mormon and Gentile Democrats nominated and elected him and Mormon and Gentile Republicans nominated and voted for Alma Eldredge, another Mormon but not a polygamist. Whatever glory attaches to Mr. Roberts' election belongs to those who voted for him and those who voted against him are not entitled to any share in it. As justly might it be charged that the *New York newspapers*, including the *Journal*, elected Mr. Roosevelt as that the Utah Mormons elected Mr. Roberts.

The Mormon people are not seeking to reestablish polygamy. It is wrong to force them as a people into a defensive position on that question when for eight years it has not been included either in their teachings or in their practices.

I think I am safe in saying as many polygamists voted against Mr. Roberts as voted for him. It is true that there are some men in Utah who had more wives than one at the time the manifesto of the former president was given and who have continued to live with their plural wives and support their families ever since rather than abandon them. Even taking this class, I do not believe any informed person will allege that more than 51 per cent of them voted for Roberts.

So that neither Mormonism, as such, nor polygamists, as such, are entitled to the credit or discredit of his election. It was Democrats, as such, that elected him. It is my opinion that the leaders of the Mormon church would have been pleased to see Mr. Roberts defeated after the Democratic convention nominated him, for the reason that they foresaw the result might be attributed to the church, but the leaders have been so frequently accused of interference in political matters, that they wisely remained entirely neutral, taking no part either for or against him. Some of the lesser leaders in church affairs, who are active Democrats, favored Mr. Roberts' candidacy, for the reason that they deemed it unjust that men who are qualified as Mr. Roberts is for political distinction should be debarred from office simply because he is discharging moral obligations to his family. This view is shared and is still held by a considerable number of Mormons. These are not seeking to rehabilitate polygamy, but they argue that men who were polygamists before it was inhibited and have remained such from motives of honor and self-respect and husbandly devotion, ought not to be precluded from office, and that to preclude them shuts out some of the ablest men in the State.

My own position is this: Being a Republican I was opposed to Mr. Roberts on political grounds, and being Governor of the State, I deemed it a duty to warn voters against the commission of an act which might be construed as a violation of those solemn pledges by virtue of which amnesty was granted to polygamists and Statehood was procured. I have never alleged and do not now believe that a covert plan exists to reestablish polygamy. I think Mr. Roberts' election was a great mistake and that the Democrats would have done the

State more good and themselves less harm if they had nominated and elected some other good Democrat. I preferred that the people of Utah should settle the matter at home rather than that they should relegate it to Congress; that the political ambition of one man should be disappointed rather than that the vital interests of the State should be retarded by an agitation which seemed inevitable. But the majority of the voters have expressed their wills. Mr. Roberts has been fairly elected. The Democratic party has virtually said that it wants Congress to rule upon the question of Mr. Roberts' eligibility. Certainly the matter has passed out of any local control. It must now be determined by Congress. But the question to be presented should not be embarrassed with extraneous charges that are untrue and not pertinent to the issue. It should be considered fairly and without prejudice.

The question, as I understand it, is not whether polygamy is right or wrong, it is not whether the Mormon people are seeking to reestablish the plural marriage system. It is simply this: Is a man who is living and cohabiting with more than one woman as his wives eligible to a seat in congress?

Now that things have gone so far I see no solution of the problem except by decision of Congress. It is my earnest hope that the question, shorn of all prejudice and passion, will be settled on its merits."

Whether the Governor is correct in his theory of responsibility or not, he has certainly stated the issue concisely, clearly, and we think correctly when he says: "It is simply this: Is a man who is living and cohabiting with more than one woman as his wives eligible to a seat in Congress?" To make it clearer we would add, "When such a man has been disfranchised for this practice and has not placed himself within the provisions for amnesty? This is the issue, whether church or party is responsible, and the power that has brought the issue to the front should be made to feel the consequences."

For about forty-seven years the Reorganization has contended that polygamy was no part of "Mormonism;" that the two were "distinct and separate," that "Mormonism" had lived, can live, and will live without polygamy. We have further contended that the prosecution, imprisonment, disfranchisement, and loss of property in Utah for polygamy's sake was in no sense a persecution for the religion of "True Mormonism," but for something "distinct and separate" therefrom. It is then with much satisfaction that we note that so prominent and able a man as Governor

Wells, one too who has been brought up in Utah under the teaching of those who have tried to amalgamate "Mormonism" and polygamy, admits our contention. He says:—

MORMONISM IS ALIVE AND WELL, BUT POLYGYAMY IS DEAD. *Eastern people make the mistake always of associating the two together, as if they were synonymous. THEY ARE UTTERLY DISTINCT AND SEPARATE.*

Here is our hand, Governor, shake it heartily. When in connection with this we read the recent statement of President Lorenzo Snow that: "*Mormonism, contrary to the popular notion, does not mean polygamy,*" we feel that our triumph is about complete, and even should Mr. Roberts be seated and retain his seat, the victory is ours; for the agitation caused by his election has forced our opponents to yield the main point in issue. However, should we feel called upon to use any influence against the seating, or in favor of the expulsion of Mr. Roberts, we hope to hear nothing more in regard to religious persecution; for we shall base our action upon our opposition to that "*utterly distinct and separate*" thing—polygamy.

In former days, when the church in Utah openly advocated the practice of polygamy, its representatives were constantly comparing that system with the social evils existing in our large cities, and saying, Which is the worse? as though either one or the other was necessary. They seemed incapable of rising to the high ground of denouncing both, and would represent those opposed to polygamy as being in favor of, or responsible for the other evil, which was utterly absurd. Now they represent every one who has a word to say against Mr. Roberts and others who had plural wives prior to the issuing of the manifesto, living and cohabiting with them, as being in favor of those wives being disowned, turned upon the streets as objects of public charity, etc. This is another absurdity, as neither extreme is necessary.

One writer represents that if Mr. Roberts had not married his wives he could have taken them to Washington, lived with them as mistresses, and his seat would not have been questioned. This is a slander. It may be that some members of Congress live with mistresses, but if they do, it is secretly, and not with the

approval of society. When they are suspected they are ostracized, their reflection becomes doubtful, and if their guilt is fully established they are almost sure to be hurled from their seats, and disgraced forever. Nor are they permitted to turn their mistresses into the street and abandon the support of their children. The law will compel them to provide for their progeny. They are expected to cease their criminality, and yet they are held responsible for the support of those whom they have wronged.

The idea that the obligation to support his wives and children is inseparably connected with a continuation of criminal intimacy, is disgusting and absurd. Let Mr. Roberts be held responsible by society exactly as others are held responsible. We are not in favor of any distinction, either in his favor or against him. Then to contrast his condition with other congressmen who keep mistresses, is to make a distinction without a difference. If the law gives no sanction to the marriage of plural wives, then legally they are to him as though not married at all. Why then philosophize upon what would have been the result if he had not married them, when legally *he has not married them?* He stands in the same relation to them, before the law, as other men who keep mistresses without the pretense of a marriage. The only difference is that other congressmen when detected and convicted recognize their shame and punishment as merited, and confess that the act is a crime, while the polygamist impudently says: "To you it is a crime, but to me it is holy; for God told me to do it."

As our contention has been conceded that polygamy is no part of "Mormonism," but something "utterly distinct and separate," let this question be judged upon its own merits or demerits. Let polygamy and its advocates in the person of B. H. Roberts stand before Congress and the country stripped of all religious considerations (for no religious system claims the outcast now), and we will have no more interest than we had in the Breckenridge, or any other case of the kind; but undertake, as in the past, to connect it with "Mormonism," and we will be on hand with our

protest, first, last, and all the time.

True, we have lawbreakers everywhere, and possibly they may occasionally get into Congress; but we should constantly seek to decrease the number there, not increase it. If in some sense we must tolerate *lawbreakers* let us place them under every possible limitation and restriction, and never consent to constitute them *lawmakers*.

A PLUCKY ELDER.

The following are extracts from a report of one of the young elders in the field and shows the right kind of grit for a minister for the truth:—

Since my last report, September 29, 1898, I have preached forty-three times, presided six times, and baptized two. I have been among strangers all of the time, except as I became acquainted. When I say strangers, I mean those who never heard the gospel before.

I have two openings; one at South Sioux City, where I baptized two, and left several near the kingdom, and one near Hartington, where several are interested. Bro. William Owens was with me at Hartington. He did a good work there. I have had to bear my own expenses to a great extent.

At South Sioux City I worked for my board and to get money to pay the rent of a hall to speak in, until I gained some friends who boarded me and paid the rent. I could hardly get away. I promised to go back, which I would like to do.

It was quite discouraging at times during the time I was north. I didn't even see a church paper while I was gone. I don't know anything about what the other brethren are doing.

There are some hard places up north; in some places I came near living on wind and rabbit tracks. It was good for me; I gained ten pounds while up there.

EXTRACTS FROM LETTERS.

The following, from Bro. Charles J. Hunt, dated Woodbine, Iowa, January 14, concerning a "chain" letter received by him; is handed to the editors, and which we publish herewith:—

Bro. Criley:—Let us figure a little. If I made four copies of this, the cost of mailing them, together with this letter to you, would be ten cents, saying nothing about the time and cost of the writing material. It would cost me or anyone else, about twelve cents to send ten cents to the college. *I don't do business that way if I know it.* If I remember correctly, the *Herald*, a few years ago opposed that kind of work, and I think they ought to declare against it again. To my mind it is an imposition, to say the least. *See.* I shall

declare against "chains," except the one that is to bind Satan.

Yours for truth,

CHARLES J. HUNT.

P. S.—You have my permission to publish this letter if you wish. C. J. H.

Here is another, which is submitted without comment:—

MAGNOLIA, Iowa, Jan. 19.

Frank Criley, Lamoni, Iowa.

Dear Brother:—How is chain letter business? Good I hope. We are having a high time. We all need stenographers now, each family here with from one to seven. I have to-day sent copies to States of Pennsylvania, Nebraska, Michigan, and Montana. I presume you are a silver bug now. I hope they will forge a silver "chain" around Graceland. What are you going to do with all the cash, if no breaks occur—have you figured it? Busted. With best wishes. ALMA.

EDITORIAL ITEMS.

Bro. R. C. Evans writes us from London, Canada, under date of January 18. He reports two prayer meetings, thirteen sermons, and one branch organization with sixty-one members, also some baptizing; all in eleven days.

Bro. James Caffall writes under date of January 14 from Council Bluffs that he is detained at home for a season with measles in his family, among his grandchildren. He says: "Your work on Succession is well done, and I wonder what kind of defense Roberts and Penrose will make?"

Elder H. O. Smith, writing from St. Joseph, Missouri, January 13, says: "The work in St. Joseph is moving along finely. I must say that I think you have knocked out Mr. Roberts nicely."

Elder Henry C. Smith, writing from Orting, Washington, January 12, says of "True Succession in Church Presidency:" "I appreciate it highly for its value as a reference record and logical reasonings. I think it is timely and will be of great benefit to the church, and the history also." He adds: "I am not feeling at all well of late, and would like to be remembered in prayer." We hope the saints will consider this. Bro. Smith is a worthy man and if health would permit would be a man of great usefulness to the church.

"Unsettled questions have no pity for the repose of nations."

Bro. David Bowen, of Lamoni, has left with the editors about half an

ear of "Jaredite corn," which he desires to have distributed among brethren in the vicinity who will plant and cultivate it with a view to introducing it in this region of country. The corn, he states, was raised in Oklahoma, the sample being of the third crop raised from eleven stalks which sprouted from about one gallon of seed corn taken from an ancient mound. Bro. Bowen says these statements of facts came to him from reliable parties. The corn is large of ear and grain, straight in the row on the ear, and of excellent quality, of a peculiar dark shade through the kernel. It is said to grow from three to four ears to the stalk and to run from one hundred to one hundred and twenty-five bushels to the acre.

Bishop G. H. Hilliard left Lamoni on the 22d for the Kirtland district, where he will labor for a time.

Brn. Heman C. Smith and J. W. Wight, of the Twelve, departed from Lamoni for Kirtland, Ohio, on the 23d inst., in the interests of church business.

"A series of strong earthquakes early this morning (January 22) devastated three of the loveliest towns in the Peloponnesus. Many lives were lost. The destruction of property is appalling. Several small villages were almost completely destroyed, the houses rendered uninhabitable. Shock followed shock. The inhabitants fled from the towns and villages and are camping in the open country. Besides those who perished many were injured. No reliable estimate of the number of victims is yet obtainable."—Athens dispatch.

Mothers' Home Column.

EDITED BY FRANCES.

"In spite of all that time is bringing,
Treasures of truth and miracles of art,
Beauty and love will keep the poet singing,
And song still live the science of the heart."

BRAIN FOOD.

Read before the Daughters of Zion at Independence, Missouri, December 21, 1898, by Clara M. Frick.

There is a great variety of opinions regarding the most nourishing food for the brain even among medical men, one claiming one kind to be best adapted to the building up of that organ and another something entirely different, so it seems we are left to depend to some extent upon our own common sense, experience, and observation in deciding this

question for ourselves. Certainly we may read and in that way learn a great deal to benefit us, but we cannot depend blindly upon what every one thinks, for as I have said, nearly every one has a different opinion.

Dr. Steele, in his work upon Human Physiology, says that fish is considered a commendable brain food. Another celebrated medical authority informs us that "onions make a nerve tonic not to be despised. No other vegetable will so quickly relieve and tone up a worn-out system, and they should be eaten freely, particularly by brain workers and those suffering with blood and nervous diseases. Nothing will clear and beautify the complexion sooner than the eating of onions in some form." Among the vegetables peas also are an excellent brain food.

"From a medical point of view," says another, "the apple may be considered the most desirable fruit which can be placed upon our table. It is rich in phosphoric acid, is a splendid brain food, and a promoter of digestion."

Some ridicule the idea of any one particular food for the use of any one organ of the body, claiming that any food which is nutritious and healthful builds up each and every part of the body. This looks reasonable, provided the food used contains the necessary elements required by each organ. We can readily see that they do not all require the same; for instance, the teeth must have bone or enamel-forming material, while the brain, being composed of entirely different elements, could make no use of what is excellent food for making teeth, hair, or nails. Fortunately for us, we are not left to make our own choice of one special food for each part of our bodies, if we were I am afraid we would make a sad jumble of ourselves. An allwise Creator has ordained that each kind of food contains several elements necessary to the growth of man, and though no one food except milk can sustain life for any great length of time, we can by a little care and study select that which is best adapted to supply our own peculiar needs.

In the *Ladies' Home Journal* for October, Mrs. Rorer gives a bill of fare for the "overtaxed editor." I suppose editors are good examples of brain workers, so will give an extract from her article: "He may partake of a light breakfast composed of fruit, a bowl of some well-cooked cereal with cream, and a piece or two of pulled bread. For dinner, soup, beef, or mutton carefully cooked—never fried—a well baked potato, or boiled rice, and lettuce, cress, spinach, or chicory salad with French dressing, a wafer and bit of cheese. If his work continue far into the night, he may take a glass of koumys, buttermilk, hot milk, or a small saucer of junket, or a bit of chocolate to be placed in the mouth to melt and be slowly swallowed. Heavy food of any kind should be avoided at bedtime."

This looks like a very simple menu for a day's food; but from all I can learn, simple living seems to be the keynote for the successful brain worker. How often we learn of great men—those who have made their mark for good in the world—that they were spare eaters. The daughter of that great and good

man, Charles Dickens, says her father was very abstemious in this respect, and though he loved to feast his friends, and often wrote of the pleasures of the table, he himself partook of only the plainest food. The same may be said of Wagner the musician, and I call to mind one of our most successful preachers who believes in this way of living, and if we may be allowed to humbly say so, his success is partly at least due to that fact.

But though the brain worker should eat simple food, he should not make the mistake of taking too little nourishment, for if the mind is continually at work, and does not receive sufficient to keep it properly nourished, it will draw its support from the body, which will soon become weak from the strain thus put upon it. However, there is more likelihood of our eating too much than too little.

Different kinds of food affect the brain differently. Professor Liebig tells us that "those nations which live chiefly upon vegetable food differ in disposition from those who live chiefly upon flesh." (We may see this fact illustrated among our friends and acquaintances to some extent.) He also speaks of the effect of different foods upon animals; speaking of a bear which was kept at the university, he says that as long as it was fed upon bread exclusively it exhibited a very gentle character, but a few days' feeding upon flesh rendered him savage and dangerous.

Overeating or eating improper food tends to clog the brain. In order to understand this more readily let us consider for a moment the way in which the food is appropriated by the body. We know that the body is composed of muscles, bones, skin, etc., and that each of these in turn is made up of the most minute cells; we are also familiar with the digestive process, how the food taken into the stomach goes through the various stages of digestion until it is transformed into a fluid capable of being carried by the blood to every part of the body; how each cell takes up the atom of nourishment which is best suited for the building up of that organ of which said cell forms a part. Now call to mind the fact that the brain requires one-fifth of the entire circulation of the blood, and it is easy to see how it may become clogged by too great a supply of even the best nourishment. We "feel stupid," we say, after a too hearty meal, and if we listen to a sermon after such an indulgence, we are apt to find it difficult to keep awake. Do not some of us remember reading of public speakers, musicians, etc., eating very sparingly or even omitting entirely the meal just previous to their performance, in order to have their minds clear?

A sufficient amount of sleep is very necessary to keep the brain well balanced and vigorous. Gladstone, whose mind even at his advanced age was strong and apparently unimpaired, was a great sleeper. Talmage declares that he has taught himself to sleep anywhere, and improves every idle moment by taking a nap. Our best friend who understands all the requirements of our minds as well as bodies advises us thus: "Retire to thy bed early, that thy body may be strength-

ened and thy mind invigorated." He also gives us the Word of Wisdom for our guidance in choosing appropriate food, and promises that if we observe his pleasure in this, he will bless us not only with health and endurance, but "wisdom" and "great treasures of knowledge." Does not this seem to indicate that the food we eat does to a certain extent influence our minds? True, God might thus bless us solely on account of our obedience, but everywhere men and women of thought and study are advising us along the same line, and those too outside of the church, who perhaps have never even heard of the Doctrine and Covenants.

Isaiah speaking of the coming Redeemer, says: "Butter and honey shall he eat, that he may know to refuse the evil, and choose the good." This possibly may not refer to literal food, but if it does it seems that even our Savior was to use such food as would develop body and mind in the right direction.

The brain is the seat of intelligence, and the Doctrine and Covenants tells us that all intelligence is of God; it is that part of us which is of kin to him. Then how very carefully we should care for these bodies of ours—the temples of the divine side of our natures—in order that his Spirit may find in us a fit dwelling place.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. V. R. Clarke, Grinnell, Iowa: "I send a special request that the saints pray in behalf of my father, Bro. L. P. Russell, that he may be restored to health, if it be the Father's good will. For four months he has been an intense sufferer."

I desire the prayers of the saints in behalf of my dear husband, that the Lord will deliver him; he is not of the fold.

SR. C. F. REHWALD.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.

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

INTERSTATE INSTITUTE.

December 28, nine a. m.; awaiting complete preparation for class drills, the following question was presented:—

Should applause be used in the church?

Answers: It is owing to the nature of the applause.

Should not applaud by stamping of feet, or clapping of hands as generally indulged in, neither by whistling or hissing.

An expressed appreciation wisely given is not objectionable, such as waving of handkerchiefs.

9:30 a. m.; primary class drill, by Louise Palfrey.

1. Class arranged in semicircle.
2. Teacher in center in front of class.
3. Picture cards and blocks ready for use.
4. Teacher greeted scholars.
5. Object of lesson stated.
6. Questioning class.

What is a church for?

7. Various answers given.
8. Teacher approved of answers. (All were correct.)
9. Teacher told class that the Lord had told us what a church was for.
10. Circumstances, time, places, and persons connected with the lesson were referred to, and while doing so illustrated thoughts by pictures and blocks.
11. Reviewed thoughts presented.
12. Applied thoughts of lesson personally and practically.
13. Introduced golden text in appropriate place.
14. Approved good behavior of class.
15. Gave class counsel on future work, and dismissed them.

10:30 a. m., intermediate class drill by Carrie Ballenger.

1. Teacher's greeting.
2. Subject of lesson referred to.
3. Nature of subject.
 - (a) Circumstances connected with subject.
 - (b) Character of.
 - (c) Relationship to life work.
 - (d) Contrast with other subjects.
4. Father and mother's influence on character of King Hezekiah.

Note.—Lesson 9 of October, November, and December, 1898, *Quarterly* used.

5. How God's warning was given. What effect it had.

- 1² King turned to true worship.
- 2² Instructed people aright.
- 3² Taught tithing.
6. Faith in God gave them victory over enemy.

Note.—This was applied practically to class.

7. King took sick.
 - 1² Prayed.
 - 2² Got well.
 - 3² More interested in the worship of the true God.

Note.—This lesson was also made practical. 8. Several points were reviewed as new thoughts were introduced.

9. Time of class work thirty-one minutes. Model superintendent's review, by J. F. Mintun.

The two lessons being used in the class drills being different ones, yet there were a few thoughts in each in agreement, and these were used.

The following two formulas were used as the special review of the hour:—

My { house } is the { house } of prayer.
 { church } { place }
 Lord
 Solomon
 Hezekiah
 Everybody.

We { trust in } the Lord { in church }
 { pray to } { at home }
 { everywhere }
 Prevail.

The following were given as suggestive as to what might be used:—

- Holy place. Most holy place.
Holy place: Home. Prayer every day.
Most holy place: Church. Prayer at appointed times.

The body a holy place: Heart. Most holy place.

Crown: Reign. We will reign if we trust in the Lord and make his house a house of prayer.

11:35 a. m. The discussion upon the subject of classification was led by the General Superintendent. But we present but one part thereof; viz.,

ARRANGEMENT OF CLASSES.

One subject discussed in the Institute was the seating and positions of classes during lesson study. The discussion was confined to the needs of schools which have but one room for the entire school.

NUMBER IN CLASSES.

It was agreed that the numbers in the classes should be about as follows in order to insure the best results: Primary and intermediate classes, six to eight. Senior grade, eight to ten. Bible, not more than ten. Note. Some teachers may be able to handle classes a little larger. Again the difference in pupils' figures materially here. And sometimes circumstances *compel* us to place more in classes than we would otherwise. We cannot always get enough teachers to divide the school into small classes, but when it can be done, by all means do it.

POSITION IN THE ROOM.

This topic consists of cautions only. Do not place classes too close together. Do not place a primary next to a Bible class, or the former will be drowned out completely with the noise; or a class that attracts the attention of another class so they can be seen by the other class. You may find it necessary to occasionally change the places of some classes. The object is to have each class where it will do the best work.

FORM OF SEATING CLASSES.

Several forms of seating classes were then illustrated on the blackboard and the advantages and disadvantages of each considered (all classes considered upon a basis of eight pupils).

No. 1. A long row with teacher in front.

No. 2. A double row with teacher in front.

No. 3. A double row with pupils facing and the teacher at the opening.

No. 4. An angle or corner with teacher opposite.

No. 5. A semicircle with teacher at opening.

It was unanimously agreed that the semicircle (No. 5) is the first choice of form for a class. Many of our churches can arrange for one, two, or even three or more of the classes in this way. If you can, do it, and place the little folks there. They need it more than any other grade.

The next choice would be the angle or corner, (No. 4,) as it is very nearly the same thing. Practically it is the same. Many of our churches have a corner or two that can be used for classes. So with one or two semicircles that can be made with the chairs and a corner or two made with the pews or benches, you have three or four places of the very best form—possibly enough for your primary and intermediate classes.

Again, many of you can have a seat turned round and make the form number 3. The benefit of this over No. 2 is that the pupils

face each other and can hear and understand one another better. The position of the teacher is very near, and therefore desirable. But if your seats are fastened to the floor, as many are, you cannot have form No. 3. The next best is No. 2. It has an advantage over No. 1 in that all pupils are within hearing of each other. To seat eight pupils on one long seat would require from nine to twelve feet according to size of pupil. In that case these at the ends could not hear each other and thus interest would be lost. There is no church that cannot have this form (No. 2) of seating. It simply requires that you use two seats instead of one.

No. 1 is used in many schools, and some actually prefer it to No. 2. If you are in doubt, try both ways and then take the one that suits you the best.

Thus the choice in order of preference would be: first, the semicircle; second, the angle or corner; third, the double row with pupils facing each other; fourth, the double row with teacher in front; last, the long row.

Letter Department.

THOMASVILLE, Ga., Jan. 14.

Editors Herald:—I am grateful to our merciful Father that I feel much improved in health. As he "tempers the wind to the shorn lamb," so I seem to receive benefit from the warmer climate, and a respite from business cares. The wholesale firm that I am with at St. Joseph very kindly proposed that I take advantage of a winter sojourn in a climate less severe than at home, where I might be out in the fresh air and sunshine. There has been much rain and cloudy weather since we came. But the clear days are very agreeable, and to us seem like April or May.

The immense pine forests are beautiful. The magnolias and the holly trees, the live oaks, the verdure of creeping vines, the hanging moss, the hardier plants and flowers, all conspire to make this a congenial winter home.

Thomasville is twelve miles from the Florida line and about sixty miles from the gulf; altitude about three hundred and fifty feet; a heavy sand soil that does not blow nor wash. A population of about five thousand. One half, I should think, are colored people; a winter resort town where northern men like Mr. Mark Hanna build winter cottages, and bring or send their families to escape the cold weather. It has four large hotels that seem to the writer too large for the town, and some smaller ones; many boarding houses, and the residents who can spare any have rooms to rent. The writer has gained in weight and has a good appetite. Strength comes slowly. I feel grateful to my heavenly Father for his mercies, and for kind brethren who have remembered me by their sympathy and prayers. I hope to again be well and strong and to be fit for the Master's use.

If there are any of our people here I would be glad to have them call on me at 320 Jefferson Street. E. T. DOBSON.

CHETEK, Wis., Jan. 10.

Editors Herald:—We are getting along in the logging regions of Northern Wisconsin. Though the keen sharp winds from the west and the bitter cold weather, together with the drifting snow, are somewhat of a hindering cause, yet the people come out in good numbers to hear us as we preach the restored gospel, and listen with great interest. Some have given their names for baptism, and I think if this place is properly looked after several will obey the gospel in the future.

I began preaching here about a month ago, in company with Elder E. M. Wildermuth. We preached about seventeen sermons, and then E. M. W. went home to spend Christmas with his family and friends. I remained here a few days alone, and in the meantime went to the cities of Cameron and Barron and tried in those places to get a place to preach; but "my father's [or my mother's] religion is good enough for me," is the cry.

I spent Christmas with the saints of the Reed branch at Twin Lakes. Bro. F. Sanford joined me there and we held meetings at that place and at Tillinghast each evening between Christmas and New Year's Day. We then came back to this place, which is about five miles west of Chetek. There are several new places that we shall try and open up this winter, or as soon as possible. I am expecting Elder E. M. Wildermuth to join me in a short time.

Dear saints, we have a hard battle to fight, but let us strive to press onward in this grand struggle, and where duty calls be never wanting there. Though I sin daily, yet I am trying to do the work the Lord has for me to do, and not let anything hinder me. Last week I froze my face, on my right cheek, so badly that when I came in the warm room of W. H. Ross my face was soon swollen and blistered. Let us pray to God that we may be able to endure whatever may be our lot, that in the end we may receive a righteous reward. And the nearer the time is approaching let us pray more earnestly to our heavenly Father for his blessing; and no matter how hard the trials may be, "Keep the faith;" for in the END shall we find the reward.

Asking an interest in the prayers of the saints, I remain, in gospel bonds,

J. B. WILDERMUTH.

ST. LOUIS, Mo., Jan. 14.

Editors Herald:—Some two or three weeks ago a lady called to my address here, in St. Louis, and not finding me home, left her name and address, with request to call. Accordingly I called at the address left, and found same to be the hospital department of "The St. Louis City [Refuge Home]." I met the lady who had requested me to call and learned she was employed as a nurse, and had held same position for two years. She stated—when first going there—her attention was attracted by a young lad about ten years of age. His conduct was commendable, was cheerful in disposition and extraordinarily intelligent. This boy was placed in the Home when between three and four years old. He is now twelve years old. During

the eight years in the Home he has been schooled and has a fair education for one of his age. The Humane Society will not allow his mother to have him because she is a part of the slum of the earth.

Some six or eight months ago this lady nurse took the lad from the Home, thinking she could support him or perhaps find him a home with some worthy family. She sent him to Higbee, Missouri, and during the six months he was there he heard and obeyed the "gospel of Jesus Christ." He returned to the lady nurse a few weeks ago and was so earnest in his obedience to the gospel law, the impression was made upon the lady nurse "that to return the boy to the Home" would not be right, for he might drift with the tide—"Catholicism."

An effort to place him in a private family that wanted a boy of such smartness proved fatal upon learning he was a "Mormon." This family were Baptists.

The boy contending so earnestly to be placed in a home where he could live his religion caused the lady nurse to seek assistance from me as a minister of like faith. The lady is unable to provide for him longer on account of finances.

Who can give him a home? Particulars can be had by addressing,

J. D. WHITE,
No. 2739 De Jong St., St. Louis, Mo.

SPRINGFIELD, S. D., Jan. 13.

Editors Herald:—Since my last letter things have changed some in the Pleasant Ridge vicinity. The Devil has shown himself at last. One lady of a certain church offered to furnish feathers, and thought a little tar mixed with them would be a better treatment for me than to get up a supper. However, the latter was a success as there were over seventy for supper.

Some thought I ought to be egged out of the country and went so far as to throw about eighteen, but as I was too small a target, none hit me. They attempted to break up the meeting one night, by throwing nails, burs, and hat hooks at me, but as I paid no attention to them, they soon quit. Then came one of those daring Campbellite ministers, very warm for a discussion, willing to sign most any kind of a proposition, so we struck a bargain. We held eight nights, of two hours each, thirty minutes' speeches. I affirmed the first four, he the last. He was an awfully surprised man, as I met him on every point. Finally he left the Bible entirely and went to the Utah Church for help; got the revelation on polygamy, but the more he picked at it the worse it got for him. Then he got the Braden-Kelley Debate and he would read out of it some of those speeches of Mr. Braden's, where he talked of God having flesh and blood, and said that was the teachings of the Book of Mormon. Then he quoted from the Doctrine and Covenants, Utah edition, section 130, to prove his statement. The poor man; how he did get tangled up! I felt sorry for him. The last night he almost cried; said he was not prepared for a debate. He made all kinds of excuses.

I don't think he will ever want anything to do with debating again. He is a man about fifty-five years of age; has preached for about thirty years; has been missionary for the State several years. He lives near Tyndall, county seat of Bon Homme County.

Here is a clipping which gives results of debate, from the Bon Homme County *News*, of Tyndall, South Dakota, January 11, '99. There are several here who are convinced of the truth and are willing to be called Latter Day Saints, so the good work goes on.

Yours for the spread of the gospel,
W. H. WALLING.

P. S.—I preached my farewell sermon Sunday evening to a good house, although there was a mob which declared there would be no preaching there that night; but when the school board came they made an entry through the window and opened the door from the inside, and the house was soon filled. We sang "America," which was appropriate to the occasion. After prayer the blessed Spirit of our Master filled the house and all felt its sweet influence, and many eyes were moistened with tears, and some said after the meeting, "Who could harm him after hearing such a good sermon as that!" To God we give the praise.

Yours,
W. H. W.

"A public debate, between Walling and Baldwin, which lasted eight evenings just closed. Baldwin represented the Christian or Church of Christ, and Walling the church as incorporated under the laws of the United States, known as the Reorganized Church of Latter Day Saints. It may be a revelation to some to know that these people do not affiliate with the church of Utah, but cling to the original doctrines and tenets of the church believed and practiced under Joseph Smith. The general verdict was that Rev. Baldwin was outclassed. Elder Walling is a young intellectual saint of Glenwood, Iowa."

CENTRAL LAKE, Ind., Jan. 15.

Editors Herald:—The saints in Central Lake branch are getting along splendidly under the inconveniences of having a chance to get together. We are so badly scattered; we have about seventy in number. We have a teacher, two priests, and a Sunday school. It is well attended by saints and children. Bro. Morey is superintendent, and he is just the man for the place. The blessed Master is working with us in the Sunday school. Every branch ought to have a school. We are badly scattered here. The kind-hearted people let us have their schoolhouse, and we, with the help of the Lord, will fill it. Bro. G. D. Washburn is our president.

I have been with the branch as often as I could. I have only twelve miles to go to meet with the saints. I have preached seven times, led a number of prayer meetings, since ordained. I love this latter-day work. It is dear to me and I do love to talk about it. There are some investigating. O, may God help saints to live just what they profess; then the work will move, then the Lord's name will run and he will be glorified.

Yours in bonds,
G. W. THOMAS.

CARSON, Iowa, Jan. 6.

Editors Herald:—As the New Year with its varied duties lie before me, I wonder what the record will be that I shall make for the Master. Will it be made up of mistakes and failures, or shall I do some good for his cause? When I look around and see the masses in the religious world seeking for something to cling to that will bind them to the faith they claim, I wonder how long it will be, if ever, before they turn to the right way and accept the true gospel.

Then again I see so many of our own people resting on their oars when there is so much that could be done, even by the weakest of the saints. The day of trial of our faith is here, and we must either work or be counted out when he whose right it is to reign comes to make up his jewels.

In reading dear old Bro. Derry's letter in the *Herald*, my mind goes back to the days when he was well and strong, when no hardship was too great for him to endure for the gospel's sake; when we, my sisters and I, would gather around to hear him talk of the gospel and the many things he had passed through while striving to keep the law as revealed to young Joseph. It was his preaching and that of Bro. Blair, who now rests from his labors, that brought me to a knowledge of the truth, and I now bless them for it.

How can the saints in these days falter when they have the example of such brethren before them and know what they had to endure. And still they bore the same faithful testimony to the truth of the restored gospel, and to the end of their days, proclaiming the same. O, dear saints, let us wake up to a sense of our duty and do all in our power to help roll on this grand work. If it is but little, the littles make up the whole, and we are not expected to do more than we can. If it is to only warn our neighbor, we have done what we could, and God will bless the effort.

Let us teach our children, both by precept and practice, that they may be able to take up the work when we have laid it down and with more zeal go on in the good way.

May God help us so to live that it cannot be said of us, "She has left undone what might have been done."

Your sister,
MRS. AMENDA WOOD.

MT. GROVE, Mo., Jan. 17.

Editors Herald:—The branch at Mt. Grove is not prospering, but we still entertain hopes that it will; hence we work, watch, wait, and pray to that end. Have just closed a series of meetings here which did some good, as I believe. The Methodists and Baptists had been using a part of an old hotel building in which to hold weekly meetings, and they were kind enough to allow us to hold a meeting there, provided we would pay part of the rent, which we gladly did. Sickness prevented some of the saints from attending.

Expect to begin a meeting at Brushy Nob schoolhouse on the night of the 18th. The gospel has not been preached there, as it is a

new opening, and I hope the saints will pray that God may bless me in this effort.

The article in a late *Herald* on The Gathering, by Bro. G. H. Hilliard, of the Bishopric, presents things for the consideration of the saints that all should be interested in. Let us have a lawful and forward move in the work of the gathering. Let us not drop this subject, because of its importance, but let us continue to write on it, that unity of sentiment on that subject may be had in the quorums of the First Presidency, and in that of the Twelve, the Bishopric, the High Priests and so on, that Zion may be built up according to the principles of righteousness.

C. J. SPURLOCK.

CARBON CLIFF, Ill., Dec. 12.

Editors Herald:—There are honest souls here seeking light. We are preaching in a schoolhouse seven miles east of Moline to large audiences every night. Began last Thursday night and our congregations are increasing. This is a new opening; the people are literally famishing for the gospel. We have preached but seven times and the Christian (?) people are being aroused, because they see their belief does not harmonize with the word of God.

There are no saints here, but never have we been in a community where we have received a more cordial welcome. There are many here who have been fed on trash so long, and now when the gospel is presented, thus presenting God as he is and his teachings as they are, they perceive the reasonableness of it all. Such expressions as these are constantly coming to us: "We never heard such a thing before!" "Why don't our preachers preach like that?" "We thought we had religion, but find we have been living in the 'Dark Ages.'" Skeptics are inviting the Christians to "come out and hear them talk Bible."

The Lord surely had a hand in sending us here; and the best of it all is, he has blessed us with such good liberty. Men who have not attended church for five to eight years tell us they would "sit for hours and listen to such preaching and not be tired." They say they "could never see any justice in the popular God."

People are anxious for us to call at their homes and when we get there we have no rest. Questions are poured in and the almost universal verdict is, "We never heard anything like it before. It is surely common sense." We now have engagements to visit at homes a long way ahead. Would that our laborers who have no place to stay could enjoy some of this hospitality!

One instance will serve to illustrate the spirit prompting a prominent Christian (?) man. He asked us "if the same power is now with the Church of Christ as in the days of our Savior." We told him "This same power is with his church wherever it might be found." He then, besides demanding a sign, said: "I know this authority and power is not with your church, or else the news would be published abroad." Then, in almost the next breath, he said he knew nothing about our church "only you two men."

Think you, all the listeners could not understand what he had done?

Even after services are dismissed many seem loth to leave, but will crowd around us and almost compel us to "tell us some more." The testimony of all is that never has Rock River Valley had such a shaking up; and even the professing Christians admit to their neighbors that they "have received new light." A member of the M. E. Church told his minister yesterday that if he thought his little flock in danger he had better "come down and investigate."

The Spirit of God is at work in this valley, and whether we shall reap the results we cannot say. Somebody will. We feel that God has directed us in our work here, and we believe it is because we are trying to keep ourselves humble. We believe that is the secret of the whole matter. Fellow laborers, arouse and go to work. The Lord has promised to prepare the way before us and let us remember that he has also said, "If ye do what I command you, then I am bound. Otherwise, ye have no promise." This is the hastening time, and God must direct, if we are to be successful.

We met with the saints in Rock Island and were glad to see evidences of greater spiritual strength. They are assisting what they can in these services. We ask the prayers of the saints in our behalf that we may continue faithful and that the circumstances which seem to be seeking to keep us from the field may be removed and we be allowed to go forth with the blessings of God attending our efforts.

Ever, for the truth,

J. W. ADAMS.

F. A. RUSSELL.

GRAND RAPIDS, Mich., Jan. 17.

Editors Herald:—It has been over a year since I entered your columns, but since that time I have not been idle. My labors this conference year have been mostly in Michigan. During the month of June last I assisted Bro. E. K. Evans in a debate at Englishville, Michigan. His opponent was Rev. F. T. Porter, of the Christian Church. Our cause lost nothing in the debate, but it was the means of publishing the gospel to hundreds who otherwise might never have heard it.

I have made some new openings this year—Dutton, Ravenna, and lately a very important one at Allegan, Michigan. Bro. and Sr. Kirby and Bro. and Sr. Russell are the only members of the church who reside there. Their love and zeal for the latter-day cause is very commendable. They have been struggling and praying for quite awhile for the gospel to be preached there, and wrote to several of our missionaries to come, but were disappointed because they were unable to get there. When they wrote to me I sent them word I would come, thereupon they secured the opera house for preaching services, and I occupied there at 2:00 and 7:00 p. m. on Sunday last. The audiences at both meetings exceeded the most sanguine expectations of the brethren. In the afternoon I spoke on the principles of the gospel, and in the evening on the "signs of

the times." At the evening service over three hundred were present, including the leading business men of the city. Members of other churches left their own services and came over to hear us. The people were well pleased with our efforts. At the close of the meetings many crowded around and each expressed his satisfaction, and said to me that that was what they had always believed. One lady said she had always been a member of the Presbyterian Church, but she had never believed in it, and was very anxious for me to return.

The proprietor of the opera house was also greatly interested, and began at that time to raise money from those who were also interested in the preaching, to pay for the use of the house the next Sunday. Bro. Robert Kenyon, of Freesoil, stopped off at Allegan and assisted me in the meetings with his able prayers. Bro. Herman Smith, of Hopkins, also rendered valuable assistance in leading the singing.

I believe Allegan to be the best opening that I have ever known in my experience in the church. The people are evidently tired of feeding on husks, and are hungering for the substantial things, judging from the eagerness, earnestness, and intense interest with which they received the truths of the gospel, which God blessed us in presenting. Surely among so many there are some sheep who will hear the Good Shepherd's voice, and with God's help we will try to gather them out.

I go down there again next Sunday to preach for them.

Yours in the faith,

JAMES M. BAGGERLY.

SHERIDAN, Nev., Jan. 10.

Editors Herald:—The church in Nevada is holding its own, considering the disadvantages we have here in our scattered condition, having no one but two or three very aged elders to labor with and for the church, and they a great distance apart. Many of the old saints have gone to their rest and the work has been left without traveling missionaries, and being scattered over several hundred miles of country, it is difficult work to visit all members.

Brn. J. A. Davis and E. B. Morgan and Bro. and Sr. R. W. Davis are not to be forgotten. They labored the best that could be done, visiting the saints, encouraging them and building up the church to the best of their ability. They staid by the work nobly. Sr. Davis did a splendid work in the Sunday school and taught vocal and instrumental music and made acquaintances among the young people, making friends that will never be forgotten. And the good work is still going on. The Sunday school is a difficult work in Nevada, because the saints are so scattered, with only one or two in a neighborhood, and they as a rule cannot agree with other denominations, and the children are left out of both, and run loose on Sunday, and eventually go into bad company.

The people of Nevada have been getting poorer and the silver mines have been closing down. The mines for the last five years have

not worked ten per cent. of their capacity, and hundreds of men have had to hunt other employment. But now of late it is looking better, and work at Virginia City is starting, new machinery is being put up, and many will be employed in the camp, and that will revive business in Western Nevada. Politics have been running high this last election, and the silver party came out victorious, and the people are hopeful of a change in money matters, and that more silver will be put into circulation.

Bro. T. W. Chatburn came here last July. He is a strange man; if he sees a high mountain he will try to get on top; if he sees a band of wild horses he will try to catch some of them. He labored faithfully for a time and gave us all a good whipping, and then left the Nevada saints to take care of themselves, after we elected him to the presidency of the district. As a general rule it is more in harmony to labor with the branches and scattered members.

As a general rule the people of Nevada are hospitable and free in their way, except in obedience to the ordinances of the church. Many are believing, and I firmly believe that many will in time come into the kingdom.

Many strange and wonderful manifestations of the power of God have occurred at different times in Nevada, and strange to state, they are soon forgotten. It is now as in the days of the Savior; of the five thousand fed so miraculously but few were converted. But there are many good saints in Nevada, though it may appear otherwise to some. In days of old the prophet thought he was left alone, but the Lord informed him that he had reserved seven thousand who had not bowed the knee to Baal.

May God bless his people with his Spirit and lead us all to do our duty in all things.

D. R. JONES.

ZENITH, Ill., Jan. 17.

Editors Herald:—I am still striving to do my duty in the great work which was introduced to the world in this age through Joseph the Seer; and I pray that this letter may inspire the hearts of all who read it to still continue to live true and faithful to this great latter-day work. We are commanded by the Savior to live by every word that proceedeth out of the mouth of God, and as fast as we can understand his word we should comply therewith in order that we may obtain the prize which is to be secured at the end of the race. We are told by Paul to run with patience the race that is set before us, and to so run that we may obtain. Final salvation is the great prize to be secured by every one who endureth unto the end, and if we so run this race as we are instructed we will have no time to quarrel, no time to lie and backbite or speak reproachfully of one another; and he that doeth these things is not in the race, and therefore he cannot obtain the prize.

This race is set before each of us, and in order for us to get the great reward we must run, which means to press forward, in the work: "For this ye know, that no whore-

monger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." "And they that are Christ's have crucified the flesh with the affections and lusts."

Bro. J. D. Stead and the writer have been busy here in the Brush Creek branch since the holidays, and will remain here as long as the interest may demand. So far we have baptized six, and there are others who seem almost ready to obey. Bro. J. F. Henson, having been detained at home from his mission in Tennessee and Kentucky, on account of severe sickness in his family, has aided in the work here as best as he could.

The saints in the Southeastern Illinois district should not forget the law of tithing and offerings, and that we have been appointed by the Bishop to collect the same. Remember that our address is Orchardville, Illinois. By looking over the Bishop's agent's book, and in making out our report to the Bishop for the year just past, I discovered that many names of our brethren were not written therein, which should have been. Dear brethren in Christ, you should make a special effort during the coming year to have your name written on our book by sending us your tithing. Remember that the law is plain, and whose readeth let him understand: "He that is tithed, shall not be burned at his coming." The judgments of the Almighty are in the earth, both on sea and land. Men's hearts are failing them for fear for looking after those things which are coming. A whirlwind of the Lord is gone forth in fury which shall fall grievously upon the head of the wicked; and while the wicked are made to tremble, and are watching for those terrible things coming on the earth, let us as wise servants look for better things to come. Let us be looking for the day when the Son of man shall appear in the clouds of heaven with all the holy angels. Be ye not unwise, but understanding what the will of the Lord is. And if we understand his will and comply therewith we have the promise that he will rebuke the devourer and he shall not destroy, neither shall your vine cast her fruit before the time. And as the devourer seems to be abroad, leaving death and destruction in its pathway, and while it is passing over by day and by night, let us as saints of God be prayerful and ever live faithful, with a watchful eye that we do not neglect our duty.

Let us all press forward in the work and labor together in unity and love for the accomplishment of the great work intrusted to all, that we may be prepared to abide the day of his coming and to stand before the Son of man when he shall come. My prayer is that God may inspire all to press onward and upward that the gospel of the kingdom may be preached in much assurance in all the world. "I the Lord am bound when ye do what I say, but when ye do not what I say, ye have no promise." Darkness comes by treating lightly the things that God hath given us. We should read the history of the past and learn our duty and choose that good part which shall not be taken away from us.

Yours in the faith,

F. M. SLOVER.

GROVE HILL, Iowa, Jan. 16.

Editors Herald:—It has been over one year since I wrote a few lines to your valuable columns; one year, and oh! how short that year has seemed to me. Would I recall that year if I could? O, no. When the old year was soon to pass from the record of the present I thought, How grateful I am that my Father in heaven has spared my life to walk down time's vista one year nearer the day of Christ's second, glorious advent, and still found strong in faith of the angel's message.

The past year witnessed the greatest trials of my faith that it has ever fallen to my lot to endure; but while I have had these trials, I have also had confirmatory evidences of the truth of this work that have far eclipsed all former manifestations of the power of Christ in the gospel. I wonder, will the Father forgive me for being doubtful at times, after witnessing the sick, near death's door, restored to health and strength by administration, and those who were deaf made to hear by the power of Christ, under my own hands in administration? And while presenting the truth I have had the Spirit lighten my face and thrill my whole being, until the words that fell from my lips, seemed so God-given and powerful that I knew that they who were hearing must believe. And yet, can I doubt? Oh, as Paul said, while I stand I fear lest I fall.

During the early fall and winter I labored in the southern part of the district, in company with Elder W. A. Smith, whom I found to be an able minister for Christ. We labored hard, but seemed to accomplish but little for the work. People were so prejudiced they would not come to hear. While talking with an old gentleman (?) who belonged to the Methodist Church, and who was one of its trustees at Sweetland Center, he said: "I am not in favor of you using our church; for we have our own preacher, and he suits us, and we don't want to be disturbed." Bro. Smith asked him how that accorded with the Bible, which said to do as you wish to be done by. "Well," he said, "I hadn't thought of that." But like the mule he was stayed, and would kick up once in a while when probed with the truth. Well, we found that place to be anything but a Sweetland.

On my return from Muscatine County I stopped off at Andalusia and Rock Island, Illinois. At Andalusia, the home of old Sr. Reynolds, I preached one night in the Methodist church, and how different! After service some of the Methodist people came up to me and so friendly, requesting that should I come that way again to use their church, and just as long as I desired. I find that old Bro. and Sr. Reynolds were admirably spoken of by those who knew them.

At Rock Island I preached twice, administered to nine sick, and blessed one child, the son of Dr. Asay, whose wife was so miraculously healed last winter in administration. I was indeed surprised when they called upon me to bless their child. The doctor belongs to the Baptist Church, and his wife to the Christians. I am the weak instrument through whom God saw fit at that time to

give so great evidence of the truth. And why is it, that after seeing as much as they have, they will still cling to the man-made churches?

I came here about two weeks before Christmas, and have since been quite busily engaged presenting the truth. On last Friday evening the saints and friends held a sociable at Mr. Ed Shippy's for my benefit, and from which the neat sum of \$14.55 was realized.

I am now preaching in a schoolhouse in the northeast corner of Blackhawk County; good congregations and splendid liberty, with fair prospects, makes my pathway joyous. I am making my home at present with Bro. and Sr. McRae, of Fairbanks. Bro. Roy Shippy, of Grove Hill, has been very sick of late, but is now improving.

Your brother in Christ,

J. R. SUTTON.

CHICAGO, Ill., Jan. 15.

Editors Herald:—This is the first I have written you since I opened a mission in this city, for I wanted to wait awhile and see how the work would go among the colored people in Chicago. There are about sixty thousand of them in this great city, enough for a small city itself without any white people, and that is lots for one poor colored preacher to handle; and I feel like Paul when he was opposed fighting with beasts at Ephesus.

I have put out about two hundred tracts, and am trying to show the right from the wrong, and my mission is beginning to be the town talk among the colored people, and the white people of course. He, Graves, is a Joe Smith Mormon preacher; he is a devil; let us catch him. And, Bro. Joseph, and to all the heads of the church, if it ever was a time in this world that a colored man wanted help it is now, both spiritually and temporally. In Doctrine and Covenants, section 116, verse 4 we read: "Be not hasty in ordaining men of the negro race to offices in my church, for verily I say unto you, All are not acceptable unto me as servants, nevertheless I will that all may be saved, but every man in his own order, and there are some who are chosen instruments to be ministers to their own race. Be ye content, I the Lord have spoken it." Now, brother, that injunction of scripture always seemed to me to be wrong. Could not God have spoken to the Indian as to the black man? "My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons;" and if this be of the Lord Jesus Christ, the Latter Day Saints have not been hasty in ordaining to offices men of the negro race. This race has always been trodden under foot by other races, especially in the Southern States, by their terrible mob and lynch laws. The American history is not complete, and the negro is insulted.

My work here since last April has been a hard struggle for me to get the gospel before the people. The large majority of the colored people here are Baptists and shouting Episcopal Methodists. They break chairs and bruise limbs, and make a large job for furniture stores and undertakers.

It keeps me very busy to give all diligence,

exhorting the people to earnestly contend for the faith which was once delivered to the saints. I never felt better in the work in my life, and I do know the outlook is good, I think in the very near future, for a good harvest. I have baptized, since April 15, five, and one old mother in Zion. She was born in Canada, in 1833, three years after our church was organized. She is a grand saint.

Respectfully, for the truth,

G. H. GRAVES,

No. 1802 Armour Ave.

Editors Herald:—Baptized four in Schuyler County, Illinois, eight miles west of Rushville. Met three Utah Elders who refused to debate the difference between them and us as to succession and other church doctrines. I put in three nights just the same, it being by request, showing up the defects and deformities of "Brighamism." Yet I felt to pity the elders who were present, as it seemed to strike them like a "clap of thunder from a clear sky." I used extracts from Bro. R. Etzenhouser's work on "Utah Mormonism;" and it seemed that they were ignorant of the fact that Brigham Young should ever have made such statements; not only ignorant, but surprised, and were inclined to doubt the truthfulness of the same.

The one from Utah, who was no doubt acquainted with the statements as they exist in the books in their own possession and the products of their own hands, could stand the fire but one night; but the other two, one of whom hailed from old Mexico (and by the way seemed to be an honest man) stuck it out to the close.

The above elders are making some converts in that locality, and the way they do it is, they have a tract, entitled, "What we believe," with the name of Joseph Smith signed to it, claiming that it is just as Joseph Smith wrote it. It is similar to our Epitome of Faith except the clause on the one wife question being left entirely out of theirs, so that in place of preaching "Brighamism" they preach what Joseph Smith taught, and thus deceive the people, claiming that they are a continuation of the church. Will not the *Herald* print "What we believe" just as Joseph Smith wrote it, and have it certified to, so that the ministry may be prepared to meet these Utah representatives and refute their deception; in the event that they have not published the document referred to in full?

Those elders referred to seem to have the sticktuitiveness sufficient to stay in one locality and canvass from house to house; and the stayoutiveness sufficient to stay away from home until they are called in by their superiors.

May the good Lord give them a better understanding.

J. C. CRABB.

COLUMBUS, Kan., Jan. 16.

Editors Herald:—I am still endeavoring to carry the gospel to those who know not God. Am preaching at a coal mining camp between Scammon and Columbus. It's a new place. Last night we had a good congregation and excellent liberty in presenting the word.

In the faith,

A. M. BAKER.

Original Articles.

"THAT DEFIANCE DEBATE."—NO. 2.

In the *HERALD* for September 28, 1898, is contained my first article under the above caption. At the time I wrote it, I supposed that our correspondence was at an end; but in a short time Elder Bays' letter came along, as usual, and from that time till now we have been exchanging letters as we did before. It is hoped, however, that before this article is completed the controversy will be at an end.

In a letter dated September 16, Elder Bays writes as follows:—

You may close your eyes to the fact, and flatter yourself to believe that the matter will pass unheeded by the general public, yet the fact that you decline to repeat the discussion at Defiance under the Mondamin rules without change or modification, will certainly be construed to mean that you were not satisfied with the Mondamin debate, and that a repetition of it at Defiance would prove disastrous to the cause you represent and from the consequences of which you could not escape.

Let the reader carefully consider the above statements in the light of what has already been published and what is to follow. In the same letter Elder Bays makes an important concession, as follows:—

I have no complaint to offer—nor have I offered any in the past—as to fairness of the rules you propose, but I again urge that the rules as they stand—signed by Elder Williams and myself—are good enough and perfectly fair to all parties concerned, and, using your own language, "I challenge you to show wherein they are unjust or unfair."

In this paragraph, the fairness of my amendments to rules 2, 4, and 6, is conceded; and by implication, it is even conceded that, as worded by me, they are superior to the originals. But, says Elder Bays, the rules as "signed by Elder Williams and myself, are good enough and perfectly fair to all parties concerned," etc.

Reflection No. 1. Was I trying to evade a fair and honorable contest with Elder Bays, at Defiance, by submitting better worded rules, which are entirely fair to both sides?

Reflection No. 2. If Elder Bays and his people, at Defiance, were anxious for another contest with the Latter Day Saints, would they have refused to accept this better wording of "fair" rules, to govern the dispu-

tants while debating the same propositions?

Reflection No. 3. Elder Bays knew perfectly well, when he penned the above paragraph, that I did not claim that the rules, as originally worded, were "unjust or unfair;" but we did not understand them alike. Elder Bays did not understand rule 6 as it was understood by the chairman moderator, at Mondamin, hence the necessity of a better wording in order to remove all possible ambiguity.

I quote from my letter of September 22, as follows:—

Will you acknowledge, Elder Bays, that with the proposed amendments to three of the nine rules, you have little or no hope of success? And to meet you on your own favorite tramping ground, if you can win a victory with the proposed changes, why not sign the propositions and rules, and end the controversy at once? Now, I am not at all particular whether you say you can or cannot win a victory with the proposed changes, or whether you blame it all onto the people (your people) at Defiance. No matter which position you take, you are in a "hole."

I have repeatedly told you why I ask for a better wording, and have never claimed that, as worded before, the rules were "unjust or unfair." You talk like I was trying to fasten on you some different rules, which you know is not true. If, as originally worded, the rules are just and fair—and we both agree that they are—then why do you and your people at Defiance, object to having them so worded that both parties can understand them alike? Why?

In Elder Bays' letter of August 12, he had explained his positions as follows:—

It matters not what rules were "had in view" when the article of agreement was signed, the article binds us to be governed by the same rules that obtained at Mondamin.

We have never asked for other rules, more or less, but have contended that rules 2 and 6, be so worded that we can understand them alike, before entering into another discussion. And in order to bring about this unity of understanding, as will be seen more fully before we are through, I have expressed my willingness that they be so worded as to express just what Elder Bays says they mean.

In the same letter Elder Bays writes:—

At several places in your letter you ask why I object to the changes you urge. I will answer again once for all. It is because the people at Defiance insist that you stand up to the rack with the same amount of hay in it—no more and no less—that was in the manger at Defiance [Mondamin?—ED]. *Will you do it?*

To make Elder Bays' meaning still clearer, and more emphatic, I quote from his letter dated August 31:—

With the repeated declaration that *no changes of any character, whatever, will be made,*" etc.

And still further in the same letter:—

I presume that this may be regarded as the "closing incident" in the proposed Defiance debate.

In this connection, I call the reader's attention to the article of agreement as published in *Herald* for September 28. It requires that the disputants "shall be subject to the same conditions, and governed by the same rules and standard of evidence *as shall govern* in the debate which is to commence at Mondamin, Iowa, May 9, '98."

There is not one thing in the "agreement" which forbids a different or better wording of the same rules. Moreover, the disputants are to be made subject to the same conditions in *addition* to being governed by the same rules. (The italics in the above quotation are mine.) Now, when I proposed to meet Elder Bays on his own grounds, and accommodate his people at Defiance by standing "up to the rack with the same amount of hay in it—no more and no less—that was in the manger at Mondamin," Bays began to wince, and dodge, and go back on his own positions. Evidently he had not thought that I would be willing to meet him on that ground.

I quote again from my letter of September 22:—

I have made no demand in violation of the article of agreement. We will meet you, at Defiance, on the same propositions, and with the same rules, with the slight changes in wording already submitted, which you now concede would be fair and just to both parties concerned. But as you refuse to do this, I have concluded to make another concession, as follows:—

We will meet you as set forth in the agreement, that is, at Defiance, Iowa, without any changes in the wording of rules 2, 4, and 6, provided you will now agree to be governed by the decisions of the chairman moderator on rules 2 and 6, as rendered at the Mondamin debate. Will you do it?

To this offer Elder Bays replied as follows, in his letter of October 7:—

Were I disposed to adopt the apostolic style of Joseph R. Lambert, of Lamoni, Iowa, I would answer this question in the strictly dignified and classical phraseology of that dignitary, saying, "What do you take me for, anyway?"

Do you suppose that I am so obtuse as not

to see that to agree to what you here propose would be equivalent to adopting the changes in the rules for which you have been so earnestly contending? "Be not deceived; evil communications corrupt good manners."

Thank you, Elder Bays. The above being true, it follows that I have been contending for an exact repetition of the Mondamin debate, (save the wrangles and waste of time,) while Elder Bays and his Defiance people have been opposing it!

In my reply of October 11, is contained the following:—

More than this, I have offered to debate this proposition [Book of Mormon proposition] with the Bible alone as the standard of evidence, and you refuse to do it! I have signified my willingness to be bound by your interpretation of rule 6, or by ours, just which you please, so there is an understanding beforehand as to the meaning of the rule; but to both of these offers you say "no." I ask again, Who is it that does not want to debate at Defiance?

And the following from the same letter:—

Now we come to the main point in your letter. You utterly refuse to meet us on the same propositions which were debated at Mondamin, provided you are required to be governed by the same rules as interpreted by the president moderator! Why do you refuse? Were you defeated at Mondamin? If not, and you won a signal victory, as both you and your friends have claimed, why not repeat it at Defiance? "What have you to fear?" Why do you "hesitate to undertake a repetition of it at Defiance, and again cover yourselves all over with the glory of just such another victory?" This gives you away entirely. You do not want a repetition of the Mondamin debate, at Defiance. This is clear as noonday.

In Elder Bays' next letter, dated October 15, he tries to patch up his bad work, but, as the reader will see, it was a failure. I quote his words:—

Your offer to debate this proposition with the Bible alone, is but another effort to evade the force of the literary evidences against the Book of Mormon, and is nothing less than another intended infraction on the "written agreement"—an occult movement to evade the whole issue, and escape the inevitable consequences of a debate at Defiance.

Again in the same letter:—

I have refused, and I now again refuse, to permit the *ruling* of a previous chairman to govern me at Defiance, or in any other debate in the future, near or remote.

October 21, I replied, from which I extract the following:—

How can you say this, when my last offer is to debate this, and the other three propositions, *just as they were debated at Mondamin?* which offer, it appears, you did not "*dare*" to accept. When I made this offer, I had no thought of excluding anything but American archæology, (the very thing which you are

determined shall not be admitted as evidence, at Defiance,) and I am willing to make it so read.

My next quotation from Elder Bays' letter of October 25, serves to show his helpless and desperate condition:—

Again you say: "You utterly refuse to come to an agreement with us as to the meaning of rules 2 and 6."

I have refused nothing of the kind, for I am not aware that there exists any disagreement between us respecting the "meaning of rules 2 and 6." I think we understand them exactly alike.

Still further:—

Thus far I have refrained from rushing into print over the matter as you have done, but when you shall have fully determined to "throw up the sponge," the public must know the exact ground upon which your refusal to abide the written agreement is based.

I first call attention to the last paragraph quoted. In a letter dated November 12, Elder Bays presents and approves a quotation from A. M. Haggard, their State Secretary, I believe, as published in the *Christian Oracle*, of September 15. From this quotation, furnished by Elder Bays, we learn; first, that at least one of my letters, to Elder Bays, had been placed in the hands of Elder Haggard, for he quotes from and misrepresents my letter of August 23; and, second, this article on the Lambert and Bays correspondence, was published thirteen days before mine appeared in the *Saints' Herald*. So far as the quotation shows, my letter of August 23 was the last and only one quoted, and in it is found parenthetical reading for which Haggard or Bays is responsible, which reading is not found in my letter! But in my article on "*That Defiance Debate*," is contained the article of agreement in full; my first letter to Elder Bays, in its entirety; the proposed changes in the wording of rules 2, 4, and 6, the last being given in full, also, as originally agreed upon; quotations from Elder Bays' letters of July 23, and August 12, together with a lengthy extract from my letter of September 9. Now, who is it that has "rushed into print" with a partial and misleading statement?

The other paragraph quoted from Elder Bays, is answered in my letter of November 3:—

Now, you gravely tell me that you are not aware that there exists any disagreement between us respecting "the meaning of rules 2 and 6." "I think we understand them exactly alike."

At Mondamin, as you know, we contended that rule 2 meant to exclude new evidence only. At two different times, and in the presence of witnesses, I told you plainly that I had always so understood it, and so had my opponents. You contended (and I believe the president moderator so decided) that it meant to exclude new argument as well as new evidence.

As to rule 6, we contended that the wording and meaning would admit of the use of American archaeology on proposition No. 3; while you contended, contrary to what you had previously written to Bro. Williams, that it would not admit of that kind of proof, and that the rule meant *no such thing!* Right here is where our disagreement has been all the way through. I have tried in every proper way known to me, to bring about an agreement on these rules, so that we could have a proper and honorable debate; but as I said before, "so say I now again," you have utterly refused "to come to an agreement with us on the meaning of rules 2 and 6." All this flagrant and gross misrepresentation is put into one paragraph of your letter, and it serves as a sample of much more that is contained in the same communication.

With reference to Elder Bays' statement about my rushing into print, I replied as follows, in the same letter from which I have last quoted:—

When I published my statement in the *Herald*, I supposed the correspondence was at an end; but if you had already given your version of it to "the people of Defiance," and "the people of Western Iowa" you were away ahead of me in advertising, and there was no necessity for you to "rush into print." However, I will make you one or two fair offers along this line and see what you will do with them.

1. If you will secure the publication of the article of agreement, the propositions, together with rules 2, 4, and 6, and the entire correspondence, in one of your church papers, *without comment*, I will gladly agree to it.

2. If you will permit me to finish my publication of the situation, up to date, I will permit you the same amount of space for a reply, provided the editors of the *Herald* will consent—as I believe they will. Provided, that you publish your version of the situation in one of your church organs, allowing me the same amount of space for a reply, in the same paper. This to be final. What say you?

In Elder Bays' next reply he made no allusion to these offers; but finally, when pressed upon this point, he made the following reply, under date of November 21:—

You complain that you have made me several "fair offers" concerning the publication of our entire correspondence, in our church papers, and that I have been "as silent about them as was Dagon before the ark of God." Yes, sir, it is true I have been silent about these "fair offers," and expect to remain so until you have said that you *will* or that you *will not*, debate the Mondamin propositions

according to the terms of the written agreement.

I now go back to my letter of November 16, in order to bring before the reader the last offer made to Elder Bays:—

You say, "I will come directly to the point in issue," etc. All right, so will I. I wish you had been willing to come to and consider this point, *long ago*. However, it has been fully demonstrated, now, I think, that we, by ourselves, cannot reach a unity of understanding on the points of disagreement; I, therefore, make you the following offer:—

1. I am willing to refer all our material points of difference to a committee of three; one to be chosen by you, one by me, and they two to choose a third who shall not be a member of any church.

2. We to be governed by the decisions of this committee on the following points; namely: (1.) Do the letters of J. R. Lambert, written in correspondence with D. H. Bays, *prove* or *indicate* that he has been trying to evade the consequences of a public debate with D. H. Bays, at Defiance, Iowa? (2.) Do the letters of Elder Bays *prove* or *indicate*, that he has been trying to evade the consequences of a public debate with the Latter Day Saints, at Defiance, Iowa? (3.) In the debate to be held at Defiance, shall the rules which governed at Mondamin, last May, be subject to any changes, whatever, in wording? (4.) If so, what changes shall be made? If not, shall the decisions of the president moderator, as to the meaning of rules 2 and 6, rendered at Mondamin, last May, govern in the Defiance debate?

3. The correspondence had between us, which commenced last June; the article of agreement, signed by you and C. E. Butterworth; the propositions and rules of the Mondamin debate, together with the official decisions of the president moderator, on the rules referred to above, written by himself and approved by us, shall be the *only* data from which said decisions shall be made up.

November 21, Elder Bays replied as follows:—

Your very *liberal* offer, to submit our differences "to a committee of three," is very respectfully declined for the reason (among others) that I prefer to submit the whole controversy,—when you have decided finally to "throw up the sponge,"—to a much larger committee than the one you name. I prefer to have it decided in "committee of the whole,"—the public.

November 22 I replied, from which I quote as follows:—

The situation is this: I claim to be in harmony with the terms of the agreement. You claim the same thing; but we are in conflict with each other. I am willing, and have offered to settle our differences by arbitration, which is the fair and honorable way. You refuse. I am not surprised. It only confirms my former statement that you are unwilling to hold an honorable debate at Defiance.

In reply to another part of his letter I wrote as follows:—

For you to ask me to name our man and the date for debate to begin, before we come to a unity of understanding as to the meaning of rules 2 and 6, and while you utterly refuse to make any effort in that direction, (although you know that we had an unpleasant conflict and wrangle over them, at Mondamin,) is either a piece of bravado, or a piece of consummate folly! But I have offered, and do now offer, to meet you honorably, fairly, and squarely. Make the debate at Defiance an exact duplicate of what the debate was at Mondamin, or else so word rules 2 and 6 as to enable us to understand them alike. All this you refuse to do; and then, adding shame and insult to folly, you point blankly refuse to have our differences arbitrated, and continue to prate about "the article of agreement!"

Elder Bays' last letter, dated November 26, contains nothing new. I shall not answer it; but, by quotation, I herewith present the leading paragraph:—

Your favor of the 22d inst. reached me yesterday. "The situation is this:" While you "claim to be in *harmony* with the terms of the agreement," I have persistently urged that we have no right to "interpret" the terms of that agreement; but rather that we should go into the Defiance debate on the Mondamin propositions and rules, and then if a difference of opinion should arise during the debate, let the difference be settled by a ruling of the board of moderators, which is a part of the duty imposed upon such board by the rules. This would be "a repetition of the Mondamin debate in every particular," and for this I have contended from the beginning of this five months' correspondence, but to which you have uniformly objected.

If we have no right to interpret, then we are required to do what is impossible to be done; for the article of agreement requires; first, that the debate be held at Defiance, at some future time agreed upon, etc.; and, second, that the disputants "shall be subject to the same conditions, and governed by the same rules and standard of evidence as shall govern in the debate which is to commence at Mondamin, Iowa, May 9, '98." Now, the first rule which governed in the Mondamin debate provides that the debate be held at Mondamin, Iowa, May 9, 1898. When Elder Bays reads this rule as applied to the Defiance debate, does he interpret?

Further. When Elder Bays told me, as he did in the correspondence, that I had no right, under the agreement, to suggest any change, whatever, in the wording of rules, was he not putting *his* interpretation upon that provisional and last paragraph of the "agreement?" Moreover, when

the original wording of rules 2 and 6 was found to be sufficiently ambiguous to admit of an unpleasant wrangle over their meaning, in the midst of the debate, was not that alone a sufficient reason why the disputants should agree upon an improved wording of these rules before entering into debate the second time? Would not proper and honorable controversy *demand* that it should be done?

Again; the original intention of those who frame or sign an instrument of writing, is a leading consideration in getting at the true meaning of it. When Bays and Butterworth signed the agreement they knew nothing of what the Mondamin debate would be only as they could learn it from the propositions and rules which had been agreed upon. In all this correspondence, as Elder Bays knows, I have not only signified my willingness to debate the same propositions, at Defiance, but have *refused to consent* to any changes in their wording, or in the order in which they were discussed at Mondamin. I have asked for sixteen sessions, while the original agreement called for fifteen. Then I asked Bays if he would accept fifteen, but he would not do it. I asked him to accept the word "evidence" instead of "matter," in rule 2, but he would not. I then asked him if I made it read "evidence and argument," the very thing which he claimed it meant, at Mondamin, if he would accept it; but he answered *no*.

I made rule 6 read so as to admit of the use of American archæology on the Book of Mormon proposition, but he indignantly rejected it. I then asked him if he would debate this proposition with the Bible alone as the standard of evidence, but he would not do it, claiming that I was only trying to evade the force of literary criticism against the Book of Mormon. I replied that I had no such intention, and was willing to so word it as to exclude only American archæology, the very thing which he was determined to exclude both at Mondamin and Defiance, but he would not accept my offer!

Now, if he won a signal victory at Mondamin, as he and his friends affirm, then his vigorous effort to exclude American archæology was a waste of energy and time, and there is

now no necessity for its exclusion at Defiance.

After all these offers had been rejected by Elder Bays, without giving a single good reason for rejecting any one of them, I then met him on his own ground, and proposed to hold him to the most *bold literalisms* in which he had indulged. I proposed to make the debate at Defiance just what the debate actually was at Mondamin, save the wrangles over the meaning of rules 2 and 6; but this offer, likewise, he would not accept. How very anxious (?) Elder Bays must be to meet the Latter Day Saints, in debate, at Defiance! How very trying (?) to his belligerent soul it must be that we will give him no proper opportunity to turn himself loose, at Defiance, tear in pieces *and devour* the faith of the Latter Day Saints, as he did at Mondamin (?) last May!

Elder Bays rejects both of my propositions concerning the publication of our correspondence, in part, or as a whole. He rejects my offer to have our differences settled by arbitration. In fact, he rejects everything except his own narrow, technical interpretation of the agreement. And when he took his stand on that ground, he had already learned that we would not enter into a discussion at Defiance until we had first reached a mutual understanding as to the meaning of rules 2 and 6.

This, evidently, is the reason why Elder Bays has affected to be so bold. It was a cunning plot of Elder Bays and Co., and they have acted their part well.

Elder Bays talks about submitting "the whole controversy" to "the public." Why, then, did he not accept my offer to have the entire correspondence published in one of their papers "*without comment?*" I respectfully invite him to publish the entire correspondence to everybody, so far as practicable, and *without comment*. Will he do it? Let us watch and see. If he will not, what is the reason?

Elder Bays has repeatedly threatened me with the terrible weight of a public verdict on this correspondence. I have nothing to fear. I try to do what is right, never do violence to my conscience, and, therefore, I am fearing nothing that the Christian (?)

Church, or public, can or will do. When I can no longer leave myself in the hands of God, because of the position I occupy, I will quickly look for a safer place. I fully expect *God* and the *right* to prevail over every opposition.

J. R. LAMBERT.

N. B.—Since writing the above the following editorial statement of the *Christian Index* for December 29, 1898, has appeared. The *Index* is published in Des Moines, Iowa:—

"An Apostle?" J. R. Lambert, of Lamoni, will not debate with Bro. D. H. Bays. He has positively refused to discuss the question, as he agreed to, under the same rules. The "Mormons" claimed a great victory at Mondamin in the debate. Why not try it again on the same line? And why will people of Iowa board "Mormon Missionaries?"

Is this the fulfillment of Elder Bays' promise, to submit "the whole controversy" to the people? Comment is needless.

J. R. LAMBERT.

BOTH SIDES IN JUXTAPOSITION.

Editors Christian Index:—In your issue for December 29, 1898, appears the following editorial statement:—

"An Apostle?" J. R. Lambert, of Lamoni, will not debate with Bro. D. H. Bays. He has positively refused to discuss the question, as he agreed to, under the same rules. The "Mormons" claimed a great victory at Mondamin in the debate. Why not try it again on the same line? And why will people of Iowa board "Mormon Missionaries?"

Will you please say to the readers of the *Index*, that Elder Lambert is prepared to *prove*, not simply assert: First, that he never "agreed" to meet Elder Bays in public discussion, *anywhere*. Second, that the agreement entered into by Bays and Butterworth, last May, at Defiance, Iowa, was made subject to Elder Lambert's "approval or disapproval" in the following words:—

"The above agreement is to be subject to the approval or disapproval of Elder Joseph R. Lambert, of Lamoni, Iowa."

Elder Lambert has not violated that agreement as to propositions or rules. He has insisted upon debating the Mondamin propositions, *without any change*, and has asked for no new rule, nor for the abrogation of any one of the old ones.

Third, among a number of fair and liberal offers, made by Elder Lambert to Elder Bays, concerning public discussion, he offered (in behalf of the church) to meet him at Defiance, without any changes in the wording of rules or propositions, provided he would agree to be governed by the decisions of the president moderator, rendered at the Mondamin debate, on the true application of rules 2 and 6. This provision was asked for in order to avoid a repetition of wrangle and waste of time, in the midst of the debate, which occurred at Mondamin. This offer, Elder Bays "positively refused" to accept.

Fourth, if, as Elder Bays and his friends

have affirmed, they won a glorious victory at Mondamin, why do they refuse this offer?

Fifth, at the close of the lengthy correspondence between Elder Bays and Elder Lambert, the latter offered to submit all their differences to a properly chosen committee of arbitration. That is, this committee was to decide on propositions, rules, and which, if either one, had refused to meet the other in debate, at Defiance, Iowa. This offer was likewise refused by Elder Bays!

Elder Lambert advises the good people of Iowa to take care of the Christian (?) ministers, and hear what they have to say.

"Prove all things; hold fast that which is good."—Paul. Respectfully,

J. R. LAMBERT.

January 5, 1899.

The above communication, with the note of request which follows, was sent to the *Christian Index*, on January 6. The communication, but not the note of request, was promptly returned to me on January 9, and without one word of explanation. Last June, as has already been shown by the *Herald*, I sought to correct, in a gentlemanly manner, the misrepresentations and falsehood of Elder Mellinger, of Mondamin, Iowa, with similar results. At that time, I requested the *Index* to return my manuscript, at my expense, if rejected; but I never heard from them. Perhaps they did not care to risk a two-cent stamp on the mere promise of a Latter Day Saint elder. All this reveals clearly with what feeling, and in what manner, these Pharisaical gentlemen propose to oppose what they are pleased to call "Mormonism."

The brethren of the ministry will please take notice, so that when it is proper, *and necessary*, they may be prepared to expose this little, cruel, unjust policy, too widely practiced in the name of the Christian religion.

The following is the note of request, a copy of which, I kept:—

LAMONI, Iowa, January 6, 1899.

Editors Christian Index,

Des Moines, Iowa.

Gentlemen:—Inclosed find reply to your editorial note. I shall be pleased to learn that your sense of justice and liberality, will not permit you to reject it. However, should you conclude to reject it, please return copy to me at once. I inclose stamped and addressed envelope. Respectfully,

J. R. LAMBERT.

I am, as ever, your brother, with increased love for, and confidence in the purity, justice, and liberality of the Christian religion, as represented in the revelations of God in former and latter days.

J. R. LAMBERT.

IMPROVING THE TALENTS.

In the parable of the talents Jesus plainly indicates the fact that those to whom has been committed the work of the kingdom will be held to a strict account at the great judgment day for the way they employ their time and talents. It is a solemn trust that has been committed to the priesthood of the Church of Jesus Christ, and no one can plead as an excuse for neglecting to improve his talent that he only received one talent. It is required of him to add other talents to it, or at least put it where it will produce interest, whatever that means. To whom little is given, of them little is required; but that must be forthcoming. Everyone who has been set apart to the work of the ministry has accepted at the Master's hands one or more talents, with instructions to use until his return. How will the case stand with those who have accepted this all-important trust and have hid away their talents, and year by year have come up with the report, Done no preaching? And almost every form of excuse is given; but God will accept none of them except it be sickness. There are scores of men holding the authority of the priesthood who do not pretend to preach or exhort. Jesus told the man who hid his talent that he ought at least to have put it out at usury, given it to some one that would use it. Some offer as an excuse that they are in business and have no time, and others offer as an excuse that their entire time is taken up with their worldly occupation,—their talents buried, while all around men are perishing for want of the gospel. Some offer as an excuse that they are not encouraged to preach, and the branch don't think anyone can preach but a few of the missionaries. This, I am sorry to say, has a grain of truth in it, yet many of the local preachers neglect to study and store their minds with useful matter.

Nothing pleases me more than to see our bright young men manifest a desire to preach, and who are striving to gain knowledge to enable them to present the truth in an intelligent manner. But having been ordained, some at least seem to have concluded that they would be able at once to preach a systematic and well con-

nected discourse, and because they did not come to their lofty ideal, they collapse, get discouraged, and quit trying to preach. God has not promised to do that for us that we can do ourselves, but will do that we cannot do, if we trust him. The candidate for ordination should seriously consider these matters, the most important of which is, Did God call me to this ministry? Is my soul burdened with the worth of souls? Am I conscious of the awful responsibility that must rest on me?

To be actuated by any other motive than the glory of God and the salvation of dying men is bringing condemnation to ourselves, and to place one in false position before the world. How shall we magnify our calling? Paul told Timothy to "study to show" himself approved of God, a workman that needeth not be ashamed;" and when about to go away, said, "Till I come, give attendance to reading, to exhortation, to doctrine." Again, Paul says to this young preacher, "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee."

Take heed unto thyself, be natural, ape no one, be original as far as possible, don't reach too far, trust God but study hard. A workman that need be ashamed. It is not always the lack of knowledge or intelligence that makes men blush with shame, but the consciousness that some of our conduct has not been of that character to inspire respect and confidence. Such things not only affect the preacher, but they dull the edge of the finest argument. Precept and example must go hand in hand.

O brethren of the priesthood, how carefully we should walk, that we may be living epistles, living proofs of the power of the gospel, to elevate, refine, and purify. Brethren of the ministry, if every one of us would resolve to add at least one more talent to that we possess, and lead godly lives before men, the church would arouse from her present state of inertia and sinners would be born to God, tithes be paid, backsliders reclaimed, the gifts be enjoyed in abundant measure, and God's name be glorified. Shall we go to the Master empty-handed? No sheaves, no souls saved by our ef-

forts, but with shame have to say, Master, I hid my gift; I spent my time at work for myself; I wasn't much of a preacher anyway. Think you the Master will accept our excuse?

God help us feel the awful responsibility that rests upon us is my prayer in Jesus' name.

J. S. STRAIN.

COUNCIL BLUFFS, IOWA.

Sunday School Associations.

CONVENTION NOTICES.

Texas Central district Sunday school association convenes with Cook's Point branch Sunday school, Friday, the 17th day of February, at seven p. m.

S. R. HAY, Ass't. Supt.
JOHN HAY, Sec.

Des Moines district Sunday school association will convene at Runnells, Iowa, Friday previous to district conference in the early part of February. The morning session will be devoted to regular routine business and the election of officers. The evening program will probably consist of recitations, songs, essays, etc.

MRS. ETTA SPRINGER, Supt.

Miscellaneous Department.

PASTORAL.

To the Ministry of Kentucky, Tennessee, and North Alabama:—I have been requested by Elder M. M. Turpen to furnish a summary of all labor done in this part of the mission during the conference year, that it may be presented to the Church Historian. Now will you please make out a brief summary of your labors and forward to me at Sedalia, Kentucky, by the 5th of February, so I can present them to district conference, which will be held at New Bethel, on the second Saturday and Sunday in February, and then forward them to Elder Heman C. Smith. Now, brethren, let us be prompt in this matter, for hitherto our reports have come in only by scraps, and it has not been possible to make an intelligent report to the proper authority by such methods. Reports should not be too long, only let them contain the work actually done.

J. C. CLAPP.

CONFERENCE NOTICES.

The triannual conference of Eastern Iowa district will convene with Brush Creek branch, near Arlington, Iowa, Saturday, February 18. In connection with the conference it is thought advisable to hold a Minister's Institute, in harmony with the following instructions from the Lord. Doctrine and Covenants 43: 3: "And now, behold, I give unto you commandment, that when ye are assembled together, ye shall instruct and edify each other, that ye may know how to act and direct my church how to act upon the points

of my law and commandments, which I have given; and thus ye shall become instructed in the law of my church, and be sanctified by that which ye have received." Doctrine and Covenants 85: 21: "And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God." So far as the spirit of this language may be applicable to district conferences we think but to prepare ourselves, so that in spirit and theory we may be more fully prepared to enter the school of the prophets. I have counseled with the missionaries in charge and also the president of the church concerning the matter, and have their consent. It is desired that so many of the ministry as can will be present to take part in the conference, as well as the institute. Bro. H. C. Smith has partly promised to be present, and an enjoyable time is anticipated.

J. W. PETERSON, Pres.

Galland's Grove district will convene in conference in the saints' chapel, Dow City, Iowa, Saturday, February 25, at ten o'clock, holding over Sunday. Branch officers will please see that delegates are appointed, and that credentials and branch reports are sent to the district secretary, Sr. Nellie Rudd, Dow City, Iowa, in ample time. A cordial invitation is extended to all.

C. E. BUTTERWORTH,
J. M. BAKER, Presidents.

Conference will convene with the Pleasantview branch, four miles east of Weir, Kansas, Friday, February 17. Everybody come that can; a good time is expected. Good speakers will be there. Branch presidents and secretaries please see that reports are on hand on time, as only four out of nine reported last conference. Now don't leave undone this important matter. Send or bring them.

O. P. SUTHERLAND, Pres.

Conference of Central Nebraska district will convene at Inman, in Holt County, on the 25th of February, at ten a. m. The district Sunday school convention will convene at the same place on the 24th, at two p. m. It is expected that the saints' chapel at Inman will be dedicated at that time. All are invited.

LEVI GAMET, Pres.

Conference of Fremont district will convene with Shenandoah, Iowa, branch at ten a. m., Saturday, February 18. Sunday school convention the preceding Thursday evening at 7: 30. All take notice, and prepare to attend.

T. A. HOUGAS, Sec.

Texas Central district conference convenes with Cook's Point branch, on Saturday, February 18, at ten o'clock. Conveyance will meet trains at Stone City and Caldwell, on the 17th, to convey delegates and visitors out to the church.

I. P. BAGGERLY, Pres.

BORN.

KALER.—October 9, 1898, to Elder John and Sr. Mary Kaler, a daughter named Edna Mae; blessed November 6, by Elder R. Ellis.

GREEN.—At Hamilton, Scotland, November 27, 1898, to Bro. Benjamin and Sr. Magdalene P. Green, a son; blessed January 8, 1899, by Elder Frank Swau, and named Benjamin Robert Wilson.

RHOADS.—To Mr. William and Sr. Mary Rhoads, at Lamoni, Iowa, May 15, 1895, a son, named Eugene. December 5, 1897, a daughter, named Sarah. Blessed January 15, 1899, by Elder H. N. Snively.

PERRY.—To Bro. William and Sr. Bertha Perry, of Harrison County, Missouri, December 23, 1898, a son, named Elbert Alvin; blessed January 15, 1899, by Elder H. N. Snively.

EVANS.—At Hiteam, Iowa, October 23, 1898, to Bro. and Sr. Evans, a son, named Samuel. Blessed January 8, 1899, by Elders W. H. Kephart and William Loach.

WARNOCK.—To Bro. Robert and Sr. Minnie Warnock, at Farmington, Iowa, August 20, 1897, a daughter; blessed March 20, 1898, and named Martha, by Elders John H. Lake and R. Warnock. Also a son, named Joseph; blessed January 9, 1899, by Elders C. Scott, James McKiernan, and R. Warnock.

MARRIED.

TODD—EPPERLY.—At the home of Bro. and Sr. Eli Epperly, Buffalo Prairie, Illinois, January 11, 1899, Mr. George H. Todd and Sr. May Epperly. There were present over sixty-five guests, who made many valuable and useful presents. It will please her numerous friends to see him led to Christ. Elder D. S. Holmes officiated in the ceremony.

DIED.

MEFFERD.—At Indianola, Iowa, November 30, 1898, Mrs. Nathaniel Mefferd, aged 48 years, 7 months, and 22 days. Mrs. Melissa DeEtta Dewey Mefferd was born in Madison County, New York, March 8, 1850. She was married to Nathaniel Mefferd at Dunlap, Iowa, April 28, 1883. They immediately went to housekeeping on their farm near Woodbine, Iowa, where they lived until October, 1897, when she was compelled to undergo an operation at the M. E. hospital at Omaha for the removal of a tumor. The operation was a failure; after a few months she was advised by her physicians to go to Des Moines and again enter a hospital. After having received all the medical aid possible and kindness of friends and relatives, death came to relieve her sufferings. She was a faithful wife and a fond mother; and though for reasons unexplained she had not united with the church, her faith in the gospel as revealed in her last days was strong and abiding. From her childhood she was strongly inclined to righteousness and truth; this fact was manifested in her affliction to the moment of her departure. She left a husband and a son to mourn her departure; also a mother 86 years of age, living at the old home in New York, and six brothers. Her father and two sisters having gone before her. She was a relative of Admiral

Dewey. She was with her parents until she came west in 1881. The bereaved family have the sympathy of the entire community. The funeral services were held at the church at Woodbine; the sermon was preached by Elder Charles Derry. The remains were laid at rest in Woodbine cemetery. A large concourse of old friends of the family were in attendance to show their respect to the deceased and sympathy with the bereaved.

FRITZ.—At Wheeling, West Virginia, December 23, 1898, in his fifty-second year, Bro. Edward Fritz. He was baptized by Elder L. R. Devore, July 6, 1898. He had long been known as a man of strict honesty and integrity, and the large concourse of people who attended his funeral on Christmas Day attested the esteem in which he was held by all who knew him. Funeral sermon by Elder John T. Davis. He was a kind husband and father and the loss sustained by Sr. Fritz and her children can be repaired only in the gospel hope of a glorious resurrection. Their loss is his gain. He is at rest with the just.

MOORE.—Charlotte Temple Moore was born in Lincoln County, Kentucky, May 15, 1809; married James W. Moore, May 11, 1836; united with the Baptists when eighteen years old, was a member in good standing until June 23, 1893, when she was baptized by Elder Henry Kemp; died December 4, 1898, aged 89 years, 7 months, 19 days. She investigated our claims thoroughly, became perfectly satisfied with the Book of Mormon and its divinity. She leaves five sons and one daughter. Interment in Thurman cemetery. Funeral sermon by Elder Henry Kemp in the saints' church at Plum Hollow.

DANIEL.—Isabell Loveall was born August, 1858; married to L. F. Daniel, July 1, 1880; died at West Pullman, Illinois, December 19, 1898. Sr. Daniel was baptized at Plainville, Indiana, and lived a consistent life in harmony with the covenant made in baptism, and was ever willing to and did sacrifice much for the gospel's sake. She was loved and respected by all who knew her, and we feel assured that she has gone to her rest to await with the righteous the reward that awaits her. She leaves husband, five children, and several stepchildren. Short funeral service at the home, by Elder Francis Earl; funeral sermon by Elder W. Vickery, at Plano, where she was buried.

BROWN.—At her home, near Sherwin, Kansas, January 9, 1899, Sr. Hilah P. Brown. She died in the hope of a glorious redemption. Born March 23, 1845, at Rochester, Ohio; was baptized July 19, 1875. She leaves a daughter, many friends and relatives to mourn her departure. Sermon by Elder A. M. Baker.

KNIGHT.—Maria Jane Knight, born January, 1859; married to E. O. Knight, March, 1878; united with the church in 1875; passed from earth life January 6, 1899. She leaves a husband, four sons, two daughters, one of the latter only six days old, with other relatives to mourn. A large and sympathetic congregation at saints' chapel, Magnolia, Iowa, tearfully witnessed their respect. Sermon by Elder Alma M. Pyrande, assisted by W. T. Fallon,

TAYLOR.—At Sherwin, Kansas, Sophia Taylor, daughter of Bro. and Sr. W. S. Taylor. She was born in Linn County, Missouri, December 6, 1869; blessed by M. H. Forscutt, August 6, 1871, and subsequently united with the church; died December 30, 1898. She had been almost an invalid for several years, and was of a sweet and amiable disposition, and very faithful to her profession. She lived so that it was well with her in death. Funeral service at Sherwin church; sermon by John A. Davis, assisted by William Bath.

MEDLOCK.—Elder George Medlock was born into the new life at the opening of the new year, having lived on earth 77 years previously. While walking on the street, paralysis struck him a fearful blow, which terminated his earthly existence on the following day. On January 17, 1843, he married Miss C. Brown, by whom he became the father of one son and four daughters. His wife went before, on September 15, 1896. Two of his children preceded him also. The other three married, and made him grandfather of twelve more. The family emigrated to America in 1854, and after residing about a year in Cleveland, Ohio, removed to Omaha. From May, 1855 to the close of 1898, he was a resident of Omaha; he was then promoted to the higher life. No resident of earth avoids troubles, Brother George had his share; but is now beyond reach of the envenomed shafts. Peace to his dear ashes. At the opening of Prospect Hill cemetery he was made sexton, and filled that office about twenty-seven years. There, in lot 84, in the "home of the dead," made beautiful by his skill and care, rests all we saw, but by no means all we knew and loved of the dear old man now at rest. His friend, his brother of nearly half a century, Elder Mark H. Forscutt, preached his funeral sermon with a sweeter, fuller liberty than he had experienced for many years, and performed the obsequies at the grave. A well-filled chapel, notwithstanding the biting frost, and the cold penetrating wind that blew, was a silent but eloquent witness to the appreciation in which the departed was held.

No praise of those in rank, not quests, nor plots 'gainst those in file
Unjustly marked thy course, or elevated white-robed guile;
True to thyself and truth thou hated vice, wronged not brother's fame,
Nor cruelly distort, or cover love with cloak of shame;
Thou 'rt gone, dear George, we'll miss the form we loved on earth,
But truth reveals who knew thee best, knew best thy sterling worth. M.

CURRIE.—Martha Currie, born near Leeds, England, July 5, 1845; came to America with her parents in 1862, going to Utah the same year; married William Currie, January 24, 1863; left Utah in 1866, arriving at Crescent, Iowa, July of that year; united with the Reorganization September 23, 1888. She was the mother of seven sons and two daughters, seven of whom remain, with a kind husband, to mourn her departure, which occurred January 11, 1899. Sermon by Elder D. R. Chambers, assisted by John Evans. A large concourse of friends following the remains to their present resting place, near Crescent, Iowa.

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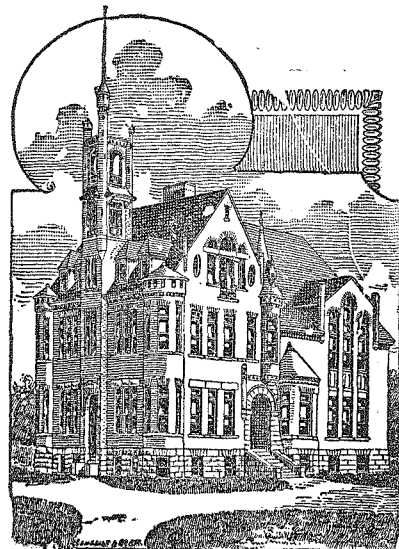
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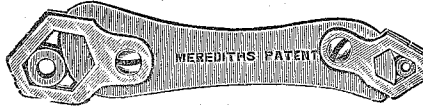
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 46.

Lamoni, Iowa, February 1, 1899.

No. 5.

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A COLONY THAT HAS FOUND SUCCESS.

"The success of the original colony, which is a year old this month, exceeds my expectation and fully justifies me in the belief that in the colonization plan lies the solution of the social problem," said Commander Booth-Tucker, of the Salvation Army, when questioned as to the results of his year's experiment with the colonization problem.

"The people we have taken there have given us almost no trouble, and have entered heart and soul into the spirit of the project, and are working with us to help themselves in a way that would seem astonishing to an outsider. The men are earnest, honest workers, and I want to put one hundred and fifty thousand such men in the Colorado Valley.

"No, the enthusiasm does not die out after a little. The men who have been on the colony a year are as anxiously interested and as grateful for the opportunity which has been given them to honorably help themselves as they were when they first put foot on the land. They are proving themselves worthy of the trust we have put in them, and they are laying the foundation for a humanitarian work of glorious and, as yet, undreamed of possibilities.

"It has not been all smooth sailing. We have had our drawbacks—such drawbacks as are inevitable in an enterprise of such a nature—but none of them has been in any way due to the colonists. For instance, we had a very large melon crop this year, from

which we expected to make a profit of two or three thousand dollars. Although we had arranged to sell them to every reputable firm in the beginning of the season, at a certain figure, we were obliged to sell them at a very small profit, owing to a great slump in the melon market. These things, of course, are beyond our control.

"As for the people, they are happy and contented. It would do the doubting heart good to see the change a year has made in the faces of women and children. The weary haunted look seen in their eyes when they came, the drawn, hard lines of their faces, have all disappeared, and instead you see pink cheeks, quiet, smiling eyes, which bespeak well nourished bodies, steady nerves and a hopeful condition of mind.

"And all this is brought about, not by charity, but through a practical, common sense, businesslike venture, which is not only helpful in the best sense, but is as sound and secure as the land upon which it is founded."

From Commander Booth-Tucker and Lieutenant Colonel Holtz, the secretary, interesting facts concerning the workings of the several colonies were obtained.

The original colony, Fort Amity, lies 150 miles east of Denver, in the Arkansas Valley, and consist of 640 acres of rich, irrigated land. There are thirty-seven families, or 150 persons, upon the land. All have comfortable houses and barns, and each colonist is allowed from five to ten acres of land, the land being apportioned according to the man's needs and his ability to work it. The men, however are not altogether dependent upon the land for support. Work in the neighboring towns is secured for those whose tastes do not lead them to agriculture and for those who are not kept continually at work at their farms.

"There is no community scheme about it," said Lieutenant Colonel Holtz. "Each person is to be treated as an individual, and must work out his own destiny with the same advantages as his neighbors or give up.

While our plan is cooperative, it stops at the door of each man's home.

"It is purely a business proposition. We have a sort of bank, and when the head of a family comes on the land he is given credit for from \$200 to \$250, according to the number of his children. He is also given a house, barn, farming utensils, and usually ten acres of land under water for irrigation. He really owes the Salvation Army the money he has been given credit for, and he has the privilege of buying the house and land at what each cost. Until he has done so he is treated as if they really belonged to him.

"When a man moves into the colony and is located in his own house he has the privilege of drawing coin against his account. If a man is industrious he does not need to draw all the money for which he is given credit before he gets returns.

"Those who got to work last Christmas found their land to be almost self-supporting from the first. They planted alfalfa and kept a cow and a few pigs. There are also accommodations for keeping chickens, and vegetables were grown almost from the start. Besides this, each colonist had the privilege of putting in five acres of sugar beets, which will bring to those who availed themselves of it a profit of about \$250 in October.

"Melons and cantaloupes are the great products of the colony, and most of the colonists put in crops of these, with the result that a slump in the market greatly diminished their profits.

"With such advantages there is no reason why honest people cannot earn a living. If a man can save \$1.25 a week he can pay for his home within the time of our option to buy—ten years. When a man has paid for his home he will be given a clear title to it.

"There are no restrictions or obligations on any of the colonists. We have a store, but when a man draws his account he is given coin, and can spend it where he pleases. There is to be no charity fund. People who

cannot support themselves must go to some one of our other institutions. The colony is a place for workers."

Fort Amity has a schoolhouse, a post office, a general store, a tailor shop, and a hall for religious services, lectures, literary entertainments, etc. There are no restrictions as to one's religion. The colonist may be of any faith, or none at all, so long as he is honest and faithful; but the Salvationists hold their services, and to these, of course, all are welcome.

Among the 150 persons who have gone to the Colorado colony only one has proved unfitted for the conditions of the place, and for this one work was immediately found in Denver by the governor of the colony. The colonists have among them fifty horses and much other valuable live stock.

The California colony holds 530 acres, 100 miles south of San Francisco, in the county of Monterey. Former Mayor Ellert, of San Francisco, contributed largely to the purchase price of the land, and he and many other influential residents of California are giving generous support to the enterprise.

There are twenty-three families, including ninety persons, upon the land, which is known as the Romie ranch. The land, when selected, was already under cultivation and had an orchard of twenty acres in full bearing.

The Romie colony was opened in January, and the reports from it are very favorable. The climate is excellent, and three crops a year may be produced. Sugar beets and potatoes are the chief products, and the soil is so rich they grow with little or no trouble.

Within six months after the founding of the Romie colony adjoining land increased very much in value. Land that was selling last January at \$30 an acre, is now selling for \$50 and \$60 an acre, and the colonists are petitioning the Salvation Army to sell them the land at \$60 an acre. Other land near the colony which the first of the year was offered for \$50 an acre, is now selling at \$75 to \$90 an acre.

A third colony was established in July in Ohio, a few miles out of Cleveland. It is called Fort Herrick, in honor of one of its patrons, Colonel Myron T. Herrick, of Cleveland. James Parnell, a banker, also of

Cleveland, is prominently connected with the Herrick colony.

There are ten families at Fort Herrick, and the same order and earnestness of purpose obtain among them as in the two older colonies. Fort Herrick has its post office, schoolhouse, and store, and the same conditions of payment and ownership prevail.

The colonists are married men with families, who come mainly from large cities. Some of them are foreigners, but about 75 per cent. are Americans. They are printers, carpenters, shoemakers, market gardeners, teachers, and clerks, and even a journalist from Chicago has asked to be allowed to become a colonist. The majority who have been accepted are from the East, but more than five thousand applications have been received recently from persons in all parts of the country.

There is a movement afoot in connection with which the name of Dr. C. Long, of Buffalo, appears, to found a colony for consumptives in Colorado, along the same lines and in connection with the Booth-Tucker scheme.

Commander Booth-Tucker believes he has demonstrated the feasibility of his plan, and he asserts that with \$50,000, in addition to the capital which has already been subscribed, he can prove to a mathematical certainty that the scheme is socially and morally, as well as financially, safe.

Former Governor Flower, John E. Searles, and John E. Milholland are among those interested in the colonization scheme.—*New York Herald*, Dec. 25, 1898.

DAZED BY NATURE'S GENEROSITY.

It is a frozen fact which we state, and not a poetical fancy. It was in this State, and on poor land, that a man made 255 bushels of corn to the acre. It was in this State, as noted a few days ago by President Miller of the State Colored Agricultural College, that 130 barrels of Irish potatoes, "not country culls," were made on one acre. Also \$1,500 worth of cucumbers; also 92 bushels of rice; also 180 bushels of oats; also 2,600 pounds of seed cotton, without the use of fertilizers; also ten cuttings of alfalfa in a year; also about \$60 clear profit from an acre of Bermudas; several hundred dollars per acre from tobacco. Our Bennettsville correspondent added to the list yesterday that about the year 1885 the Rev. W. K. Breeden made 56 bushels of wheat on one acre in Marlboro County, and that 625 bushels of sweet potatoes were made by Mr. W. J. Stubbs this year on "a little more than one acre" in the same county.—*Charleston (S. C.) News and Courier*.

Echoes from Graceland.

CONDUCTED BY GRACELAND COLLEGE.

THE college is gradually accumulating a stock of apparatus for physical and chemical purposes. Forty dollars have already been contributed for that special purpose. This money had been gathered by Sr. Viola Blair, for kindergarten work, by means of entertainments. However, the money was not required, and so it was handed over to the President of the College as a donation towards the equipment of a laboratory.

We understand there are other sums in existence, collected for the same purpose but not required, and we suggest that our President could make good use of the money in the laboratory if it were handed over to him.

A well-known merchant of Lamoni is thinking of presenting Graceland with a wall clock. The gift will prove very acceptable, for we are in need of several timepieces.

The enrollment is still progressive and the final total of this term will probably be very encouraging. Our students are busily engaged with their work, for education at Graceland means something solid, requiring considerable energy to grasp and hold. Our aim is to give as profound instruction and as careful and accurate training as can be obtained in the best colleges of the land. Graceland is no second-rate institution, where students obtain an inferior education and worse culture. We believe in work—good, hard, steady, plodding industry, combined with refinement of manner, and purity of disposition.

We are still open for donations of books to our library, and of antiquities and specimens to our museum. Above any other institution Graceland should have a complete collection of American antiquities, and of works dealing with the same.

The "Success When United" list continues to grow, but there are many of our brethren and sisters who intend to help us but have not yet sent in their names. Do not delay! Now is the time to show your generosity, and at the same time your faith in church work.

ADDRESSES.

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THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, FEBRUARY 1, 1899.

NO. 5.

The Saints' Herald.

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

LAMONI, IOWA, FEB. 1, 1899.

A SEAT IN CONGRESS FOR B. H. ROBERTS.

Now that there is so much being said and printed in the journals of the day in regard to Utah politics and the right or wrong involved in the idea of Brigham H. Roberts, of Utah, lately elected to the House of Representatives, for that State, to take and occupy a seat in congress, it seems to be opportune for us to place a few facts and thoughts based on them before the readers of the HERALD.

Since Mr. Roberts' election, and the agitation of the public mind upon the subject of a polygamist being entitled to a seat in the halls of the nation's lawmakers as a member of that body, President Lorenzo Snow, now the acting President of the Mormon Church in Utah, is reported to have stated that "Mormonism, contrary to the popular notion, does not mean polygamy."

And Heber M. Wells, Governor of Utah, himself a Mormon, has stated, as reported, that "Mormonism is alive to-day, but polygamy is dead."

As published in the Salt Lake *Tribune* for December 30, 1898, President Snow is reported as saying,

When Utah became a State with the full understanding that polygamous marriages should be forever prohibited, a number of men found themselves in this position: They had two or more wives, who had been married to them under the most sacred covenants and obligations that people could enter into, by consent of all the parties interested. What were those men to do with their plural families? Cast them off? Repudiate their wives? Bastardize their children? Make them a common charge upon the community? or take care of them, provide for them; maintain their wives and support and educate the children? Is it possible that the Christian ladies of the United States, who have been wrought upon by fanatical or designing persons to raise their voices against the Mormon people, desire those men to turn their backs upon the wives and children who are

as true and devoted as any in the land? Should not the Christian people of the United States consider the circumstances that surround those families, which are still in the relationship which is so objectionable to people so far off? Can they not see that with the complete cessation of plural marriages it is only a question of a little time when the relations that have grown out of the system will pass away, the system itself having become obsolete? The excitement that has been caused during the last few weeks is without reason, and it appears to me without excuse. I might trace it to its original source, and show how unworthy it is of the attention of thinking, just, and humane individuals. But I forbear. The sober second thought of the American people will succeed the present eruption, and when this violent sensation has subsided the intelligent, rational, and tolerant public will perceive that the Mormon people are acting in good faith, that the few among them who are in the condition described are simply performing a sacred duty, and that the nation has been needlessly alarmed. *Mormonism, contrary to the common notion, does not mean polygamy.*

We are pleased to learn that President Snow realizes that "Mormonism," so called, does not include the dogma of polygamy. This has so long been our contention, and we have been so bitterly denounced by the Utah people for the views we have advocated, that we can pleasantly welcome the truth coming from the aged lips of the venerable President of the church in Utah.

But when and how has this system become obsolete? Judge O. W. Powers, the able Utah Democratic orator who espoused and championed the candidacy for congress of Mr. Brigham H. Roberts, said in a political speech made in the Opera House, at Logan, Utah, that it was a known fact; or as he puts it in his own words, "We all know," that at the time of the passage of the Edmunds-Tucker Act "two thousand" men were in the practice of polygamy, having and living with more than one wife each. If that was true then, how many of the same two thousand men are still in the practice, notwithstanding the Edmunds-Tucker Law, the Amnesty Proclamations of both Presidents Benjamin Harrison

and Grover Cleveland, and the Enabling Act by which Utah was to be a State in which polygamy was to be "forever prohibited?"

Let the facts be compared. If there were two thousand men of the Utah Church in the practice of polygamy at the passage of the Edmunds-Tucker Law, and the cases of these two thousand were covered by the Amnesty Proclamations and were to be virtually condoned by Utah becoming a State of the Union, then the "intelligent tolerant public" of the United States is asked to shut its eyes to the fact that these "few"—two thousand—are still continuing in the practice, and are to be represented in congress by Brigham H. Roberts.

Mr. Charles W. Penrose, now on the staff of the *Deseret News*, and one of the leading men in the Utah Mormon Church, in a late letter published in the *New York Journal*, in its issue for January 5, 1899, among other things writes thus:—

After the Manifesto of President Woodruff, there were no more plural marriages permitted or solemnized in the Mormon Church.

They ceased in Utah. That you can rely upon. There is no intention of reviving polygamous marriages in this State. When the Enabling Act was passed by congress the only special provision in it, in addition to the ordinary requirements, was that the State Constitution should provide that polygamous or plural marriages should be forever prohibited.

The understanding was that men who had contracted such marriages previous to statehood would not be required to repudiate them, or cast them off, the idea being that if such marriages ceased to be solemnized, in a little while the system would become obsolete.

Mr. Roberts and a number of others who are supposed to have married plural wives previous to the issuing of the Manifesto, were elected delegates to that convention, and helped to frame the State Constitution. Apostle John Henry Smith was the president of the convention. C. C. Goodwin, Editor of the *Salt Lake Tribune*, was a member, and he with other prominent Gentiles understood the situation and helped to so frame the instrument that, while it provided against further polygamous marriages, it did not interfere with the full enjoyment of any right or privilege by persons who had

already entered into such associations. Thus, it was thoroughly understood that the cessation of Mormon polygamous marriages was a settlement of the question politically.

Before taking up the points presented in the foregoing statements of President Snow, Hon. Heber M. Wells, and Editor C. W. Penrose, it is well to present what Mr. C. C. Goodwin says with reference to the understanding of himself and other Gentiles in regard to the cessation of plural or polygamous marriages.

In the January 6, 1899, issue of the Salt Lake *Tribune*, of which Mr. C. C. Goodwin is editor, that gentleman denies Mr. Penrose's statement, as follows:—

Elder Penrose has found his voice in the New York *Journal*. He writes that the editor of this paper, with other Gentiles, was in the Constitutional Convention, understood the situation and helped to frame the instrument, that while it provided against further polygamous marriages, it did not interfere with any right or privileges by persons who had already entered into such associations. Thus it was thoroughly understood that the cessation of Mormon polygamous marriages was a settlement of the question politically.

The answer to that is that the Constitution followed the direction of the Enabling Act; it was expressly stated in the convention that to make the command of the Constitution effective, it would have to be supplemented by legislation, which was done when the Legislature met. To say that there was any such understanding as is mentioned above, cannot be substantiated by any evidence, for there was no such thing. The sworn testimony of President Woodruff, the present President of the Church, Lorenzo Snow, and other high authorities of the church, was on record, declaring that the Manifesto covered every phase of polygamy and polygamous marriage, and was intended to put people who had been in polygamy in exact accord with the laws and the people of this nation, and that thought governed in the convention. The words of Elder Penrose are not only absolutely untrue, but they directly impeach the honor and truthfulness of the late President of the Church, the present Governor of this State, and are a great reproach to the Legislature of Utah which legitimized polygamous children up to a given date.

In order to emphasize what will follow, we state what the Lexicographer Webster defines polygamy to mean:—

Polygamist, n. a person who practices polygamy, or maintains its lawfulness.

Polygamous, a. living in polygamy. 1. Of, or appertaining to, polygamy. 2. Inclined to polygamy; having a plurality of wives.

Polygamy, n. a plurality of wives or husbands at the same time, or the having such plurality; usually, the condition of a man having more than one wife.

It is clear that when congress passed the Enabling Act and stipu-

lated that in the constitution of the newly formed State "polygamy should be forever prohibited," polygamy, as defined by Webster and Worcester, and stated in the standard dictionaries, and understood by the citizens of the United States, and all other people who speak and write the English language, was the thing intended to be prohibited. The men who framed the bill under which Utah became a State, the men who formed the convention by which the constitution of the new State was framed and adopted, all alike, Gentile and Mormon, must have understood that it was the *practice* of "having" and living with "a plurality of wives" that was intended to be prohibited in the new State.

That President Woodruff so understood it is clear from the following questions and answers:—

Q.—Did you intend by that general statement of intention to make the application of existing conditions where the plural marriages already existed?

A.—Yes, sir.

Q.—As to living in the state of plural marriage?

A.—Yes, sir; that is, to the obeying of the law.

To further question as to its intended application.

A.—Yes, sir; I intended the proclamation to cover the ground to keep the laws—to obey the law myself, and expected the people to obey the law.

President Woodruff also advised the people, members of his church, that the polygamous relations formed, or entered into before the issuing of the Manifesto, should cease.

All this goes to show that the common and general understanding of the people who were at the time of the issuing the Manifesto citizens of the Territory of Utah and afterwards citizens of the State, was that the practice, or custom of polygamy, or plural marriage, the practice, or custom of living with a plurality of wives (or husbands), was to be stopped, and the people made citizens of the State of Utah by the act of admission to the Union should no longer continue in such polygamous practice.

In the light of the fact that the few—two thousand—few according to President Snow, two thousand, according to orator O. W. Powers, comprised all the leading men of the church, presidents, apostles, seventy,

high priests, bishops, presidents of stakes, and of the further fact that this same few, to be the ones which Mr. Penrose states were left to the "exercise of the right" and to continue in polygamous relations just as they were before the Manifesto, and the adoption of the constitution, when did "the sytem" become obsolete? How long would the "intelligent, tolerant" people of the nation have to bear with so cunningly devised an evasion of the law, before the State of Utah should be clean from a practice repugnant to the national institutions while it was a Territory, and which the laws of congress punished as a crime?

It is a curious charge that Elder Penrose makes when he wrote that Editor "C. C. Goodwin, and other prominent Gentiles, understood the situation and helped to so frame the instrument (the constitution), that, while it provided against further polygamous marriages, it did not interfere with the full enjoyment of any right or privilege by persons who had already entered into such associations."

If Mr. Penrose is correct in this, then there was an assemblage of Gentiles in that convention who were either intellectually blind and deficient in common sense, and were practiced upon by their Mormon colleagues as dullards; or there was a deliberate truckling of that Gentile element to the shrewd cunning of their Mormon neighbors for ulterior reasons. Are those Gentiles willing for such a charge to stand unchallenged?

Were C. C. Goodwin, the hitherto wide-awake and vigilant editor of the Salt Lake *Tribune*, and his Gentile associate delegates, caught napping by John Henry Smith and his Mormon associate delegates, and hoodwinked into the perpetration of a pretty piece of political trickery, by which the unclean thing they had so long and so strenuously opposed was either legalized, or so canonized by claims of sanctity that it was to become lawless, when Utah became a State.

We ought, perhaps, to apologize for introducing the names of Messrs. Goodwin and John Henry Smith into this argument; but they were brought into the discussion by Mr. Penrose, a Mormon, and a friend of Mr. Roberts,

whose right to a seat in congress is the subject matter in dispute.

Personally, we make no objection to Mr. Roberts taking a seat in congress because he is a Mormon in belief. We are opposed to his being permitted to take a seat in one of the lawmaking branches of the national government because he is a polygamist, living with a plurality of wives. Because that no matter when, where, nor how he became the putative husband of his plural wives, the ceremony by which the women supposed to be his wives became such wives has no standing in the statute books of the national laws, nor of the States of the Union, including the State of Utah, nor in any of the courts of the United States, and has not given him the right to live with them as his wives in the intent, purpose, and meaning of the laws of the nation and the States governing the domestic relation between the sexes known as the marriage laws. We are opposed to his occupying a seat in the National Legislature; for the further reason, that the church of which he is a member, and in accordance with one of the tenets of which he became a polygamist and married a plurality of wives, did in 1890, by virtue of a Manifesto issued by Wilford Woodruff, the then President of the Church, and which Manifesto was accepted by the church in solemn assembly, by vote, ostensibly abandon the practice of polygamy, or plural marriage, and directed the members of the church, Mr. Roberts included, to desist from said practice of polygamy.

And further; that in and during the time the citizens of the Territory of Utah were making the effort to induce congress to admit Utah into the Union as a State, representations were made by the public and leading men of the Territory, both in and out of the church, including Mr. Roberts, and by the public press as well, that should Utah be permitted to assume statehood, the dogma of polygamy in its practice should be forever prohibited. Mr. Roberts was a member of the convention which framed and adopted the constitution in pursuance of the Enabling Act, which act provided that in the constitution polygamy should be forever prohibited. Notwithstanding Mr. Roberts aided in creating the pub-

lic sentiment which prepared the people for statehood; and helped to create the understanding at home and abroad that the practice of polygamy, plural marriage, was to cease; and was a member of the convention, helped to frame and adopt the constitution, he has, in violation of both an implied and specific agreement with the congress and the people, continued in the practice of polygamy, having and living with a plurality of wives. Because of his personal conduct thus stated, we believe that Mr. Brigham H. Roberts should not be allowed to sit as a member of the congress of the United States.

Let us now review some of the statements of Messrs. Snow, Wells, and Penrose.

President Snow states that "when Utah was admitted as a State, a number of men found themselves in this position:" "They had two or more wives," etc.

These wives these men had taken, as President Snow states, "under the most sacred covenants and obligations that people could enter into," etc.

The term "found themselves" in the position referred to, is suggestive. How came they to be in that condition at the time Utah became a State? It cannot be otherwise than that they had deliberately put themselves in such position, against the express stipulation, understood abroad, and we believe in Utah, that they would keep the virtual pledge of the church action, and obey the laws. This they did not do, hence, "found themselves" still transgressing the law. President Snow's plea is a very weak and pitiful one.

There had been an interval of some five years after the Manifesto of President Wilford Woodruff, President Snow's predecessor as President of the Church, had been ratified by the church; and it was supposed that the men, few or thousands, who had entered into the plural marriage relation, had in good faith obeyed the advice of President Woodruff and the church acceptance of the Manifesto, and had ceased to live in polygamous relations with their plural wives.

The courts of the United States, before which hundreds of polygamists had been prosecuted, found guilty, fined and imprisoned for the "crime of

polygamy" or unlawful cohabitation, had not so construed the law as to prevent a husband from providing for the maintenance of the women whom he may have held as wives; but these courts did hold that marital relations between polygamous husbands and wives must cease. No matter how sacred the ceremony may have been held to be by the persons who were married in polygamy or plural marriage, the ceremony, if performed after the passage of the Edmunds-Tucker Law, was a violation of law, and punishable, if performed before the passage of said law, and the parties continued to live in the marital relation, it was still violation of the law and punishable; the supposed sacredness of the ceremony being held to give no right to the parties to disregard the mandate of the law. The judges interpreted the human law in the light of the mandate given of God to Abraham: "Cast out this bond-woman and her son," but did not ask that those women be sent into the desert with only a loaf and a jug.

It is not a little curious that should it be true that God spoke to Joseph Smith commanding plural marriage, the only revelation coming through and to the Utah authorities in regard to polygamy is strangely akin to the command, to Abraham.

It is possible that the Christian women of the United States do require that Mr. Roberts, and every man who is desecrating the institution of marriage as known to them through the word of God, the terrible fiat of fact in the equality in the number of the sexes born into the world, and the national recognition of monogamy, shall not only cease flaunting his advocacy of plural marriage in the faces of American citizens, but also himself cease to be a lawbreaker, a polygamist in practice, or keep out of the national council chambers as a lawmaker.

President Snow asks:—

Should not the Christian people of the United States consider the circumstances that surround those families, which are still in the relationship which is so objectionable to people so far off? . . .

That is just what the "Christian people of the United States" are doing.

What else is it that is creating such a stir? And whose fault is it? Did not the Mormon people tell that same "Christian people," that President

Woodruff's Manifesto, was as the voice of the Lord to them, and that they would obey it, and keep the law of the land in the light of President Woodruff's application of it? Did not the Mormon people by its leaders assure the same "Christian people," and all ranks and conditions of United States citizens, that the Mormons were most earnest in their loyalty to the national government and were *acting in good faith*, in submitting to the law? Did they not endeavor to make people in Utah and out of it believe that the system of marriage, including its practice, which was "so objectionable," should cease to exist, should no longer embarrass the political relations between themselves and the people of the United States?

They certainly created that impression upon a lot of people east, west, north, and south of Utah, that the Mormons were going to put aside the cause of so much opposition and live in conditions such as obtained elsewhere in America under the ægis of American laws and institutions. We know decidedly that was the impression prevailing where we came into contact with the opinion of the people.

Hence, if the men of Utah continued in the practice of living in plural marriage after the Manifesto, and the admission of Utah into the Union of States, then the condition in which those women have been placed and now are, was the result of a breach of faith on the part of those men and the relations referred to imposed upon them by design; and the Mormon people are *not* "acting in good faith." If they had been or now were acting in good faith, there would have been no occasion for this agitation which the aged President deplures.

Can they not see that with the complete cessation of plural marriages it is only a question of a little time when the relations that have grown out of the system will pass away, the system itself having become obsolete?

The aged President asks this in apparent vexation of spirit; but the question is pertinent, nevertheless. The answer is clear, No, the "intelligent, liberal, tolerant public" cannot see the conclusion referred to. The conclusion with that public is clear; that if the "few"—"two thousand," men who "found themselves" in that

very peculiar situation, in "the possession of two or more" plural wives, are to be returned to the status that they were in prior to the laws enacted against polygamy, and at the time the Manifesto was issued and before Utah became a State, then all the effort made to bring about the legal pacification of the vexing question in Utah was a vain one; all the terrible conflict is turned to a farce; and the courts of the United States, the judges thereof, marshals, and other officers, puppets on a farcical stage.

The intelligence of the people of the United States sees further than that. It sees that the election of Mr. B. H. Roberts, if he be allowed to assume and retain his seat in congress, is a yielding upon the part of the nation of all the ground thought to have been won against the practice of polygamy in the United States. And if it has not been the result of a set design to baffle and hoodwink congress, success will be eagerly seized as a triumph for polygamists in Utah, and the bars will be thrown down before them. If Mr. Roberts is admitted, seated, and allowed to remain in congress as a member thereof, it will be construed by the leading men of the Utah Church, members of the "two thousand" "few," of President Snow and O. W. Powers, as a triumph for the principle of polygamy, and not as a personal triumph of Mr. B. H. Roberts. This is what the intelligent people out of Utah see in the situation, and not the cessation of plural marriages, nor the system becoming obsolete. It could not become obsolete with two thousand men in the legalized practice of it.

With Mr. Roberts in congress, the State of Utah in the hands of a Mormon Legislature, with all the machinery for the execution of the laws in the hands of or subject to the dictation of the "few" "two thousand," whose practices were thus in a sense legalized, it would not be long until Governor Wells might say, "Mormonism is alive, to-day; and so is polygamy." We very sincerely doubt that congress can afford to take this risk.

Mr. Penrose admits, in his letter to the *Journal* above quoted, that the Enabling Act required that in the Constitution of Utah when it should

become a State, there should be a provision in it by which "polygamous or plural marriages should be forever prohibited;" and then adds that the convention, composed of Mormons and Gentiles, *so framed the instrument*, that, while it provided against future polygamous marriages, it did not interfere with the full enjoyment of any right or privilege by persons who had already entered into such associations."

This is in effect to state, that notwithstanding the general understanding that polygamy, the having and living with two or more women as wives at the same time, was to cease in Utah, both Mormons and Gentiles engaged in a deliberate effort to frame the Constitution of the new State in such a way as to defeat the purpose and design of the people of the several States of the Union, expressed by their representatives in congress, and reinstitute practices contrary to the genius of the institutions of the Union and which had by action of the same congress been made unlawful.

If the statement of Mr. Penrose is correct, that no interference was to be made in the polygamous relations existing between men and women in Utah; and Mr. Roberts is allowed to become a national legislator, next March; it would seem to confirm the prediction of President Brigham Young, made August 29, 1852, the day when the alleged revelation first saw the light, and the first declaration of polygamy made at President Young's direction by Elder Orson Pratt, as follows:—

The principle spoken upon by Brother Pratt, this morning, we believe in. And I tell you,—for I know it—it will sail over, and ride triumphantly above all the prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world, as one of the best doctrines ever proclaimed to any people.—*Millennial Star*, Vol. 15, page 31. Published in Liverpool, England, in 1853.

If the American people by their representatives in congress wish to help make President Brigham Young a true prophet, they can do so by giving to the congressman-elect from Utah a seat in the National Legislature; and reap the aftermath which is sure to follow.

For the reasons herein given we are of the opinion that Mr. B. H. Roberts should not be permitted to sit as a

legislator in the congress of the United States. We believe further that our objections are based on legal grounds.

A NEW ANTHEM.

Messrs. Lyon and Healey, of Chicago, U. S. A., have sent us a copy of a new national song, entitled, "The Anthem of the Free;" words by Mrs. Charles Brockway Gibson, music by Walton Perkins. It is a felicitous, stirring poem set to suitable and catching music.

FRIENDLY NOTICE.

The Hay Springs, Nebraska, *Leader*, late date, has this to say of the preaching of Bro. D. M. Rudd:—

The meetings at the hall that have continued every evening for the past ten days have been quite well attended considering the amount of sickness and the numerous lodge attractions. Two things can be said of Elder Rudd's preaching. While, as one eminent divine has put it, he may be "preaching the Devil's own doctrine," he teaches Bible doctrine; the other thing is, he holds the undivided attention of his hearers for nearly an hour at each meeting; no furtive glances at the clock, snapping of watch cases, or suppressed sighs while he is preaching. Meetings will continue this week and Sunday afternoon at 2:30.

EXTRACTS FROM LETTERS.

Bro. R. J. Anthony, Ferron, Utah, January 22:—

Am arranging for another debate at Orangeville, with a young lawyer. He proposes to discuss the question of polygamy, he to affirm. I proposed to make it interesting by affirming succession. I suppose we will settle the question to-morrow or next day. Their elders seem to be on the war path, and of course we have on the war paint all the time. It seems rather strange for the prosecuting attorney of Emery County or any other to affirm the divinity of polygamy. He challenged me to discuss it with him first in private. I told him no, but if he would affirm it I would meet him in public. I think he will meet me. It may help B. H. Roberts or congress to see how the church regards Bro. R. I am preparing to meet the "dead issue" square in the face.

Bro. J. W. Waldsmith, Nebraska City, Nebraska, January 18:—

We met last Sabbath, the 15th, for Sunday school, and morning and evening for preaching service, for the first time in about seven weeks, on account of the quarantine, which was lifted on Saturday, the 14th. But one of our members had the contagion (smallpox); he was the presiding priest of the Nebraska City branch, Bro. C. L. Gouldsmith.

EDITORIAL ITEMS.

We notice that Bro. J. W. Peterson, of the Eastern Iowa district, proposes to hold what he calls a "Ministerial Institute," in February, the purpose of which is to secure a better acquaintance with and between the different members of the force in his district, and to aid each other in the effort to secure a unity of purpose and procedure in the field, to develop interest in both saints and the people among whom the ministers labor and so do better work. We believe the movement may be made to do good, and commend it.

An ex-attache states that Russia is at present standing face to face with the most terrible and extensive famine that has ever devastated the Muscovite Empire in modern or ancient times. He estimates that no less than \$200,000,000 will have to be disbursed by the government for the relief of the starving peasantry, between now and the month of May.

The HERALD has received a copy of the New York *World Almanac and Encyclopedia* for 1899, through the courtesy of the publishers. It contains a world of useful and timely information and is up to date as a modern almanac and information bureau. It contains, as a special feature, a history of the American-Spanish war. Price 25 cents. Address, The World Publishing Company, New York.

The recent effort to establish unity between the Methodist churches North and South is said to have been a failure. "Not only do old-time prejudices still exist, it is said, but there are serious financial barriers to a union. The Church South has been the recipient of numerous bequests, amounting in the aggregate to a great sum, conditional on the continued independence of the Church South. These legacies would revert to the natural heirs in case a union should take place."

Bro. J. C. Clapp's mission address now is Farmington, Graves County, Kentucky.

Bro. Frank Criley made a business trip to Independence, Missouri, on the 24th returning on the 27th.

Pres. A. H. Smith went to Omaha on the 26th ult., to remain over Sunday the 29th.

Bro. F. B. Blair, of Lamoni, returned from California, his field of labor, on the 27th, having been summoned home because of the serious illness of his mother, Sr. W. W. Blair, who has been very ill for the past ten days. Bro. W. A. and D. H. Blair are also present, from St. Joseph, Missouri.

Bro. F. C. Warnky of Argentine, Kansas, wrote of a visit to the State Prison at Lansing, Kansas, where he addressed the inmates, over a thousand in number, by invitation of the chaplain. He also visited and addressed the occupants of the National Military Home, near Lansing, where he also addressed a congregation, by permission of the minister in charge. He was well received.

President Joseph Smith made a brief visit to St. Joseph, Missouri, on the 31st ult., to return on the 2d inst.

Mr. J. R. Smith, residing at Trenton, Florida, and a friend to and believer in the faith, writes at some length in describing his efforts to acquaint his fellows with the truth as taught by the Reorganized Church. He has been opposed, because of impressions made by Brighamite representatives, and desires some of the missionaries to aid him. Who can call on him at Trenton?

Mothers' Home Column.

EDITED BY FRANCES.

"The doubts we vainly seek to solve,
The truths we know, are one;
The known and nameless stars revolve
Around the Central Sun."

Dear Sisters of the Home Column:—The very sad statement was made to me yesterday by one of the brethren, that as a rule the children of the church were leaving it, especially those who were baptized at nine years of age according to the commandment given in Doctrine and Covenants. I must confess that before having my own children baptized I hesitated for this very reason, fearing that as they grew older they would lose interest and finally drop out altogether; but I continued to instruct them in the doctrine, prayed *with* and for them, and they both were very earnest in their desire to be baptized as soon as an opportunity could be found. They are both young yet, and time alone will tell whether they will with many others drop out, or whether they will remain in the faith.

Is it true that the children so baptized lose interest and drop out? Is not God's wisdom better than ours? and dare we neglect this

commandment with less fear of the resulting chastisement than we would fear to violate any other commandment? I would like to see the sisters discuss this question in the Home Column.

If the children do drop out, is it not often the fault of the parents? Have they been faithful? Have they kept *all* the commandments? for surely one commandment is as binding as another. Is family worship observed? the blessing asked? the children taught to pray in secret and in the family circle? Are they taught to observe the Word of Wisdom and to tithe their little earnings, and to continue to do so as they grow to manhood and womanhood? Are they taught to "lean not unto thine own understanding. In *all* thy ways acknowledge him, and he shall direct thy paths" (Prov. 3: 5, 6).

Dear sisters; is it right to engage in a "raffle" for the purpose of raising money for the church? For one I believe it is *not*. We are commanded to avoid even the *appearance* of evil (1 Thess. 5: 22); and I know whereof I speak when I say that nonprofessors of religion laugh at the members of sectarian churches for doing this very thing, and contemptuously call it "religious gambling." Surely if the members of other churches meet with such criticism as this, the saints will not escape it.

But what makes it wrong to raffle? Well, when one raffles does he not take something for which he has not paid if he wins the chance? Are not the drawings conducted the same or very similar to those of the Louisiana lottery; the only difference being in the amount at stake? Can any saint afford to draw upon himself or herself, and more especially upon the true church of Christ, such criticism as I have just mentioned? and which I can assure you will follow as certainly as day and night succeed each other.

Casting lots is mentioned in the Bible only a few times, and was always a solemn appeal to God to decide some important matter. Solomon says, "The lot is cast into the lap; but the whole disposing thereof is of the Lord." When the choice for the apostleship lay between Justus and Matthias the disciples solemnly appealed to the Lord to show by lot which he had chosen (Acts 1: 24-26).

"Let not then your good be evil spoken of," wrote Paul in his epistle to the Romans (14: 16), and in our laudable desire to raise money for the church we should be especially careful that our methods are not such as to bring reproach upon ourselves or the church.

There is no necessity for a raffle. Articles can be disposed of in various ways, none of which are open to objection; and though we may not see any wrong in raffling, we should not even once do that which brings upon us the reproach of "religious gambling" by those who make no profession of religion at all.

And then, as a last thought, shall we offer to the Lord that which is laden with the reproaches of the world? Let us be *sure* our offerings are *pure* in the sight of God.

Lovingly, in the faith,

SISTER IDA.

Sr. Burton's address is Papeete, Tahiti, Oceanica.—ED.

It seems to be very easy for many people to fall into the habit of criticising. At a glance the imperfections of friend, neighbor, or casual acquaintances stand revealed to them; indeed so prominent are these that the virtues and good qualities of the individuals are entirely overlooked or effectually concealed. Not only is this an unwise and unjust practice, by which others are injured; but more than by almost any other habit is our own happiness destroyed, and all the higher aspirations of soul and spirit dwarfed and strangled at the beginning. Like a fountain into which impure matter has found its way, poisoning as it flows along every stream which empties into its bosom, so this habit menaces the purity and peace of mind of all who come in contact with its unhappy victim.

Dear Sister Frances:—The sisters in London, England, who have joined the Union have never organized, but we have had many testimonies of God's presence with us while observing the hour in our homes; and for myself I can say, I have had many prayers answered already concerning the members of my family, for which I thank my heavenly Father.

Your sister in the gospel of peace,
ESTHER FURNESS.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sister Barbara A. Scott, wife of James G. Scott, of Borden, Indiana, who has been sorely afflicted with rheumatism and la grippe for the last four months, earnestly desires the faith and prayers of the Prayer Union and of the church (a day of fasting if possible), that she may be healed. Inasmuch as she has labored faithfully for the church, and washed and cooked and toiled, waiting on the elders, now she earnestly desires their faith and prayers. Her faith is strong in the power of God.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.

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

"He who has outgrown the Sabbath school has outgrown every other department of church work."

"A wise superintendent always has a definite aim before him. He who aims at nothing is sure to hit it."

"The end of the year is a good time to look over the work that has been done, and plan to improve upon it during the year just opening."

"Many undertake to grade their Sunday schools in one day, and are discouraged because they fail. It is not done in that way. It takes time. The best graded school that we know of took five years to grade."

"1899! The last year of the nineteenth century! What will it bring to your school? Proper planning and prayer will make it bring the greatest prosperity your school

has ever had. Let us make the last year the best year."

"Every superintendent should study to be original in some things, and yet he ought not to be so strictly so as to not be willing to follow the good suggestions of others."—*International Evangel*.

A SISTER writes us from "College," Kansas, to which we wish to reply, but there is no such post office in the State named. We wrote the reply and mailed it addressed to "College, Kansas," but in a few days it came back with, "No such P. O. in State named," stamped in red across the face. This is not the first instance of the kind. We have sent out many letters that returned to us because there was "No such P. O. in State named." People should be very careful in writing to use the name of the post office at which they receive their mail, either in the date line or make special mention thereof at the close. Names of settlements not having a post office are often used, but never should be. They are always confusing, to say the least for them. If the sister from "College, Kansas," will write us again giving her post office, we would like to write her yet.

THE USE OF QUARTERLIES.

For the Southern Nebraska district convention.

I believe the *Quarterly* to be a power for good, as an instructor; and yet I believe that it can be improved upon; and am positive it will be from time to time, as some of the best minds of the church are the authors and will not rest until it becomes as perfect an instructor as can be made.

There are some disadvantages to contend with. To receive thorough instructions in almost every lesson, each scholar, or family at least, should be in possession of Bible, both Inspired and King James' Translation, also Book of Mormon and Doctrine and Covenants. There are scholars outside the church that are not willing to accept evidence from the Doctrine and Covenants and the Book of Mormon as Bible truth. And, no doubt, in many instances the parents object on the same ground. I believe it the duty of every teacher, at least, to be in possession of the books mentioned, and to teach his scholars the beauty and harmony existing between the books.

It takes a great amount of study to determine what method to pursue to get the greatest amount of good out of the *Quarterly* as an instructor. SAM'L. BROLLIAR.

TO THE leading workers of the Fremont, Iowa, district association the idea of a newspaper occurred. In June, 1896, the program committee gave to it a place in the convention. Its usefulness was determined at this time, so that now it is a permanent feature of the district work.

It might be well to notice some of the uses this paper conserves, and thereby enable us to draw our own conclusions as to its worthiness:—

1. Matters that are of special moment to the workers are emphasized. 2. To touch briefly upon those subjects that do not get

special notice in the convention programs. 3. To repeat in essence form some things that are worth repeating. 4. To encourage original thought, inspired by experience, on the part of all contributors, and thereby getting at the best thoughts of home talent. 5. By this medium every part of the district is in some way represented, which enables the officers to judge of the needs, talent, advancements, etc., of the schools. These are but a few of the uses the Sunday school newspaper conserves; yet it will suffice to suggest many more to you.

This brief history of the newspaper, as conceived of by the Fremont district superintendent is given to illustrate the plan and purposes thereof. We believe it to be worthy the consideration of many; for out of all the different phases of Sunday school work discussed by a properly arranged newspaper, he is an unprofitable servant indeed who does not glean one good thought that he may apply to himself, or take with him to his class, or that will not benefit his school.

From the Sunday school newspaper of the Fremont, Iowa, district.

SPRING AWAKENING.

Only a little while and spring will again be ushered in, bringing with it evidences of new life and renewed vigor. On every hand will be seen a wholesouled renewal of beauties long hidden by the ice and snow and activities long restrained by the winter's cold.

While this general upbuilding is going on we must not forget that our Sunday school could and should be increasing in strength and energy. How many of our schools have an active visiting committee whose duty it is to look after absent members and to secure, at every opportunity, new pupils? If not, why not? It is to be hoped that to our next convention may be reported the addition of one or more teachers in each school necessitated by their increase in attendance.

True, this may be a sort of "spasmodic" attendance, somewhat relaxed as the summer's heat becomes oppressive; but who can know the good that may be done even in so short a time? It is as bread cast upon the waters, which may not return for many years. But if we give nothing more to the pupils outside of our church who attend our schools, than such impressions, that the memory of them will prevent false prejudices against our church, we may feel well repaid.

Let every one consider himself a committee of one to further our Sunday school cause at every opportunity. Let our motto be: "Work! Work while the sun shines!"

ETHEL SKANK,

In S. S. Newspaper.

GO THY WAY.

Go thy way, but let that way
Be ever worth the going;
Know thy way, and never stray
In ways not worth the knowing;
Leave the way that goes astray,
And seek a better path,
Straight and narrow all the way,
To realms unknown to sin and wrath,
Thus, "Go Thy Way."

—Clark W. Bryan.

Letter Department.

AS WE VIEW IT.

Editors Saints' Herald:—By the kindness of some unknown friend, I have just received a copy of your paper containing a report of discussions between Elder W. E. Peak and myself, held at Lane and College View, Nebraska, in which he gives us a great scolding. We are sorry anything occurred to so deeply offend him. The Lord said "Great peace have they which love thy law, and nothing shall offend them." We are sorry that he allowed himself to use such expressions toward us, as "deceived," "Popery," "tyrannical," "narrowminded," and the like. "Out of the abundance of the heart," Christ says, "the mouth speaketh." Is it possible that such words are a true indication of his state of mind?

Although as a people we have our failings and are not perfect, yet we think Bro. Peak made a mistake in coming among us, partaking of our hospitality, and going his way and publishing our faults to the world; for the wise man said, "A talebearer revealeth secrets, but he that is of a faithful spirit concealeth the matter."—Prov. 11: 13. He has not only published our imperfections, but we think he has greatly magnified them, thereby doing us great injustice, leaving a wrong impression upon the minds of your readers. We hope by your Christian courtesy to be permitted to make a brief reply.

1. Bro. Peak will remember that he shouted, "Look out for tricks!" And when we went back a little way to see in whose track the tricks were to be found, he hid his past record behind a decision of the chair, under the plea that we were referring to a closed proposition.

2. Elder Hill did not arrange with his members to stop the discussion at Lane. If Bro. Peak will recall the events of that evening he will remember that the Adventists were as calm and serene as a summer morning, that it was a "Sunday keeper" who declared that he would resort to law if the discussion was continued in the schoolhouse. He will remember that this occurred after his failure to maintain Sunday sacredness by the Scriptures, having chased his, Sunday—first day—Lord's day, clear over onto Monday. Is it any wonder that at least some of the "Sunday keepers" had lost their interest in the discussion?

3. Adventists do not believe that Elder William Miller is or was, or ever will be an angel. They believe the angel of Revelation 14: 6 symbolizes a movement among men, in which Elder Miller took a prominent part.

4. He complains of his reception and entertainment at College View. I would gladly have entertained him all the time, but could not do so for the following reasons: We had lately buried our son, after a long illness, and Mrs. Hill was wearied and broken in health. Besides, we were moving and part of our household goods were in one house and part in another, so it was impossible for us to do for Bro. Peak as well as we wished to do; yet he and Elder Smith were, during the

discussion of fourteen evenings, entertained free of charge by our people. If our Latter Day brethren will treat us as well when we go among them, we will be careful to thank them for their kind hospitality.

5. His complaint that there were no backs to the seats is somewhat inaccurate, as there were dozens of patent school desks with backs to them. Was his mind so confused as to forget this, or was he trying to make out a case? He came to us and we provided for him house, light, and entertainment free of charge, while he unfolded to us the fullness of the gospel as revealed by the angel Moroni—departed spirit—to his prophet, Joseph, and it seems to us that he ought to be the happiest Latter Day Saint in all the land, but it appears the unhappy spirit of fault-finding has taken full possession of him.

6. We knew nothing of that clap of thunder until we read of it in his report. We remember that he undertook to find a contradiction between the writings of Mrs. White and the Bible and failed, and that is all we know about it.

7. Yes, it is true, some thought the discussion was unprofitable because Elder Peak had agreed to take the Bible as standard in discussion, but when it was shown beyond controversy that his doctrine and the Bible did not agree, he promptly rejected it as false and refused to accept its positive testimony that the sin of David was forgiven, holding that a pretended inspired translation by one Joseph Smith which teaches, that David was not forgiven, is the truth. Is it any wonder that some thought discussion under such circumstances is unprofitable?

What seems to have displeased him most of all is, that we contended that he was on the wrong side, or Satan's side of the question. It was on this wise: The Lord said "Thou shalt surely die." Satan said, "Ye shall not surely die." Bro. Peak teaches the spirit—the inner man—the real man, is immortal and cannot die. Thus he takes Satan's side of the controversy, for it is evident if the real man never dies, Satan told the truth when he said "Ye shall not surely die;" and the Lord was mistaken when he said, Ye shall die. We did this to show him and all others that his doctrine was founded on Satan's falsehood and should be now and forever discarded.

9. I have had opportunity to speak to one of the persons referred to as having unfavorably criticized my efforts in the discussion, and he denies any knowledge of making such criticisms as reported. Hearsay is a very unreliable thing upon which to base a report. Even if evil things were said, perhaps it would be better not to repeat them. The divine counsel is, "Speak not evil of another, brethren."

10. Elder Hill's disgrace. He knew it would be so. By some means he got an inkling of it beforehand. Perhaps the angel Moroni, or some other departed spirit, suggested it to him; but we are admonished not to believe every spirit. Even if it were so, would it not have been more Christianlike—more in accordance with the golden rule—if he had said: My old brother feels badly

enough about it already; I will not add to his grief by publishing his sad downfall to a cold and heartless world. "A talebearer revealeth secrets, but he that is of a faithful spirit concealeth the matter," said the wise man. But again our brother has looked at this matter with distorted vision. Bro. Hill's condition is not nearly so sad as set forth in the report. He is rejoicing in the confidence of his brethren and the blessed truth was never dearer or brighter to him than now.

11. His two statements that the best people would not attend the discussion, and nine tenths of the people wanted it held in the church, do not harmonize well together. Such a skillful debater as Elder Peak claims to be ought not to leave such a wide gap in his logic as that. Many of our people are opposed to discussions, and to avoid friction I proposed to hold the discussion in the schoolhouse. I never asked for the church.

12. I was not present at the eventful interview between Elder Peak and the narrow-minded professors and the tyrannical Elder Johnson, but I am certain he had on his magnifying glasses when he made his report; for they are Christian gentleman, good and true and abundantly able to speak for themselves when necessary to do so.

13. We are sorry he represents us as so bigoted and narrowminded. We would indeed like to stand higher in his opinion, and he knows how we can be delivered from this thralldom—just point us to one "Thus saith the Lord" for Sunday keeping—one single line in all the Bible authorizing the sanctification of Sunday, and we will immediately come out into the broad expanse of the Latter Day Saint doctrine. If Elder Peak, or the editor of the *Saints' Herald*, or any other man will point to one line in the word of God where the first day is called the Sabbath, or where it was blessed, sanctified, or commanded to be kept holy, or where it is once stated that Christ, or the apostles, or any one of the apostles sacredly observed it in a single instance, we promise to keep Sunday the rest of our lives; but until this can be done, we propose by the grace of God to observe the day which God rested on, blessed, sanctified, and commanded us to keep holy; and it hurts us not to be called by the names bigot, narrowminded, and the like, for "great peace have they that love thy law, and nothing shall offend them." We bear these things with the greatest complacency, knowing our Savior bore much more for us.

14. We knew that at times our brother was unhappy during the discussion, but we disagree with him as to the cause of his unhappiness. He attributed it to the lack of ability and perverseness in his opponent. How he longed for an opponent who could follow him in his arguments; but we were hunting for deer and refused to run after a rabbit. His opponent did not present his side of the question to suit him at all, and he was sarcastic, etc.

Perhaps at times my language was too severe. In fact, I am convinced it was so; for which I am sorry and beg pardon. But we think the source of his unhappiness was deeper even than that. The applause seemed

to irritate him, it did not suit him at all. He publicly found fault with it, but we thought it was timely and appropriate. His audience was not to his mind. He considered his arguments weighty and his logic invincible, but his audience did not see it that way and he laid it to their lack of intelligence; yet we thought he had an audience exceptionally intelligent in the Scriptures. He was lonesome. He cried out, "I am alone," "I am like Paul," "No man stood with me." We stood not with him because he was wrong. When he taught that the ten commandments were a yoke of bondage which he could not bear, not a man could be found to acknowledge that the commandments which say, "Thou shalt not steal," "Thou shalt not commit adultery," were a yoke of bondage to him. In this he stood alone. The people understood that it is the carnal mind that is enmity against God, is not subject to his law neither indeed can be, and that Paul delighted in the law of God after the inward man, after he was converted.

Also, when he taught that the Sabbath of the Lord is bondage, he stood alone; for the people knew the Lord had said, "Call the Sabbath a delight."—Isa. 58: 13. Yes, I repeat, Bro. Peak taught that to observe the Sabbath is bondage, while the Lord said, "Call the Sabbath a delight," and the people believed the Lord. Therefore he was left to stand alone, and no man stood with him. No doubt he was lonesome, yet we think the real cause of his unhappiness lay deeper than that; he was opposing the truth of God, "Thy law is the truth," and he hurled himself against the law of God, which is the rock of eternal truth; hence the unhappy results to him. "The wise in heart will receive commandments: but."—Prov. 10: 8.

Upon a careful perusal of the elder's report, it does not appear that his last discussion was conducive to the development of the Christian graces in his own mind, and we advise him not to be in haste to engage in another. Take time; count the cost well; and if again he should fall into hard lines, we hope he will bear his tribulations with more meekness and patience than he did this time. And remember that hurling opprobrious epithets at his opponents is not very convincing argument. How much better it would have been if instead of dealing in personalities he had in his report given us some of his invincible arguments by which he overthrew error and established truth, if indeed he had any such arguments to give. Personally, the elder has my best wishes for his highest and best good, both for this world and for that which is to come; and however severe we may be on each other's errors, let us treat each other with courtesy and kindness.

"Let brotherly love continue."

Yours truly,

W. B. HILL.

LINCOLN, Nebraska, October 11, 1898.

SOUTH PITTSBURG, Tenn., Jan. 21.

Editors Herald:—We are here again. We left December 26, and went to Higdon, Alabama, where one of my brothers live. I com-

menced preaching the night after we arrived, at his house. I preached five sermons to small but interested congregations, and left with good prospects for the cause and much prejudice removed.

I came back here on the 14th, staid one day, and then went to Sweetin's Cove; preached once and visited from house to house, and preached to the people privately. The interest seemed good here. I expect some to come into the church soon.

We expect to preach at Bro. Gross' house on Sunday night and leave here on Monday next for Tracy City, where we expect to stop for a week or two; then expect to go to Collins River, where I have done a good deal of preaching first and last. I have not yet filled nearly all the calls for preaching in that section. As a rule people turn out very well to hear me and give good attention. We hope for good results. I baptized a gentleman in the Tennessee River on Christmas Day; plenty cold water, for we have had a cold winter here; yet we have stood it very well so far.

I never felt better in the work. This is surely a marvelous work and a wonder. Oh, how slowly it moves though! I sometimes get in a hurry and worry—get impatient; yet I think and take fresh courage.

Yours in the faith,

E. W. NUNLEY.

MALLARD, Iowa, Jan. 20.

Editors Herald:—As Bishop's agent for Galland's Grove, Iowa, district, I spent a week in November in Galland's Grove branch, visiting the saints in the interest of the law of tithes and offerings. Every family I visited treated me with true saintlike courtesy, while we discussed that branch of the church work without reserve, at times reading freely from "the law and the testimony." I found house-to-house preaching on tithing profitable, and feel confident that every Bishop's agent ought to visit every family or member in his district once a year besides the public sermons on temporalities.

About December 1, Bro. and Sr. T. C. Dobson took me in a sleigh from their home near Odebolt to Alta, a twenty-mile ride, stopping one night at the home of Mr. and Sr. C. A. Edson, near Schaller. The first weeks in December were spent in Cherokee County, where a self-sacrificing band of saints have won a name for honesty and integrity among their neighbors, which makes preaching the gospel in their vicinity easy. The names of Father and Mother Hayes and Father and Mother Bennett are and will be held in sacred memory by the Pilot Rock branch there as charter members, and for their unwavering faith. Surely a goodly reward will be theirs.

At Newell I called on Bro. and Sr. O. A. Rounds and family, four in all being members, together with a young brother from Missouri, who spends an hour on Sundays in song and social meeting at their home. Let others follow their example. Bro. Rounds furnished me a horse and buggy to drive nine miles into the country, where I called at the home of Sr. James M. Olson, whose husband is a Baptist. Bro. Olson being a close ob-

server as to the way finances were conducted in his church, concluded their system was wrong and ours right. For more than a year he has been paying tithing, with his good wife, into the Latter Day Saints' Church. When he sees the necessity of obeying the gospel as taught by this church, I believe he will obey.

At Coalville I spent ten days, visiting and preaching to the saints and friends. Bro. Samuel Jordison is president of the branch, and Bro. William Jordison superintends the Sunday school work. This branch never fails to look after and supply the temporal needs of the missionary. By request of Bro. and Sr. N. Randall I preached two evenings at their home in Fort Dodge. The attendance was good for cottage meetings, while the attention was gratifying to the speaker and the saints.

January 4 found me in Gilmore City, where I was met by Bro. James C. Christenson, who took me to his home, four miles northwest of town. Bro. and Sr. C. left the Utah Church about two years ago, and were baptized into the Reorganization. By request of the Union branch and direction of District President C. E. Butterworth, I ordained Bro. Christenson a priest. Bro. C.'s Danish neighbors may now have an opportunity to hear the gospel. After holding a few meetings in a schoolhouse near by, I went to Rolfe, meeting with the kindhearted saints, preaching to them one evening at the home of Mr. and Sr. Hancher. Elder Ernest G. Taylor, of the Utah Church, was present. I had met him on a previous evening at this place, and while talking over the many points of difference between the two churches, I asked him if he would affirm the Utah Church to be the true church in succession from 1830. He answered no. Then in a good-natured way I told Mr. Taylor that I would give him or any other one man five hundred dollars (\$500) who would succeed in getting the Presidency of the Utah Church to name and appoint an elder of their church to debate the questions of true succession in church presidency, etc., with an elder of the Reorganized Church named and recommended by the Presidency at Lamoni; twenty sessions of two hours each to be held in the tabernacle in Salt Lake City, Utah, then the same disputants to repeat the discussion for twenty sessions in the saints' church at Lamoni, Iowa. Mr. Editor, I mean what I say, and this offer will hold good for a year. *Deseret News* please copy.

I sold Elder Taylor Bro. H. C. Smith's work on "True Succession," and he departed for Des Moines.

Last Sunday I met with a good representation of Union branch, near Mallard, Palo Alto County. The day was pleasant and all seemed to enjoy the services, Bro. E. Ford is in charge of this noble band of saints.

In my labors and social intercourse with members and nonmembers, I never before received so much substantial encouragement; never knew prospects for church work to be brighter, in this district, than now. The meetings in Mallard are well attended; interest good. I hear words of commendation for

the labor done here one year ago by Bro. W. W. Whiting, and of a more recent date by Elders C. E. Butterworth and W. A. Smith. I am staying at the pleasant home of Bro. and Sr. Joseph Fish, who with their family are laboring to make the meetings a success. The families of Brn. J. Cross, G. Feaster, and J. Truog are not less interested in getting their neighbors out to hear.

Dear saints, the Galland's Grove district conference convenes at Dow City, February 25. Let all be prompt with their tithes and offerings that our report may be a credit to us as gospel-loving members, and our good record be not broken.

Address me at Deloit, Crawford County, Iowa.
CHARLES J. HUNT.

HAY SPRINGS, Neb., Jan. 24.

Editors Herald.—It has been quite awhile since I have written you. I have kept on trying to do what I could. I lost almost the entire month of October from the field on account of sickness, and had but started into the work after regaining health sufficient to speak publicly, when I was called home, on account of sickness there, and did not get into the field again until the 3d inst., when I came here.

I began meetings on the evening of the 5th in Kelley Hall, the use of which we were given free of charge as long as we want it. There are no seats except a few long benches, but the Odd Fellows very kindly voted to donate the use of their chairs, which with the benches, gave us plenty of seating room. For the above-mentioned favors we feel especially indebted to Mr. Bowman, druggist, who has control of the hall; to Leviskey and Lipman, Jew merchants; and to Mr. Humphreys, Editor of the *Leader*; also for other favors. Mr. Leviskey will no doubt be remembered by Bro. I. McCord and family, with whom he spent one winter and attended school.

Although my meetings have not been largely attended, yet the attention has been the very best. Three have been baptized and more are fully convinced we have the truth, but have not yet decided to move into the kingdom of God at the present time.

While the good work has been going on here the opposition has not been sleeping. The M. E. preacher quoted from the so-called revelation on polygamy and said the Latter Day Saints believed the "shedding of innocent blood" was the only thing that would "send a man to hell," and applied the statement directly to us. He and the Congregationalist preacher would go around town and tell the people what the L. D. S. believe. They would not meet me and discuss the questions upon which we differed where some one could keep order, but last Friday they began their talk in a store, and I was invited in. The Utah Book of Covenants was introduced and the charge of polygamy made against Joseph Smith. War was declared against me, it seemed, and the battle lasted for five hours with quite a large crowd to hear. Truth lost nothing; men who were opposers before were very friendly to me after the storm was over.

If the membership of the church would live lives consistent with their profession they would in greater measure assist the missionary, even if not persistent talkers about the gospel, than by constantly talking the gospel and not living it. At different times my attention has been called to "so and so," "who is a member of your church," and he "borrowed from me and never paid back;" or "has owed me now for a long time and has never offered to settle," and many other charges. It is sometimes true that the party thus charged is an officer in the church and does a great deal of "talking religion." Such a party is often a hindrance to others, for people will look at the lives of those they are asked to associate with. The man who seeks to represent God to others ought to keep himself as near as possible in line with God's commands.

The teacher of others who uses tobacco should observe, "Avoid the use of tobacco" (D. C. 119:3) that their counsel to them may be effective. "Repent and be baptized," is a very plain statement, and we insist that others will take it as it was given by the Spirit of God; but it is no easier to be understood than the one quoted from the Doctrine and Covenants.

Give me the person who lives the gospel, rather than the one that talks but does not live it. I have exhausted my store of patience with some people who, when I preach a sermon on the "first principles," say, "That was good; I don't see how anyone can hear it made so plain and then stay out of the church; they surely believe it but haven't the moral courage to obey;" and when I have spoken concerning the life of a saint and how God wants us to keep ourselves pure—that tobacco "is not good for man," etc., the answer comes, "Yes, I know I ought not smoke or chew;" but he keeps right on in the same old way. I think and say "Why don't you use some of that 'moral courage' you think others lack?"

In hope of eternal life,

DAVID M. RUDD.

ARTHUR, Ont., Jan. 17.

Editors Herald.—We have been enjoying a visit in our branch from Brn. R. C. Evans and D. McGregor. They have gone from us to be on the path of Duty. We had a pleasant but short call from Bro. R. C., and truly we feel to make another struggle for life eternal, after hearing his lovely counsel. Surely God has as noble, able, wise, and spiritual men selected for the eleventh hour as ever graced this earth.

This dispensation, I count, is the most glorious of all dispensations to be laboring in. True, we often feel that we would like to have lived in Enoch's day, in Moses' day, or with the noble Daniel, Paul, or in the grand Reformer's time; or to have been with Jesus in his struggles through dark hours; and we long to meet with the finest prophet, to my mind, of all, Joseph the Martyr.

But we are enjoying the final wind up of the harvest, and are we all performing our little part in the field? To my mind each one has his or her work to perform, and no other can do it as well as we can. Our char-

acters and dispositions just suit the work God has for us. Do we put ourselves in a condition to do it? I question if all do; possibly few, comparatively speaking, are willing to do and say each morning, "Lord, what wilt thou have us to do?"

I count myself happy to have a work to do in this dispensation. My heart leaps for joy at times when I think of it; my spirit swells within me; my zeal and love increase for this work. But it is not all sunshine; the clouds of discouragement come, and we feel them creeping over us, and think, "I am such a fool; I make such a fool of myself at times. I'll write no more, I'll preach no more, I'll do no more." But, thank God, we have One who ever lives to sympathize with us; who has gone through all those feelings; who was tested to the uttermost. He struggled till he could say, "I do always those things that please him"—the heavenly Father. O, what a rebuke to us! When Satan tries us we are so puny and weak in yielding to sin; but when God sees we have been tried enough, if needs be angels come, the sweet Spirit fills us with fresh zeal, and not till the trial is over do we see the wisdom of God in teaching us the lessons. The best and only experience to teach us is in actually coming through the battle.

Yours in hope,

GEO. BUSCHLEN.

HARLAN, Iowa, Jan. 20.

Editors Herald:—We still live, and are working for the interest of the cause. I thought it would be well to let you know how we feel and what we are doing.

If we could all see the necessity of Graceland College we would all work together and soon meet the demands that have been made to get out of debt. The old saying is: "Out of debt is out of danger." I believe that is where the church should be. Just so long as we are in debt, we are in danger.

In talking to some about making a special effort to pay this debt and help lift the burden off the church, the reply is that the church made a mistake by building the college. If it was a mistake, we should be all the more anxious to make it right. As we look back we are made to see that often successes come through mistakes of others. We want our children to know more than we, and I believe it is better for them to get their knowledge in their own schools than in others. For this reason I believe all Latter Day Saints should work together and remove the burden. But I have noticed that the ones who do the most faultfinding are those who have the most money, and are most able to pay, and say that they will get no benefit from the college.

I believe when any parent that sends a child to college and that child comes out with high honors from that college, both child and parent have received a benefit. So let us go ahead and do all we can to bring our children up higher.

There is more than one way in which this burden can be lifted. On Friday evening, January 13, the Harlan Sunday school gave a general supper and cleared \$51.70, which has

been sent to the Bishop's agent of this district for the benefit of Graceland. The school took hold of this with a determination to make it a success, and the success was complete as evidenced by the receipts. Over two hundred persons ate at our tables, and it was acknowledged by every one present the finest supper that has ever been given by any church or society in Harlan. And so will our Graceland be acknowledged as the finest, if the saints will support it as they should.

We don't wish to boast over our success, nor take the honor to ourselves, as it belongs to God. I am satisfied he is pleased with the effort that is being made to educate the young of the church and bring them up higher; and our duty as saints is to give to Graceland success.

"United we stand; divided we fall."

May God bless his people that a great work may be accomplished.

Yours fraternally,

J. O. BOOTH.

BYRNEVILLE, Ind., Jan. 19.

Editors Herald:—The Southern Indiana district conference convened with us here. Business had accumulated and it took two full days to dispose of it. Some important matters came up for discussion, but everything seemed to be settled with the best of feeling. Apostle E. C. Briggs was with us, and he, being a very spiritual man, preached us some wonderful sermons. Taking all in all, we feel that we have been benefited. Bro. E. C., come again.

Our branch now numbers fifty members. It was organized ten years ago last June and we have lost only two outside of death. Our growth is slow, but we now feel we are moving on right lines. To further explain, will say that in the introduction of the work here some things were taught that we have learned, long since, do not belong to the church. One of them was when we come to partake of the Lord's supper, to make confession, and this was so understood to be required of each member to make him worthy; but we are glad we are getting on higher ground and in safer places.

The work here appears to be in a prosperous condition; many are investigating, but this work (not like any other thing) moves slowly; but we are glad to say that this great, grand, and wonderful gospel blaze is so bright that when the honest in heart get in condition for it to reflect upon them, then and there that little germ is imbedded or planted, although it may be years before you see the effects; but sooner or later it will develop and another one is born into the kingdom; so the work moves—but seemingly very slowly to us.

We have on our table what is known as Rev. S. Hobson's exposition of Mormonism. We will mail it to you and you can examine it, and if there is any defense necessary to make you can do it or make it. He (Hobson) has peddled this vulgar pamphlet all over this district and lectured in every church that would open to him.

Yours in bonds,

JAMES P. SAPPENFIELD.

WEST BAY CITY, Mich., Jan. 20.

Editors Herald:—Of late I have been kept very busy, answering calls to preach funeral sermons, visiting the sick, etc. Have made several trips over in the Eastern Michigan district, "my old field of labor," and indeed it was very pleasant to the writer to renew old acquaintance of those with whom I had labored so long. The major part of those I came in contact with, who bear the name of saint, seem to vividly remember the promise made at the time of baptism, "that they would serve God to the best of their ability the remainder of their natural lives;" whilst others have fallen into a kind of stupor or spiritual sleep, and seem to be resting easy, unconcerned about the time of dissolution and the day of reckoning which awaits each and every one of us. But may God help us all to awake to greater diligence, and work while the day lasts, lest at the coming of Christ we shall be weighed in the balance "of a just and righteous judgment" and be found wanting.

I can see the need of a more careful and earnest study of the word of God and a closer observance of the same.

We have nothing very flattering to say of the work here in the Bay cities; just about holding our own. I will say, however, that the writer has been absent from the city most of the time for the last five months. This leaves Bro. Smith, "priest of the branch," to hold the fort alone. We anticipate renting a hall in a more central place, and if so we shall open up a series of meetings, and put forth a greater effort to more thoroughly establish the work here.

Last Sunday I preached a funeral sermon in the Presbyterian church, in Grindstone City, Huron County, Michigan, to a large attentive audience; and on Monday morning I baptized one, and took the afternoon train home.

Hopefully yours,

J. A. GRANT.

MAYSVILLE, Ark., Jan. 24.

Editors Herald:—I held a meeting at Ward's schoolhouse, Indian Territory; fine hearing, made many friends, good ones. I am not especially striving to get people into the church, but to educate them in the law of the kingdom of God.

Have just closed a meeting at Cherokee, Arkansas, preached twelve sermons; fine crowd to listen. While I told them the story of the angel's message to Joseph Smith, how they did listen, and how some did squirm, while others did rejoice. I commenced my meeting on Thursday eve; good crowd from the first. On Monday evening following, the Christian-Campbellites, Disciples of Christ, brought in a preacher and began services in their church to try to drown me out. The Baptists also called in one of their preachers and began meetings; so we had three meetings running at the same time; one in opposition to the other, and just about excitement enough to make it interesting. I held the crowd in spite of all both preachers could do, assisted as they were by a few who knew Joseph was a very bad man.

The stories on Joseph and the saints in an

early day were all they dare to say. I kept my eye on them; I took the Book of Mormon, the Doctrine and Covenants, and the "Three Bibles Compared" and went on the street in the daytime and defended the work of Joseph and the doctrine of the church from 1830 to Joseph's death in 1844, to the perfect satisfaction of my friends and to the discomfort and shame of the opposers, and liars, and misrepresenters of the kingdom of God. I was greatly blessed in all my efforts.

The Campbellite preacher is a talented lawyer from Bentonville, county seat of Benton County. I met him in a store; he did not seem to want to talk to me, but was very busy talking to others for my benefit, of course, so I listened attentively. The preacher is of what I call the big blanket kind—everybody do as you feel like doing, and of course it will all be right; God will save us. I let them run until my time came. I told them they might be all right provided we had no Bible to go by. It hurt bad; I drew the line close. O, how sad and dark they did look! all they could do was to take up the old wornout yarns against Joseph. I was loaded for that lawyer-Campbellite-Christian-Disciple-Methodist-Baptist-big-blanket preacher. I drew out of my pocket the Book of Mormon and the Doctrine and Covenants and by the help of God's Holy Spirit they were put to silence. The preacher tried to make a gap to crawl out at by saying all claims could be proven by the Bible and it was impossible to dis-

prove Brigham's polygamic revelation by Bible. Then I roasted him good, and showed that in that case, even if Joseph and the church taught polygamy, it was right because the Bible did not condemn it. Bless you, I actually had to defend the Christian religion against polygamy. The preacher hung his head, the crowd was confounded at my defense for our claim and defense against the attack of the Bible.

I closed my meeting with a good feeling and many invitations to come again, which I aim to do by and by. May the Lord bless us all and hasten his work that it may shine through all those dark regions.

S. W. SIMMONS.

CLINTON, Iowa, Jan. 25.

Editors Herald.—After leaving Lamoni, December 29, I began the new year by commencing a series of sermons at the Green Valley schoolhouse, eight miles southwest of Muscatine; but as some of our former friends were away visiting in Kentucky, and there not being a very large turnout, I began two miles farther east on what is called Muscatine Island, the garden spot of Iowa. More melons and sweet potatoes are shipped from this island (which includes about two townships) than from all the rest of Iowa.

I found a very clever people there, willing to listen to our message; crowds increased each evening, as also the interest. I sold two Books of Mormon to two Methodist men,

and furnished free reading matter to several. Fruitland is the only town on the island, excepting a suburb of Muscatine, and so far as I know there is only one church on the island. As these people are mostly gardeners they have plenty of time for attending church in winter, as they raise but little stock. I preached in the G. A. R. hall and was kindly treated both by the G. A. R's. and others.

The first evening a young man, who was working on the new railroad recently running through the town, asked me to go home with him. He took me to the hotel and entertained me royally, as did also the landlord, who did for me the next night as the young man had done. I also stopped with Mr. Joseph Fitzsimmons, an M. E. by profession, yet one of the progressive kind, and so far as I could see, not at all prejudiced. "Fitz," as he is sometimes called, says he has no sympathy with his namesake's hobby, so I was not afraid. He purchased a Book of Mormon and also persuaded his neighbor to buy one—I hope they will be benefited by a careful reading.

I could not remain as long as I wished, as our household effects were to have been shipped by my wife to Clinton, Iowa, about a week after I left; so I joined her at Muscatine and in due time we arrived here and are comfortably situated at No. 1205 Ninth Avenue.

Commenced meetings in our house as soon as we got settled; expect to continue over Sunday. On Monday evening next we have a general council meeting of the branch.

J. W. PETERSON.

The Atonement of Christ and the Final Destiny of Man.

BY ELDER ISAAC M. SMITH.

CHAPTER 1.

THE MISSION OF CHRIST—ITS OBJECT, DURATION, AND FINAL RESULTS.

THE Bible comes to us purporting to contain a revelation of God's will to man, and the first words which God spake, as recorded in that book, are:—

Let there be light.—Genesis 1:3.

And this harmonizes beautifully with the nature of our Creator, as described by the Apostle John:—

God is light, and in him is no darkness at all.—1 John 1:5.

Our Savior said, in speaking of himself and followers:—

I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.—John 8:12.

Light, then, both physical and spiritual, comes from God, the source of all light, as a blessing to man. And this being true, we conclude that the nearer we approach unto this divine light, "the true light, which lighteth every man that cometh into the world," the more like God we become; and if we ever attain to a fullness of this light, then "we shall be like him."

We can hardly hope to attain unto a fullness of this great light of God, in all its effulgence, during this earth life of ours, for the inspired Paul has said:—

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!—Romans 11:33.

But while we may not be able to comprehend *all* the light of God, it being "unsearchable" and "past finding out," so far as mortal man is concerned, yet our heavenly

Father has been pleased to give unto us sufficient light to fill our hearts with "joy unspeakable and full of glory." And, from the rays of heavenly light which the Lord has been pleased to turn upon our pathway, we have learned, with gratitude and delight, that God's love for erring humanity is as unbounded and as far beyond the comprehension of finite minds as God's wisdom and knowledge are. Of this Paul says:—

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which *passeth knowledge*,* that ye might be filled with all the fullness of God.—Ephesians 3:17-19.

And the same apostle who tells us that "God is light" also tells us, "God is love."—1 John 4:8. So we see that notwithstanding God's wisdom, knowledge, judgments, and ways are "past finding out," his love is equally great, for it "passeth knowledge." Hence the plans and purposes of God, "which he hath purposed in Christ Jesus our Lord" (Ephesians 3:11) for the salvation of the human family, must be characterized by Divine love; love so great in its height, in its depth, in its length, and in its breadth, that finite minds cannot fully comprehend its sublimity. And any theory that is lacking in this essential element we could not accept as coming from God.

Many theories have been advanced in regard to the final destiny of man; but, as a rule, those theories have been

*All italics and capitals in quotations in this work are put there by the author, for the purpose of calling special attention to the words so marked, but with no intention of changing the meaning of the author quoted.—I. M. S.

too narrow, and have limited either the power of God or his goodness. But for all that, they have done good, no doubt, by stimulating thought and causing people to investigate the Bible more closely than they had done before. And believing that free exchange of thought is calculated to help the masses reach correct conclusions, I feel to contribute my mite towards this end.

The final destiny of man is so closely connected with, and so dependent upon, the atonement made by the Savior, that I find it necessary to discuss the two subjects together, or what is better, perhaps, consider them as one subject. And in the investigation of this subject I shall appeal to the Scriptures, believing that they, if properly interpreted and rightly understood, will enlighten our minds in regard to the purposes of God, and enable us to reach correct conclusions in regard to the final destiny of the human family.

The Apostle Paul, one of the writers of the New Testament, says:—

For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.—Romans 15: 4.

If in this life only we have hope in Christ, we are of all men most miserable.—1 Corinthians 15: 19.

From the foregoing we learn that the Scriptures were written "for our learning," in order to give us "hope," and that if this "hope" is confined exclusively to "this life," it would make us the "most miserable" of "all men." Jesus said:—

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me.—John 5: 39.

And searching those Scriptures, both old and new, which "testify of me," we find that the mission of our Savior into this world is of such a character,—so comprehensive in its designs, so far-reaching in its final results,—as to warrant us in having "hope" for man, even after this earth life has ceased to be. And this "hope" is not confined to the few who have had the privilege of hearing and obeying the gospel in this life, but extends to the millions who have never been blessed with an opportunity of hearing the "glad tidings of great joy" during their earth life.

It is generally conceded by Bible believers that all things connected with this world, including man, were in some way created by Christ; but that they were created expressly *for him* and for *his pleasure* is not so universally believed. Many entertain the idea, seemingly at least, that a goodly portion of the human family were created for the Devil, and that instead of contributing to the pleasure of their Creator, their agony and hopeless despair will amuse, entertain, and gratify the pleasure of his satanic majesty during the long and tedious ages of a never-ending eternity. The men who wrote the Bible, however, seem to have gotten a different understanding of this matter; and as we believe them to have been inspired by the Spirit that guides into all truth, and the chosen instruments of the Almighty to declare his will unto man, we shall appeal to them for light on this subject. Paul, one of the inspired writers, tells us:—

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him.—Col. 1: 16.

Again he tells us:—

For it became him, for whom are all things, and by whom are all things.—Heb. 2: 10.

If these texts teach us anything at all they teach us that all things were created *for Christ*, and that they are *for him*; and they teach us this just as clearly, and as positively as they teach us that all things were made *by*

him. And, if I am to believe that they were created "by him," then I must believe that they were created "for him," and that they are "for him." The "all things" referred to here are evidently all created things—this heaven and this earth with all they contain; for we are told in another place:—

All things were made by him; and without him was not anything made that was made.—John 1: 3.

Some things, as the Father, and possibly the angels, were not created at all—had no beginning—and therefore are not to be included in the all things that were created by him and for him; but all those things that "were made" are certainly included. As to why he created all these things "for him," is revealed to us, in part, in the outburst of praise ascribed to the four and twenty elders:—

Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created.—Rev. 4: 11.

They were created *for God's pleasure*. Now if we can learn from the inspired volume what his pleasure is, in regard to man, it will help us wonderfully in the further investigation of this subject. We are told by Ezekiel:—

As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live.—Ezekiel 33: 11.

As sure as God lives, dear reader, just that sure he has no pleasure in the death of even the wicked; but he does take pleasure in seeing them turn from their wicked ways and live. That his pleasure will be done is proven by the following:—

For I am God, and there is none else; I am God, and there is none like me, declaring the end from the beginning, . . . saying, My counsel shall stand, and I will do *all my pleasure*.—Isa. 46: 9, 10.

This tells us emphatically that he will do all his pleasure; and as his pleasure is in seeing the wicked turn from his way and live, and not in his death, we are certainly justified in believing that the time will come when all the wicked shall turn and do that which is right, that they may live. There is great rejoicing in heaven, we are told, over the repentance of even one sinner; and if the reformation of one causes such great joy among the angels, what a grand shout will go up from the heavenly host when "all the ends of the world shall remember and turn unto the Lord."—Ps. 22: 27. That this is his will, his "will" being the same as his "pleasure," we are told by the Apostle Peter:—

The Lord . . . is longsuffering to us-ward, not willing that any should perish, but that *all should come to repentance*.—2 Peter 3: 9.

It has been argued, however, that it is God's will that all men should be honest and truthful; and as they are not all honest and truthful, therefore God's will is not always done. Granted. His will is not always done *now*; but does that argue that it never will be done? Did not the Savior tell his disciples to pray, "Thy kingdom come, thy will be done in earth, as it is in heaven"? And believing that Jesus would not tell them to pray for that which is never to be realized, I am forced to believe that this prayer will sometime become a reality, and the testimony of Paul confirms me in this belief. Hear what he says:—

Being predestinated according to the purpose of him who worketh all things after the counsel of his own will.—Eph. 1: 11.

This tells us that God *works all things after the counsel of his own will*; we are told to pray for his will to be done in the earth, and that he wills that all should come to repentance; and lest this should not be enough to convince some, it is made doubly emphatic in the following:—

For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth.—1 Tim. 2: 3, 4.

Not only will God have them saved (they are saved while in infancy), but they must "come to the knowledge of the truth"; and they can do that only by obedience, for the Savior says:—

If any man will do his will [the will of the Father], he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John 7: 17.

And again:—

If ye continue in my word, . . . ye shall know the truth.—John 8: 31, 32.

It is plain, therefore, that he will have all men saved by obedience to the truth, the will of the Father; for they are to be saved and brought to "the knowledge of the truth," and they can come to "the knowledge of the truth" only when they "do his will," or when they "continue in my word."

We are told further that his "eternal purpose" was "purposed in Christ Jesus our Lord" (Eph. 3: 11), and that this same Christ Jesus "came down from heaven" to do "the will" of the Father (John 6: 38), and that he did those things that "please him" (John 8: 29); and having already learned what that "will" is, and what those things are that "please him," as regards the human family, we examine the mission of Christ and find it strictly in harmony with what we have already learned. Let us now turn and examine the mission of Christ into this world, remembering, as we do so, that the "purpose" of the Father is in him; and that the object of his mission is to bring about the "will" and "pleasure" of his Father in the earth. And, as we consider his own testimony of first importance, we will introduce it first, and that of his apostles afterward. He says:—

For the Son of man is come to save that which was lost.—Matthew 18: 11.

For the Son of man is not come to destroy men's lives, but to save them.—Luke 9: 56.

I came not to call the righteous, but sinners to repentance.—Luke 5: 32.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved.—John 3: 17.

For I came not to judge the world, but to save the world.—John 12: 47.

The foregoing testimonies of the Savior tell us, first, what he came *not* to do, and then what he came *to do*. He came *not to destroy* men's lives, *not to judge* the world, *not to condemn* the world. He came *to save* men's lives, *to save* that which was lost, *to save* the world, to call *sinners* to repentance. How many? Just as many as the Father willed should come to repentance. Will he succeed? "Yes," says one, "he will succeed in calling all, but he will not succeed in getting all to repent." Query: If he came "to do the will" of his Father, and his Father wills that "all should come to repentance," can it truly be said that his work is a success, that he has fully succeeded in executing his Father's "will," until all are brought to the condition required in said "will?" And can it be said that the Father, whose "eternal purpose is in Christ Jesus," has succeeded in working "all things after the counsel of his own will," in the mission of Christ, if that mission fails to accomplish what was "purposed?" If so, I fail to see how. And there is nothing in the testimony of the apostles that will present this matter in a different light from the foregoing. They were inspired by the Spirit of God, and their testimony therefore is the same as that of the Master. Hear them:—

In due time Christ died for the ungodly.—Rom. 5: 6.

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

And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.—1 John 2: 2.

Who gave himself a ransom for all, to be testified in due time.—1 Tim. 2: 6.

He came, then, according to their testimony, to save sinners, to be the propitiation for the sins of *the whole world*, to be a ransom *for all*; and the Prophet Isaiah tells us:—

For as the rain cometh down, and the snow from heaven, and returneth not thither, . . . so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.—Isa. 55: 10, 11.

With this statement of Jehovah before us, in connection with the object of Christ's mission, we are compelled to come to the following conclusion: If the mission of Christ is not to be made "void," at least in part, but is to prosper so as to succeed in accomplishing that which the Father "pleases," then we may expect grand results from it in the "ages to come," ere the Son shall "deliver up the kingdom to God, even the Father." I hardly think we should be considered heretics even if we should believe that he will succeed to such an extent as to have his Father's will "done in earth" as it is now done in heaven.

We all believe that God is infinite in wisdom, knowledge, power, love, mercy, and justice; and believing this, it is impossible for me to believe, at the same time, that he will permit the Devil to wrench from his hand those things which he created for his own Son, and for his own pleasure, and desecrate and set them apart to gratify the pleasure and hatred of his satanic majesty. Man may rebel against God after he is "saved" and brought to "the knowledge of the truth," but he must be brought to this condition, for the Lord hath so declared, and his word cannot "return void."

Having briefly examined the mission of Christ concerning man, we will now examine another part of his mission, that which relates to his enemies. His enemies? Are not the sinners, the wicked, the ungodly, his enemies? Yes, in a certain sense; but he came to reform them and make them his friends, to reconcile them to the will of his Father. Our children sometimes fail to understand why we require or forbid certain things of them, and rise up in open rebellion against us. They are then, *apparently*, our enemies; but by proper instruction, and chastisement if necessary, they are brought to see their error, repent of their sin, and become reconciled to obedience. Just so with sinners. They fail to understand why their heavenly Father requires certain acts of obedience or sacrifice, rebel against his law, and become, *apparently*, his enemies; but they are no more the real enemies of God than the rebellious child is the real enemy of its parent. True, they are in rebellion against God, and will have to learn obedience before they can be saved; but their rebellion is the result of their ignorance of God's law and will concerning them. If it should be argued that as the earthly parent sometimes fails to bring his rebellious child to terms of reconciliation, so our heavenly Father may fail in bringing some of his children to obedience, my answer is this: The earthly parent fails because he is finite, limited as to time, wisdom, and resources, and not able therefore to have his will done at all times; but our heavenly Father is infinite in all his attributes,—love, mercy, wisdom, power, etc.—unlimited in his resources, both as to time and means, and able therefore to work "all things after the counsel of his own will," and to do "all his pleasure." The wicked are in

rebellion against God, but they are not his real enemies. His real enemies and their final doom are clearly set before us in his word. Christ did not come to save nor reconcile them. "For he must reign, until he hath put all enemies under his feet" (1 Cor. 15: 25), is the testimony of the inspired Paul.

Reader; let us now turn to the Bible and look for the enemies of God, and their final condition or doom:—

The enemy that sowed them [the tares] is the Devil.—Matt 13: 39.

The Son of Man, in this parable, is the sower of the good seed, and the Devil is his enemy.

Again:—

Because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.—1 Pet. 5: 8.

Not only is he an enemy to God, but he is an adversary to God's people, and also to the whole human family, "seeking whom he may devour."

Is he one of the real enemies of God? The manner in which Christ's mission is to affect him will answer this question. Here it is:—

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same: that through death he might destroy him that had the power of death, that is, the devil.—Heb. 2: 14.

It seems from this that he is a real enemy; for while the mission of Christ was intended to *save* the sinner, we here learn that it was intended to have just the opposite effect upon the Devil, that is, *destroy* him. But Satan has already had a long run, and being very diligent, always on the alert, he has accomplished a great amount of work which has been very effective in causing men to rebel against God and thus to bring upon themselves misery and death. Now that he is to be destroyed, as we have learned from God's word, we turn our attention to his works and ask the Bible what is to become of them? Will they abide all through eternity, thus defeating the efforts of Christ to save those who have been led captive by the Devil's satanic treachery? Or will they have to share the same fate as their author? The Bible is very plain on this, so plain that it seems to me there is no room for misunderstanding. It says:—

For this purpose the Son of God was manifested, that he might destroy the works of the devil.—1 John 3: 8.

For what purpose? For the purpose of *destroying the works of the Devil*. What are his works? The first work he did in this world, that we have any account of, was to persuade our foreparents to transgress the law of God; and as "sin is the transgression of the law" (1 John 3: 4), we conclude that the introduction of sin into this world is one of the works of the Devil. And the manner in which Christ's mission is to affect sin is very clearly stated by the Apostle Paul:—

But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.—Heb. 9: 26.

Christ appeared, then, for the purpose of putting away sin. But sin, like its author, has been getting in its work for the past six thousand years, and has left its dreadful effects upon a goodly portion of the human family, in fact upon all, to some extent. Would you like to know what effect sin has had and is having upon the human family? Let the record answer:—

Wherefore, as by one man sin entered into the world, and death by sin—Rom. 5: 12.

For the wages of sin is death.—Rom. 6: 23.

And sin, when it is finished, bringeth forth death.—James 1: 15.

Death, then, is the result or effect of sin. Sin is to be

"put away" and its author destroyed. What is to be done with its effects? Let Paul answer:—

The last enemy that shall be destroyed is death.—1 Cor. 15: 26.

Now when sin is "put away," and its author (the Devil) and its effect (death) "destroyed," will the work be complete? No; there is something else, very closely connected with death, that must go too. It is called "hell," by the inspired writers, and is associated with death as follows:—

And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him.—Rev. 6: 8.

Death and hell, according to this, seem to go hand in hand, and we would therefore suppose that when the one (death) is destroyed the other could not survive. But we are not left to mere supposition, for the word of God informs us that they will go together. Here is what it says:—

And death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire.—Rev. 20: 13, 14.

Yes; they are to be destroyed together, but they must first deliver up their dead. There are at least two reasons for this. The first is that Christ was "manifest" to "deliver them who through fear of death were all their lifetime subject to bondage."—Heb. 2: 14, 15. This deliverance is to take place about the same time that he is to destroy the Devil. It does not refer to those who have loved him and kept his commandments in this life, for Jesus says of them:—

The truth shall make you free.—John 8: 32.

John says:—

There is no fear in love; but perfect love casteth out fear.—1 John 4: 18.

Those, therefore, who love God and keep his commandments in this life are not in "bondage through fear of death," for they are made free through obedience to the truth, and their perfect love for God has taken away that terrible dread or "fear of death." There are some, however, who are in bondage through fear of death, and that too "all their lifetime." They obey not the truth, but are dragged down to hell, where death shall reign over them until the time comes for death and hell to be destroyed, and then they are to be delivered from their bondage, as just quoted. The second reason for death and hell delivering up their dead at this time is: Death cannot be destroyed until it does deliver up its dead. So long as death holds in its icy embrace even one of Adam's posterity, so long it survives and reigns. Therefore, when you tell me that any portion of the human family will never be made free from the law of sin and death, you tell me that sin and death will never be destroyed, but that they will continue not only to exist but to reign all through eternity, and that the mission of Christ, so far as their destruction is concerned, is a failure. But it will not fail, for the Lord has said: "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." We believe, too, that his word concerning the destruction of sin and death will be just as prosperous and successful as his word concerning the salvation of those who believe and obey the gospel in this life.

We will now bring together the things already learned, so as to have them fresh in mind, and will then try to show that the so-called orthodox theory is just the opposite of that taught in the Bible, so far as relates to the work accomplished and the work to be accomplished by Christ for the human family. We have learned just what Christ

came to save and just what he came to destroy. He came to "save that which was lost," to "save sinners," to "save men's lives," to "save the world," as a "ransom for all." He came to "destroy the Devil," to "destroy the works of the Devil," to "put away sin," to destroy death, and to cast "death and hell" "into the lake of fire." The orthodox creeds of the day not only make null and void the foregoing, but they reverse or transpose so as to make Christ destroy what he came to save, and save and perpetuate what he came to destroy. They teach us that all those who die in their sins, especially if they have had the gospel preached to them, will spend an endless eternity in hell, where they will be tortured and tormented continually by the Devil and his angels. One writer tells us that "by their repeated acts of sin in this life they get themselves in such a condition that they can never cease to sin." Others tell us there will be no end to their suffering, but that they will spend eternity cursing and blaspheming against God, and reproaching those who are sharing a like fate with themselves; that the Devil will be permitted to torment them all that his wicked ingenuity can devise, and that they cannot expire under his cruel torture, but must endure it worlds without end. Now if it be true that they can "never cease to sin," but must go on in sin and sinning all through eternity, then part of Christ's mission is a failure; for he came to "put away sin," and it would be impossible for anyone to go on in sin if he succeeds in putting away or destroying sin. Sin must remain until all are made free from sin; and so long as it remains, so long Christ's work is unfinished. And if those individuals spend eternity cursing and blaspheming God, then it cannot be true that "all thy works shall praise thee."—Ps. 145: 10. If the time ever comes that God's works all praise him, it will be after those wicked ones cease cursing and blaspheming—after they cease to sin and learn to love and obey their Creator.

We take the murderer whose hands are stained with the blood of his fellow man, whose coffers are well filled with ill-gotten wealth,—wealth obtained by oppression, falsehood, robbery, and murder; we look at this man in his sins, and pronounce him a hard case indeed. But if we should stop long enough to ask who made him, whose work he is, the answer is ready in that wonderful book, the Bible:—

And we all are the work of thy hand.—Isa. 64: 8.

God that made the world and all things therein, . . . hath made of one blood all nations of men.—Acts 17: 24-26.

If God made all things in the world, all nations of men, then this man whom we have just noticed was also made by him, and is, therefore, the work of God.

"But," says the objector, "while it is true that God made this man, it is not true that God made him a sinner." How then did he make him?

And God saw everything that he had made, and, behold, it was very good.—Gen. 1: 31.

Lo, this only have I found, that God hath made man upright.—Ecc. 7: 29.

This man, then, with everything else that God made, was good and upright when he came from the hands of his Creator. But now his heart is filled with evil thoughts and unholy lusts, such as murder, oppression, robbery, hatred, and adultery, and his whole life and character are stained and polluted by acts of violence and cruelty, making him the sinner that he is.

Do you ask who is the author of this sinful disposition? The Bible answers:—

The devil having now put into the heart of Judas Iscariot, Simon's son, to betray him.—John 13: 2.

And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will.—2 Tim. 2: 26.

This makes it clear that it is the Devil who puts it into men's hearts to sin, and in this way leads them captive by his falsehoods and deceptive enticements. Now we have it clearly set before us that *the sinner, the man*, is the work of God; but *the sin* that now attaches to him, *his sinful disposition*, is the work of the Devil. Christ came to "save sinners" and to "put away sin." So you see if he hopelessly destroys the sinner, keeping him alive in sin, cursing and blaspheming against God, he destroys the very thing he came to save, the sinner, the work of God, while he saves and perpetuates the very thing he came to destroy, the sin, the work of the Devil. Are you prepared to accept it?

And what is true of "sin" is just as true of "death" and "hell." For if, instead of destroying death, instead of robbing it of its victory, by delivering "them who through fear of death were all their lifetime subject to bondage;" if the Savior, instead of doing this, should decide to allow death to remain all through eternity, reigning over part of the human family, then he saves and perpetuates "death," which he came to "destroy," while he destroys the victims of death, whom he came to "deliver"—saves death, the work of the Devil; and destroys its victims, the work of God. But he will never do it. "Sin," "death," and "hell," are enemies: they must be "destroyed."

(Continued.)

Sunday School Associations.

CONVENTION NOTICES.

Sunday school association of Nauvoo district will convene Friday, February 17, at Montrose, Iowa, at ten o'clock. Superintendents, please see that a full report of your schools is forwarded to Sr. Marjorie Wright, 1001 South Tenth Street, Burlington, Iowa.

JOHN BRENNAN, Supt.

Miscellaneous Department.

MISSION APPOINTMENT.

Notice is hereby given, that by concurrent action of the First Presidency and Elder C. A. Butterworth, missionary in charge of Australia, Elder Walter J. Haworth, of Wall-

send, New South Wales, has been appointed to labor in the mission field in Australia, under direction of mission authorities.

On behalf of the Presidency,

JOSEPH SMITH.

LAMONI, Iowa, January 24, 1899.

NEW REMEDY FOR CATARRH.

Having suffered for near fifty years with catarrh, often with severe cough, and having tried various celebrated remedies without any permanent relief; upon hearing Bro. M. Love say that he cured himself of colds by inhaling turpentine, putting it on his mustache, I concluded to make a more thorough application of it, by putting my finger in it and rubbing in my nostrils, and tasting it occasionally. At first it pained my nose; but soon healed it until it gave no pain. That was two years ago, and I have never been

troubled with a cough since; and am cured of the catarrh. Whenever I take a slight cold I use it. I think it kills microbes that cause catarrh, la grippe, etc.

D. S. CRAWLEY.

CONFERENCE NOTICES.

South Missouri district conference convenes at Bruner, at ten a. m., Saturday, February 18. We shall look for a good representation present. Presidents and clerks of branches notice that on page 63, in district minute book, the following resolution reads: All branches of the district shall be required to hold a business meeting at least two weeks before conference, in order that their reports may be forwarded to the district clerk in time for him to make out his report. And at last conference a motion prevailed that no branch report should be received thereafter

that was not properly made out, and on blanks furnished by the church for that purpose (said statistical report blanks can be obtained from the Herald Office or district clerk); and presidents will please see that branches are correctly reported, and all members of the priesthood in the district whose duty it is should report. Officers in branches that have done no labor outside of them, are not required to report to the district, except the presiding officers, who should report the condition of their respective branches. And on page 27 we find a resolution which requires each branch of the district to make a quarterly assessment (take up a collection) of \$1.00, to be forwarded to district conference or treasurer, for the defraying of district expenses. Come everybody and let us have a good spiritual time long to be remembered.

J. C. CHRESTENSEN, Pres.
SIDNEY N. GRAY, Clerk.

Conference of Des Moines district will convene at Runnells, Iowa, Saturday, February 18, at ten o'clock. All branches should be reported with correct statistical reports, duly approved. All brethren holding priesthood, send written reports promptly, of labor done. Send to W. C. Nirk, Runnells, Iowa, care Bro. John M. Park, and let all saints who can attend. Missionary laborers in the district will be present. Come praying for a season of refreshing. Let credentials of all delegates from the several branches be forwarded promptly, that no delay in the business to be done occur.

W. C. NIRK, Pres.,
Per C. SCOTT.

Conference of Mobile district will meet at Three Rivers branch, Mississippi, Saturday, February 25, at ten o'clock. Friday night before will be devoted to Sunday school work. It is desired that all branches and schools be well represented. Send all reports to me at Canady, Mississippi.

C. I. CARPENTER, Sec.

The semi-annual conference of New York district will convene Saturday, February 18, at eight o'clock p. m., in the saints' hall, No. 199 Saratoga Avenue. A cordial invitation is extended to the traveling ministry and all saints. It is also hoped that the missionary in charge (Bro. W. H. Kelley) will favor us with his presence. All ordained members will please report in writing to conference; reports should be sent to secretary before February 15. Joseph Squire, district president, No. 227 McDougal Street, Brooklyn. Samuel Guilfooy, district secretary, No. 189 Schaeffer Street, Brooklyn, New York.

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NOTICES.

To the Saints of New Windsor, Colorado, branch: All of the priesthood and nearly all of the members of said branch having removed to other localities and there being no prospect of the branch being able to keep up an organization any longer, the branch has therefore been disorganized and the branch records turned over to the officers of Eastern Colorado district. The saints formerly holding membership in New Windsor branch and desiring letters of removal to unite with other branches most convenient to their present location should make application to the undersigned.

JOHN B. ROUSH, Pres.
CHARLES E. EVERETT, Sec.
2925 West Sixteenth Ave., DENVER, Colo.

CONVENTION NOTICES.

The New York district Sunday school convention will convene at saints' hall, No. 199 Saratoga Avenue, four o'clock p. m., Saturday, February 18.

ETHEL TYSON, Dist. Sec.

BORN.

PERRY.—At Bevier, Missouri, December 3, 1898, to Bro. Thomas E. and Sr. Mary A. Perry, a daughter. Blessed January 22, 1899, by Elders Robt. M. Elvin and Charles Perry, and named Edith.

DAVIDSON.—Ruth Emeline, daughter of J. J. and Mary G. Davidson, born September 12, 1898. Blessed January 15, 1899, by Elder D. M. Rudd.

DAVIDSON.—Bertha Frances, daughter of Mr. Grant and Mrs. Rosa Davidson, born February 9, 1896. Blessed by D. M. Rudd and R. S. Mengel, January 26, 1899. Also Mabel Emeline, blessed same day by R. S. Mengel and D. M. Rudd. She was born July 17, 1898.

DIED.

BRIGGS.—Jason W. Briggs was born June 25, 1821, at Pompey, Onondaga County, New York; was baptized June 6, 1841, at Potosi, Grant County, Wisconsin, by William O. Clark. He died near Denver, Colorado, January 11, 1899, aged 77 years, 6 months, and 17 days. Was ill for several months, died of general debility. He was an elder by ordination prior to the death of Joseph Smith. He was present and chosen to preside over the conference that proved to be the initial one of the Reorganized Church, same being held in Newark Township, Rock County, Wisconsin, on June 12 and 13, 1852, when those assembled cast off the claims of all pretended leaders and, instead, made claim that in the seed of Joseph Smith was the right of presidency and leadership. In April, 1853, he was one of the seven men chosen and ordained apostles. Also had charge over the church as president pro tem. until April, 1860. Preached in Wisconsin chiefly. Went to England as a missionary, as appointed by the church, arriving in Liverpool, May 14, 1863. Returned in September, 1864. Went again in 1868. In 1874 went to Utah, returned in fall of 1875. In September, 1877, was not sustained by conference. Committees were ap-

pointed. April, 1885, action not to sustain. In 1886 he withdrew from the church with some others; but made no attack on the faith, or the people of the church. What his views in later life were we have not learned, though we have reason to believe that he cherished his faith in the gospel of Christ to the end of his life. His son Plutarch wrote as follows:—

"Dear Brother Joseph:—It is with a sad heart that I pen you this notice. Father died last evening at 7:40 p. m., after a lingering illness of many months. I had been away for some time, and he often wondered when I would return. Last evening I returned to the city, and caught the 5:15 train for Harris, six miles out of city, where they live. When I arrived at the house father shook my hand, talked to me a few minutes, and within twenty minutes after my arrival he began to fail, and in an hour and twenty minutes was a corpse. It seemed he had *waited* my coming, and when he saw me, was ready to go."

KRUCKER.—In Lamoni, Iowa, January 24, 1899, Sr. Louisa J., only daughter of Sr. Rebecca Krucker, aged 25 years, 5 months, and 21 days. Lingering consumption was the disease, but through it all she was meek and patient; and though wishing to recover, she was not unresigned to go. Conscious to the last she charged her three brothers to live good lives, kissed mother, brothers, and aunts farewell and fell asleep in Christ. And when prepared for the tomb the writer could but say that she was lovely in life, beautiful in death, as said all who gazed upon her face. Her parents and grandparents came from Oregon to Lamoni in 1881. At the age of ten she was baptized by Bro. H. A. Stebbins, who, by her request also preached her funeral sermon, Bro. R. S. Salyards assisting. She was a dutiful and obedient daughter, pure in her life and all its associations. The widowed mother is bereft of a great joy, but is resigned, and she looks forward to the resurrection of the just as the day of reunion.

GAULTER.—Near Lamoni, Iowa, January 1, 1899, there passed away an infant child, the son of Bro. Loren and Sr. Elizabeth Sumption Gaulter, aged a few hours more than four days. Services were held at the home of the parents by Bro. H. A. Stebbins.

YOST.—At Kirkman, Iowa, January 16, 1899, Sr. Eliza J. Yost born in Sterling, New York, July 21, 1851; married to Thomas Yost in Ottawa, Illinois. They moved to Iowa in March, 1879; was baptized October 12 of the same year. Funeral sermon by Elder J. W. Chatburn, in the Baptist church, was assisted by the minister. There was found pinned on her clothes a piece of paper with the twenty-seventh Psalm written on it which was read and used as a basis for his remarks. She leaves two sons and her husband to mourn.

PURCELL.—Elizabeth Brown Purcell, born November 26, 1824, in Hamilton County, Ohio; married Alexander Purcell, June 13, 1847; came to Harrison County, Iowa, in 1856; united with the church in 1894; sank peacefully to sleep January 8, 1899. Funeral services from saints' chapel, Logan, Iowa. Sermon by Elder Alma M. Fyrando.

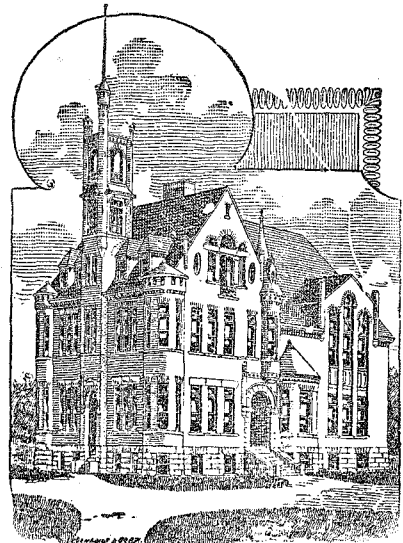
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DANISH TRACTS. "Var Joseph Smith en sand Guds Profet? Udgi- vet af den gjenorganiserede Jesu Kristi Kirke," "En Indbydelse til Guds Rige," "Christi Lærdom." Per dozen, 15 cents; 100.....\$1 00

THE SAINTS' HERALD.

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

R.S. Salyards

Vol. 46.

Lamoni, Iowa, February 8, 1899.

No. 6.

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BUILDING UP ZION.

A recent report made to the State department by the American Consul at Beirut gives some late and interesting information concerning the growth of the Jewish population of Palestine. Twenty years ago there were only about 14,000 Jews in the Holy Land. There are 40,000 now out of a total population of 200,000.

This great gain is due largely to "assisted immigration." There are now in Palestine about 5,000 Jews who inhabit the twenty-two colonies which have been founded during the last twenty years by European Jewish associations. Probably not one of those 5,000 souls would be in the Holy Land now but for the aid of co-religionists. These colonists are doing well. They grow grapes, olives, almonds, and cereals. Dairying is carried on profitably at one of the colonies. At another experiments have been made in tea planting. At another there is an excellent agricultural school.

Ignorant persons have asserted often that Jews would not take to farming, even if they had the opportunity to do so, which is denied them in countries like Russia. It has been contended that "the genius of the race" demanded other fields of action—that Jews must be merchants, large or small, or money-changers, or speculators. The success of these Palestine colonies ought to convince everybody that Jews will make good farmers and gardeners, even when

the conditions are in some respects discouraging.

The government which these colonists have over them is a Turkish government. It is therefore necessarily and inevitably bad. Taxes are oppressive. Officials are corrupt and brutal. Protection for person and property is not always to be had. The Turkish officials dislike Jewish immigration. They do what they can to limit it, while it must be evident to them that immigration which makes waste vacant fields fertile must make the country more prosperous. Yet they have a fear, doubtless well founded, that if the Jewish population became greater than that of other elements, Turkish rule would come to an end.

It is unfortunate that there should be any check on the immigration of Jews who do not desire to crowd into cities like Jerusalem, where there is nothing for them to do, but who wish to "make the desert blossom like the rose," for there is a great deal of fertile land in Palestine untilled now, though it was once. There are extensive areas east of the Jordan once densely settled, but uninhabited now. There are no forests to be cleared and no savages to be subdued. There are tens of thousands of Jewish families in Russia and elsewhere in Europe who can be settled on those lands when Turkish permission is given, much more cheaply than on lands in Argentina.

And such is the strength of the Zionist feeling among Jews in Europe that, other things being equal, they would much rather go to Palestine than to Argentina. They may not have any clearly-defined ideas about setting up a Jewish government after the pattern of any of those described in the Old Testament, either priestly or regal. They may not have their hearts set on rebuilding the temple. But a sentiment causes them to look on the Holy Land as they look on no other country, as they cannot look on a country where they have been persecuted. So the greater the number who can get to Palestine to cultivate

the ground and dwell under their own vines and fig trees, the better for them, and the better for Palestine.—*Chicago Tribune, Jan. 29.*

POPE'S PLEA TO NOBLES.

Rome, Jan. 28.—In granting the customary New Year's reception to the Roman nobility on Thursday the Pope, replying to Prince Colonna's address, took occasion to severely reprimand the nobility for the tendency toward corruption and immorality prevalent among the higher classes.

He began by thanking the patri- cians for the expressions of loyalty to the Holy See, and exhorting them to maintain intact the traditions and faith of their forefathers. He continued:—

"Faith is the foundation of all sal- vation and of every Christian virtue. It shines like a beacon amidst the world's tempest. Two enemies prin- cipally conspire against it—skepti- cism, fostered by intellectual vanity, and sensuality, bringing every base appetite in its train. The soul must be spotless to harbor God. If invaded by sensuality the divine principle re- tires, leaving man a prey to base in- stincts."

Leo reminded his hearers that when the abomination of desolation pene- trated the Temple of Jerusalem a mysterious voice from heaven cried: "God withdraws." He went on: "The same terrible words are applica- ble to the soul without faith, aban- doned to lust and wordly ambitions alone. See that by hearkening ex- clusively to the things of this world you lose not the next; that while first here you become not the last in the future.

"No age like the present has offered such blandishments towards perdition. Skepticism, immorality, lust, licen- tiousness in private and public, lewd publications, atheism—all are ram- pant. The nobles, instead of giving a bad example, should place them- selves at the head of a crusade against immorality. Like their glorious an- cestors, they should hold honor as a

fragile and precious vase while traversing the dangerous and rocky paths."

He repeated the words of Paul to the Corinthians, "Watch and keep in the faith," and ended by bestowing the apostolic benediction on the nobles and their families.

The Pope's speech was read by Mgr. Miscitadio, Leo still being rather weak.

The Pope nodded energetically during the passages condemning modern immorality. When his keen eye fixed itself on certain fast patricians they winced perceptibly. All were greatly impressed.

After the ceremony the Pope's chief physician, Lapponi, emphatically contradicted the report that the Pope had an attack of the grip. The Pope's slight cold has now passed, leaving a weakness. Lapponi considers Leo's constitution marvelous and believes he will live to bless the twentieth century celebration.—*Tribune*.

RECORD BREAKING YEAR IN MINERAL PRODUCTION.

That last year was a record-breaker in mining operations is abundantly proven by a recent summary published in a mining journal. It gives the values of thirty-nine separate minerals, but there are over 100 minor ones which are reported in gross and not under specific classification. In all save five of these hundred odd mineral substances an increase in production over 1897 is shown.

The value of the output of some of the principal minerals is as follows: Coal, \$210,263,953; iron, \$111,858,254; gold, \$64,300,000; copper, \$64,244,326; petroleum, \$49,277,000; silver, \$37,321,356; coke, \$31,920,000; lead, \$16,410,265; zinc, \$10,267,397.

Nearly three fourths of the total are included in this enumeration. The total production for the year was \$810,050,023, as against \$750,312,355 last year, an increase of \$59,737,668.

Nearly every mineral of value is produced in the United States. This country produces two thirds of the copper of the world and has practical control of the market for this metal. The Latin-American markets, which formerly depended upon England, are being supplied from our mines. The

pig iron production for the year—11,712,903 tons—was the largest on record, being an increase over 1897 of 21.2 per cent. About 72 per cent of the iron output was used in the manufacture of steel.

This showing indicates that the United States, in minerals as in manufactures and agricultural products, can both supply its own needs and compete successfully with the nations of the world.—*St. Louis Republic*.

GOOD ADVICE FROM THE GALLOWES.

Tom Salmon, the labor leader, who was hanged the other day at Helena, Montana, for killing a mine superintendent, refused to have any "minister, priest, or sky pilot to show him the road to heaven, but his last words could hardly be called those of a desperado. He said: "If any of you follow my body to the cemetery, do not uncover your heads and take chances on getting pneumonia. It is a barbarous custom, and I hope you will protect yourselves, for, by so doing, you will please me." Considering the present state of the thermometer this seems like peculiarly considerate and timely advice, even though its source can hardly be called unimpeachable. In all seriousness, the advice against the traditional custom of standing hatless through a long service in all sorts of weather might profitably be adopted by people who have much better passports to heaven than those whom Tom Salmon was addressing. There is little doubt that many fatal cases of illness are contracted every year by this same "barbarous custom." Reverence that defies common sense is foolish and impious, and the custom of standing hatless at funerals in midwinter is nothing more or less than "tempting Providence."—*Chicago Tribune*.

"The progress of the World," the editorial department of the *Review of Reviews*, deals this month with the new problems of colonial administration now confronting the country, with the Senatorial campaigns in the different States, with the polygamy question, with the question of army beef in its bearings on the reorganization of the War Department, with our recent industrial progress, protective tariffs, and the "trusts," and with the month's developments in foreign politics.

ADDRESSES.

E. C. Briggs, Hartford, Van Buren Co., Michigan.

Echoes from Graceland.

CONDUCTED BY GRACELAND COLLEGE.

Three additional enrollments at college last week. Thus the list of students gradually increases: may it never cease its growth! Let every one that can send a student, do so without delay. Remember the old maxim, "Art is long, but time is fleeting." One can never learn too much. Much of the mischief, attributed to education, has been caused by miserable sciolists—hollow drums, loud-sounding but very little inside them—and not by those who have delved deep into the mysteries of mind and matter. True and complete education teaches man his own insignificance and the immensity of the Creator's wisdom. This kind of education cannot be obtained by spending six or nine months at some college or similar institution. The standard collegiate period of four years is none too long to acquire that knowledge, polish, and refinement, the union of which distinguishes the real scholar from the mere accumulator of facts. Then do not begrudge the time spent upon education. If you intend to send your boy or girl to college (Graceland, we hope), do not wait for the fall term of next September, but send him along for the spring term, commencing April 4. He will become accustomed to college life and to his fellow students, and when the fall term commences the regular course of studies, he will be better able to start right ahead with his work, and thus lose no time because of unfamiliarity with the institution.

Have you looked up the Subscription Lists lately? No? Then do so at once, and if you do not see your name therein, remember that you are indebted to the Lord and to the church college for a subscription proportionate to the means with which the Lord has blessed you. We intend to publish a list of the numerous subscriptions received from suppers, socials, and other sources. Watch the *Herald* closely for the same.

The embryonic Archæological and Natural History Museum still solicits specimens. The Library is not yet so full as to be compelled to refuse donations of books.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, FEBRUARY 8, 1899.

NO. 6.

The Saints' Herald.

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

LAMONI, IOWA, FEB. 8, 1899.

PLEASE TAKE NOTICE.

We remind the patrons of the HERALD that the business affairs of the Herald Office are in charge of Bro. Frank Criley, and that all letters and notes on business should be directed to him.

And that the literary matters of every description—letters, communications, articles, etc., should be sent to Joseph Smith, or Editors Herald; they being in charge of the literary part of HERALD work.

Of late quite a lot of matter is finding its way to the Editors, being directed to Bro. Criley. Now while Bro. Criley is very kind and very willing to see that the editors get what may be so sent him, it is not his duty to look after such matter, and he may forget it, or neglect to hand it in, without laying himself subject to blame. The editors may quite safely ignore matters sent to them in that way, and not be justly blamed for so doing. Just so business letters sent to editors may get lost and the editors be not chargeable with blame.

Try to be consistent, brethren.

QUESTIONS AND ANSWERS.

STONINGTON, Maine, Jan. 5, 1899.

Editors Herald; Dear Brothers:—Will you kindly advise on the following subject: Some time ago the young saints of the Green's Landing branch started a young people's prayer and testimony meeting. These meetings were opened in the usual manner with song service, scriptural reading, and prayer. The leaders were young saints who did not hold any priesthood.

The question arose among some of the older saints, whether or not the young saints had the right to thus conduct meetings, so the advice of President Joseph Smith was sought and he replied that it was perfectly legitimate for young members to hold prayer meetings, and that they could be led by those who did not hold the priesthood.

Notwithstanding all this, there are some

that persist that the young people are doing wrong.

Now will you please give this matter your careful attention and reply through the *Herald*—publishing this letter so the matter may be cleared up.

Your brother, with a desire to do what is right,
RALPH W. FARRELL.

We think that at the time the advice of Pres. Joseph Smith was sought in the matter submitted above President Smith expressed the opinion that the young people of the branch could so meet for the purpose of prayer and testimony, and that if there was no one present holding office in the church, anyone present could be selected by the others and take charge, opening by prayer and leading the meeting. President Smith holds the same opinion now.

We are not quite sure, but we think that at the same time President Smith suggested that should such meetings be objected to, that much more wrong would result from contention over them than the prayer meeting could possibly do; as it has usually been the rule of President Smith, to so advise in such cases.

We can see no good reason why that saints, old or young, may not meet in prayer or testimony meetings, at stated times and at convenient places, few or many, and there engage in worship, prayer, encouraging testimonies, and edifying of one another in the fellowship of fellow saints and the Holy Spirit, the Comforter, though there might not be anyone present holding office to preside; those present choosing one of their number to take charge.

We are commanded to meet together often, and to encourage each other in in our spiritual work. We are also commanded to pray often in secret and in public. We are told that there is a record kept wherein the names of those who are valiant in testimony are to be kept, that when the time for rewarding the faithful comes these may receive their reward. What harm can the prayers and testimonies of the saints, though they be young members, do the great cause. Is it

not infinitely better for our young people to meet for prayer than to go to places where amusements of a doubtful character may engage their time and attention, and where no elder or priest ever thinks of going to see that they do not overstep the bounds of church rule. Is it true that the laymembers, the women, girls, men, boys, youths, and maidens of the church cannot be trusted to meet and pray and bear testimony with each other in a service known and recognized by the officers of the branch, without some man holding the priesthood is present to preside over them? Is it possible that the Lord does not hear the cries of his people, few or many, assembled for prayer, unless there is some officer present through whose superior excellence the others' prayers are offered? If so, what about the promise so often quoted "Where two or three are met together in my name, there will I be and that to bless"?

But, as it is not needful to reason at length on the subject, we give our advice as asked for. Notwithstanding we can see no good and sufficient reason why the young folks of the Green's Landing branch may not hold the meetings referred to, the time and place of holding them not interfering with the regular services of the branch, we advise the young people not to contend with the older people, or the officers of the branch, thereby causing contention, wrongdoing, and hard feelings as a result, but to submit, abandon their meetings, and until such time as a different feeling and spirit of toleration may prevail and the privilege be granted to renew such meeting. Or, in case the young people desire to continue the meetings, ask that some one of the younger officers be detailed to take charge, or one of their own number possessing the needed qualifications be called, chosen, and ordained to aid, and look after them in such meetings. It is better to have no meetings than to have bickering and contention in the branch.

Daniel was forbidden to pray, but he did. He was among strangers to God and had the right of it at the time; but when our friends forbid us to pray, how then?

We may be wrong, but it seems to us sometimes that the priesthood is a little too jealous of its prerogatives, and a little too restrictive of others.

We may be pardoned a word further. The editor of the HERALD, to whom the foregoing letter is addressed and whose advice is asked, is the same Pres. Joseph Smith whose opinion was sought when the Green's Landing young folks' prayer meeting was instituted. His advice now is of no more value than it was then; hence, it is somewhat out of the ordinary that the editor is asked for such advice; upon the idea that it would be heeded and everybody be satisfied.

The branch authorities have jurisdiction, and we have no disposition to counsel disrespect for, or a disregard of their right to control in the premises, whatever we may believe about the wrong, or the right of it. Paul advised, "Be subject to the powers that be;" and the Holy Scriptures has it that "the powers that be in the church are ordained of God." For these reasons we could not and do not advise the young folks of Green's Landing to disregard the authority of the officers of the branch.

APPLICATION AND EXECUTION.

Brn. J. C. Crabb and B. F. Ordway have been making a special and timely effort among the people of Peoria, Illinois, of late, of which the former wrote us under date of the 28th ult. See Bro. Crabb's letter and notice. The brethren asked of other ministers the courtesy of an announcement of their meetings from the pulpits of their churches.

That is right; if we do not ask we are not likely to receive. Judicious requests of this kind, and proper advertising of our efforts, are both legitimate and necessary. We must not only preach and work, but must study conditions to be met and seek to meet things as they are, to the best possible good of the cause and the people. We need as much development in *judicious execution* of our work as we do in ability to present it in word before the people. More study

upon these lines in general would prove advantageous to us as a people and to the cause we have espoused to the salvation of men. Indeed, thoughtfulness, foresight, and good management, with other phases of intelligent consistency and goodness of life, in all the features and departments of our work, personal and general, are demanded of us and strictly essential upon the part of the children of God, in behalf of the work which he has graciously permitted us to represent in our official and personal characters and efforts.

There is need for more study and better execution upon these lines. Improvement—constant advancement—is the true order and spirit of the age, and nowhere are such lines of execution more necessary than in the kingdom of God—the church—the organization and people called to be and to be constituted *in fact*, the light of the world. Studious self-examination, self-abnegation, with intelligent study, and comprehension, and application of the principles of truth, the word of God, are necessary upon the part of all of God's people, ministry and laity, from highest officials and throughout the entire ranks of the laity, if success shall crown our efforts. We must be developed and united according to the law and union of the celestial kingdom, if we shall succeed in doing our part in establishing Zion amid the ruin and fall of Babylon, which Zion God has designed to establish through "a pure people."

This, we understand, is to be brought about by a high degree of development and execution upon the part of the church and was referred to by the Apostle Paul when he wrote (and which we persistently quote to the world): "But speaking the truth in love, may grow up into him in *all things*, which is the head, even Christ: from whom the whole body, fitly joined together and *compact*ed by that *which every joint supplieth*, according to the *effectual working* in the measure of *every part*, maketh increase of the body unto the edifying of itself in love."

Are we alive as we ought to be? is there effectual work being done by every part of the body? If not, something is wrong, and we have need to

awaken to attainment or renewal of diligence, and to maintain it in steadiness of purpose and application, constantly to the end.

The spiritual sleep and accompanying death is abroad in the religious world. The saints need to guard against it. Effort—daily, prayerful, continuing effort—is the only means of insuring safety against its effects. The latter-day work is a *work*, not a respite, not a cessation from labor. Let us work, then, while it is called to-day. The Lord has said (D. C. 45 and 63) that "until the coming of the Son of Man there shall be foolish virgins among the wise;" that the wise were they who sought for and took the Holy Spirit for their guide, etc.

We may be faithful and careful masterbuilders in the kingdom of God, or may be slothful and unprofitable servants. It behooves all to be awake, and alive, and at work everywhere and in all departments, whether laity, branch, or district, or general officials, if we are to accomplish and attain as God has appointed.

While we are focusing our searchlights upon the world, and discerning its condition, we do so that we may study such conditions with a view to applying the remedy—the word and the fruit of the Spirit of God, as we receive from him. Let us not fail to turn the searching, penetrating rays as constantly upon ourselves, that we may see what and where we are, and also apply the needed correction faithfully, that our own defects may be removed, not covered up nor overlooked. God is "no respecter of persons;" and, his Spirit is the true "discerner of the thoughts and intents of the heart." We should be glad to receive not only its comforting influences, but also its searching rays, its correcting, cleansing, and purifying powers, that we may in all things become and remain just and true and approved of God.

The Lord has said this to the church in these last days:—

And we know that all men must repent and believe on the name of Jesus Christ and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God. And we know that justification through the grace of our Lord and Savior Jesus Christ, is just and true; and we know, also, that sanctification

through the grace of our Lord and Savior Jesus Christ, is just and true, to all those who love and serve God with all their might, minds, and strength; but there is a possibility that man may fall from grace and depart from the living God. Therefore let the church take heed and pray always, lest they fall into temptations; yea, and even let those who are sanctified, take heed also.—D. C. 17: 6.

Shall we not "take heed," and our destinies be with the Zion of God? or, shall we be "heedless," and blind, and indifferent, and stumble and fall with the ruin of Babylon, the world?

BABYLONISH TRUSTS.

The Standard Oil Company, true to its nature and instincts as a gigantic monopoly, has just effected another immense combination which is said to be next to the last step in the largest monopoly ever formed in the United States, not excepting Standard Oil itself. It has obtained control of sixty large whisky distilling plants in the State of Kentucky, under the name of the "Kentucky Distilleries and Warehouse Company." This, with the "American Spirits Manufacturing Company," the "Standard Distilling and Distributing Company," and the "Spirits Distributing Company," each of which is a large combination under the Standard Oil Company's control, forms a vast trust capitalized at \$98,500,000, having an annual capacity of 15,000,000 gallons, with a total income of \$2,310,000, with dividends of 8½ per cent on common stock.

In addition to this item, the official reports of trusts formed and being formed is so large as to excite astonishment, even though the present decade has become accustomed to and tolerant of such systems of robbery and monopolies of commerce and manufactures.

Our readers will call to mind the plain condemnations of such immense corporate systems of "secret combinations" "to get gain," recorded in the Book of Mormon—the statements of inspired men who saw our day and realized, to some extent, our conditions.

Such combinations call vividly to mind the description of Babylon and her fall, clearly portrayed in Revelation chapter 18. Fifteen million gallons of alcoholic spirits—traffic in the "souls of men," in addition to the

control of almost every branch of human industry and industrial economy—souls and bodies of men, is meant, no doubt. The language of James is also applicable: Read James 5: 1-6; also verses 6, 7. Surely such wealth is "cankered," and men are heaping "treasure together for the last days."

The trust is distinctively a Babylonish institution and contrary to the spirit of liberty religious, social, and political. The trust, its antecedents, methods, and work, past, present and future, is one of the manifest signs of the last days.

It is an octopus of Satanic origin, made possible by human lust of gain and power.

It becomes evident that the coming and reign of Christ the Lord is becoming an absolute necessity. No wonder it is written that to him every knee shall bow and every tongue shall confess. The agnostic with an intelligent view of the economic situation, with the alarming portents of such conditions as are coming upon the world, ought now to be able, already to see the consistency of such a statement concerning the final reign of right. Men are indeed becoming subject to such conditions of control that "the reign of God" through Christ or in Christ becomes an absolute necessity, or this world of ours would land, if it does not yet land for a time, in a state of anarchy. But, God reigns, and there will be an end to such wickedness in due time. It is written of Christ, the restorer and deliver, the King, that "with righteousness shall he judge the poor, and reprove with equity for the meek of the earth;" also that the poor among men shall rejoice in the Holy One of Israel; "The Lord hath founded Zion, and the poor of his people shall trust in it."

Those whose faith is in God and who, like him, love humanity, will find comfort in these declarations.

The theme could be elaborated and made intensely interesting and confirming; we leave that to the reader, as we have time only for hurried brief mention. These "signs of the times" give clearer insight into the declarations of the Scriptures. They show that God is in them, and serve to renew faith and confidence in him and in his work.

Well may we give all our powers of body and of mind to the service of God in his kingdom in the great latter-day work, knowing that God has declared that "abomination shall not reign" and that "truth will prevail," while all things not in harmony with God shall "fail."

THE following is in evidence that the spirit of the fathers is actuating the sons of Israel to-day. It is plain that with Gentile decline, religious and otherwise, Israel feels the inspiration of the spiritual life by which God is awakening that nation with a view to again restoring it to favor and close communion with him. The sons and daughters of Israel rejoice when they see these things come to pass:—

PURPOSE TO BUY PALESTINE.
KNIGHTS OF ZION, ORGANIZED BY 800
YOUNG JEWS, TO ACQUIRE THE
HOLY LAND BY PURCHASE.

Eight hundred young Jews have banded themselves together for the purpose of buying the holy land and establishing there a new Zion. The organization is known as the Knights of Zion. It has six branches, called "Gates," and others are being formed. The lodge hall, 209 West Twelfth Street, is known as Zion Hall. Parlors and library are provided, and the place is like a club. A woman's branch has been formed as an auxiliary. Gate No. 1 has 400 members. From the total membership the Zion guards have been formed, a uniformed body of thirty-five men. The officers of the parent lodge are:—

Master Zionish—B. Horwich.
Grand Recorder—Leon Zolutkeff.
Assistant Grand Recorder and Financial Secretary—Herman S. Wolf.
Treasurer—Leo Posyes.
Directors—M. Perlestein, E. Epstein, Dr. M. A. Regant, J. J. Cohen, B. Salk.—*Chicago Tribune, Jan. 28, '99.*

FROM HAWAII.

Bro. U. W. Greene sends us the following good word from our Hawaiian adjunct, State, Territory, Colony, or whatever it may yet turn out to be. He wrote from Box 504, Honolulu, January 17:—

Brethren:—I forward copy of church paper by this mail. Bro. Waller's generosity enables us to gratuitously distribute about eight hundred copies per month. Many of them go among the Brighamites, so we are improving the opportunity and giving them something to think of in connection with their errors. Bro. Smith's work is just the thing needed and just in time here. We are encouraged spiritually and pray God may open the way for an ingathering of souls.

The publication forwarded by Bro. Greene is the *Ka Elele Evangelio*, an

eight-page paper with three columns to the page. The subject matter is printed in the Hawaiian language, and in which we can make out copious references to the three books and other church publications; also to Utah Church teachings and practices.

Last but not least the following appears at the top of first column: "U. W. Greene, Lunahooponopono." We suppose it means that Bro. Greene is the Editor. A notice also appears of Bro. J. F. Burton and his work in the Society Islands. Two church papers in the Pacific; a good showing. We will reach Japan and the Orient, including India and China, also the British, German, and other settlements of modern civilization in Africa, in due time, we hope.

FINDS THE ASHES OF CÆSAR.

New York, Jan. 29.—The ashes of Julius Cæsar have been found, is the announcement from Rome. The excavations on the site of the Forum of Augustus have resulted in this discovery. They are under the direction of Sig. Bacelli, the Italian Minister of Public Instruction.

While excavating the Forum the archæologists were greatly elated by the discovery of a magnificent column, which seemed to promise that they were delving into a region of great possibilities.

The column was eventually decided to be that erected by Augustus to the memory of Julius Cæsar. Near by was found a slab of marble. Upon this had stood a similar commemorative column raised by the Senate.

Then came the great discovery. Five feet beneath the soil, within the broken walls of what had doubtless been a tomb, was found an urn. Upon it were deciphered with difficulty mutilated inscriptions which showed that it was the urn of Cæsar. It contained a powder which could be none other than the ashes of Cæsar himself.—*Chicago Tribune, January 30.*

\$51.70.

The figures above signify that Bro. Charles J. Hunt, Bishop's agent for the Galland's Grove district, sent to Bro. Frank Criley, January 21, 1899, that amount as the result of a supper given at the home of Sr. Bradley McCord, by the saints and Sunday school of Harlan, Iowa. Bro. Hunt wrote as follows:—

It is with pleasure I hand you, herewith, bank draft for \$51.70 from the saints and Sunday school of Harlan, Iowa, for Graceland College, which is the proceeds of a supper held at the home of Sr. Bradley McCord, as is shown by the inclosed letter to me from Bro. Thomas N. Franklin. It is a grand

good showing, and I suggest that favorable mention of it be made in the columns of the *Herald*. Success to Graceland.

Bro. Franklin's letter shows that the sum noted represents the gross receipts, the cash cost of the supper being paid by a donation raised for the purpose, and the care and work all being donated. Who beats this?

EXTRACTS FROM LETTERS.

Bro. F. A. Smith, Omaha, Nebraska, January 30:—

It has been very cold here the past few days. Our conference passed off very nicely; Father here. Much sickness now; they keep me on the go nearly all the time. Was called to the country twice; once for administration, once to a funeral. The smallpox scare doesn't amount to much as yet. Am feeling fairly well myself.

Bro. F. R. Tubb, London, England, January 19:—

I am requested to tell you that our London branch book agent is Bro. A. Lawrence, No. 46 Chisenhale Road, Old Ford, London, E.

Bro. J. C. Crabb, Peoria, Ill., Jan. 28:—

You will see by the within notice how we are trying to get our meetings advertised. We have sent by mail thirteen notices like the following to as many of the leading ministers of the city. We intended to have sent them in time for last Saturday's delivery, but Bro. B. F. O— delayed, hoping to have them delivered direct by some one in person. Meetings here in the North End have been fairly well attended. We try it in South End to-night and to-morrow night. Our conference meets at Kewanee next Saturday and Sunday. Hope you are well.

PEORIA, Ill., Jan. 26, 1899.

Dear Sir:—Will you kindly announce the following notice in your meeting Wednesday evening: Elder J. C. Crabb will deliver a lecture in the auditorium of the Y. M. C. A. building, on Thursday evening, February 2, at eight o'clock. The speaker will give three reasons why Mr. B. H. Roberts, the polygamist, should not be allowed a seat in the United States Congress.

Bro. A. B. Pierce, Providence, Rhode Island, January 27:—

At present Elder Joseph Luff is laboring in this city; Elder R. Bullard at Plainville and Attleboro, Massachusetts; Elder George Robley at Dennisport, and of late at Fiskville, Rhode Island; Elder M. H. Bond at Boston.

Bro. J. M. Baggerly, Grand Rapids, Michigan, January 30:—

Just returned from Allegan. Spoke there yesterday in the opera house at two and seven p. m. The interest is still excellent. We expect quite a number will obey the gospel soon. I have occupied there for three consecutive Sundays, and will go back next Sunday.

Bro. A. J. Keck, Ritchey, Illinois, February 2:—

In my article in *Herald* of January 18, page 46, near bottom of second column, "Now this church—kingdom triumphant—is better capable," should read, "Now this church-kingdom triumphant is better capable," compounding the words "church" and "kingdom." Sickness and bad weather are militating against meetings here. Just held a ten days' meeting at Wesley M. E. church.

EDITORIAL ITEMS.

A letter from Bro. J. C. Clapp, dated Swan, Graves County, Kentucky, informs us that though poor in health he has been greatly blessed in Spirit in presenting the word. He is doing what he can in the face of apparently adverse conditions, rejoicing in the truth, and making some friends to the cause.

Bro. J. M. Terry writing from Chicago, January 31, states that the work is advancing. The Lang mission is being sustained in good form; and Bro. George H. Graves, is doing well among his colored brethren.

Since our note in last issue the editors have been flooded with requests for Jaredite corn. The supply is exhausted. While ready to accommodate the brethren with proper notices, we shall let others do the distributing hereafter, as we haven't time to run an agricultural or other bureau.

A good brother, writing an article for a late gathering of young people, refers to the "duel" nature of man. He probably meant the dual or two-fold nature. But he was not far wrong in describing some natures, for some men, and women too, have "duel" natures, judging from what one sees of human nature in the world. However, the practice of dueling is being frowned down upon. Even in the German army the Emperor has placed a ban upon the duello. Christians should certainly be above resort to such practice. Possession of the dual nature does not necessarily imply the duel nor the instincts thereof; this too whether in the single or dual relationship.

No one can be expected to do better than he knows, hence the necessity of "knowing." It is life to know and out of knowing "to do" the truth; it is death not to know and not to do. But—an indifferent, careless disciple

will not know, nor will he do, in harmony with light and truth.

There is said to be a steady increase in the number of divorces in slow-going Scotland. The microbe of disorder and disintegration seems to respect neither custom nor locality. It seems determined to find every diseased or imperfect spot or condition in the various economies of mankind.

The *Herald*, published at Traverse City, Michigan, in its issue for January 19, contains an account of the miraculous healing of a Miss Hattie Parker, of Petoskey, Michigan, taken from the *Petoskey Record*. The lady, though not connected with any religious society, was healed, when very low and about to depart, in answer to prayer offered by a local pastor and other friends, none of whom were Christian Scientists, but who expressed faith in God, that he would and could heal and bless, as in past ages.

The Theosophists in the United States are in trouble. There is said to be a revolt against the "official head."

Pope Leo, aged eighty-nine, labors diligently from twelve to fourteen hours daily.

Simon Pokagon, last chief of the Pottawattamie Indians, died near Benton Harbor, Michigan, January 27. He was a man of considerable ability, an intellectual leader among his people. He was buried in ground devoted to the poor, the Catholics refusing him burial in their cemetery.

We need more space in the HERALD—there are so many good and important things that we desire to furnish our readers, matters having a bearing upon the important religious, social, economic, and general developments of the times, that all may be helped to comprehend the conditions and developments of the age in connection with the great latter-day work. We trust the HERALD readers will continue to add new subscribers to our lists, that the editors may be given additional space and other facilities requiring an additional outlay on the part of the Board of Publication. The Board is prepared to aid us in this respect just as soon as additional financial support is given. Friends of the cause are asked to aid the HERALD by working in its behalf, and

thus work for the church and themselves.

The legislature of Missouri has passed resolutions against the seating of Congressman-elect Roberts of Utah. Resolutions of the same import have been introduced in the legislature of New York.

The German Reichstag has adopted the estimates for an increase of the naval armament.

The recent disgraceful lynchings in Indiana and the prosecution of the lynchers has resulted in the introduction of a bill in the State Legislature which provides infliction of the death penalty for lynching; also that relatives of the victim may sue a county for \$5,000 damages when a case of lynching occurs. Our people will note these things in connection with the lawless acts against the Martyrs and the saints in the adjoining State of Illinois, in former days.

Dr. Parkhurst, the well-known reformer and head of the Society for the Prevention of Crime, is preparing, with his aids, to enter upon another crusade in behalf of reform in the city of Greater New York. It is claimed that since 1892, the year of previous reform, vast districts of the city have been practically monopolized by promoters of the social and other evils, including gambling houses and other resorts; also that the regular police force is a party to such evils, and upon which they levy a specific tribute, arranged by schedule, as hush money. Dr. Parkhurst states that "it is in the police department that all the profligacy and corruption of the 'wide open' town begins and ends."

"The principal agitation going on in England to-day is religious rather than political. There is a strong protest against the tendency of the Anglican Church to use the Roman Catholic ritual. Services in many Protestant churches are conducted so much on the order of Catholic ceremonials that it would be hard to point out the difference between the two forms of worship. The Pope has established a college in Rome, at a cost to himself of \$100,000, to enable Anglican clergymen who have joined the Catholic Church to pursue their studies for the priesthood."

Catholics favor the proposal of Balfour, the British statesman, to es-

tablish two universities under government control in Ireland; nominally unsectarian, but practically Catholic and Protestant respectively, at Dublin and Londonderry.

Representative men of Macedonia will hold a congress in Geneva on February 19 to discuss the future of their country. If they declare for independence, an insurrection is almost sure to follow, and Turkey, Austria, Russia, and other powers become involved. Trouble is also brewing in Servia, Bulgaria, Montenegro, and Albania. Eastern diplomats are anxious.

The Salvation Army in Chicago supplies many poor with employment by which they are kept from starvation and crime. Many make a living by gathering waste articles in the city, which are baled and sold at the Army's warehouse. This, called the "salvage warehouse scheme," is being introduced into other cities.

The Kansas legislature declined to adopt an amendment involving resubmission of the prohibition law to the people. The assembly was flooded with protests and the prohibitory law remains.

The Colorado assembly adopted resolutions asking all other States to try woman suffrage as it exists in that State.

The Chicago Sunday *Tribune* of February 5, states that trust "promoters" are still busy forming combines to control various American products. Twenty trusts were formed, under the laws of New Jersey, in one day, a fair sample of what now is being done in that line. The *Tribune's* list in its issue of the 5th is as follows: Cereal, soap, cast iron and foundry, milk, bank combine, tobacco, wire and nail, artificial rubber, copper—each a trust in itself, representing a total of \$392,100,000.

It has been suggested that it would be a grand thing to start a chain system in behalf of every living individual and thus "make everybody rich." We suggest consideration of the scheme by the "Napoleons of finance" in or out of the body.

Bro. I. M. Smith's article on the Atonement of Christ and the Final Destiny of Man, will be published in pamphlet form. Price later.

Mothers' Home Column.

EDITED BY FRANCES.

"O Englishmen!—in hope and creed,
In blood and tongue our brothers!
We too are heirs of Runnymede;
And Shakespeare's fame and Cromwell's deed
Are not alone our mother's."

COIN, Iowa, Nov. 24.

Dear Readers of the Home Column:—I feel to write of the glorious manifestation of the Spirit witnessed at our sacrament meeting in Shenandoah. Our branch president, Bro. Roberts, commenced speaking in tongues while presiding over the meeting and started down the aisle towards the congregation, and went from seat to seat to every one in the congregation, outsiders and all, speaking in tongues; and to the ministry he laid his hands on their heads. Then came right around again and went to them all, and spoke the interpretation in our language; and when through, raised his hands towards heaven and pronounced the benediction upon it. I seemed to see Solomon holding his hands heavenward and pronouncing the benediction upon the children of Israel at the dedication of the temple. It was the most glorious light I ever witnessed and must have lasted fifteen or twenty minutes. There were thirty persons in the congregation. The tongues to me was that my greatest trials were over with; that if faithful I should be blessed with perfect health and strength, and should be the means of helping to bring many into the church.

I can truly testify that I have grown stronger and stronger ever since, and my greatest desire is to bring others into the fold, where they can enjoy these great spiritual blessings with us. It is all I think of by day or dream of by night. I am always dreaming of going to our church and explaining our doctrine to others.

I have been sick most of the time for the last four or five years, and have thought many times that my day of usefulness was over; but I have a little girl six years old to raise yet, and I do so long to live where our church is, so that I can attend, and our little girl be brought up in the Sabbath school.

We have property here, and feel afraid to sell for fear we may not do any better by making a change. There is a nice house and lot for sale joining us for six hundred dollars. A very good home in every way; and the best lot in town is for sale joining on our lots on the other side, on the corner of the street. O how I wish some Latter Day Saint could buy it, then we might build up a church here. This is a town of one thousand inhabitants. A very rich and beautiful country surrounds it. It is in Page County and five miles from the Missouri line, and the best set of people I ever lived among. Come up to Coin ye faithful ones, and we will all help build up Zion in this place, for surely a lovelier country cannot be found. Bro. and Sr. Kuykendall from Shenandoah moved onto a farm one mile and a half from town last spring, and have done well, and like it here. My hus-

band is a brick layer and there are two or three brick buildings going to be built next spring. With love and best wishes to all the saints. Your sister in the gospel,
JOSEPHINE WOOD.

MONTMORENCI.

Dear Sisters:—Like many others I love to read the Home Column and endeavor to heed its wise counsel; and the articles are very strengthening. The *Herald* always brings something to lift me up when I am beginning to fall. I feel thankful the Prayer Union has been praying for me in my low circumstances, and I can truly say I have been wonderfully blessed. I have been working out this summer. I did not forget to take along a good supply of *Heralds*, *Autumn Leaves*, tracts, and Voice of Warning with me. When I could find a poor soul that would take a drink of the pure water of life I had it freely to give. When I got to my destination I found I had made a good selection. My nearest neighbors were a young couple newly married. The minister who married them is the leader of the Friends' Church, and he had given them the discipline of his faith and also a hymn book. I went over one evening and they were singing. I took part with them and they gave me the discipline to take home to read, and told me to be sure and come over to-morrow evening. I happened to have my hymn book in my collection and I took it with me. I showed them my book and they were highly pleased, so we sung together out of the Latter Day Saints' hymn book. They lived there about two months before they moved away. She copied some hymns from my book and I gave her some *Zion's Hopes*, tracts, and *Heralds* to keep. I told them that her discipline had rejected both baptism and the sacrament. I explained to them the mode of baptism, that the Latter Day Saints taught all the commandments that Jesus had commanded the apostles to obey. She wanted me to write for an elder to come and baptize them. I told her to read those pamphlets and study the Scripture prayerfully and the Lord would direct his servants to Onaway.

When they went away my nearest neighbor was about a mile and a half. I made them a visit. The woman was very glad to see me. I had my little boy with me and she had two children, so the children were delighted too. When dinner was over she asked me if I professed any religion, belonged to any church. I told her I did, and that I belonged to the Latter Day Saints Church. She said she had heard quite a lot about that church, but had never had the pleasure of seeing one before. She said she was an Advent. I suppose you know what Advent means. I did not know, and she said "Advent means last days—just before Christ comes." She got a big Bible and gave me another, and explained their mode of seventh day keeping from the ten commandments down to the time of Christ. I told her I had never studied the Sabbath question very much, but I would look it up and see what about it. She gave me some books and I took them and thanked her, saying, "I will

bring you some of my books." "I hope you will," she said. I took her the Voice of Warning and some others. I looked up the Sabbath question. Told her from the New Testament certain passages of Scripture that the first day was the day the apostles kept, and they certainly knew which was right. She thanked me for what I had said. "You don't want to hide your talent, you want to let us know; I am glad for what you have said." When I came home in the fall I wrote six sheets of paper explaining the old and new covenants and sent it to her.

ELIZA A. LESTER.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Corda Teakle of Polk County, Iowa, desires the prayers of the Union, that she may be healed of an affliction of two years' standing. She desires to be worthy to receive the blessing. She also wishes her husband may be moved upon to obey the gospel.

Sr. Carrie Brocket desires the prayers of the Sisters' Prayer Union and all the saints. She is afflicted with cancers. She has faith, and believes God is able and willing to heal the sick.

PROGRAM FOR FEBRUARY MEETINGS OF DAUGHTERS OF ZION.

Opening hymn in Saints' Harp, 75. Scripture reading, Ephesians 6th chapter. Study, select reading in Home Column. Roll call. Business. Closing hymn, Saints' Harp, 721. Dismissal prayer.

Sunday School Department.

ELDER T. A. HUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

A BROTHER writes: "The — district Sunday school convention was held —, in connection with district conference. Friday evening was devoted to an entertainment, leaving only one and one-half hours for business and institute work (absurd idea, I think). But we could not help it under the circumstances. I hope the workers will awaken to the thought, 'come up higher.'" Further on in the letter he remarks: "The work in this district, I believe, is on the wane." We regret very much that such is the case, but it is about what we might expect if the convention above described is a sample of all they have had. Conventions are for the upbuilding of the work in the districts, and we cannot expect to build up on reports and entertainments *alone*. Reports are necessary and entertainments may sometimes do good, but to make them the entire program is a mistake. And when this is the routine for years, the error becomes the more serious. What is needed is some good solid work on some of the subjects that are necessary to be understood in the successful running of a live Sunday school. You can scarcely afford to spend even one session of your convention for an entertainment; and especially is this true

when there are but two sessions in the convention. You need all your time for that which will improve your teachers and your officers in their work in the Sabbath school. It may be hard to break off from the custom of having an entertainment at the convention. The schools may expect it and be disappointed if they are not permitted to give it. This can very easily be provided for. If your convention is set for Friday, have your entertainment on Thursday evening; and even then it is well to have a paper or two on some pertinent Sabbath school question. Be sure that you have no irrelevant numbers, either of song or speech. Thus you may nicely drift out of the old track into the new and more needed work.

OTHER outlines and items of the Institute report will appear from time to time, notwithstanding the account of the closing is herewith given.

INTERSTATE INSTITUTE.

DISTRICT CONVENTIONS AND INSTITUTES; BY W. N. ROBINSON.

District Conventions.

A. Nature of Work.

1. Business.

- a. Reports of schools.
- b. Reports of district officers.
- c. Reports of supt. of schools.

2. Miscellaneous business.

3. Institute work.

B. Who shall prepare the program.

1. District officials.

1.¹ Supt., asst. supt., and sec.

2. A program committee appointed by convention, of which district superintendent is chairman.

Note.—In the above outline the institute work seems to be but a small part of the convention, since it is but one item out of three; but exactly the reverse is the case. The one item covers many times more ground than all the rest together, and should have a very large proportion of the time of every convention. Use no more time for routine business than is actually necessary to do it right. The institute work, if properly conducted, will be the life of your meeting in a little while.

SELECTING TEACHERS; BY J. F. MINTUN.

What to select.

1. A member of the church } profession
work.
2. A praying person.
3. A self-sacrificing person.
4. A person who possesses information.
5. A person having love for children.
6. A person who seeks information.
7. A person not easily discouraged.
8. A person having tact and ability.
9. A person realizing the value of the information possessed or to be secured.

Notes.—

1. It was decided that the characteristics of tact and ability to impart information were the chief, by a large majority.

2. A good superintendent is or should be qualified to teach.

Sunday School Discipline; by J. A. Gunsolley.

A. What is discipline?

1. Submission to rule and order.
2. Maintenance of order.
3. Learning the rules of order.
4. Training to be subject to law.
5. Training to act in accordance with established rules.
6. Accustoming to systematic and regular action.

Note.—The above were the several answers given to the question, and then the 5th and 6th answers were selected as the first and second best.

B. Necessity for law, system, and order.

- a In nature.
- b In civil affairs.
- c In social affairs.
- d In public school.
- e In church.
- f In Sunday school.

C. How to secure good discipline. Good discipline is that which brings good results.

1. By example of officers and teachers.

- 1.² By promptness.
- 2.² By preparing for their own work.
- 3.² By observance of rules.
- 4.² By taking part in all general exercises.

5.² By avoiding

- 1.³ Disregard of proper restraint,
- 2.³ Neglect of duty.
- 3.³ Questionable habits.

6.² By precept.

- 1.³ Calling attention to rules.
- 2.³ Show the necessity for good order.

7.² Personal influence.

1. Give home receptions.
2. By expressions of wholeheartedness.

8.² Good classification.

D. Insist on obedience.

1. Visiting parents.

Note.—When scholar disobeys, and through kindness and the expenditure of all the tact that can be used in the school, and by personal influence of the teacher and superintendent the child is stubborn, then seek the cooperation of parents.

2. Judicious requirements,

- 1² Child should prepare lesson,
- 2² Should give attention to lesson during class,
- 3² Should give attention to general exercises.

E. To what extent can we enforce rules?

We can insist on the scholar complying with requests, or else be severed from right to membership in the school.

The Sunday school newspaper, by J. A. Gunsolley and Abbie Horton, editors, occupied nearly ninety minutes, and was full of good thought, sharp criticisms, pungent remarks, and poetic effusions relating to Sunday school and Religio work. Parts of this paper will be published in time.

It was thought that about thirty-five minutes was the proper length for a district Sunday school newspaper.

Short speeches were enjoyed from Brn. J. A. Gunsolley, J. F. Mintun, and T. A. Hougas, when closed a very profitable effort

to build up the Religio and Sunday school departments of church work, destined to become prominent, not only in the church, but in the world.

J. F. MINTUN, Asst. Sec.

W. N. ROBINSON, Sec.

Letter Department.

XENIA, Ill., Jan. 27.

Editors Herald:—Since our November conference I have been very busy and quite successful in awakening an interest in the truth of the restored gospel, everywhere I have been.

While I was in Johnson County I visited a branch of Utah saints; met two of their elders, heard one of them preach and bear his testimony that he knew Brigham Young, John Taylor, and Wilford Woodruff were prophets of God; it had been revealed to him. The other one could not preach, so their members say, although he is one of their seventy. The branch numbers about thirty and has a neat little church built. They took me in and cared for me while there, and invited me to preach in their church; but I only occupied one evening in the church. When it was noised abroad that I was not a Utah elder I was invited to come and occupy the neighboring schoolhouse, which was a more commodious building, and with a view of reaching more at the schoolhouse, I accepted the invitation.

On my arrival, late in the afternoon they seemed to be very glad to meet me, as they had been anxious to hear some of our elders preach; and after the evening meal had been served and all seated around the old fireplace, insisted I should tell them some of the differences between the two churches. While it was my intention to do so before leaving them, I would have preferred to wait for a more convenient time, fearing if their elders heard I was prepared to meet them I would not get to discuss with them before the public; for I not only desired to do them good by way of exposing their pernicious ways, but wanted to reach their neighbors, of whom I found some believing. But before I was with them long they assured me they would meet any body of believers who differed from them, in open discussion, and would make me twist when they got a hold on me. From what I could learn their elders had been boasting that all others who differed from them would not meet them in discussion. They further told me, when I expressed myself as not believing their elders would meet me on the differences of the two churches, that they must, and if they did not they would give them a whipping. I told them not to be too hard on them, for if they got them to meet me they would have to force it on them. I talked to them in this way, hoping to get them to urge their men into a debate, but all in vain; they came out a couple of times and heard me preach, and then skipped out, knowing at the same time that I was there for the purpose of exposing them.

I had publicly announced when I would speak on the differences between us, and it

was known to them. They told some of their members the reason they would not discuss with us was because we abused them so. We talked on the differences of the two churches for two evenings, reading extensively from their own publications. They denied that they were publishing the books I was reading from, but I showed them that B. H. Roberts made quotations from some of the same books. I was reading from his book on Succession, and if authority for Mr. Roberts, it would in this case be authority for a Josephite.

These people almost worshiped their elders and have all confidence in their testimony, overlooking the written word to the acceptance of the unwritten word. I do not know whether I succeeded in changing the minds of any or not, but there were some who were almost in the notion to go with them who expressed themselves as being glad I had come and laid things bare and would not have missed hearing what was said for money.

Since the 1st of January I have been laboring in Wayne County, in company with Bro. F. M. Slover. On the 7th we began a meeting in the Brush Creek branch, continuing it till over the 24th. Sixteen were baptized and many more near the kingdom. It was thought by some of the oldest members that there was the best interest manifest at this meeting there had been since the branch was organized.

Yours in bonds,

J. D. STEAD.

PHILADELPHIA, Pa., Jan. 31.

Editors Herald.—After nearly four months outside of branches or seeing any of the ministry, it was pleasant to be received into the pleasant house of Bro. A. H. Parsons, and to cooperate with him in gospel work. It was an unalloyed pleasure too to meet with the congregation of saints. Added to these pleasures, the greater pleasure of meeting several families of my father's relatives awaited me. Association with them for a few brief days at their homes, their unceasing effort to so kindly entertain me, together with their attendance at services held, was to me supreme delight. My dear aunt, of seventy-nine years, appreciated meeting her preacher nephew who felt proud to be so honored.

Bro. Parsons and the saints bent every energy to have these dear relatives of mine comfortable at the places of worship, the hall, and the home of Bro. Christy. The relatives in turn appreciated association with the congregation. May this mutual good-will strengthen with the years and association become permanent. I had just revisited relatives on my mother's side whom I first met a year since, and in so doing occupied a sunny spot in life's pathway. The gospel seed sown among these relatives is growing. It was here, in 1847, that my parents were married. This, together with Independence Hall, where the Old Bell was cracked as it announced *freedom*, the scenes and memories dear to the patriotic and lover of the right *wherever* found, and my pleasant

present associations, stirred my being more deeply than can be told by the excellent yet too cold process for printer's ink. I had touched the Old Bell at the World's Fair, but to do so where it filled the mission and *gave its life* for the cause it labored in, was another thing. Bro. Parsons was with me. With uncovered heads we trod where illustrious ones had immortalized themselves, enshrined their names in glory, establishing freedom to radiate while the centuries should roll by, making possible within the midst of the years the establishment by *restoration* the gospel.

The birthplace of Old Glory, Franklin's tomb, the Centennial Grounds, and other places of interest were visited and the opportunity appreciated.

Bro. Zimmerman showed me through the Philadelphia Tapestry Manufacturing Company's plant, he being one of the firm by whom several of our people are employed. This splendid plant and Bro. Zimmerman one of its proprietors impressed me with the not new thought that the gathering will make necessary manufacturing among other industries. Bro. Hilliard's late forcible article should stir up thought and action. In the council held at Lamoni, "which should have been" held "before" (or similar ones), but which had been "hindered," there is a subject for deep thought. Sixty-eight years, almost threescore and ten, have passed and that to be realized by gospel process in the *interest of the poor* is but little if any *nearer* to them than then. If in holding councils we have been "hindered," then all that might eventuate from them has been *belated*. With all respect to General Conferences and those severally who have made up those august assemblies, with their quorum meetings, etc., it is just possible that the most done and all done is far short of the possibilities. Conferences have been, yet councils "should have been" *before* the one had.

Are we ever to reach the General Assembly? When? What good will it and decisions of quorums by virtue of it be when the conflict is ended? What of the school of the prophets? If educational institution it be, why two generations of ministry have passed without its helpfulness being had? I hope the two-year adjournment will eventuate in assembling after such profound thought during the interval that will lead to clear action on all lines needed, and, the acceleration of the hastening process. I believe Bro. Hilliard's article should have the most careful consideration.

I have been out of my field a month, but will soon be back. Some pressing calls shall have early attention. Bro. L. R. Devore's attention is called to two points northward from Pittsburg on the Allegheny Railroad—Lindsey and Rathmel—practically new ground. They are in the Pittsburg district and in Jefferson County. Bro. Frank Beam of the first, and H. Winship of the latter, may be corresponded with. They liberally sustain the missionary.

There is to be a conference at Kirtland, March 4 and 5. Come ye missionaries in charge, the ministry one and all, so far as

consistent with distance and conditions. Let the several branches and the scattered members come en masse. Let Bro. Luff make it a special point to be there if consistent. The Kirtland district people have not seen him except at General Conferences. Show up, Bro. Luff.

The tent matter is still on hand—will it be completed or abandoned? The Pittsburg tent made a short season last summer. Philadelphia tent work took an all-summer vacation. In a Michigan city a tent in the decrepitude of age and almost friendless awaited its change from under a brother's house all one summer. Tent work, like everything else, is variable, places and conditions considered. Wise expenditure of means and effort should concern all at the conference. It may be well to consider if any reunion work shall be attempted in 1899.

We hope after the conference to especially aid the branches. Let us know your needs, also scattered saints and friends. Get ready and come to the conference as lively stones in the spiritual structure, and under God's blessing let us make of it a success.

After a few more days 'mid these pleasant conditions I return westward.

In bonds,

R. ETZENHOUSER,
Care of Box 28, Cleveland, Ohio.

ADELL, Iowa, Jan. 25.

Editors Herald.—Since last addressing you I have labored in Grinnell, Rhodes, and south of Rhodes, in the Clear Creek branch. From there I came home, to Perry, where I was kept quite busy visiting sick saints. Grip seems to be the trouble.

After four days at home and with the saints I came to Des Moines and met in court capacity with Elders T. J. Sheldon and C. Scott. Hope I shall never again be called upon to assist in a like occurrence. Saints, honor Christ's law and be ye reconciled one to another. However, there is a brighter day dawning for the saints of the Des Moines branch; so be ye faithful.

From there I came here, to look after a certain Christian preacher, who told some of the saints that he wanted to meet some of our men in debate. I have not yet seen him on the subject. Have procured the court house and will begin services on the 28th inst. We have access to one of the city papers and have handed in a short article for this week's issue, wherein we extend the invitation to any person to show in public debate that the Book of Mormon teaches polygamy, as this pious Christian preacher has declared it does, giving us the reputation of being false teachers. He has also stated that I admitted to him that a clause on page 116 of the Book of Mormon could be rightly construed to teach polygamy. This charge is as false as their claim that Alexander Campbell restored the gospel. Those men seem to have a faculty of misconstruing things; but our little article challenges them, and the Brighamites also, to construe the Book of Mormon to teach this most pernicious and unscriptural doctrine. The doc-

trine of monogamy in the book is too positive and clear to be construed to teach otherwise. When will God be honored by these ministers telling the truth? Answer: When they will follow Christ.

On my journey, including this short ministerial tour, I have found many good, faithful saints and kind friends of the world, who did more than I expected to entertain and make me comfortable. I left some in Jasper County, near the Sibley schoolhouse, who I am persuaded will soon obey the gospel, also some in Colfax; but they will be the fruits of other men's labors. I was assisted at Grinnell by Bro. F. A. Russell, an honest and energetic young man who together with his sister Elsie, and Mrs. Clark, also a Sr. Harvey, in their indefatigable efforts have built up quite a thriving Sunday school, and have procured and nicely arranged a small but suitable hall, so situated that it can be opened to a larger hall. During our effort there I believe some became interested, and the saints were revived and encouraged. So I am still determined to battle for the victory, unsheathing the sword of the Spirit at every opportunity.

The Christian preacher here, who has so falsely accused us, received a serenading a few nights ago; the young men of the town pelted his domicile with stones, telling him that Swedes were all right in their place, but it was not in the pulpit. Now I like good Swedes just as well as good anybody else, and I appreciate and honor good Christian preachers just as I would honor good, honest ministers of any other church; but away with humbugs. Yours in bonds,

J. W. MORGAN.

STILLWATER, Ok., Jan. 30.

Editors Herald:—I recently visited Blackwell in company with Bro. Thomas N. Berry. We held five services at a schoolhouse three miles south of town; had fair attendance and interest. This was the first time the work was ever presented in Kay County. Bro. Berry has relatives and many old friends in that locality. Bro. and Sr. Bivens, formerly of Blue Rapids, Kansas, live in Blackwell, as also Bro. W. D. McKnight. Sr. Jennie Duncan, also of Blue Rapids, lives at Nardin, a small town ten miles west. This is a fine country and the people are certainly ready to hear the truth. We hope to do more there when conditions will permit. Bro. R. W. Davis will probably labor there in the near future.

Our district conference will be held February 17-19, near Mathewson P. O., in Canadian County. We hope that the saints, and especially the ministry, will make it a point to be present. There has been a light attendance at the former conferences and a seeming indifference on the part of some. Brethren, let us arouse and improve a little along this line. *Make an earnest effort to be there.*

I am preparing to write a history of the "True Followers of Christ," which movement had its origin with John N. Burton who was cut off from the Reorganized Church several years ago. Burton baptized David

T. McDonald and he built up the "Follower" church. I would like to correspond with those who knew Burton and heard him preach after he was cut off from the church; also with those who have seen Burton and McDonald traveling and preaching together. My permanent address is Neosho, Missouri.

Yours in gospel bonds,

C. R. DUNCAN.

KIRTLAND, Ohio, Feb. 2.

Editors Herald:—On my arrival in this place the 24th ult. my mind was made up to be governed by what I actually *saw* and *learned* and not by the statements of others by which a prejudice might have been formed in the mind relative to the temple and its early history.

Having gone through and spoken in the temple, the conclusion is now fixed in my mind that the building of the temple and all connected therewith required a higher inspiration than that attainable by man outside the assistance of God.

Outside of the work for which I especially came I have enjoyed my association with the saints very well. The meetings held in the temple during our stay have been good, that of last Sunday p. m., in which confessions were made, moving the congregation to tears, being especially so. But the crowning one of all was that held at the home of Bro. G. T. Griffiths last evening, in which the singing of a tongue and its interpretation were had, the interpretation being written out, a copy of which will be presented to both *Herald* and *Ensign* for publication if desired. It was one of the most enjoyable meetings I ever attended.

Bro. J. H. Lake sang the tongue, and Sr. Hattie Griffiths sang the interpretation, which was also given to Bro. R. C. Evans. Bro. Heman and I start west to-day.

J. W. WIGHT.

GIVEN BY THE SPIRIT IN KIRTLAND,
OHIO, FEBRUARY 1, 1899.

TUNE, "ORTONVILLE."

To you the children of Most High
The promises are given,
If you will be but humble now
Before the Lord of Heaven.

For unto you this day renewed
The promises of God,
The sick among you shall be healed
Through Jesus Christ your Lord.

No more unto the men of earth
Shall you in weakness bow,
But honor God, and he will bless
His children even now.

POTTSTOWN, Pa., Jan. 20.

Editors Herald:—I have, as an elder, not been preaching very much; but I am letting my light shine, so that those with whom I associate can get a glimpse of my love and work for the church; and will at least not find fault with those who are in the front of the battle. Will try and visit the brethren in Scranton, Pennsylvania, in a month or so.

I see every day something more precious in the union of the saints in the three established books of the church, and am looking anxiously forward to the time when I shall

do more successful work for the church which I have chosen to live by, and to die by, if so called upon.

Yours very truly,

L. M. SOLLENBERGER.

HAVERHILL, Mass., Jan. 16.

Editors Herald:—It has been some time since any harvesting has been done in this part of the vineyard. We are trying to keep the gospel banner flying. Although few in number, the Lord does remember us. Some that have been cold are returning, taking their places again. The Lord is softening the hearts of the people, and a better feeling toward us is taking the place of prejudice.

I know this work is of God and that which he has spoken will come to pass if we do our part. May we improve the opportunities given us that the Lord can add to those that are standing at the door.

WILLIAM F. FROST.

LAPEER, Michigan, Jan. 20.

Editors Herald:—My wife, little son, and myself are the only members of the church in the locality where we reside. We belong to Five Lakes branch, eight miles from us; so we do not get there very often, and therefore feel we are of the scattered ones. Our neighbors are nearly all Methodists and do not accept our testimony, but it has been and will be given and we leave the result with God.

I find great pleasure in presenting the gospel to those who will listen, as God gives me of his Spirit so that I am able to explain it in such a manner that I am sometimes almost surprised. We do thank God for the knowledge of the gospel, and rejoice in it; and my prayer is, O Father, help us to live the lives of saints!

Brother Hilliard's article in the *Herald* of January 4, "The Gathering," was very interesting to me, as we are longing to be with God's people, and have been praying that he would direct us in this; so Bro. H's article came as a ray of light. This thought has often come to me, Why does not the church heed the counsel given to "gather into the regions around about?" And I have wondered why our beautiful College and Home were not located at the center place.

I have often been asked by my friends why I did not join some of the fraternal societies for the life insurance, that my family might be provided for in case of my death; but my reply has been that God had amply provided for his people. I pray that the people may be willing to do their part. I am going to strive, with God's help, to do my share.

Yours in the faith,

V. M. HASTINGS.

Many of the dervishes who fought against Kitchener had been prosperous farmers until pressed into the Khalifa's army. Now that they have been killed off or routed from the Nile Valley, the country around Khartum is greatly in need of settlers.

Khartum is to have a large modern hotel, and the city is recommended as a winter resort.

Original Articles.

THE ATONEMENT OF CHRIST AND THE FINAL DESTINY OF MAN.

BY ELDER ISAAC M. SMITH.

CHAPTER 2.

THE POSSIBILITY OF REPENTANCE IN THE WORLD TO COME.—IS IT REASONABLE? IS IT SCRIPTURAL?

Having shown that the Devil and all his works; namely, sin, death, and hell are to be actually destroyed, and that the works of God, man included, are to be liberated from the grasp of Satan, and are to praise their Creator for that liberation, we are confronted with the popular doctrine that there is no repentance after death. The claim of Satan on the sinner is then established about as follows: Many do not repent and come to the knowledge of the truth in his life; there will be no opportunity or power to repent after this life; therefore there are thousands who never will repent. If this reasoning is correct, or rather if the premise is correct, then the will of God will never be accomplished and Christ will in the end fail to do what he came to do.

But let us examine this doctrine, or opinion, of no repentance after death; not at length, but only enough to show how unreasonable it is. Does the Bible say it is impossible to repent in the next world? Does the Bible inform us that God's love and mercy for man will cease as soon as man puts off or steps out of this mortal body? I think not. I have been quite a student of God's word for many years, and have given this subject some special attention, but I have never been able to find sufficient proof to satisfy my mind that man's probation is confined solely to this earth life. Believing as I do that man is of a twofold nature—body and spirit—I am fully satisfied that the spirit, the conscious, intelligent part of the man, survives the death of the body in a conscious condition, and that during what is known to us as the death state, opportunities of repentance and reformation will come to the spirits of men in "the pit" or "prison"—in what we sometimes call the "spirit world."

I cannot stop here to argue the dual nature of man at length, but shall digress sufficiently long to give a few brief proof texts supporting this position, and shall then proceed with the main line of thought.

The Savior is represented as saying to the woman of Samaria: "God is a Spirit."—John 4:24 (2 Cor. 3:17). And Elihu is represented as saying: "There is a spirit in man."—Job 32:8 (1 Cor. 2:11).

What is God? "A spirit."

What is it in man? "A spirit."

Now if God is indeed "a spirit," and if there is indeed within man "a spirit," then are they related the one to the other? And if so, how? The Bible answers:—

Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?—Heb. 12:9.

Notice here that our earthly fathers are called "fathers of our flesh," while God is represented as the "Father of spirits."

Moses and Aaron call upon the Lord thus:—

O God, the God of the spirits of all flesh.—Num. 16:22.

And at another time Moses speaks to the Lord in this way:—

Let the Lord, the God of the spirits of all flesh, set a man over the congregation.—Num. 27:16.

"Spirits," in all these texts, is used in the plural number. He is not simply the Father of spirit, or the God of the spirit of all flesh; but he is "the Father of spirits"—"the spirits of all flesh." And as further evidence that the "spirit in man" is a real entity, and not simply a substance, we quote from Zechariah:—

The burden of the word of the Lord for Israel, saith the Lord, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.—Zech. 12:1.

God "formed man of the dust of the ground" (Gen. 2:7), and then "formeth the spirit of man within him;" and if forming the body gives to it an organization, it seems to me that forming the spirit (which is in the body) gives to it an organization too. And while the spirit remains in the body, the spirit and the body seem to be but one; but when dissolution takes place, the wise man says:—

Then shall the dust return to the earth as it was; and the spirit shall return unto God who gave it.—Eccl. 12:7.

Remember that the body and the spirit were both formed by the same God; remember that the body goes to one place, "to the earth," at death, but the spirit goes to another place, "to God;" remember that the body goes back to dust and becomes "as it was," but that we are nowhere told that the spirit is to be disorganized and become "as it was;" and then remember that "the body without the spirit is dead" (Jas. 2:26), but we are nowhere told that the spirit without the body is dead. In fact Jesus says:—

Fear not them which kill the body, but are not able to kill the soul.—Matt. 10:28.

Hence the soul, or spirit, is something that came from God, and man cannot kill it. John said that he "saw under the altar the souls of them that were slain for the word of God," and they were conscious and praying, and that "white robes" (the "righteousness of saints," Rev. 19:8) "were given unto every one of them" and they were told that "they should rest yet for a little season" (Rev. 6:9-11). These were souls of those who had been "slain;" men had killed their bodies, but their souls or spirits had returned to God, and he placed them in a condition to "rest" from their labors until the time of the resurrection. But "there is no rest for the wicked," hence the Savior says:—

Fear him, which after he hath killed hath power to cast into hell.—Luke 12:5.

The spirits of all men, then, return to God after the bodies are killed, and their bodies return to the earth; but as there are "many mansions" "in my Father's house," it is not to be supposed that the spirits of the righteous and the wicked will all be put in the same place. Those who have been "slain for the word of God" are to be clothed in "white robes" and permitted to "rest," while those who die in rebellion against God are to be "cast into hell." Now, as the souls of those who are righteous are to be permitted to "rest" till the first resurrection, and are then to live and reign "with Christ" (Rev. 20:4-6), we conclude that they will not be subjects of repentance, for they will have no sin. But not so with the other class, the sinners; they are dead in sin, they return to God in that condition, and are then "cast into hell." Will God care for those spirits then? Will he desire their salvation then? Will he do anything for them then? Let us see.

God now loves the soul or spirit of the sinner to that extent that all heaven would rejoice if he should at this moment repent; but if, while the sinner is pondering the matter in his heart, the assassin slips up and at one blow fells him

lifeless to the earth, causing his spirit to step out of this house of clay and "return to God who gave it"—if this should occur, God's great love and mercy for this soul, according to the popular theory, suddenly turns to hatred and vengeance; and he now takes as much pleasure, apparently, in the misery and agony of this soul in hell as he would have taken in his conversion and eternal salvation one minute before the fatal blow was struck. Is it reasonable? If God is the Father of spirits, and he loves the spirit of man so dearly while in this body, why should we conclude that his love turns to hatred just as soon as the unconverted spirit leaves its earthly tabernacle? Why should he not now desire and labor for the salvation of that soul, for its redemption from the Devil, from sin, from death, and from hell, just as earnestly and with the same good will as when it was in the body? Does not the earthly parent love his erring son even after he is found guilty and shut up in prison? And is not God the Father of our spirits after they leave the body as much as while they are in the body? Is he not the "Father of spirits" even after they are shut up in prison—in hell? And is not his love for his children as strong and lasting as the love of an earthly parent? We are taught in the Bible that his love is much stronger and far more enduring than any earthly parent, or earthly being is capable of exercising, and we therefore contend that his love will follow the erring spirit into the spirit world, and that his work for man will continue until the Devil and all his works are destroyed, and until all the works of God shall be brought to praise and glorify his high and exalted name; until the time comes which was shown to John while on the isle of Patmos:—

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.—Rev. 5: 13.

This, to my mind, is the same time and the same event to which the psalmist David refers when he says:—

All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee.—Psalms 22: 27.

The same also to which he refers in the following:—

All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name.—Ps. 86: 9.

How many nations are to "come and worship" the Lord? "*All nations whom thou hast made.*" And how many nations did the Lord make? Paul says he "hath made of one blood all nations of men" (Acts 17: 26). "All nations of men," then, with "all the kindreds of the nations," and "all the ends of the world," are to remember and "turn unto the Lord" and "come and worship thee." Will it not be true, then, that "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ" (Rev. 11: 15)? And is it not then that "All thy works shall praise thee" (Psalms 145: 10)?

Reader, if you cannot understand how all this is to be brought about, just ask the Apostle Paul. He says:—

And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.—Col. 1: 20.

God, then, is to do this "by him" (the Christ) "through the blood of his cross." The definition of the word "reconcile" is: "To conciliate anew; to restore to union and friendship; to bring back to harmony; to cause to be no

longer at variance; to restore to friendship or favor after estrangement." Now man was "estranged" from God, "at variance" with him; but "through the blood of his cross" God has undertaken to "reconcile all things unto himself;" that is, "to restore to union and friendship," and "to bring back to harmony" with himself, all things "in earth" and "in heaven." And the next two verses show us that this is just the sense in which the apostle uses the word "reconcile" here:—

And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblamable and unprovable in his sight.—Col. 1: 21, 22.

Notice, now, that they were "alienated" from God, and had become "enemies;" but when they are "reconciled," restored "to friendship," and brought "back to harmony" with God, it makes them "holy and unblamable." Again, the same apostle says that God "hath reconciled us to himself by Jesus Christ," and that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them" (see 2 Cor. 5: 18-21). You see that when individuals are "reconciled to God," "their trespasses" are no longer imputed "unto them;" they are freed from sin. But will *all* men be "reconciled to God," and brought to this condition? The record says "all things," "whether they be things in earth, or things in heaven." And the same apostle, speaking again of the work of Christ, its glorious consummation and complete success, and the honor to be accorded him for the same, says:—

Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.—Phil. 2: 9-11.

And the Lord said, years before this, through the Prophet Isaiah:—

Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, and every tongue shall swear.—Isa. 45: 22, 23.

"Every knee" and "every tongue," evidently include, so far as man is concerned, the "all things" that "were created by him, and for him." These texts tell us that "every knee shall bow" to God, that "every tongue shall confess" him as Lord, and that "every tongue shall swear" to him—swear allegiance to him as their Savior and King. This confession, too, is to be "to the glory of God the Father," and if the glory of God is in the salvation of man, in saving those things which "were created by him, and for him," from the power of his "enemy," then we may expect this confession to be made when "all men" are "saved and come to the knowledge of the truth;" when he shall "reconcile all things unto himself," by bringing them back into "favor and friendship" with him; and not by some when they shall be cast out into "outer darkness, where there is weeping and gnashing of teeth."

Reader, do you believe that "all things," both in heaven and in earth, "were created by him, and for him"? Do you believe that for his "pleasure" they "are and were created"? Do you believe that God has "no pleasure in the death of the wicked"? Do you believe that God takes pleasure in seeing "the wicked turn from his way and live"? Do you believe God when he says, "I will do all my pleasure"? Do you believe that he "willeth not the death of any, but that all should come to repentance"? And

do you believe the Savior came to do "the will of him that sent" him, "and to finish his work"? Do you believe that "God so loved the world" that he sent his Son "to save the world"? Do you believe he will "reconcile all things unto himself," after "having made peace through the blood of his cross"? And do you believe that all men, when they become "reconciled to God," will bow the knee to him and confess that he "is Lord"? Do you believe all this?

Well, we have been taught that millions of God's creatures—all who do not obey the gospel in this life—will be driven out into the shoreless regions of dark despair, where neither hope nor mercy can ever reach them, and there, in unspeakable woe, in unutterable misery, in inconceivable torment and hopeless despair, spend a never-ending existence. And that in those dark regions of a never-ending doom they will raise their hopeless cry to heaven for mercy, confess that Jesus is the Christ, confess that they were taken captive by the Devil "at his will," and also confess the justice of God in dooming them to never-ending torture; but that their misery can never, *never* end. This, we are told, is the confession referred to in the above texts. Do you believe it?

If you do, please tell me how such a confession could be in any sense "to the glory of God the Father"? You may say it demonstrates the strict justice of God. I don't believe it. But suppose it did? Does it also demonstrate the *love*, the *mercy*, and the *tender compassion* of "Our Father which art in heaven"? Can you discern in that "the love of Christ which passeth knowledge"? "But," says one, "it is not God's fault that they are hopelessly lost. He wanted to save them, and did all he could to save them; but they would not be saved, nor could he bring them 'to repentance.'" This might be satisfactory to some, but not so to me. And in order to get this before your minds as I see it, I shall ask you to draw upon your imagination for a short time. Let us imagine ourselves in heaven, standing around the great white throne, and singing, "Thou art worthy, O Lord, to receive glory and honor and power: for thou hast created all things, and for thy pleasure they are and were created;" and as we sing the last words the veil between us and this place of torment is suddenly removed, revealing millions upon millions of our fellow beings, created "for thy pleasure," writhing in unspeakable misery. They cower in abject fear at the sight of God, and agony and woe are depicted on every countenance. And with their bloodshot eyes raised pleadingly to heaven, and with sorrow and penitence blended with every sound they utter, their parched lips and swollen tongues shriek into the ears of God, the angels, and all the redeemed, this soul-harrowing confession:—

O, God! unto thee do we bow. We confess that Jesus Christ is Lord. We confess thy justice in sending us to this place of torment. We confess that thy love is infinite, that it "passeth knowledge," and that thy goodness knows no bounds. Thou didst love all. Thou didst will "that all should come to repentance," and didst send thy Son to execute thy will, but he *could not do it*. He failed to bring "all to repentance." He wanted to bring "all to repentance," and tried to do so; but Satan blinded our minds and took us captive at *his* will, in spite of all that you, your Son, the angels, and thy people could do. Thy Son tried to destroy the Devil; but thou seest, O Lord, that the Devil still lives to torment us, the creatures whom thou didst create "for thy pleasure." The Savior tried to destroy the works of the Devil, our sinful nature, the sin which brought

forth death in us; but thou seest, O Lord, that we are still the servants of sin, that sin still survives and reigns over us, and that we are still in "bondage through fear of death." Yea, Lord, thou didst try to destroy death; but thou seest that death still survives and "feeds upon" us; that he holds us in his power, and still reigns victorious over us. Lord, thou didst also try to destroy hell; but it is "the strong man's palace," the place where he keeps his captives, and Satan has prevented its destruction too, and it must be our abode all through eternity. Thou didst send thy Son "to save that which was lost," "to save the world," and "to save sinners;" but he saved only a few of them during their earth life, and now he is powerless so far as saving the others is concerned, for there is no repentance for man after his earth life ends. Many of us never heard the gospel during our earth life. Many of us were aiming to obey, but were cut down in youth, or in the prime of life, and failed to do so. And now, as there is no repentance after death, our final doom is to suffer a never-ending torment; and the mission of thy Son, so far as we are concerned, is a failure. Thou didst create us "for him," "for thy pleasure;" but Satan, thine "enemy," has thwarted thy purposes; and now, having wrenched from the hand of thy Son millions of thy creatures, reigns over us. O Lord, canst thou not even now destroy the "strong man" and deliver us from his power? Canst thou not deliver us from this terrible condition of suffering?

We pause and listen to the answer; it is something like this:—

You failed to come to me during your earth life, and now you cannot come. When billions of ages shall have come and gone, your suffering will be no nearer an end than it is now. I would be glad to save you and would do so if it was in my power, but I *cannot*.

Or suppose the answer should be: I could save you if I wished to do so; but I don't want to save you. I would rather see you suffer.

Reader, perhaps you can see how such a confession, with such an answer, would be "to the glory of God the Father;" but with my understanding of infinite love, mercy, justice, and power, I confess that I fail to see in the above confession the proper vindication of God's eternal goodness and power. It looks dark to me; and the longer I look at it the darker it gets. Let me ask you to draw upon your imagination just a little further in reviewing this picture. Suppose as you stand in the blazing sunlight of God's glory gazing upon this writhing, surging, seething mass of lost and suffering humanity, you recognize one as your own dear mother, another as your kind and indulgent father, then a brother and a sister are recognized; and lastly you recognize another as your ever faithful companion, or your own darling child—an only son, or perhaps an only daughter. You look upon those loved ones, misery and woe depicted in every expression of their countenances; you hear their piteous appeals for mercy; your mind reverts back to the many acts of kindness they have done for you, and the love they have bestowed upon you; and then, clothed in the radiant livery of heaven, you sing:—

"And not a wave of trouble roll
Across my peaceful breast."

Could you do it? Would you feel like tuning your golden harp and to its heavenly music sing these words:—

"God is love! God is love!
All things whisper, God is love"?

Would you?

"But," says one, "when we get to heaven our happiness will be so perfect, so complete,

our joy so unspeakably full; there will be such a fullness of the glory of God flood our souls, and we shall be so enwrapt with the glories of heaven that we can't feel any sorrow for those who are lost; nor will our minds be troubled in regard to the condemnation of our loved ones who have been so dear to us during this earth life. We shall never think anything about them."

Am I to understand from this that the more of the Spirit of God we receive the less sympathy we have for suffering humanity, and the less is our anxiety for their salvation? And am I to understand that when we receive a fullness of the Spirit of God it will so completely eradicate from our hearts *all* sympathy for those less fortunate than ourselves, *all* anxiety for their welfare, that we shall not care whether our own father, our own mother, our own brothers and sisters, and our own children, are in heaven or in hell?

Reader, the rich man in hell had a better heart within him than that, for he prayed to Father Abraham that Lazarus might be sent to his five brethren "that he may testify unto them, lest they also come into this place of torment." He had an anxiety for the welfare of his brethren, even though he was in torment. Yet I am asked to believe that those who get to heaven will be so extremely happy that they will not think nor care anything about the suffering of their own children, should they happen to be among the lost. I do not believe it—I *cannot* believe it. But I do believe this:—

We know that, when he shall appear, we shall be like him.—1 John 3: 2.

And I also heartily indorse this:—

Let this [same] mind be in you, which was also in Christ Jesus.—Phil. 2: 5.

Did the Savior ever get so happy that he forgot all about suffering humanity? Was his glory ever so great that he thought only of self? If so, I never heard of it. But I have read:—

For when we were yet without strength, in due time Christ died for the ungodly.—Rom. 5: 6.

And I have read:—

Then said Jesus, Father, forgive them; for they know not what they do.—Luke 23: 34.

And I have also read this:—

And when he was come near, he beheld the city, and wept over it.—Luke 19: 41.

The city of Jerusalem had rejected him; the Jews had killed the prophets, and had rejected the message of life sent unto them, and for this they must suffer. But the Savior, when he looked forward and beheld the suffering of the people of that city, because of their wickedness too, he "wept over it." "Let this same mind be in you which was also in Christ Jesus." "We shall be like him." Surely, then, when we are "able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge" (Eph. 3: 18, 19), we shall feel towards erring humanity as he did. And if we do, we could not be unspeakably happy even in heaven, knowing that many of our loved ones were in never-ending torment.

"But," says one, "man can never be 'reconciled to God' only by obedience, by accepting the terms of 'agreement' which God has given." Yes, that is true; and I believe it with all my heart. And as all men do not "remember and turn to the Lord" in this life, I am compelled to believe that many will repent and come to him in the world to come, if John's prediction ever comes true:—

And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying,

Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.—Rev. 5: 13.

The Lord said to Abraham:—

And in thy seed shall all the nations of the earth be blessed.—Gen. 22: 18.

And this promise, in different forms, is repeated many times in the Bible. Paul, commenting upon it, says:—

Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.—Gal. 3: 16.

All nations, then, including the heathen, are to be blessed in Christ. But how?

And the Scripture, foreseeing that God would justify the heathen THROUGH FAITH.—Gal. 3: 8.

It is to be done "through faith." Ignorance does not save anyone who has intelligence enough to be held accountable. The Savior said:—

The truth shall make you free.—John 8: 32.

And it is when "you shall know the truth," not while you are ignorant of it, that it "shall make you free;" and you can know it "if ye continue in my word," said the Savior (John 8: 31).

Even the heathen are to be justified "through faith." And there is no other way, for Paul has said:—

Without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.—Heb. 11: 6.

Now, there is only "one faith" (Eph. 4: 5), and that is "the faith of the gospel" (Phil. 1: 27), or "the faith which was once delivered unto the saints" (Jude 3); hence it is through the faith of the gospel, and no other way, that men can come to God. But the heathen nations have not this "one faith," here upon the earth, and how can they ever get it? There is only one way:—

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? . . . So then faith cometh by hearing, and hearing by the word of God.—Rom. 10: 14-17.

Now, "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall come and worship before thee." All are to "come;" he that cometh to God "*must believe*;" they cannot believe *till they have "heard*," and they cannot hear "*without a preacher*;" so if the gospel is not preached to them in this life, it must be preached to them in the world to come, for the angel who brought to the shepherds the news of the Savior's birth, said:—

For, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord.—Luke 2: 10, 11.

Mind you, the angel says this "good tidings" "*shall be to all people*." Do you believe it? One thing is sure: It does not reach all people in this life. But Paul says:—

For there is one God, and one mediator between God and men, the man Christ Jesus; who gave himself a ransom for all, to be testified *in due time*.—1 Tim. 2: 5, 6.

The "good tidings of great joy" may not reach some in this life, but Christ gave himself "a ransom for all," and it must be "testified in due time." If it is not "testified" to all in this life, then it must be "testified" to some in the world to come, in the Lord's own "due time."

Perhaps the reader finds questions like the following arising in his mind: Does not the Bible say that "the wicked shall be turned into

hell, and all the nations that forget God" (Ps. 9:17)? And does not the parable of Lazarus and the rich man teach us that when a man is once "turned into hell" he can never come out? Well, the Bible certainly teaches us that "the wicked shall be turned into hell, and all the nations that forget God;" but I have never learned from the Bible that there is no possibility of their ever coming out. But as this parable of Lazarus and the rich man (found in Luke 16:19-31) is one of the strong proof texts of those who believe in the never-ending torment of those who do not come to Christ in this life, it will be best, perhaps, to examine it at some length. Those two men, when they died, went to different places. "The beggar died, and was carried by the angels into Abraham's bosom" (v. 22). "The rich man also died, and was buried; and in hell he lifted up his eyes, being in torments" (vs. 22, 23). Then began this remarkable conversation between the rich man and Father Abraham. The rich man, in his agony, cried out: "Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame" (v. 24). Abraham reminds him that "in thy lifetime" thou "receivedst thy good things," "but now"—notice the two different times: "in thy lifetime" and "now." He was not in his "lifetime" when this conversation took place, but was in the death state. His body had returned "to the earth as it was," but "the spirit" had returned "to God who gave it," and He "after he hath killed hath power to cast into hell." Both Lazarus and the rich man were conscious after death, but they were in very different situations. And Father Abraham now proceeds to inform the rich man: "And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" (v. 26).

This verse is thought by some to settle the condition of those who are "turned into hell," and that too for all time to come. Others, to avoid the conclusions thus drawn, have taken the position that this parable, if it is a parable, is intended to represent the condition of the Jews and Gentiles. The Jews, before the kingdom of God was taken from them, being represented as "a rich man," faring "sumptuously every day;" but the Gentiles, before this transfer of the kingdom, being represented as "a certain beggar." After this transfer of God's favor the two nations change conditions: The Jews are now represented as lifting up their eyes "in hell," while the Gentiles recline peacefully in "Abraham's bosom." But if this interpretation is correct, then there was "a great gulf fixed" between the Jews and Gentiles, making it impossible for "those who would" to pass from the one to the other. Has there ever been a time when "those who would," whether Jew or Gentile, were not allowed to repent and turn to God, just the same after the transfer of the kingdom as before? And if the Jews, "who would," may repent and come to God, and be accepted of him, then is there any such gulf as is described here existing between those two nationalities? If there is, I don't think either Peter or Paul knew anything of it. Peter says:—

And [hath] put no difference between us and them. . . . But we believe that through the grace of our Lord Jesus Christ we shall be saved, even as they.—Acts 15: 9, 11.

Peter understood then that "we," the Jews, would be saved "even as they," and that there was "no difference between us and them," so far as the plan of salvation is concerned. Again he says:—

Of a truth I perceive that God is no respecter of persons: but that in every nation [Jew or Gentile] he that feareth him, and worketh righteousness, is accepted with him.—Acts 10: 34, 35.

Paul says:—

For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved.—Rom. 10: 12, 13.

Again he says:—

For he is our peace, who hath made both [Jews and Gentiles] one, and hath broken down the middle wall of partition between us [the Jew and the Gentile]; . . . for to make in himself of twain one new man, so making peace: and that he might reconcile both [Jews and Gentiles] unto God in one body by the cross, having slain the enmity thereby. . . . For through him we both [Jew and Gentile] have access by one Spirit unto the Father.—Eph. 2: 14-18.

These texts are too plain to need any comment. They show beyond the shadow of a doubt that there is no "great gulf fixed" between the Jews and the Gentiles; but on the other hand that there is "no difference" between them, so far as being at liberty to come to God is concerned. The same gulf which exists between righteous Gentiles and wicked Jews exists between righteous Gentiles and wicked Jews; between righteous Jews and wicked Jews. Whatever "gulf is fixed" is "fixed" between the righteous and the wicked, without any regard to nationalities.

We are plainly told that both those men "died;" and they are therefore in the death state, at the time of this conversation between Father Abraham and the rich man, and are presented to us in this parable to represent the condition of the dead—the difference between the righteous and the wicked. That there will be a great difference between those who obey the gospel in this life and those who reject it, I verily believe. That they will be consigned to different places, and that those who reject the gospel here will not be permitted to come where the righteous dwell, in the world to come, I am not prepared to deny,—the Bible teaches that this will be the case. That this difference, and this being consigned to separate "mansions," may last to all eternity, I am not able to disprove—have no desire to disprove it. But that those who are "turned into hell with the nations that forget God" are so encircled by an impassable "gulf," so "fixed" and enduring that no one ever has been able, nor ever will be, to pass it and go to their relief, is certainly not in harmony with the teaching of God's word. It is true that, *at that time*, the inhabitants of those two places could not pass from one to the other. But we must keep in mind that this parable was spoken by the Savior *before his death and resurrection*; and that it presents to us the utter inability of man, however righteous he may be, to save his fellow man. And we must also keep in mind that it is "through death" that the Savior is to "destroy him that had the power of death," in order to make it possible for him to "deliver" those who are in "bondage" "through fear of death;" and that, in doing this, he must, in some way, either pass this gulf or destroy it.

That the rich man was in hell, that Lazarus was in Abraham's bosom, that there was "a great gulf fixed" between them, and that they could not pass from the one place to the other, the Bible clearly teaches; and that the time is to come when "all the ends of the world shall remember and turn to the Lord," when "all thy works shall praise thee," when "all nations shall come and worship thee," and when "all things" shall be "reconciled" to him, the Bible also

teaches. I believe it all. Will it harmonize? Yes, if we take in its entirety; but if we set up a pet theory and cast aside part of the Bible, in order to establish our own theory, we shall soon find ourselves in the midst of difficulties innumerable.

Let us look first for the cause of those persons not being able to pass from the one place to the other.

While a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth his spoils.—Luke 11: 21, 22.

By reading the connection it is clearly seen that Satan is "the strong man." He is armed with sin and death. By sin he had slain his millions, and dragged many of them down to hell. They are "his spoils." He has "the power of death" and can, therefore, hold them in comparative peace, no man (not even Father Abraham) daring to invade his palace till he is disarmed. Who was able to do this? Was Lazarus or Father Abraham able to go into "the strong man's" palace, wrench from him his "armor," sin and death, and then administer relief to or set at liberty "his spoils," the captive spirits he had "taken captive at his will" and dragged down to hell? No; they were not able to go. "They which would pass from us to you cannot." It seems that some were *willing* to go—"would pass" if they could—but the "strong man" "keepeth his palace;" he is well armed, has "the power of death," and no one dares to venture into his realm on a mission of mercy unless it is some one who is "stronger than he," some one who has power over his own life to "lay it down," and also "power to take it again." Man did not possess this power, and man, therefore, could not do this work—not even Father Abraham. Who did possess this power? The Savior says:—

Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.—John 10: 17, 18.

He had the power to "lay down" his life and to "take it again," and he *did* "lay it down." But what for?

That through death he might destroy him that had the power of death, that is, the Devil; and deliver them, who through fear of death were all their lifetime subject to bondage.—Heb. 2: 14, 15.

The "strong man" had the "power of death," and it was "through death" that this power was to be taken from him; "through death" that he is to be disarmed, "overcome," and finally destroyed. But death alone is not all that is necessary; it must be the death of some one who is able to grapple with the "strong man" in the death state. It must be the death of some one who is "stronger" than "him that had the power of death;" some one who, after he has lain down his life, has "power to take it again." Man might be willing to lay down his life for his fellow man, but as he has not the "power to take it again," his sacrifice would be useless. Hence the statement: "they that would pass from us to you cannot." But there is One who can pass within the dark regions of death itself, there "overcome" the "strong man," and then divide "his spoils." "Spoils" is "that which is taken from others by force;" hence the "strong man" has in his possession that which does not justly belong to him, that which he has "taken captive," "at his will;" this must all be divided. It seems clear to my mind that dividing "his spoils," after overcoming the "strong man," is the same as

delivering "them who through fear of death were all their lifetime subject to bondage," after having destroyed "him that had the power of death," and that it all points unmistakably to the glorious work of the Savior in the destruction of the Devil, and in the liberation of those things which "were created by him, and for him [Christ]," from the power of sin and death.

If the thought should enter your mind at this stage of the investigation that those whom Christ shall "deliver" at this time are perhaps the ones who obey the gospel and keep the commandments of God in this life, then please try to answer to your own satisfaction these two questions: Are those who obey God and serve him faithfully to the end of the race, "all their lifetime subject to bondage" "through fear of death"? Will they have to wait for deliverance from "bondage" until the destruction of Satan? Surely not. Anyway, the writers of the New Testament did not so understand. Paul says:—

Giving thanks unto the Father, . . . who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.—Col. 1: 12, 13.

You see, when they obeyed the gospel they were then "delivered" from "bondage," and were made free citizens in the "kingdom of his dear Son." Hence the Savior well says: "The truth shall make you free" (John 8: 32).

And Paul says again:—

The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.—Rom. 8: 2.

And when they were made free, they then partook of the Spirit of freedom:—

For ye have not received the spirit of bondage again to fear.—Rom. 8: 15.

They were not "subject to bondage" "through fear of death," for they were liberated from that feeling. John says:—

There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.—1 John 4: 18.

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.—Gal. 5: 1.

To this we add the testimony of Paul in regard to his own death:—

For I am in a strait betwixt two, having a desire to depart, and to be with Christ.—Phil. 1: 23.

Was he "in bondage" "through fear of death"? No; "the truth" had made him free, had "delivered him," even then; the "perfect love" of Christ within him had cast out all "fear of death," and he was not only willing but *anxious* to go just as soon as his work was done.

But there are *some* who are in bondage "all their lifetime." Who are they? The Savior tells us who they are:—

Whosoever committeth sin is the servant of sin.—John 8: 34.

Paul tells us who they are:—

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness.—Rom. 6: 16.

Peter also says:—

While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought into bondage.—2 Pet. 2: 19.

Those, then, who yield themselves "servants to obey" "sin unto death," and who are not "made free from the law of sin and death" by obedience to "the law of the Spirit of life," are the ones who are "brought in bondage," and are "all their lifetime subject to bondage," "through fear of death." Hence these are the

ones whom Christ will deliver at the time he destroys "him that had the power of death." Hence they are to be delivered in the world to come. Will they be delivered without repenting? No; for he has willed that "all should

come to repentance," and those referred to above are no exception to the rule. We conclude, therefore, that the possibility of repentance, even after death, is both reasonable and scriptural.

(Continued.)

Conference Minutes.

SPRING RIVER.

Conference at Angola, Kansas, October 29, 1898; O. P. Sutherland presiding, T. S. Hayton clerk. Branch reports: Angola 78; net loss 4. Pleasant View 127; gain 5. Blendville 126; gain 5. Columbus 51; gain 2. F. C. Keck of the Seventy reported in person. Elders reported: W. H. Smart, J. L. Lancaster, J. W. Thorpe, W. S. Taylor, T. S. Hayton, J. Hart, J. M. Richards, W. France, O. Oleson. Priests: P. Simpson, J. Davis. District treasurer reported: Cash on hand and received \$19 87; disbursements \$16.39; balance \$3 48. Bishop's agent, J. M. Richards, reported: Received since last report \$367.79; paid out \$375.30; amount due agent \$7.51. O. P. Sutherland president, T. S. Hayton secretary and treasurer for next six months. It was decided that we hold a district reunion at Berry's Grove, Indian Territory, to begin Friday evening on or before full moon in September, 1899. F. C. Keck, O. P. Sutherland, and J. M. Richards were appointed to act as committee of arrangements for the reunion. Adjourned to Pleasant View branch, February 17.

Sunday School Associations.

CONVENTION NOTICES.

Northwest Kansas Sunday school association will hold a convention at Lenora, Kansas, February 24, at 7:30 p. m. All schools in the district are especially requested to send reports. All saints who intend coming to conference should make a special effort to be there in time for the convention. Important helps for the work will be discussed.

ELLA LANDERS, Sec.

Fremont district Sunday school association convenes at Shenandoah, Iowa, February 16 and 17. Such material as intended for the use of the convention should be forwarded to James V. Roberts, Shenandoah, Iowa, before February 14.

JOSEPH ROBERTS, Supt.

Spring River district Sunday school association will meet at Pleasant View, four miles north of Weir City, Kansas, on Friday, February 24, at ten a. m. Don't fail to be present.

E. E. GILBERT, Sec.

St. Louis district Sunday school association convention will be held in the saints' chapel at Cheltenham, February 11 and 12, beginning at 2:30 p. m. on the 11th. All are cordially invited to attend.

GRACE ANDERSON, Sec.

Miscellaneous Department.

APPOINTMENT OF BISHOP'S AGENT.

NORTHERN ILLINOIS DISTRICT.

To the Saints and Friends of the Cause of Christ in Northern District of Illinois:—The present agent of the Bishopric in and for said district having made arrangement for changing his place of residence to the State of Kansas, has asked to be relieved of acting as agent for said district, said release to take place on February 1, 1899; and upon inquiry of brethren in said district, and upon due consideration of the matter, I have appointed as Bishop's agent for said district in place of Bro. Wentworth Vickery, resigned, Bro. John Midgorden, of Stavanger, LaSalle County, Illinois, whom I cheerfully commend to the saints, and ask their aid and coöperation in his work as agent of said district and church in the district before named. Bro. Midgorden is fully authorized to act in behalf of the Bishopric, according to the rules governing agents in the Reorganized Church.

The Bishopric desire to express their gratification and thanks to Bro. Vickery, who has faithfully served the cause of the church and district, heretofore, and we trust that he may be blessed and prospered, and continue in some way in the work of the Master, wherever he may reside.

Trusting that peace and the blessing of the Master may abide with each and all saints and friends of the cause, I am in behalf of the Bishopric,

Very respectfully,

E. L. KELLEY.

LAMONI, Iowa, January 30, 1899.

CONFERENCE NOTICES.

CHANGE OF DATE.

Conference of Spring River district will convene with Pleasant View branch, four miles east of Weir, Kansas, Friday, February 24, instead of February 17, as per previous notice. Presidents of branches will please bear in mind the quarterly collections for district expenses.

O. P. SUTHERLAND, Pres.

Kirtland district will hold its semi-annual conference at Kirtland, Ohio, in the Temple, March 4 and 5. First service at ten a. m. Some of the leading representatives are expected to be in attendance. For accommodation communicate with Bro. Frank Steffe. All branches are urged to send full reports to the secretary, J. W. Baldwin, 95 Elm Street, Sharon, Pennsylvania, in time for him to make his report.

F. J. EBELING, Pres.

Pottawattamie district conference convenes at Council Bluffs, Iowa, February 25, at ten o'clock. In order to save time and give opportunity to compare reports, branch officers

are requested to send credentials for delegates and branch reports as early as February 20, to my address, No. 102 Broadway.

J. CHAS. JENSEN, Sec.

Conference will meet with Oklahoma branch, near Mathewson Post Office, February 17. Each branch is urged to send a report approved by the branch. We hope to have a good conference.

R. M. MALONEY, Clerk.

Quarterly conference of Northwest Kansas district will convene at Lenora, Kansas, February 25. Arrangements have been made to take care of all that come, and a good attendance is desired.

L. F. JOHNSON, Pres.

ELLA LANDERS, Clerk.

Northeastern Kansas district conference will convene at Netawaka, February 25, at ten a. m. It is to be hoped that a lively interest will be manifested on the part of members, elders, priests, teachers, and deacons, by a good attendance, and all reports of branches sent in to the secretary of said district in proper time. If we desire a spiritual conference, and a time of refreshing from the Lord, come to conference with your hearts fixed upon the life-giving principles of God's kingdom.

FRANK LOFTY, Pres.

Pittsburg district conference will convene in Wheeling, March 11, at two p. m. Saturday. Let there be a good representation from each branch in the district; and the clerks of branches are requested to send in full and complete reports of all changes since their last report. Missionaries, district and branch officers, are requested to hand in written reports. The presence of the mission president, also Bro. G. T. Griffiths, J. F. McDowell, J. T. Davis, and as many others as can, are cordially invited.

L. R. DEVORE, Pres.

DIED.

SCHAD.—At Brooklyn, New York, November 18, 1898, Sr. Christena E. Schad. Born in Germany, December 15, 1837; baptized September 1, 1889, at Brooklyn, New York; was a faithful sister until death, and always expressed gladness at having heard the latter-day message. Leaves a husband, daughter, and two sons, and several grandchildren to mourn. Funeral service by Elders Joseph Squire and George Potts.

HICKS.—At his home in Buel, Michigan, January 2, 1899, Bro. Artemus E. Hicks. Deceased was born June 7, 1844. In 1861 he enlisted in the union army, remaining until the close of the war. He was baptized in 1891. He was laid to rest in the Crosswell cemetery. Funeral discourse was preached by Elder J. A. Grant.

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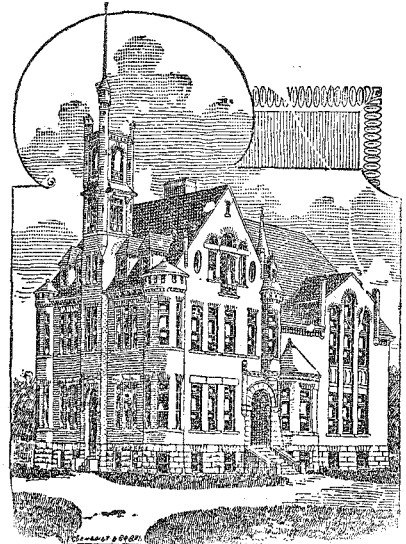
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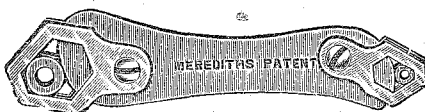
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 46.

Lamoni, Iowa, February 15, 1899.

No. 7.

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ON PARADISE AND PURGATORY.

"The Intermediate State: Is it Paradise or Purgatory?" was the topic of the Rev. J. Q. A. Henry at the La Salle Avenue Baptist Church last evening. He said:—

"Many views are held concerning the state of the soul between death and the resurrection. When the Scripture speaks of death as a sleep it always refers to those who die in Christ, and may denote rest and peace from the conflicts of life. The New Testament dwells slightly on the brief interval between death and the resurrection; it teaches the continuous consciousness of the soul.

"Men are either happy or miserable between death and the resurrection. Do they go direct to hell or heaven, or is there an intermediate state, which may be characterized as purgatory for the wicked and paradise for the saved? The doctrine of purgatory is a comparatively modern dogma. It is a human invention, both unscriptural and dangerous; it discredits the sufficiency of the atonement of Christ and the influence of the Holy Spirit to secure perfect salvation; it encourages sin, delays repentance, and places a premium on moral remissness.

"There is no word in the Bible relating to such a state of purification. The impenitent go into a world of suffering and torment. The believing dead enter a realm of bliss and glory.

The evidence for this belief is wholly biblical. Reason and philosophy may suggest but the Scriptures alone can affirm a doctrine as to the future.

"There is no blank between death and the resurrection. The Bible meaning of death is not extinction of conscious being. The only difference between paradise and heaven, in its fullest sense, is that with the resurrection there will come added capacity to the soul through which higher joys and diviner ecstasy will be made possible. There is no middle state in which human souls are to have a second opportunity for repentance and faith. The rich man suffered torment in hades while his brother still lived on the earth, and previous to the resurrection no communication between hades and paradise was possible. The conduct of men here furnishes the material for their final sentence and eternal destiny."—*Chicago Tribune, Jan. 30, 1899.*

WAR ON RITUALISM.

When the history of the nineteenth century is written it will seem odd to read that its closing scenes were marked by fierce religious strife in England. Yet this appears to be more than probable. The war on ritualism is the leading social and political topic in that country, and the controversy waxes warmer day by day. Foreign complications and the Irish question have been forgotten nearly, while Harcourt's cohorts cheer him on to the attack. If Mr. Balfour's plan for a Catholic university at Dublin was intended either in whole or part as a diversion to draw public attention away from Harcourt's crusade, it was in this respect a failure.

The great meeting at Albert Hall in London on Tuesday night shows what a pitch the agitation has reached. Admission was by ticket only, 7,000 persons being present, 5,000 more being denied admission. Delegates from seventy-five provincial associations were present and expressions of sympathy were received from 110 peers and members of parliament. Lord Kinnaird, in describing the

"ritualistic conspiracy," declared that it had been working secretly for years and now openly advocated a reunion with Rome. A telegram was sent to the Queen, praying her to direct Lord Salisbury to take legislative action to "suppress the Romish practices in vogue in thousands of churches," and to compel the Bishops to enforce obedience.

The Archbishop of York recently issued a pastoral letter complaining of Romish practices, specifying no less than twelve, which he says are condemned by the episcopate. These include unauthorized holy days, the use of incense, asperging, burning candles before pictures, invocation of angels or the Virgin, and habitual confession."

The Bishops held a protracted meeting at Lambeth, but there could be no compromise. The conclave was a bitter one and neither side would budge an inch. The Queen is said to have made a personal appeal to Lord Salisbury to formulate some plan for settling the controversy. It may be that he will assent to the suggestion to revive the church courts. All such disputes would then be brought first before a diocesan court, with the privilege of appeal to a provincial court, consisting of the Archbishop and six assessors, and as a last resort to the five lay judges appointed by the crown. But it is doubtful whether a settlement by force would not lead to open schism, and this would add immensely to the force of the demand for disestablishment. The Nonconformists are active and aggressive and ready to take advantage of every opportunity. The government dreads a fight of this sort and will do all it can to prevent it.

But Salisbury has Harcourt to reckon with. While John Kensit, who went around interrupting ritualistic services, was the leading figure in the agitation, it lacked coherency and force. But Harcourt is now in command. He has been writing philippics to the press that have stirred all England, and it is asserted that he resigned his leadership of the Liberal

party in order to be untrammelled in this movement, the most notable since the one to which Oxford's name was given.—*Chicago Tribune, January 31, 1899.*

BOOK OF JOB A MASTERPIECE.

The Rev. Jenkin Lloyd Jones, preaching at All Souls' Church on "The Book of Job," which he analyzed and described as one of the world's masterpieces, concluded his discourse in these words:—

"Clearer than this Oriental poet should we see that man must fit himself into the great cosmic relations of the universe, rather than the universe be adapted to his little schemes and petty needs. We are a part of this greater order of the universe, borne along by laws more far-reaching than our vision. More clearly than Elihu can we see that there is discipline in the severities of life, that the ruggedness of the universe makes stalwart souls, that sorrows refine, that it is not the religion that makes us feel most comfortable that is necessarily the most true. It takes a great soul to be capable of great pain. Alas for the soul that yields to that which it ought to resist, that is embittered by that which may refine, that is made sour by what ought to sweeten and strengthen.

"This far-off poem anticipates the highest gospel of sciences. It enforces the reverent humiliation of the student. Science to-day, as in the Book of Job, creates havoc with the theology of man, but it reinforces the religious awe of the human heart. It rebukes disputations, but encourages devotion. It does not solve the insolvable problems, but it enables us, like brave old Job, to 'hold fast to our integrity.'"—*Tribune.*

EPIGRAMS BY DR. FRANK CRANE.

"The idea of God is composed of two parts, that end of character we think we ought to be and that source of the authority we think we ought to obey.

"To the Greeks God was Beauty; to the Orientals, Mystery; to the Romans, Power; to our civilization, Happiness; but the real God is all of these and more.

"A right notion may be wrong because so intensely fragmentary.

"Accuracy is far from being truth.

"What is true is often vague.

"The principle of obedience is instinctive in man; take away from him the eternal God and he will make a little god of his own, even if he has to make it out of himself.

"Beware of worshiping your own prejudices, conceits, desires — and calling them God.

"There are two classes of sinners: one class acknowledges God, but neglects or defies him—there is some hope for such; the other class de-throne God and set up a god of their own who will let them do as they please—for such there is little hope.

"No man truly worships the eternal God who is not loyal to the deep, eternal moralities.

"The crime of the fashionable world is the guiltiest of all crimes — waste, waste of the riches of time, of culture, and of sympathy.

"It is a poor tin god that is the god of politics and of business custom.

"It is better to worship the devil than to deify your desires.

"There is something that is better than pleasure—it is discipline.

"In the heart of yielding there is happiness; but in the heart of self-denial there is joy.

"There is no God but God; there is no law but God's law; there is no peace save in love and service.

"An idle Sabbath is the pander to criminal week days."

COLONIES OF THE SALVATION ARMY.

The Salvation Army has established three colonies, one at Fort Amity, Colo.; one at Fort Herrick, near Cleveland; and one at Fort Pomie, Cal. In all three there are not quite 200 persons, all included. The cost of the experiment during the first year has been about \$45,000, and Commander Booth-Tucker thinks that with \$50,000 more he will be able to pull through another year.

THE ACQUIREMENT OF CORRECT SPEECH.

Correct speech is largely a matter of imitation. If the persons with whom a child constantly associates speak inelegantly the child will certainly do likewise. No amount of instruction in grammar, the theory of language, will avail to counteract the debasing effect of practical tuition in the wrong direction. There is no such word in the English language as "ain't." We may say "I'm not" because we merely eliminate the a in am, but "ain't" has no legitimate progenitor. The home is the true school of speech, and the mother the teacher whose influence will be the most lasting.—February *Ladies' Home Journal.*

Echoes from Graceland.

CONDUCTED BY GRACELAND COLLEGE.

College improvements are slowly progressing, and we hope to have, in time, as well equipped a college as can be found in the West. A new working bench has been placed in the laboratory, along with some shelves and drawers, on the former of which our re-agents and apparatus are displayed to the public gaze. Book shelves have been fixed in the President's room on the third floor, and quite a number of books, chiefly bearing on literature, fixed thereon.

We have received donations of several books lately, and are under obligations to the parties sending. Works on classics, mathematics, history, English language and literature, philosophy, natural science, antiquities, are always welcome. If every member of the church would only be considerate enough to send us one good book each, we should soon have a much finer library than we have now. Our library is for the public good. How much better it is to have your books in active use here than lying idle at home.

The photographer was around last week, and took views of the interior, in which faculty and students figured quite prominently. Photographs, 25 cents each, set of eight, \$1.75. Postage will be prepaid in each case.

Lookout for the first financial report of the Appeal Committee, and see whether you have paid anything in yet. Some have responded quite well to the call, others are indifferent about it, still others have not thought about it. We trust their minds will be stirred up. In spite of the recent cold weather our students have maintained their customary regularity very meritoriously, which evinces a real desire for work, and energy to accomplish success. Lately we have had chapel talks on Department, Ambition, Slang, Enlargement of Vocabulary. Some day, perhaps, we shall have a college magazine, and then many of these interesting talks can be preserved.

SEND FOR A CATALOGUE.

ADDRESSES.

M. H. Bond, No. 103 Chapin Ave., Providence, R. I.

George Jenkins, Byrnewille, Ind.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, FEBRUARY 15, 1899.

NO. 7.

The Saints' Herald.

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

LAMONI, IOWA, FEB. 15, 1899.

DIFFERENCES OF FAITH—REORGANIZED AND UTAH CHURCH.

KIRKVILLE, Iowa, Jan. 25, 1899.

Editors Herald:—Being readers of the *Herald* and interested in church matters, we ask you to answer the following questions in the next issue of the *Herald*, as we are not in a position to learn otherwise.

First: Aside from polygamy is there any difference of doctrine between the Utah Mormons and the Latter Day Saints?

Second: Is there any marked difference between King James' Translation of the Bible and the Inspired Translation?

Third: What became of those plates that were found by Joseph Smith, after being translated?

Fourth: Are there any points of resemblance between the Spalding Romance and the Book of Mormon?

Fifth: Are there any known cases of healing by laying on of hands by elders of the Latter Day Saints' Church?

Sixth: Is the church governed by direct revelation from God through Joseph Smith?

If you will kindly answer in the next issue we will esteem it a great favor and will settle certain points on which we are in doubt.

Respectfully,

JOHN WILES.

L. W. MCMEEKIN.

1. Yes, there are shades of difference, some of which may be but outgrowths of plural marriage, or the polygamy, cited in the question. Plural marriage to have consistency involves the idea that marriages of the sort called plural or celestial derive their importance from the idea that persons thus married are mated not only for time; that is, for the ordinary purposes of marriage on the earth, but for a companionship in eternity as well; and that marriages not sanctioned and consummated under the priesthood here, will not be perpetuated hereafter. It was taught several years ago in President Brigham Young's time that the powers of the resurrection will attach to the priesthood, at least so far that the hus-

band will hold the power to resurrect members of his own household, and that this applied to the plural wives of a man having taken them, so that if a wife so misbehaved herself as to fall under the displeasure of the husband while in the flesh, the husband could punish her by refusing or neglecting to raise her up at the first resurrection. In connection with this it was also taught that a person who should reach the height of possible advancement would become worthy to be sent out into space, by virtue of the authority of his priesthood to organize a world and people it, in a similar fashion as it is said Jesus Christ made or created and peopled this present world. One result of this teaching was that the more wives, the greater the family, the more numerous the adherents and subjects of this human-god-world-creator would be, and hence, the greater his glory and kingdom.

It involved also, the teaching of marriage, and sealing by proxy; that is, a living man could represent a dead man, and as an agent or proxy could participate as in the person or stead of a dead principal, and have sealed to the living proxy, for the dead man, a wife, or wives, while the same woman, or women might be and remain the wife or wives *de facto*, in polygamous or monogamous wedlock to other men on the earth. It involved, also, a sort of order, known as "the patriarchal order of adoption," by which individuals on the earth might by a principle of adoption be taken into and become parts of the family, tribe, or kingdom of another whom they might elect. This would if carried to an extent blot out and absorb the adopted element to the enlargement of the one adopting; and some few years ago President Woodruff and President Cannon discovered that they had been practicing this patriarchal adoption wrongly, and a change was introduced, which, while it did not discard the features of rule, and other things connected with the order to be administered

hereafter, did restrict as to the proper persons who might rightfully exercise the privilege to be adopted; this right being reserved to the firstborn, or the legitimate ruling head of the family.

There is also a difference in doctrine in this: that the Mormons or Utah Church practice baptizing for the dead; the peculiarities of which doctrine we do not need to state; for the reason that the Latter Day Saints, (or Reorganized Church,) of the question, while believing in the doctrine, also believe it to have been a permissive rite, the privilege to practice which was forfeited by the church and has not as yet been restored by divine command.

There is a difference also, in doctrine concerning the Sonship of Christ; providing the statements of President Brigham Young as published in *Journal of Discourses*, can be taken as a declaration of belief. According to that Jesus was the offspring of God in the ordinary way of procreation; and not by immaculate conception as stated by Matthew.

By the same authority, President Brigham Young, the Father was once a man, and Christ by virtue of his worthy accomplishment of the mission assigned him would become a God like his Father and rule as such. And that so far as this world was concerned Adam was the God thereof, and the one to whom we of this earth's probation will have to answer.

These peculiarities of belief, if held by the Utah Church, as enunciated by President Young and others, leading men among them, and found in the *Journal of Discourses*, *Millennial Star*, public journals and organs of the church, the Latter Day Saints of the Reorganized Church do not accept; believing in the one God, the Father, and the Son Jesus Christ, Son according to the statement found in Matthew; believing further that God and Jesus Christ are the ones to whom men shall and must look for judgment, happiness, and glory, or punishment and infinite misery.

So far as the Utah Epitome of Faith

conveys the beliefs of that church there is little if any difference, the one being the counterpart of the other in the main. The Latter Day Saints have placed in their epitome a statement in regard to marriage, and the location of Zion.

The Utah Mormons believe that the Bible teaching and history sustain the idea that God sanctioned polygamy, or plural marriage. The Reorganized Church does not so believe.

The Utah Church believes and teaches that God gave a revelation to the church through Joseph Smith, authorizing their plural marriage system. The Latter Day Saints do not so believe. The latter believe that God was not the author of the revelation on plural marriage; or that if the document purporting to be the revelation was ever given to Joseph Smith, it did not come from God, and was not delivered to the church by Joseph Smith, and never became a tenet during his lifetime; and was never accepted by the church in due form, as required by the structure and organic law of the church.

There is a difference between the two bodies in this, that while both believe in the building of temples, the Utah people have built temples in Utah without direct revelation from God to do so; while the Latter Day Saints believe that a temple built by human hands must first be commanded of God to be built or it will not be acceptable to God; and that no such command has been given since the expulsion from Illinois. The one believes that Utah is the place in which to build temples. The other does not.

2. Yes; there is a marked difference between the King James', the Common Version, and the Holy Scriptures or Inspired Translation.

3. So far as known to us the plates were returned to the keeping of the messenger from whom Joseph Smith received them. This is all we can state regarding them, as we have never seen or heard of any other disposition of them.

4. There are no points of resemblance between the Spalding Romance and the Book of Mormon; none whatever.

5. Yes, sir; many of them.

6. No, in the sense of each action

or movement of the church being at the time directed by revelation; yes, in the sense of the governing rules of faith and conduct being based in and derived from the revealed word of God. The principle of direct communication between God and men is believed in; and in cases of perplexity and doubt, appeal is made to God for direction, and it is received. It is believed and understood that the Bible, Book of Mormon, and the Doctrine and Covenants contain the word of God to the church, and in these are found rules, directions, and regulations by which the church is governed.

Individuals may and do receive revelations and directions from the Holy Spirit, for their own guidance, comfort, and establishment. All that comes with the claim of being revelation for the guidance of the church must pass certain tests of examination before being accepted or becoming rules of procedure, or items of faith or belief, no matter through whom they may come, Joseph Smith, or anybody else. Revelations which contravene or are contrary to the word of God already existent and accepted are rejected on the discovery of such contradiction. This is one reason why the Utah revelation on plural marriage is rejected by the Reorganized Church, because it does contravene, set aside, and contradict the word of God already given to the church.

President Brigham Young, and J. M. Grant, one of the apostolic quorum in Utah, both now dead, as both are reported in the *Journal of Discourses*, published by the church in Utah, taught what is called "blood-atonement;" which, in substance, is to the effect that there were sins which men might commit for which the blood of Jesus could not atone; and it would be necessary that their own blood should be shed in order that those sins might be expiated or remitted unto them. So far did Apostle Grant carry this teaching that on one occasion he stated that there were those whom he would advise to go to the President and ask him to appoint a committee to attend to them, in order that their blood might be spilled that they might be saved.

How far this dogma may have

spread, by how many it was accepted, we do not know; but there was never a disavowal of it by the church that we have ever seen or heard of. Some of the elders whom the Reorganized Church meet from time to time in the field deny the statement that such doctrine was ever taught, and when confronted with the record made by the church itself, say, "O, well, we are not responsible for any wild notions taught by President Young or President Grant so long ago." This may be true, but, the teachings were had at the time that President Young's word was pretty good ecclesiastical law in Utah; and, if the elders of that church are not now bound to accept the dogmas formulated and expounded by President Brigham Young, Apostle Jedediah M. Grant, and other leading men, it is high time that there should be a revision of the creed and some of these damaging things disavowed by them in a formal and explicit manner.

The Reorganized Church disavows this "blood-atonement" theory; accepting the scriptural statement that "the blood of Jesus Christ . . . cleanseth us from all sin."

The Reorganized Church of Latter Day Saints of the question, do not accept the dogma that Adam, the first man, is the God of this world, or earth; nor that men shall individually become each a god, to take up a creative role, sent into space to organize a material world such as the earth, to act the part of god to it, people it with their progeny and finally redeem it and rule over it as a kingdom.

Regarding Adam, the first man, as a man only, the first and leader of a dispensation, the Reorganized Church revere him as a man and a leader, but do not worship him, or any other man, believing that each must stand in his own lot, all subject to the one God, all answerable to that One, for the life and deeds of the flesh.

There are differences between the two churches, in regard to church laws and the rules of succession in the governmental departments of the church, and each claiming the right to the succession, the true order and perpetuity of church existence. Each claims, also, that the other is apostate and not authorized to act for Christ as his church.

HOLY SCRIPTURES FOR UTAH.

Bro. Frank Criley, Business Manager, informs us that he has just filled an order from George Q. Cannon and Sons, Publishers, Salt Lake City, Utah, for sixty-eight copies of the Holy Scriptures, (Inspired Translation.)

This is quite in contrast with the act of Pres. B. Young regarding that same book. At the time the book was published we sent a copy to Elder Orson Pratt, he having been associated with the Seer about the time the work of correcting and translating was done, and much interested in it. We heard nothing from the book until visiting Utah we called on Mrs. Sarah Pratt, wife and widow of Orson Pratt, and asked her if she knew whether her husband received the book. In answer she said that he did and that in the evening of the day he received it, he and she sat up until quite late examining the book and comparing it with the King James' Version; and when at last he reluctantly laid it down he remarked: "It is all right, Sarah. Those men have done their work faithfully; the translation is as the Prophet Joseph left it." He did not know who sent it. The next Sunday after receiving it he spoke in the ward meeting house, and referred to the translation, commended it, and advised those who might desire to send for it. At the close of the service Mrs. Pratt told him that he would have to retract what he had said about the Translation; that Pres. B. Young would make him take it back. But he thought not, as it was true. But on Tuesday morning, President Young sent for Elder Pratt to come to the office, which he did. As soon as he entered the office President Young directed him to return home, get the Scriptures, and bring it to the office. He returned to the house, took the book, and went back to President Young's office and offered to hand the book to President Young; but he refused to take it, and told Elder Pratt to give it to Bro. Wells, who took it. President Young then directed Elder Pratt to retract what he had stated the Sunday before in the ward house. To this Elder Pratt demurred, for the reason that he had only stated the truth; but President Young insisted, so the next Sunday he did retract.

We asked her if Elder Pratt ever received the book back again. She replied that he did not. That she often asked Elder Pratt why he did not request President Young to return it, but that he felt that it would be useless; and would likely annoy President Young for him to ever refer to it.

Now, after many years are passed, under a more liberal policy, the people are allowed to purchase the Holy Scriptures. It is a pleasing and hopeful indication.

Whatever else may happen to those men who composed the committee that looked after the work of publishing the Holy Scriptures, they will suffer neither censure nor condemnation for any degree of unfaithfulness in duty on their part regarding that work. They did their work honestly, and have no fear on that score.

GENTILE DECLINE; JEWISH RISE.

The following is in evidence that Gentile times have about reached the zenith and that "the last shall be first, and the first shall be last." For Israel scattered and peeled under the rise of Gentile influence and power, is approaching national unity under the banner and faith of the fathers, at Jerusalem.

CHURCHES WITH SMALL MEMBERSHIP.

The Rev. Dr. R. M. Patterson, after a study of reports, finds that more than half the Presbyterian churches of the country have a membership of less than 100 each. One seventh of the Presbyterian and one fifth of the Congregationalist have less than 25 each.

ZIONIST ASSOCIATIONS GROWING.

The first Zionist congress was held in 1897, the second in 1898. In the interval according to the Free Church of Scotland Monthly, the forty-two associations in Austria-Hungary have grown to 250; twenty-three in Russia to 373; twenty-seven in Roumania to 127; fourteen in Great Britain to twenty-six; ten in America to sixty. There were none in Germany, now there are twenty-five; none in France, now there are three; none in Italy, now there are twelve.

It is remarkable, this manifest and rapid growth of the Zion movement. One is reminded of the striking statements of the Apostle Paul in Romans, chapter 11, in which he predicts that all Israel shall be saved, at the time of the end of Gentile rule. We are not far from the day of the preaching of the gospel to Israel in their own land. The children of Ephraim in the West will soon begin

the work of restoration among their brethren of Judah and Benjamin.

The prevailing skepticism of the age is rebuked by the manifest workings of Almighty God, whose hand is overturning human affairs preparatory to the ushering in of "everlasting righteousness." One is reminded of the words of the inspired apostle, recorded in Romans, chapter 11. The Gentile has naught to boast of against the Jew. The former represents passing, earthly ideals, things that are seen, the temporal. The Jew represents the eternal verities—God himself and abiding truth, God's kingdom over all.

THE spirit of the Roman Catholic hierarchy is manifest in the following edict, rescript, ukase, compulsory order, mandate, or whatever it may be termed. Will the young American Catholics of Dubuque bow to it? If so, the power of the Roman priesthood may be measured by such act of absolute domination of the human mind and conscience:—

DRAWS CHURCH LINE CLOSE.

Dubuque, Iowa, Feb. 6.—It was announced yesterday in St. Patrick's Roman Catholic Church by Mons. Ryan, V. G., that hereafter Catholic young men will not be allowed to attend Y. M. C. A. meetings in this city and that Catholic singers will not be permitted to sing in Protestant churches or at non-Catholic funerals.

Several of the leading vocalists in Protestant churches are Catholics.

About one-third of the Y. M. C. A. members are Catholics. It was also declared to be wrong for a Catholic girl to be a bridesmaid at a Protestant wedding.

PLEASE TAKE NOTICE.

We remind the patrons of the HERALD that the business affairs of the Herald Office are in charge of Bro. Frank Criley, and that all letters and notes on business should be directed to him.

And that the literary matters of every description—letters, communications, articles, etc., should be sent to Joseph Smith, or Editors Herald; they being in charge of the literary part of HERALD work.

Of late quite a lot of matter is finding its way to the Editors, being directed to Bro. Criley. Now while Bro. Criley is very kind, and very willing to see that the editors get what may be so sent him, it is not his

duty to look after such matter, and he may forget it, or neglect to hand it in, without laying himself subject to blame. The editors may quite safely ignore matters sent to them in that way, and not be justly blamed for so doing. Just so business letters sent to editors may get lost and the editors be not chargeable with blame.

The Editors hereby give notice that they will not be responsible for the publication of matter not addressed direct to them; nor for delays.

Do not address matter for publication to "The Saints' Herald," or Herald Publishing House, but to the Editors, as requested.

Try to be consistent, brethren.

ELDERS' FINANCIAL REPORTS.

Bishop Kelley requests us to state that the financial reports of elders in the field should be made, to him, the same as formerly, for the year, even though there be no session of the General Conference this coming April.

All financial reports will be published just the same as if the General Conference convened annually.

Any who have not sent such financial report are requested to do so at once, addressing to Bishop Kelley, at Lamoni, Iowa.

EXTRACTS FROM LETTERS.

Bro. J. C. Clapp, under date of February 2:—

The Grand Jury found true bills against six of the mob. They were the oldest and leaders, but I am of the opinion that nothing will be done with them. I got a letter from that country yesterday, and learn the mob are still threatening the saints and ordering them to leave the country, and have sworn eternal vengeance on me; but I am not intimidated in the least, but when I go down there I will not hold night meetings for they will shoot from the brush like cowards, as they are. Six inches of snow here yesterday, mercury 4° below zero.

Bro. A. B. Pierce, Attleboro, Massachusetts, January 29:—

Elder Joseph Luff preached a powerful sermon at Fiskville, Rhode Island, to-day. A number of outsiders present. The Bellevue Avenue Male Quartet, of Providence, sang several selections. Elder M. H. Bond speaks next Sunday. The Pawtuxet Valley *Daily Times* gave due notice of Bro. Luff's sermon, etc.

Bro. H. E. Moler, Piper City, Illinois, February 3:—

I have been quite busy during the last three weeks, preaching nearly every night and twice on Sundays. Have made two new

openings, and am having fair interest. Will follow it up as long as the interest continues. Rough roads and unfavorable weather have been somewhat against us.

A correspondent sends us the following:—

How is this? Brigham said in 1852, in Salt Lake City: "Adam is our God and the only God with whom we have to do."—*Journal of Discourses*, page 51.

And Orson Pratt, said in his report with J. P. Newman in Salt Lake City in 1870, that Adam was a murderer and murdered the whole race, and said the crime of Cain and Lamech was nothing to be compared to that of Adam. "These be the gods that ye serve."—Apochrypha. J. C. C.

EDITORIAL ITEMS.

It will be remembered that at the General Conference of 1898 action was taken calling attention to errors in statement concerning the faith, in "Shinn's School History of the American People," published by the American Book Company. Bro. H. R. Mills, of Independence, Missouri, writes us that he has succeeded in inducing the publishers to correct the erroneous statements in later editions of the work. Good; the public will generally respect such requests if we are alert in looking after our interests. Bro. Mills also sends us a clipping from the *Independence Progress*, a report of the Brighamite conference held at Independence, in which our people at Independence are reported as emphatically protesting against the seating of B. H. Roberts, etc., which evidences "the line of distinction" between the Reorganization and Brighamism.

Egypt exports live quails in great numbers.

Bro. G. H. Hilliard has appointments for the immediate future at the following points, exact dates not known: Akron, Youngstown, Ohio; Sharon, Conneautville, Pittsburg, Fayette City, Pennsylvania; Wheeling, West Virginia; afterwards in Southern Ohio.

The present address of Bro. M. H. Bond is No. 103 Chapin Avenue, Providence, Rhode Island.

Lamoni in common with the country in general has been passing through a season of severe cold weather, making the winter the coldest known in this region for years. The Herald Office force, however, is fortunate in having the services of a competent,

faithful janitor, Bro. W. N. Ray, who faithfully makes his rounds and keeps a fairly even temperature. Our offices and rooms are always kept neat and clean and our wants anticipated. Such marked and voluntary attention to duty is noticeable and worthy of commendation and a great aid to us in our work. Would that in all branches of the service of the church everywhere there was as faithful and competent execution. Work tells, of "what sort it is."

Mary Lamonsky, a Chicago working-woman, intrusted her earnings of seventeen years (nine hundred dollars) to "Madame Cora," a spirit medium, under "a spell" which she said she could not get free from, and Madame Cora disappeared with the money. Beware of spiritualism and spirit mediums. Madame Cora may have communion with departed spirits, but Mary Lamonsky has not—with one at least.

Bro. Frank Swan, of Birmingham, England, reports having baptized one in the city of Glasgow, Scotland, January 14. We hope to see many yet enter the church, as in early days, in the land of the heather.

Miss Nannie Reeves, of Baltimore, a cultured favorite in Baltimore, Naragansett, and Philadelphia society, "has applied for the first vacancy in the Johns Hopkins Training School for Nurses with the intention of devoting herself exclusively to nursing the poor." Such example is worthy of strong commendation. The poor are with us always. Better be of practical service, by living in fact and doing good, than to bury oneself in the unnatural confines of cloister or convent, where nature is crucified and the soul starved and distorted by a false system.

Miamisburg, Ohio, reports the finding of a skeleton of a man eight feet tall, said to be a giant of prehistoric times.

Bro. I. N. White wrote from Kibbie, Illinois, February 8. He says, in effect, that the Roberts case all around is surely bringing to light that the Reorganization has from the beginning been telling the truth that polygamy is no part of Mormonism proper. He went to Kibbie, on the 28th ult. and had preached thirteen times. His visit seemed to have been timely and

was crowned with good results—good attendance and much interest. He would remain for some time. He was well, and having greater liberty in presenting the word; the Lord had stood by him in a marked manner. There was much to do; he had been in the pulpit nearly every night since January 7. Bro. White sends us a clipping from the *St. Louis Post Dispatch* of February 5, which contains a reprint of the SAINTS' HERALD'S editorial of January 25, "Governor Wells on the Roberts case;" the article being brought to the publishers' attention by a committee of St. Louis brethren.

We omitted mention in last week's issue of the return of Pres. A. H. Smith, from Omaha, and of Brn. Herman C. Smith and J. W. Wight from Kirtland.

Bro. G. M. Moore writing from Pollock, Missouri, says that he has been "wonderfully blessed since making an effort to pay my tithing." This is in harmony with the experience of all who have moved forward in the performance of duty under the law with the just object of "fulfilling the law" and thereby honoring the Master who gave it.

Mothers' Home Column.

EDITED BY FRANCES.

"Comrade with men, and suffer with thy kin,
If thou wouldst know the Father, and wouldst hear
His voice speak through thy neighbor's true and
clear.
Be friendly, and within thy friendships win
Rare souls that have some message to fulfil,
To do,—and so to teach the Father's will."

SPRING VALLEY, Iowa.

Dear Sisters:—Many times I have felt impressed to write and tell how much comfort and strength I have received from your letters, but feeling there are so many abler writers, have always given way; yet I feel that our heavenly Father has something for each one to do, and that it would not please him for me to do as the foolish servant that received the one talent, to fold it up and hide it away until he comes, just because I can't do as much as some one else. I believe that God expects us to use the one talent to the best of our ability and no more, for let us remember that to whom much is given much is required of him. I am sometimes led to think the reason many of us do not write is because we are too proud to expose our ignorance before those who are more able than we are. I confess I have felt a little that way myself, but have been made to know that writing for the Home Column should not be done for our own honor, but to honor our

heavenly Father's work, and with a desire and purpose of heart to do his will, by doing what we can to help others to see the way of right and truth.

I have been grieved to hear brethren and sisters say, "We don't take the *Herald* any more, because it is not as good as it used to be." O brothers and sisters, who is to blame? Is it the paper or the editors? or is it ourselves? Let us examine ourselves: before God have we done all in our power to make it good, or have we left all for some one else to do? Are we denying ourselves any comfort or pleasure to help those who are still weaker than we are, who are struggling hard to overcome the temptations and trials of this life? or do we say, "I have paid my money for it, and they must do the rest."

O, dear saints, I believe God is just, and he will require at our hand that which we are able to do. Then let us not seek to excuse ourselves and be deceived, but let us try to get better acquainted with our heavenly Father, and submit our will to him, because we love him, and I feel sure we will get his approval and receive blessings that will be more than we expected.

I was baptized five years ago last spring, and the light that has been given me of this work is proof that it is God's work, and that he is able to make the weakest strong. And since I have been in the church I have been made to bear some of the severest trials of my life. At times the burden seemed more than I could endure; but a loving Father has promised that he would not suffer us to be tempted above what we can bear; he knows just what it takes to purify the soul, and is always ready to help when we cry to him. And to-day I realize that by suffering those trials I have been made to see many of my faults and weaknesses which otherwise it seemed I could not see. So I thank God even for trials, as it has brought me nearer to him. I thank him for that Spirit that gives comfort and strength in weakness and trial. My heart's desire is that I may always have God's Spirit with me to help me train my children for him, and that I may be a help to my husband in the work that is intrusted to him.

Dear brethren and sisters, I feel there is much to do, and if we have a desire to do our part let us begin by watching ourselves and praying for strength to overcome every evil habit that may be a stumblingblock to others, and by putting our hand to do every little thing that is for good in any way, not waiting to do greater things which may not be for us to do. I believe if we do that with a desire to please God and help others, he will bless us and help us to do our part of the work. With a desire to be faithful, I am,

Your sister,

EMMA BLAKESLEY.

UNDERWOOD, Iowa, Nov. 18.

Dear Sisters of the Home Column:—I am interested in the welfare of the young and desire to do what I can for them, for there are so many temptations in their way. I believe the boys are sometimes neglected by mothers and teachers. I have frequently

heard teachers say, "Give me the girls, because the boys are so bad;" but I say, "Give me the boys." I love the girls too; but for some time have felt impressed to write in behalf of our boys. Very often parents are particular about sending their girls to Sunday school, but think little of the welfare of the boys. This should not be, for God loves the boys as much as the girls. I think we parents should take our children, when small, to church and Sunday school—not send them alone, but go with them; and then when they are grown to manhood and womanhood, I believe they will delight in going. I receive much instruction in the Home Column; it is the first I read upon receiving the *Herald*.

My heavenly Father has many times blessed me and mine; when in sickness and affliction we have sent for the elders we have received blessings and have been healed by the power of God, for which I am thankful. Only last week my daughter, Minnie, was taken suddenly, and was very sick four days. We asked her which she wanted, the doctor or the elders. She said, "I do not want a doctor; I want the elders." We sent for them and they prayed earnestly for her. God heard their prayers and she is now well. I rejoice in the glorious work of latter days.

When we see so many who are not in possession of the light that we have, we of all people ought to be thankful. Then, dear sisters, let us not be discouraged, though there be many things that are hard to pass through, for God will sustain us if we trust in him and him alone.

I have three boys and two girls; three belong to the church, and my prayer is that the others may unite; also that I may set an example before them worthy of imitation. I desire to be faithful and keep the commandments of God, that I with you may receive eternal life. CHRISTINA HANSON.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.

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

FOR THE PRIMARY WORKER.

THE "WILLING WORKERS" PRAYER.

(As the first lines are repeated let the class "fold" their hands in front of them, "bow" their heads, and "close" their eyes at the appropriate time, and so remain throughout the prayer. This is good for a class prayer or even for a special exercise.—ED.)

Our two hands we fold together
As our heads we humbly bow,
Softly close our eyes and whisper,
"Gentle Jesus, hear us now."

Thou wert once a busy worker
In this great world here below;
Thy work made all work more holy;
And by working we must grow.

May our hands be ever willing,
May our eyes thy beauty see;
May our feet follow thy footsteps,
Walk in light toward heaven and thee.
—M. C. Brown, in the *International Evangel*.

"SHORT lessons are necessary for young children."

"The memory will best retain what most interests."

"Whatever else the lesson is, it must be interesting."—J. F. M.

"A lesson must not interest for the sake of interesting alone, but for the sake of imparting and impressing religious truth."—J. F. M.

KNOW WHAT TO TEACH.

Goethe says: "Nothing is worse than a teacher who knows only as much as he wishes to make known to the scholar."

We cannot impart what we do not know, we cannot always impart all we do know; hence we should always know more than we wish to impart—study more than the immediate lesson.

"In order to teach a new truth, one must start from something already known, and through similarity or difference present the new thought."

"Children do not think abstractly. They can comprehend new truths and experience only by showing the connection of the new ideas with truths already familiar to them or with experiences in their own lives."

MAKE IT CLEAR.

Use simple language and appropriate illustrations.

Pass no point you have presented till you know it is understood.

"Eyes and ears are two broad highways to the child's mind."

"What the eye sees is more readily understood and remembered than what the ear hears." Use both, and you have a double chance of understanding and retaining the thought.

"Objects, stories, and pictures which really explain the lesson, should be used whenever possible, both to hold the attention and to reinforce the truth."

"When, in preparing the lesson, the questions 'what,' 'how,' and 'why' are answered; when the facts can be given in simple language; when the truth shines clearly as a vision; then the mind sees analogies, likenesses to more familiar truths and illustrations, which are so essential to the best teaching."

"Anyone who can write can draw enough for practical use in the primary class." This is true also of any other class or the general review. If you have a special figure which you wish *exactly* correct, draw it previously with a slate pencil or even with lead pencil. You can then easily trace the lines with crayon.

"Give the children a clue to the meaning of the poorest drawing, and their imagination will transform it into an interesting picture."—J. F.

"LAST BUT NOT LEAST."

Love the children; love your work; study and pray, and God will not leave you alone.

The above quotations are selected from a few "extracts of worth" sent us by Bro. J. F. Mintun, of which he remarks: "Some are original, but most are selections from the sayings of others."

At the late Institute at Independence, Missouri, one evening was devoted to the consideration of "object lessons." It was made to include the use of objects, blackboards, pictures, cards, drawings, etc. The part "cards, pictures, etc." was to have been treated by Sr. Louise Palfrey, but the other parts crowded it out, or nearly so. Being so limited as to time, justice could not be done the subject. Upon request she has furnished us a few notes upon the subject, which will be read with interest, especially by primary workers. We present it herewith.

PRIMARY teachers should use cards, pictures, etc., plentifully in their class work because—

1. All children like them.
2. They give brightness and attractiveness to the lesson.
3. A child is first taught through the eye; he can catch an idea better, if the idea is brought before his vision when he can see some illustration in connection with it.
4. The truth you would teach is impressed upon the child's memory by association with the picture.
5. Imagination is one of the most active faculties in the child's mind; it is the faculty that gives vividness and reality to that which we would convey to the understanding, hence the imagination would not be overlooked by the wise teacher in trying to appeal to the child; and pictures speak directly to this faculty.

In what features about a lesson may the teacher use pictures? Can an idea be shown in a picture?

Ideas may be suggested, only. They are so closely associated with material things that they are more readily comprehended when the latter is portrayed. Take lesson 1. "The Temple, in the *Primary Quarterly*. The idea you want to teach the child is that the Lord's house is a sacred place, a place in which to learn of God and to worship him. But you observe the lesson is taught by means of historical circumstances connected with the temple built by Solomon. Show the child a picture of King Solomon, found in any illustrated Bible; a picture of the temple. Then, with these pictures in his mind, you proceed to tell the child what the Lord told that king the temple was to be used for, and the child will remember the lesson because it was impressed—made real—by those pictures.

Take Lesson 5. Show the child a picture of the curtain in the temple. Most illustrated Bibles give some representation of it.

Lesson 8. Show a picture of a priest offering sacrifice.

From these few instances it is seen that pictures may be employed in describing the scenes, manners, customs, personages, etc., associated with the lesson, with the benefits that have been mentioned.

Louise Palfrey, at the Institute, at Independence, Missouri, 1898.

The question of workmen's old age pensions in Belgium is virtually settled. The government will have an act passed giving effect to the idea.

Letter Department.

LOS ANGELES, Cal., Jan. 27.

Editors Herald.—Will you please convey the following Associated Press dispatch from London, of the 26th inst., to your many readers, and in case any of them are disposed to worship at Poison's shrine, or to swear by medical science, remind them that God is against the use of poison in the treatment of the human anatomy:—

"London, Jan. 26.—The Vienna correspondent of the *Morning Leader* says it has been discovered that the physicians in the free hospitals at Vienna systematically experiment upon their patients, especially newborn children, women who are enceinte, and persons who are dying. In one case a doctor injected the bacilli of an infectious disease from a decomposing corpse into three women and three newborn children. In another case a youth who was on the high road to recovery was inoculated, and he died within twenty-four hours. Many dying patients have been tortured by poisonous germs, and many men have been inoculated with contagious diseases. One doctor who had received an unlimited number of healthy children from a foundling hospital for experimental purposes, excused himself on the ground that they were cheaper than animals."

Science gone mad! Familiarity with the human anatomy makes some men mere butchers. Such acts eclipse the darkest days of savagery.

California has a barbarous vaccination law, and they are attempting enforcement on all school children. They shall not vaccinate mine, even though I'm forced to come to Zion to avoid being branded with the "mark of the beast." Possibly the same law obtains there?

I have joined the Anti-Vaccination League of this city, and since reading up on the subject, canvassing both sides, I am surprised to learn that according to reliable statistics *vaccination has done more harm to the world than all the smallpox that ever existed!*

Los Angeles is aroused o'er the matter, and the Board of Health is backing down in the face of a popular uprising. It is a mercenary affair, and medical men admit it. In this city alone it means from twenty to thirty thousand dollars for vaccination and a great deal more than this for after treatment. While the danger from blood poisoning and the transmission of the manifold blood diseases such as syphilis, eczema, itch, erysipelas, scrofula, and a general constitutional impairment is very great, yet it is in no sense a proof against smallpox, as statistics show that about two thirds of all the cases which are treated in city pesthouses, have from one to four vaccination scars on their arms. Saints, do not vaccinate your children, if you have any regard for their health. While there has been considerable smallpox here, the mortality has been light. Children are sick all over town from vaccination though, and some have died from its effects.

The Roberts persecution and prosecution is on, and indications are for an unseating.

Notwithstanding I deprecate the bigoted attacks of the sectarian press, still sympathy for Roberts and his constituents is largely minimized owing to their underhanded and equivocal methods. If a crushing blow is now dealt to polygamy it means much to us. Its entire extinction will be a blessing to all.

The time has come to judiciously teach "Gathering." With soulless trusts and financial conspiracies, corruption of politics and politicians in all the ramifications of government, with society largely a greed and lust incubator, it makes our present civilization but a shell, worm-eaten and holey—the meat nearly all extracted and of but little service to humanity. It is but the evolutionary process which is on in the world, and the saints must needs prepare for action when the crisis comes, for come it will, else our whole prophetic calendar has been misleading and deceptive. Combination and coöperation will control the future. It is a question whether the few will combine and own the many, instituting wage-slavery, towards which the world is tending as surely and rapidly as the rivulet trickles its way to the sea, or whether we, as God's freemen, shall combine our interests and, coöperating each with the other, make formidable our strength and, augmented by the divine approval erect an asylum to which all earth's unfortunates can come and find rest to their souls.

Bro. Hilliard is right, God bless him, fearless soul that he is, neither afraid of men nor devils, but consecrated and unswervingly devoted to truth as he understands it; who works not for policy, makes no concessions, swerves not to the right or left, ever hewing to the line. Would that there were ten thousand as fearless as he in the church!

The Doctrine and Covenants and Book of Mormon are more explicit in treating the social problem than any other, and yet no general effort is being made to administer the remedy outlined there. It is time for an awakening. Let us cease quibbling over abstruse questions. Do not worry about whether you are going to live in a separate house with your wife and children in the millennium or not; do not waste breath over preëxistence; it is shrouded in mystery; salvation hangs not on its acceptance or rejection. There is not a living soul who knows what he was before he came here or the station he will fill after he leaves. Future happiness depends not upon past existence, but present action. Time spent midst the "horns and hoofs" of Daniel and Revelation very seldom has a moral, but frequently a bewildering effect. Let us solve the problems of the hour, leaving all these controversial problems for a "more convenient time." Thousands of our people are suffering in squalid poverty because of existing conditions. Many are living in unsanitary, dilapidated, and oftentimes filthy hovels, clad in rags, with hunger, gaunt hunger, gnawing at their vitals. Is it not time that action should obtain looking to permanent relief? There are enough of our people to relieve this distress if but shown their duty. *Surplus now, and Consecration soon to follow*, should be the watchword.

Those of our people who can farm should be assisted to secure land where the curse of rent and interest will not, octopus-like, consume their all. Landsharks and real estate boomers should be given a wide berth by all Latter Day Saints. This does not apply to the few who are trying to deal honestly with their patrons.

The church should be in a position now to place all who are homeless in a way to the securement of a permanent home. Inducements should be given to artisans, mechanics, and common laborers to migrate to "the regions round about."

Why do not Lamonians introduce means to invite such to locate in their midst? The Ruskin Colony, of Tennessee, have not had half the advantages of Latter Day Saints, and yet they have a prosperous coöperative colony built up in the past few years.

Many coöperative organizations have failed; not because the principle was at fault, but they had some peculiar moral or spiritual standard which became obnoxious, or unequal competition with outside forces wrought their ruin. Coöperation is clearly taught in the law. Why not start a coöperative general merchandise store, including all the *producers* or necessary elements of the community? Selling goods for profit is not God's plan of equality. The profit system is a leech on society. It will never obtain in Zion. Why not try to unloose its hold now?

If all the saints and *friends* in and around Lamoni would coöperate as much as possible it would be the first step to business prosperity. Then a coöperative steam laundry, owned by the whole people, and run at a minimum cost, would relieve the sisters of wash-day drudgery and insure cleanliness. A coöperative mill and bakery conducted on a hygienic basis, relegating white, all-starch flour to oblivion, would insure universal good bread, and largely lessen calls on the eldership for administration. Said concern could also manufacture all cereal foods free from adulterations and thus fulfill the provisions of the Word of Wisdom.

A coöperative meat market which would regulate the fattening and healthful selection of all animals used for food would be well. A public bath is a necessity in any town. Why not one in Lamoni? A coöperative creamery and cheese factory would insure pure butter and save the housewives again of another death-hastening task. Then a cannery, broom factory, etc., etc.

"Oh my," says one, "Bro. Williams has gone daft!" Possibly, but I stand in touch with the giant minds of the centuries, and, though much study may have made me mad, follow not me, but these heroes whose intelligence stands unquestioned. If the rich will but coöperate with the poor, and not invest money for personal returns, but general interest, we can commence the gathering. We must build up industry and as far as possible make our people self-sustaining. *Now* is the time for action. As to the methods by which such things will be brought about, I shall offer nothing now, and while entertaining pronounced views shall await farther agitation. Suffice to say that to insure success

it must be under church guidance and patronage.

I am not in touch with this "supper-giving," and "chain-letter system" for furthering the work. In appealing to men's stomachs you may raise money, but it is not God's way. It encourages selfishness, and the gospel was instituted to overcome this and to educate men to contribute; not that interest or returns may come to them, but that good may accrue to others. He who performs a good (?) act for personal returns or glory knows not Christ nor his ways. "This chain-letter" affair savors of extortion, and I am surprised that there are any members of our church who will encourage it.

I would suggest to the college boards that now is a good time for philanthropic work. The Methodist Church makes it possible for indigent students to secure an education. They lend them a certain amount in tuition and sometimes board, with the understanding that when education is completed and a position secured they return the same in cash. Graceland is not overcrowded, and the same management could care for an influx of scholars, with a slight increase in the faculty. Why not say to all the young men of the church, who cannot attend otherwise, "Come! bring a certificate from branch or district officials, or both, certifying as to your good character and that your claims are just." Enroll them as members, give them an education, trusting to their honor to reimburse the college in due time. Such an act would in no way detract from the present income of the college, but would stimulate an increase. The enlarged enrollment would be a good advertisement. The Methodists educate the ministers' children for half price; we cannot afford to do less. Those of our ministers who are in comfortable conditions will not desire any favor; in fact they do not need it, and it should not be conferred; but where our missionaries' families are solely dependent on their monthly salary, the church should educate their children, *tuition free*, and if those so favored are able to reimburse the church, all well and good; failing, it should not be held against them.

I claim that the ministers' children as well as all children of the poor, have claims on the church till grown. It is the duty of the church to see that all her young are educated.

The salary paid our missionaries is insufficient for supplying a college course for the children, and let the church arise to the dignity of the occasion and make it possible that every Latter Day Saint boy or girl in the world, who desires an education, shall not be excluded from Graceland College. This policy pursued, e'en though the college is but a human institution, it will commend it for divine patronage. If such a course is not pursued, then "taxation without representation" is on us, and such a course was declared un-American a hundred years ago. All grades of church life have been voluntarily taxed to support the college; now let all be beneficiaries.

I am in favor of this institution, not alone for the good it may do now. O no! but

America's future is darkening, and, if I read God's revelations aright the time is not far distant when "only in Zion and her stakes" will safety be; then we can fully appreciate the advantage of a college all our own. Let us do our best now to make it one of the foremost in the land, at a time when we will most need one. I cannot give any money, but I can work and pray that the impediments of the past may be overcome; and gaining experience by past mistakes, success be assured ere long.

Greeting and well-wishes to the many, many dear friends in the East and Middle West. True religion consists in those little kindnesses and attentions which many of us overlook. An awakening comes that possibly as ministers we become so accustomed to favors from others that we forget that we are pledged to coöperation in this as well as all else.

Consecrated to the good of Zion, though blundering on.

Yours in love and kindness,

T. W. WILLIAMS.

718 San Julian St., Los Angeles, Cal.

— Jan. 29.

Editors Herald:—Sidetracked in the sand-hills of Eastern Oregon, a raging sandstorm blowing, and a seven-hours wait before me. O the joys of an elder and the pleasures he does have! Who wouldn't be one.

About two months ago Bro. Chase and the writer came into these parts from Washington, with the intention of working together this winter; but the calls were so many and so urgent that we concluded to separate, he to fill the calls in Eastern Oregon, I to go into Eastern Washington, to which I am enroute. Traveling alone is very difficult for me and a little dangerous, but I always think when I start that I will get there some way, and I always do; I have never been killed yet.

It is hard for us elders to turn a deaf ear to calls for preaching. When an elder of this church will not fill an urgent call for preaching, you may rest satisfied that the difficulties are great. Some say we ought not to travel so much; I believe we should be the best judges about that. An elder who would not travel when urged to do so, as we usually are, will never travel in the "New Jerusalem." Who could withstand such requests, "Brethren, do come and preach for us; it is two years since I have heard a sermon; I am hungry to hear the gospel;" "Don't go by us this year; it is fifteen years since I have heard the restored gospel; I am starving; we will pay your expenses; do come?" We—Bro. Chase and I—are out to "feed" the "sheep" as well as to make new ones, and as long as health is continued and means afforded, we intend to do so; rain, mud, snow, and ice will not prevent.

Bro. C. and I separated at Lone Rock, he going to Mayville, Bro. Goodwin and I to Wagner and then to John Day, a distance of about one hundred miles. Did I enjoy the ride? Well, now, if you think a well-raised Californian enjoys such a ride over these bleak, snow-clad hills, you are mistaken. We know too much for that. But we were

made glad at meeting the saints there again, after an absence of ten years. We secured the use of the Advent hall, at John Day City, and held two weeks' meetings that were well attended, resulting in our baptizing three and leaving a number more almost persuaded. At Moon Creek we baptized two more, Mr. and Mrs. Harper; at Wagner, an infidel stronghold, we had a splendid interest; we were the guests of Mr. Warren Carsner, a leading infidel and wealthy rancher. Better treatment could not be given, his house being open and his purse also. I never felt prouder and better in laying our faith before a people. Surely it is a perfect system, for no man can read it. I think I love it better every year I teach it; and to me the greatest proof of its divinity is its justness. It extends to all classes in their varied conditions. Justice; it is founded in such, and is carried forward in love, our ministry and members working not for salaries, which is proof of their love for the people. Even the infidels cannot help admiring our faith. Several have told me they have no war with us, and have asked me to lecture for them at their college at Silverton. I may do so.

On our return to Lone Rock we commenced meeting again, intending to hold over Sunday and then go on; but the interest was so good and the request so earnest for us to continue that we held nine meetings and baptized two more, feeling well repaid. Then we left five almost at the water's edge, fine people. But Bro. Goodwin will soon lead them into the water, I trust.

Bro. Goodwin I found to be a real genial companion and a good, competent man. The most I have against him is his making me walk ten miles through three feet of snow without any dinner. Was I tired? No; I was just about dead.

I will not mention the saints who treated me kindly. I would have to mention them all and that would require too much space.

Well, I wish the train would come, but in patience we must possess our souls. What a splendid opportunity to cultivate that virtue!

As ever,

HIRAM L. HOLT.

MT. GROVE, Mo., Feb. 1.

Editors Herald:—I am well pleased to hear that our district president, Bro. J. C. Chrestensen, is visiting the branches in the district. We surely need a worthy man to travel almost continually over the district and instruct the saints. We believe Bro. Chrestensen is the right man in the right place.

Saints, let us all do what we can to assist the presiding officers, the district president and others, in moving on the cause of truth in the district. Let each of us keep the beam out of our eyes by doing our whole duty and then prosperity will follow.

Just closed a good meeting at Brushy Knob schoolhouse. Elder James McDiffitt assisted some. It was a new opening, but we made friends to the cause. Hope to see a good turn out at our next district conference at Bruner, Missouri, Saturday before the full moon in February.

C. J. SPURLOCK.

DERBY, Ind., Feb. 1.

Editors Herald:—I have just closed a protracted effort at the Millstone Free M. E. church; large audiences all through the meeting. Part of the time their minister was present. The very best of interest was manifested. Prospects are grand for a work to be done there. I will return March 8. I need an assortment of tracts to distribute. They will be of great help in that place as well as in other places.

There are so many places to preach at and so few to do the work, I am busy every day and night, preaching all the time, and then can't fill nearly all the calls. Bro. E. C. Briggs has been with me, but was called away to Kirtland, so it now leaves me alone in this part of the field. When I compare my insignificance with his ability, I cannot see how I can do without him as a companion in the Lord. He is ever willing to give advice and instructions to those who are seeking after truth and righteousness. How glad I am that the Lord has raised up such men as he is to be fathers in Israel. His zeal is untiring in the Lord. May his days be lengthened and his eye not grow dim nor his natural forces abated. We praise the Lord for raising up such servants as he is. May we of the younger ministers seek the counsel and advice of one who is competent to give it. Let us all remember to do our whole duty. Each one has his or her part of the work to perform. We should be so zealous in this work that we won't let one day pass without us doing something for the Lord. We are to receive a reward in proportion to what we do, and not for what we believe; so we cannot let a brother or a sister do it all, for if we do such will get all the reward. As we are starting a new year let us see how much more we can do this year than we did last year. Let the watchword be, "Build up Zion."

Your humble brother in the Lord,

G. JENKINS.

SCRANTON, Pa.

Editors Herald:—The outlook for Scranton never looked brighter or better. Our Sunday school is progressing splendidly, all taking great interest in lessons; the Book of Mormon class particularly so. The young people continue their meetings, and during my occasional visits there I have been surprised to hear the remarks and the manner in which they treat various subjects. There are certainly some young men here who, if humble and faithful, will make their mark in church work and will ultimately shine as bright lights. I have been invited by the young people and in their next meeting will give a discourse on "Prophecy in relation to the great latter-day work." Young saints as well as old should be well educated in this respect, as it has a tendency to make them more firm and steadfast in the faith.

We have no organized branch yet, but have what Apostle W. H. Kelley terms "a partial organization," very ably presided over by Elder A. N. Bishop. We still retain our commodious hall, and have increasing congregations each Sabbath evening. Elder

Bishop has preached every Sunday during the past fifteen months with the exception of the three months occupied by Elder W. J. Smith; also preaching during the week at Taylor, Priceburg, Dunmore, and Providence. I may say that if I am any judge of preaching, or if I may give the verdict of the people in general, Elder Bishop has given some of the most eloquent historical and spiritual discourses that have ever been heard in this city. Two promising young men have requested baptism and we expect a glorious ingathering when the weather becomes warmer.

Scranton is a city of churches, and is noted for its choral singing. You will remember that this city sent two choirs to the World's Fair and carried off the chief choral prize. Fortunately I was one of the singers. Without egotism allow me to say that we were always *par excellent* in preaching but now we are also *par excellence* in music. We have the finest church orchestra in the city, composed of the following artists: First violins, Bro. A. Robertson and Mr. Archie Robertson; first cornet, Mr. George King; second violin, Bro. Ervin Williams; alto cornet, Mr. John King; base viol, Mr. Tom King; pianist, Sr. Lillie Bishop;—all very ably conducted by Professor Thomas King. The music of Sunday evenings is soul-inspiring. A choir has been formed and every Thursday evening Mr. King gives us an hour's or an hour and a half's instruction. It is pleasing to see our young men and maidens cultivating the gift of music, and they are repaid by the gratitude and appreciation of the audience. Many a time I have seen people gather in groups and listen to the melodious strains which floated from above. We expect Elder John T. Davis here, and I think he will be agreeably surprised with the music, which we hope will help inspire him to unfold gospel truths.

Ever praying that God's blessing may rest upon his faithful ones.

Your brother in bonds,

JOHN J. MORGANS.

NORMAN, Neb., Jan. 30.

Editors Herald:—New Year's Day found me near Cairo, Nebraska, beginning a series of meetings in the Bluff Center schoolhouse. I continued till the 22d, during which time I preached twenty-five sermons. The congregations were good from the beginning, and at times quite a number were standing on account of insufficient seating capacity, although the house was larger than the average. The few saints there are doing well considering their condition; they are scattered members of the Shelton branch. They have a Sunday school and regular appointments for prayer meetings. Several are talking of being baptized.

On the 23d Bro. L. Boodry brought me to Shelton and I began meetings that night in the Batterson schoolhouse. The saints here seem to be on the advance, although having quite a struggle in some respects. We must remember that perfection is a high condition to attain and cannot be reached at once.

I preached five sermons while there, and

came here on the 28th with Bro. J. F. Lippencott. It was very cold and twenty-five miles distance. However, we were able to begin meetings in the Daneville schoolhouse yesterday. There is some interest, created principally by Bro. J. F. Lippencott, who has done considerable preaching here. He has just returned from a twelve-weeks' missionary tour in Southwestern Nebraska mission with Bro. S. D. Payne. This should be imitated by many other local officers. If we all make an effort to build up this glorious work, success is sure to follow.

I have been somewhat amused by the many comments on "Preach the Word" and the position taken concerning discussions. I have no doubt but what mistakes have been made, as to the time and manner in which the position occupied by the church concerning Joseph Smith and the Book of Mormon, has been presented, as well as the manner in which some debates have been arranged; but surely mistakes have been made on every other subject presented by man. No one is responsible for those mistakes but the ones who make them. It will not do to conclude that because some have made mistakes on the above-named subjects, that we all will.

If I follow the advice of "Preach the word," I will have to present what God has given me and that will include the Book of Mormon and the Doctrine and Covenants. From the tone of the article one would conclude that the heading should have been "Preach *part* of the word."

During my ministerial work in the church, which covers a little over thirteen years as a missionary, I have endeavored to learn the best policy to pursue, by observation as well as experience; and my conclusion is, that those who fearlessly present the truth as they feel led by the Spirit are the successful ministers. I sympathize with the writer of the above-named article for the ill treatment he has received of late, but it surely demonstrates that avoiding certain subjects will not make friends.

As to debates, it might do well to consider the following: "Now, behold, this is *wisdom*; whose readeth let him *understand* and receive also; for unto him that receiveth it shall be given more abundantly, even power; wherefore, *confound* your enemies; call upon them to *meet* you, both in *public* and in private; and inasmuch as ye are faithful, their shame shall be made manifest. Wherefore let them *bring forth* their strong reasons against the Lord. Verily thus saith the Lord unto you, There is no weapon that is formed against you shall prosper; and if any man lift his voice against you, he shall be confounded in mine own due time," etc.—D. C. 71:2.

I believe the above, and expect to always proceed as I understand it. I have seen the promise made fulfilled.

I felt a pang of regret when the article on "Succession" closed in the *Herald*; not because the subject was not finished and all the arguments made by Roberts and Penrose answered, but it had been so interesting and instructive that it was like leaving a friend.

The article on "Gathering" by Bro. Hil-

liard was a step in the right direction. I have longed to see a series of articles on that subject, and I hope this will soon be realized. I have been interested on that subject for the last year or two more than ever before, and I find saints in the same condition. I am satisfied God is preparing the saints for that condition, and hope in a few years to see a number "organized" according to the "law," living on his "consecrated" land.

I am feeling well spiritually and temporarily, and am thankful to be a laborer for Zion.

W. E. PEAK.

LOVELAND, Iowa, Jan. 23.

Editors Herald:—I am trying to do what I can for the Master. I commenced the year's campaign at Honey Creek. Found the saints alive in the work, the majority. They are about to purchase the church building owned by the Advents. Have a nice Sunday school, Bro. Scott Baren as superintendent. Am satisfied of success if they stay with it.

Went from there to Boomer; found Bro. Parish at the helm and everything booming. Held meetings there that week; on account of sickness not a very large attendance. Those who came were interested. I believe good was done.

Came to Loveland the 23d. Bro. J. A. Currie had announced meetings for that week. Our outside friends furnished some splendid singing—Mr. and Mrs. Wight, Mr. and Mrs. Vriend, and others. We were thankful for their assistance. The work is moving along nicely in this district.

Yours for truth,

D. R. CHAMBERS.

A TESTIMONY; A VOICE. WAS IT OF GOD?

Editors Herald:—On New Year's Day I met with the saints to worship the God of our salvation. In the evening something came up in reference to the Book of Mormon and the Doctrine and Covenants, one man present saying he did not believe either. This so disturbed my peace of mind that I went straight home and cried to God in earnest prayer, telling him my trouble and asking wisdom to convince my fellow man of the truth of these blessed books, and also to give me a testimony by his Spirit of their truth, that I might go and declare to all men and know of a surety they are true. I also told the Lord I had always believed them true, but desired to see an angel in order that I might know from the angel's own lips.

After praying a long time and waiting awhile, I went to bed, putting my light out and then commenced to repeat to myself what I knew of the historical part of the Book of Mormon. While I was doing this, suddenly a light about the size of a dinner plate shone over me, and so exceeding bright was it that I have never seen anything like unto it. Instantly the thought flashed through me, "I am going to see an angel," which, strange to say, seemed to send a thrill of terror to my very soul, and at that moment the light went out. But lo! a voice was heard following this, a voice clear and audible, distinct and plain, but which I felt quite

at home in hearing, though I have never heard anything like it before or since; and in words of soberness and truth I declare the words of the voice, which were as follows: "The voice of the Spirit unto you is thus: I am pleased, yea, my Spirit is exceeding glad, because you have thought in your heart the Lord would grant your desires. But, behold, thou canst not at this time receive this gift, for thou hast much to repent of; nevertheless, go thy way and testify to as many as thou wilt that the things which are in the Book of Mormon, and also in the Doctrine and Covenants, my holy revelations, are verily true. They are the words of God, and not of man. Therefore be faithful; pray always; for the day speedily cometh when all flesh shall know that I am the Lord, the God of Jacob. Amen."

These were the words I heard while I was yet awake and fully sensible, feeling at the same time the same power present as I have enjoyed so many times at saints' meetings; and therefore with boldness I declare the truths of the books are the words of God; for I know it; and no man can make me think different; thank God. I pray he will bless all my brothers and sisters in the gospel, and speed on his work that Christ may come.

Your brother in bonds,

E. J. HOLFORD.

Lydney branch, Glamorganshire, England, January, 1899.

COALVILLE, Iowa, Feb. 7.

Editors Herald:—The weather has been very cold here with us for two or three weeks, which has made it hard to secure a good hearing at services held week nights, though we have been able to do something.

On the 2d ult. the writer went to Carroll and held services at the home of Bro. Abel Reynolds for a week, having an average attendance of twenty-two persons, and some seemed to be interested and have commenced reading the Book of Mormon.

For two weeks I held services at Auburn, where meetings were quite well attended and excellent liberty enjoyed in presenting the word, though the speaker was far from being well. There is a good, kind people at Auburn, who always make a pleasant home and resting place for the missionaries who are fortunate enough to stop with them for a few days.

At Lake City I made my home with Mr. and Sr. John Byerly and preached eight discourses in their home to their friends and neighbors. Mr. Byerly is a member of the old Christian Church of his city, and notwithstanding revival services were being held at the time by his people, he remained at home and did all he could to make the elder's stay pleasant and his meetings a success. Sr. Byerly was baptized on the 2d of October last, and has a commendable zeal for the spread of the truth.

There are but four or five sisters in Lake City, yet they have organized a Sisters' Aid Society and hold their prayer services weekly. This society kindly gave the writer \$1.50 to help him on his way, for which they have our thanks.

Here at Coalville is found a kindhearted

band of saints who are always kind to those of the ministry who call upon them and in a financial way are usually a little too liberal considering their circumstances. They never give grudgingly. We are sorry to find our worthy Bro. John Teasdale in such poor health, though we trust it may please the Lord to permit him to remain with the saints for years yet to come.

Obedience to the gospel and a reasonable effort to live the religion of Jesus Christ brings rest, love, joy, and peace to the soul that cannot be found outside of Christ. Truly it is good to be a saint and to feel that one's manner of life is approved of God, yet there may be danger in being too charitable to oneself.

Though our hearts condemn us not, yet God is greater than our hearts and may see faults where we do not. It is indeed a nice thing to be able to render a righteous judgment, even on one's own life and work, for it is often the case that we do not see ourselves as others see us. If, however, those who think we are making mistakes or doing wrong would only be courageous and come and talk to us about it, much evil might be prevented and truer fellowship be enjoyed among the saints and more abiding confidence exist. Too often we are misunderstood and therefore misrepresented. He that offendeth not in word or deed is indeed a perfect man. The writer as well as others may have made mistakes when there was no intention of wrongdoing. If such has been the case and anyone feels that they have been in any way injured by him, if such will come to him and show him his mistake he will do all in his power to make satisfaction. We should try to build each other up and assist one another to stand, and not try to pull down that which Christ died to save.

Ever praying that God may bless and help each and all, I am,

Your brother in Christ,

CHARLES E. BUTTERWORTH.

FOWLerville, Mich., Feb. 4.

Editors Herald:—I am here enroute to Anderson and Howell. Left Lansing this a. m. Saints usually well there and in good spirits under the circumstances. They have rented a hall for worship on the business street of city—Washington Avenue—in the Howe Real Estate Building, but like all of our points of interest, feel the late demand—lack of ministers. Surely in the universal demand there must be some supply even in the ministerial sphere of life.

Cold wave slightly relaxing.

Hopefully,

S. W. L. SCOTT.

SHENANDOAH, Iowa, Feb. 6.

Editors Herald:—Having nothing of special importance to communicate I have kept silence, but lest some may think I am either dead or asleep, I ask space to tell your readers that I am still in the faith and at work for the Master.

We are not "turning the world upside down," nor are we having the success in making converts that we could wish; but we

feel that we are doing some little good for the cause and are trying to walk so as not to destroy the good our preaching may do by unwise conduct. To what extent we may succeed must be left for eternity to tell.

The work in Southwestern Iowa is not on a boom, just now, nor is there any very bright prospect of a great revival in the near future; but we have some good saints, and some splendid workers in the Sunday school cause. By the way, good Sunday school workers are usually good church workers, too. Anyway, I wish our people were all good Sunday school workers, or good workers in some other line of church work, for there is plenty for all to do.

Working for the welfare of Zion, I am, as ever,

ISAAC M. SMITH.

BAXTER, Iowa, Jan. 29.

Editors Herald:—We are a small branch of saints here, trying to let our light shine so our neighbors and friends may see that the work we are engaged in is of God. Last fall the Des Moines district conference was held here, and it was a success. Brn. C. Scott and E. B. Morgan stopped a week and gave us some grand sermons. Come again, brethren, you are always welcome.

Brother J. W. Morgan was here this winter and gave some good sermons; so if we live as we have been taught we will gain the prize that awaits us. I know this great latter-day work is of God, though I have dark hours that come. I go to God in prayer and he has never turned me away.

I would just say that we would be pleased to have any of the elders come and preach for us.

In bonds,

W. W. OWENS.

Selected Poetry.

THE TIME TO TRUST.

What is the time to trust?
Is it when all is calm?
When waves the victor's palm?
And life is one glad psalm
Of joy and praise?

Nay; but the time to trust
Is, when the waves beat high,
When storm clouds fill the sky.

When is the time to trust?
Is it when friends are true?
Is it when comforts woo?
And in all we say and do.

We meet but praise?
Nay; but the time to trust
Is, when we stand alone,
And summer birds have flown
And every prop is gone.

What is the time to trust?
Is it some future day,
When you have tried your way,
And learned to trust and pray
By bitter woe?

Nay; but the time to trust
Is in this moment's need,
Poor, broken, bruised reed!
Poor, troubled soul, make speed.

What is the time to trust?
Is it when hopes beat high,
When sunshine gilds the sky,
And joy and ecstasy
Fill all the heart?

Nay; but the time to trust
Is, when our joy is fled,
When sorrow bows the head
And all is cold and dead

All else but trust.—Mrs. S. E. Fry.

Original Articles.

THE ATONEMENT OF CHRIST AND THE FINAL DESTINY OF MAN.

BY ELDER ISAAC M. SMITH.

CHAPTER 3.

THE WORK OF CHRIST IN HADES.

If the work of the Savior in man's behalf extended beyond this life, and beyond this world, the Scriptures will certainly make it known to us.

Stephen informs us that the ancient prophets "shewed before of the coming of the Just One" (Acts 7: 52).

Peter says that "the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ, and the glory that should follow" (1 Pet. 1: 11).

Paul, as already quoted, says that "whatsoever things were written aforetime were written for our learning" (Rom. 15: 4).

And the Savior says: "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me" (John 5: 39).

You will notice that the above texts all refer us back to the writings of the prophets for evidence on the divinity of the Savior's mission, informing us that those Scriptures "testify" of his "coming," his "sufferings," and of "the glory that should follow" the completion of his work.

Let us now search those Scriptures—first the Old Testament and then the New—and see if we can find where the Spirit testified anything in regard to the deliverance of those who had gone down to hell, keeping in mind that "no prophecy of the Scripture is of any private interpretation" (2 Pet. 1: 20). The Prophet Isaiah, speaking of the time when "the earth shall reel to and fro like a drunkard," and when "it shall fall and not rise again;" and of the time when "the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously," says:—

And it shall come to pass in that day, that the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth. And they shall be gathered together, as prisoners are gathered in the pit, and shall be shut up in the prison, and after many days shall they be visited.—Isa. 24: 21, 22.

At the time then when the earth shall "reel to and fro like a drunkard," and shall "be removed like a cottage;" when the "moon shall be confounded, and the sun ashamed;" and when "the Lord of hosts shall reign in Mount Zion, and in Jerusalem;"—at this time the high and lofty ones of earth are to be judged, and being found wicked, are to be "gathered together as prisoners are gathered in the pit," and are to be "shut up in the prison." The Psalmist, speaking of the same event no doubt, says: "The wicked shall be turned into hell, with all the nations that forget God." One says they shall be "turned into hell," and the other says "they shall be shut up in the prison." But Isaiah adds: "And after many days shall they be visited." "AFTER MANY DAYS." Paul tells us (1 Thess. 4: 15-17) that the "dead in Christ" shall be raised from the dead when the Savior shall come, and that they shall "ever be with the Lord." We are also told by the Apostle John (Rev. 20: 5) that when "the first resurrection" shall take place, "But the rest of the dead lived not again until the thousand years were finished."

I think we are safe in concluding that the

"many days" of Isaiah, and the "thousand years" of John, both refer to the length of time the wicked are to be "cast into hell," "shut up in prison;" but Isaiah says, "after many days shall they be visited;" and John says, "when the thousand years were expired," and Satan had been loosed out of his prison for a short time, "And I saw the dead, small and great, stand before God," and he says further, that they "were judged" "according to their works."

Now, has anything been done for those individuals, between the time they were "shut up in prison" and the time when they "stand before God" to be judged, that is to affect their salvation or condemnation? If we can learn from the Inspired Record *who* is to visit them, and *why* he is to visit them, we shall be better prepared to answer this question: "Search the Scriptures; . . . and they are they which testify of me." And as Isaiah has told us they are to be "visited," we shall ask him to tell us who is to visit them. Here is his answer:—

I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.—Isa. 42: 6, 7.

Again, the same prophet says:—

And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth: . . . and I will preserve thee, and give thee for a covenant of the people; . . . that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves.—Isa. 49: 6-9.

They are to "be visited" then by the one who is to be "a light of the Gentiles." When the Savior was brought by his parents into the temple, Simeon, taking him into his arms, said by the Spirit:—

For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the gentiles, and the glory of thy people Israel.—Luke 2: 30-32. (See also Acts 13: 47; 28: 28.)

The Savior said, "I am the light of the world" (John 8: 12). There can be no doubt then that the Savior is the One who is to be "my salvation," "a light to the Gentiles;" hence he is the one who is to visit "the prisoners" and bring them out of "the prison house;" the One who is to "say to the prisoners, Go forth, and to them that are in darkness, Show yourselves." And the same prophet, referring to this subject again, said:—

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn.—Isa. 61: 1, 2.

You see from this that the Savior is to "proclaim liberty" to them when he visits them, and he is to "comfort all that mourn." He does not "comfort all that mourn" while they are in this world, for of some it is said that they are "through fear of death all their lifetime subject to bondage;" and if he ever comforts them, it must be after they quit this world: either in the death state or after their resurrection. Which will it be?

Again we appeal to those Scriptures which "testify" of the Savior and of his work for fallen man. The next witness is Ezekiel. He says, in chapter 31: 10-18:—

Therefore thus saith the Lord God; Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height; I have therefore delivered him into the hand of the mighty one of the heathen; he shall surely deal with him: I have driven him out for his wickedness.—Vs. 10, 11.

Take notice that it is because of "his wickedness" in lifting up his heart and exalting himself that the Lord deals with him in this manner, and then read the fourteenth verse:—

To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees stand up in their height, all that drink water: for they are all delivered unto death, to the nether parts of the earth, in the midst of the children of men, with them that go down to the pit.

Notice, they all are delivered "unto death," and are gone "down to the pit." That they are in the death state is further confirmed by the next verse:—

Thus saith the Lord God; In the day when he went down to the grave I caused a mourning . . . for him.

The next two verses say:—

I made the nations to shake at the sound of his fall, when I cast him DOWN TO HELL with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, SHALL BE COMFORTED IN THE NETHER PARTS OF THE EARTH. They also went down INTO HELL with him, unto them that be slain with the sword.—Vs. 16, 17.

True, the Lord uses "great trees" with "thick boughs" to represent nations; but he is very careful to tell us whom those "trees" represent. Verse 2 says:—

Son of man, speak unto Pharaoh king of Egypt, and to his multitude; Whom art thou like in greatness?—Ezek. 31:2.

Then, of the Assyrian, he says:—

Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of a high stature; and his top was among the thick boughs.—V. 3.

Please read in connection with this a part of the tenth verse again: "And he hath shot up his top among the thick boughs." This then is Assyria. Hence it was Assyria that was "delivered unto death," that went "down to the grave." It was Assyria that was "cast down to hell," that "went down into hell." But Assyria is not alone, for in verse 16, he says: "When I cast him down to hell with them that descend into the pit," while verse 17 says:—

They also went down into hell with him, unto them that be slain with the sword; and they that were his arm, that dwelt under his shadow in the midst of the heathen.

It is clear that Assyria is represented here by "his" and "him," but who is represented by "they" and "them"? "They" are the ones who "dwelt under his shadow;" so if we can find who "dwelt under the shadow" of Assyria, we shall know who is represented by "they" and "them." Here it is:—

And under his shadow dwelt all great nations.—V. 6.

The "great nations" then who dwelt under the "shadow" of Assyria, are the ones who "went down into hell with him," and they are the ones who are to be "comforted," with him, "in the nether parts of the earth." By reading the eighteenth verse we learn who one, at least, of those nations is.

To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of

the uncircumcised with them that be slain by the sword. THIS IS PHARAOH AND ALL HIS MULTITUDE, saith the Lord God.

Pharaoh and all his multitude are represented as being "among the trees of Eden," "with the trees of Eden," and it is declared that they shall all be "brought down" to the "nether parts of the earth," "with them that be slain by the sword"—in the death state. Assyria is represented as being "a cedar in Lebanon," with his "top among the thick boughs," and as being "exalted above all the trees of the field;" and he too is to be brought down "to the nether parts of the earth," "to the pit," "into hell," and is "delivered unto death"—is in the death state.

Now keep in mind that Pharaoh and his multitude are classed "among the trees of Eden;" that the Assyrian is the tall "cedar in Lebanon," towering "above all the trees of the field;" and then read again the latter part of verse 16: "All the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth." Surely then Assyria, Egypt, and all those heathen nations who, with them, were "cast down to hell," are to be comforted in the "pit" or "prison"—not here upon the earth, but down in the earth's "nether parts." As to how this is to be done, we may get additional light by reading Ezekiel 32:18-32.

In verse 18 he speaks of "the multitude of Egypt," and "the daughters of the famous nations;" and says to "wail for them," and to "cast them down" "unto the nether parts of the earth, with them that go down into the pit." Then in verse 21 he says of them again:—

The strong among the mighty shall speak to him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

Now those people are all dead, and the Lord carefully shows the contrast between their present condition ("in the nether parts of the earth," "in the pit") and their condition while they were "in the land of the living;" thus proving, beyond all cavil, that they are not now "in the land of the living;" but that they are "slain by the sword," among the dead, in the land of the dead, and in fact dead. For proof, please read carefully the following from the same chapter:—

They lie uncircumcised, slain by the sword.—V. 21.

All of them slain, fallen by the sword.—V. 22.

All of them slain, fallen by the sword, which caused terror in the land of the living.—V. 23.

All of them slain, fallen by the sword, . . . which caused their terror in the land of the living.—V. 24.

All of them uncircumcised, slain by the sword: though their terror was caused in the land of the living.—V. 25.

All of them uncircumcised, slain by the sword, though they caused their terror in the land of the living.—V. 26.

But their iniquities shall be upon their bones, though they were the terror of the mighty in the land of the living.—V. 27.

Pharaoh and all his army slain by the sword.—V. 31.

For I have caused my terror in the land of the living.—V. 32.

Seven times the prophet tells us, plainly too, that those people are dead—"slain by the sword;" and six times he refers, in contrast with their present condition, to what they had done while they were yet alive—"in the land of the living." Surely then they are in the death state. Are they absolutely unconscious? No; for he says:—

With their terror they are ashamed of their might.—V. 30.

If they were unconscious, they could not be ashamed. Then, too, he says:—

Pharaoh shall *see* them, and shall be *comforted* over all his multitude, even Pharaoh and all his army *slain by the sword*, saith the Lord God.—V. 31.

If people, who are "slain by the sword," can "see," can feel "*ashamed*," and can be "*comforted*," then we are certainly justified in taking the words of the Savior at their face value:—

Fear not them which kill the body, but are not able to kill the soul.—Matt. 10: 28.

And this, too:—

Fear him, which after he hath killed hath power to cast into hell.—Luke 12: 5.

Those people had been "killed," and then "cast into hell;" but they could still "see," still feel "ashamed," and be "comforted." Remember now that Isaiah says, "After many days shall they be visited;" and Ezekiel says, "The strong among the mighty shall speak to him out of the midst of hell," and that they "shall be comforted in the nether parts of the earth." But who is "the strong among the mighty"? The Psalmist says:—

Who is this King of glory? The Lord strong and mighty, The Lord mighty in battle.—Ps. 24: 8.

It is the "King of glory" who is "strong and mighty." It is he who is "stronger" than the "strong man." He alone has power to lay down his life, and "power to take it again," hence he alone is able to go into the "midst of hell," there "proclaim liberty to the captives," and "bring forth the prisoners out of the prison." Do you believe it? God has spoken: who can disbelieve? All this too is to be done "by the blood of thy covenant." Please read Zechariah 9: 9-11. In the ninth verse he says:—

Behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

This makes it clear that he is speaking of the Savior.

In the tenth verse he says:—

And he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the end of the earth.

This is not all. It is consoling to know that his dominion shall be from sea to sea and extend to the end of the earth. But he will do even more than that. Listen:—

As for thee also, *by the blood of thy covenant* I have sent forth thy prisoners out of the pit wherein is no water.—V. 11.

Notice now that the Lord is to bring those prisoners out of the pit "by the blood of thy covenant," and then read again Hebrews 2: 14, 15:—

That THROUGH DEATH he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage.

Read again also Colossians 1: 20:—

And, having made peace *through the blood of his cross*, by him to reconcile all things unto himself.

How is he to "reconcile all things unto himself"? Paul says it will be done "through the blood of his cross." How is he to deliver those who are in "bondage"? Paul says it will be done "through death." How is he to bring the prisoners "out of the pit wherein is no water"? Zechariah says it is to be done "through the blood of thy covenant." There is only one way to come to God, and that is through Christ. "No man cometh unto the Father but by me," said the Savior. People cannot "believe on him of whom they have not heard," hence it is that the "strong among the mighty" shall speak

to those heathen nations "out of the midst of hell," and declare unto them the "good tidings of great joy" which the angel brought to the shepherds of Galilee, and "through the blood of thy covenant" bring them "out of the pit wherein is no water."

Now if those "prisoners" are in a pit "wherein is no water," they must be in the same place where the rich man was, "in hell;" for his prayer was: "Send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame." And as the mission of the Savior is to extend to that class of prisoners, and as he is to comfort and deliver them out of the pit, then I see no reason for supposing that even the "rich man" is beyond the cleansing power of the "blood of his cross."

So you see when we "search the Scriptures" which "were written for our learning," we learn from them that the Savior was to do something, even for the dead; that he is to speak to them "out of the midst of hell," and is to "comfort" those heathen nations who have been "shut up in prison" for "many days." And when the Savior came in the flesh, and commenced his ministry among men, he said:—

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to *fulfill*.—Matt. 5: 17.

And again he said, after his resurrection:—

These are the words which I spake unto you, while I was yet with you, that *all things* must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.—Luke 24: 44.

Do you believe that *all* those prophecies concerning Christ's work for the dead, those "in the nether parts of the earth," are to be fulfilled? If I prove from the New Testament that the Savior *did fulfill* those prophecies *in part*, are you willing to trust him in regard to that part of them still pointing to the future? If so, please come with me and we will examine the testimony of those who were "eye witnesses of his majesty." Paul in speaking of the Savior's ascension into heaven, says:—

Now that he ascended, what is it but that he also descended *first* into the *lower parts of the earth*?—Eph. 4: 9.

Where did the Savior go before he "ascended up on high"? "Into the lower parts of the earth." But there is another class of people who go to the same place. David says:—

But those that seek my soul, to destroy it, shall go into the lower parts of the earth.—Ps. 63: 9.

According to this, it is the wicked who are sent down "into the lower parts of the earth." But the Savior went there too; and as he is righteous above all others, you would hardly be willing to take the position that he went there as a prisoner, the same as the wicked? And if he was not sent there as a prisoner, the same as those who tried to destroy David's soul, why did he go there at all? Peter answers:—

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing.—1 Pet. 3: 18-20.

In the Revised Version of the New Testament it says, "which aforetime were disobedient," instead of "sometime."

He went down "into the lower parts of the earth" then to preach "unto the spirits in prison." But why should he preach to them? Here is the answer from the same apostle:—

For, for this cause was the gospel preached also to them that are dead, that they [the dead] might be judged according to men in the flesh, but live according to God in the Spirit.—1 Pet. 4: 6.

The Revised Version renders this: "For unto this end was the gospel preached even to the dead."

The gospel then has been preached, by the Savior too, "even to the dead," "unto the spirits in prison;" and those "spirits in prison" are to be "judged according to men in the flesh;" that is, according to their works. So in reading those things which were written "concerning me," and concerning the work he should do, we learn that "the wicked shall be turned into hell with all the nations that forget God;" that they are to go "into the lower parts of the earth," "into the pit," away down in "the nether parts of the earth."

We learn also that "the strong among the mighty" is to speak to them "out of the midst of hell;" that he is to "comfort all that mourn," "proclaim liberty to the captives," open the prison doors and "bring out the prisoners from the prison;" that He is to comfort even those who "are delivered unto death," "slain by the sword," those who are gone down "in the nether parts of the earth;" and that, "by the blood of thy covenant," the prisoners are to be brought forth, even from that pit "wherein is no water."

The Savior says that those things must "all be fulfilled." Then the writers of the New Testament tell us that he did shed his blood, that he went down "into the lower parts of the earth," that he preached the gospel "even to the dead," to "the spirits in prison," and that too "that they might be judged according to men in the flesh." Just what the prophets said he *would* do, the New Testament writers say he *did* do. So you see it is not so hard to believe the Bible if you once get in the habit of doing so, and are willing to let the Bible speak for itself—allow the Lord to be "his own interpreter;" it is when men set up their own opinions of the Bible, and then insist upon everyone accepting those opinions, that the Bible becomes an enigma.

"But," says one, "you haven't shown us yet that the rich man is to ever get out of hell."

Are you sure he was in there?

"Why, yes; he was in there, of course."

But how do you know?

"Way, the Bible says he was there."

Very well; then we will let the Bible tell us whether he is to come out or not:—

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

Judged how? "According to their works," it says here. Peter says the "gospel was preached even to the dead, that they might be judged according to men in the flesh;" and as men in the flesh are to be "judged according to their works," we again find the Bible in harmony with itself. Hence we can see why it is that "the strong among the mighty" was to speak to some "out of the midst of hell;" why it is that He went and "preached to the spirits in prison," "even to the dead;" it is because hell must "deliver up the dead;" because they must be brought "out of prison," stand before God, and be "judged according to their works." And as the gospel is the "power of God unto salvation," and as the Savior said "the truth

shall make you free," I believe that proclaiming "liberty to the captives," speaking to the nations "out of the midst of hell," and preaching the gospel "even to the dead," to the "spirits in prison," all refer to the same thing; and it seems clear too that the nations being "comforted in the nether parts of the earth," the "opening of the prison to them that are bound," the sending forth the prisoners "out of the pit wherein is no water," and "death and hell" delivering up "the dead which were in them," all refer to the same thing—all referring to the work of Christ for men, and the power of his gospel to save them, even after they have passed beyond this earth life into the spirit sphere; all referring to the reconciliation of all things unto God, the destruction of the last of his enemies, and his final triumph over Satan, sin, death, hell, and the grave.

And after the Savior had laid down his life, after he had gone down into the "lower parts of the earth" and preached the gospel to "them that are dead," and after he had risen triumphant over all, he appeared to John upon the isle of Patmos and said:—

I am he that liveth, and was dead; and, behold, I am alive for evermore, . . . and have the keys of hell and of death.—Rev. 1: 18.

Notice he says, "I was dead." It was by laying down his life, going down into the death state, and then taking his life again, rising again from the dead, that he gained the "keys [the power or authority] of death." And now, having possession of "the keys of death," he can command the dead to arise, and death is powerless to hold them longer.

Just so, when he went down "into the lower parts of the earth" and spake to the captive spirits "out of the midst of hell," hell having no power to hold him, he gained the victory over the "strong man," and came back from the "lower parts of the earth" with "the keys of hell." And now having "the keys" of the strong man's "palace," he can open the prison doors and command the captives to "go forth," and even hell itself must, obedient to his commands, deliver up its captive spirits.

It is sometimes claimed that this is a dangerous doctrine to preach; that it will cause men to go on in sin. But I turn to the Bible and there I read:—

Or despisest thou the richest of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance?—Rom. 2: 4.

Is it the fear of hell, the fear of endless punishment, the fear of never-ending torment, that scares men to repentance? If it is, then I should feel like preaching that. But as it is "the goodness of God" that leads men to repentance, it seems to me that there is more good to be done by preaching "the goodness of God" than by preaching the fear of torment. And, what is more, a religion that is born of fear is not to be compared with the religion of Christ, which is born of love. Love for God, and love for our fellow man, is one of the leading basic principles of the Christian religion; hence it seems to me that presenting God to the people as a lovable being, instead of a cruel, merciless tyrant, is calculated to cause men to love God, because of his supreme goodness; and that presenting him in a different light would have just the opposite effect; that is, drive men away from him. Looking at it in this light, I shall persist in preaching "the goodness of God," believing, with the apostle, that:—

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.—2 Tim. 3: 16.

(Continued.)

Conference Minutes.

NORTHERN WISCONSIN.

Conference convened at Twin Lakes, November 26, 1898; A. L. Whiteaker president, A. V. Closson secretary. Ministry reports: Elders A. L. Whiteaker, A. V. Closson baptized 2, E. M. Wildermuth, and J. B. Wildermuth. Teacher J. W. Hooker, and Deacon W. Mair. Branch reports: Frankfort 84; gain 3. Reeds 43; gain 2. The name Evergreen branch was changed to Valley Junction branch, as that is the name of the post office where the saints of that branch reside. The district president was authorized to ordain, or make provision for the ordination of Bro. William Hutchinson to the office of an elder. Tent committee was discharged, and the Bishop's agent was authorized to solicit money to pay the \$5.70 balance due A. V. Closson on tent. Bro. A. L. Whiteaker, district president, was appointed to look after the tent work next summer. Officers sustained: A. L. Whiteaker president, A. V. Closson clerk. Preaching by Elders E. M. Wildermuth, A. V. Closson, and A. L. Whiteaker. Adjourned to Porcupine, Wisconsin, June 17, at 10:30 a. m.

NORTHERN NEBRASKA.

Conference at Omaha, January 28; A. H. Smith president pro tem., James Caffall assisting, James Huff secretary. Branch reports: Blair 28; 1 baptized, 1 removed. Columbus, no changes. Lake Shore 94; 1 received. Omaha 257; received 3, removed 1, died 1. Platte Valley 67; 2 baptized. Union 69; received by certificate 3, died 1. Elders reporting: B. L. Lewis, J. Huff, F. A. Smith baptized 1, J. M. Stubbart baptized 3, S. F. Cushman, J. Caffall, J. P. Ogard, J. Anderson, G. M. L. Whitman, N. Rumel. Priests: H. W. Belville, I. C. Lewis, S. Wood baptized 2, J. H. Weston. Teachers: W. H. Brown. Bishop's agent reported: Balance on hand \$49.48. Sunday school convention reported as follows: Omaha, Nebraska, January 28; To the brethren in conference assembled: We beg leave to report to you that our convention passed off nicely. All the schools in the district reported but one. They show a prosperous condition. We are in hopes to be of more benefit or help to the church in the future. H. W. Belville, superintendent; Emma Ogard, secretary. By order of the Sunday school convention we request the conference to grant us Saturday for the convening of the convention, as there are several persons who teach in the public schools of the district that cannot attend the convention when held Fridays; therefore, we ask the conference to consider the matter. H. W. Belville, superintendent; Emma Ogard, secretary. Sunday school request deferred till next conference. Auditing committee reported they found the books of the Bishop's agent correct. Resolved by the members of the conference of the Northern Nebraska district of the Reorganized Church of Jesus Christ of Latter Day Saints in conference assembled do hereby

object to any man proven guilty of the crime of polygamy being seated as a member either of Congress or any State Legislature. Adopted. Preaching by J. M. Stubbart, A. H. Smith, and James Caffall. Adjourned to Fremont, last Saturday in May.

Sunday School Associations.

CONVENTION NOTICES.

Program for Little Sioux District Sunday School Convention to be held at Mondamin, Iowa, Thursday, March 24, 1899. Thursday, 2 p. m.—Song. Prayer. Song. Opening Address. Regular Business. Question Box. Song.

7:30 p. m.—Opening Exercises. Song by Mondamin Sunday School. Normal work by General Superintendent. Song by Mondamin Sunday School. Sunday School Newspaper by Nellie Ballantyne and Alice M. Case. Song by convention.

Saturday, 8:30 a. m.—Opening Services. Special Service. Song.

Northeast Kansas district Sunday school association will meet at Netawaka, February 24, at half-past ten a. m. Send in school reports in time. Delegates, be on hand to represent your school in the convention, as it is time for the annual election of district officers.

SARAH A. PARKER, Supt.

Miscellaneous Department.

BISHOP'S AGENTS' NOTICES.

To the Saints of Decatur District:—I trust none will forget their duties as regarding the law of tithes and offerings; there is perhaps a greater demand for means than ever before in the history of the church. While there may be some discouraging features, there are many encouraging ones; and to the live, wide-awake Latter Day Saint, those things that may disturb the minds of some, are added testimonies of the truthfulness of this work; simply demonstrating the weaknesses of men. This is God's work, and he will take care of it in his own way and time. Patience is the virtue we must cultivate. The Lord does not look upon time as we do; but will use men, people, and nations as he can, or as they will permit him. We know the gospel is true, and know also, individually, we will have to meet our own record, and that only in obedience to the whole law, or perfect law, brings us the celestial glory.

Now if I read the law correctly, tithes and offerings are a part, and as essential as any other, as baptism for the remission of sins, or the laying on of hands for the gift of the Holy Ghost, simply a part of that perfect law, to which nothing can be added, nor anything taken away, and still be perfect.

Saints; are we looking at this part of God's requirements as unbiased or unselfish as at the rest, and trying to do all we can; or are we allowing the riches of this world to darken our minds, and become covetous for

the things that perisheth, and forget to "lay up treasures in heaven," which will bring us more good in this world and the one to come. I have canvassed the district as best I could so far, and talked to the membership individually, and find many who would like to pay tithes, but have not and think they cannot get the money to pay; but would like to pay in produce.

Now that all barriers of this sort may be removed, arrangements have been made that we can receive wood, posts, butter, eggs, hay, corn, oats, poultry, calves, young cattle, cows, thrifty shoats or hogs that will pay us to feed and turn into money. We will receipt for any of the above at market price.

Anyone desiring to bring wood, please take to Herald Office, and Bro. Frank Criley will measure and receipt for same.

All stock, posts, hay, corn, and oats, take to the barnyards at the Old Folks' Home (scales in the yard), and Bro. Kelley or I will receipt you.

Poultry, butter, eggs, and other produce, take to any of the stores in Lamoni, and get credit checks or due bill, which we will take and receipt you for. If I should be out of town in some other part of the district at work, Bro. Frank Criley or Sr. Clara Cochran Smith, at the Herald Office, will receive them for me and receipt you.

Ab! but says one; I would pay my tithing if it was only used right. This expression we have to meet too often. Brethren and sisters, will this kind of an excuse be sufficient to relieve us of our individual responsibility to God? Are you sure the means are not used as directed by the body in conference assembled? Are we sure we are not listening to "dame rumor," and don't know much about it? Are we not commanded "to do unto others as we would have them do unto us"? If so, won't we give brethren credit of right motives, although they might err in judgment?

I have wondered, sometimes, if those who claim to know thus and so, if they knew God would hold them responsible for not lodging the proper charges and information with the ones God has called to look after that part of the great work. Well; but they won't pay any attention to it! Then haven't we recourse before the body in conference? It is always harmful to talk these things on the street corners and among the enemies of the faith.

May God help us as his covenant children to be wise stewards and faithful to the gospel covenant is the prayer of your brother in Christ,

F. M. WELD, Bishop's Agent.

CONFERENCE NOTICES.

Conference of Little Sioux district will meet at Mondamin, Iowa, March 25 and 26. Sunday school convention will meet at same place on Friday, March 24, at two p. m. Let all branches and schools be well represented. Schools, send your reports to the secretary as soon as convenient after March 12. Come prepared to have a good time.

A. M. FYRANNO, Pres.

J. F. MINTUN, Supt.

LENNA STRAND, Sec.

BORN.

CLARKE.—To James and Vinnie Clarke, at Ashland, Wisconsin, July 30, 1896, a son, and named Albert Russel. Blessed December 11, 1898, at Grinnell, Iowa, by Elder J. W. Morgan.

GRAYSON.—To George and Minnie Grayson, at Des Moines, Iowa, March 19, 1892, a son and named George. Blessed January 30, 1899, at Adell, Iowa, by Elder J. W. Morgan.

TURNER.—Charles Harvey, son of Leon E. and Adda M. Turner, born September 9, 1898. Blessed by D. M. Rudd and R. S. Mengel, January 22, 1899.

JOHNSON.—At Lamoni, Iowa, January 17, 1899, to Frederick H. and Grace L. Johnson (nee Cobb), a boy, named Frederick Lyman. Blessed February 12, by Elders S. V. Bailey and F. B. Blair.

MARRIED.

BALDWIN—JACKSON.—At the home of the bride, in North Jonesboro, Arkansas, Wednesday night, January 11, 1899, Mr. D. M. Baldwin and Miss Ora E. Jackson were united in marriage, E. quire M. A. Adair officiating. Mr. Baldwin is the junior member of the firm of Hall & Baldwin, and is a young man who stands well in the business circles of Jonesboro. His bride is a young lady of culture, grace, and refinement. The "*Enterprise*" joins many friends in wishing them Godspeed, and prosperity in life. May the golden chalice of love be full as long as hope fills the human breast with promise.

DIED.

Asleep in Jesus! blessed sleep!
From which none ever wake to weep.

SHEPHERD.—These beautiful words were sweetly sung, carrying with them a soothing influence, at the funeral of Sr. Zena, wife of Mr. Eugene Shepherd, and daughter of Bro. Albert and Sr. Mary J. Page, who died at San Benito, California, September 6, 1898, aged 27 years, 11 months, and 6 days. Baptized when about sixteen years of age, and ever tried to live as becometh a saint. The four schools in the vicinity where she had spent most of her life, were closed in respect to her memory. She leaves a husband, a little girl two years old, parents, brothers, and sister to mourn.

LOCKWOOD.—At Des Moines, Iowa, January 16, 1899, Sr. Eliza H. Lockwood. Born in London, England, August 25, 1861; baptized September 16, 1895, at Brooklyn, New York. While quite young she came to this country with her parents, Bro. Stephen and Sr. Eliza Stone, and made their home in New Canaan, Connecticut. While in Des Moines she underwent an operation for a tumor, and passed into the life beyond. The body was brought to New Canaan for interment. A large gathering of saints and friends were present to pay their last respects to the departed, as she was beloved by all who knew her. Funeral service by Elder Joseph Squire.

JOHNSON.—Bro. Evar T. Johnson passed peacefully from earth life at his home in Chicago, Illinois, on January 25, 1899. The disease being of a pulmonary nature, was lingering and painful. In great patience he bore his suffering. The large attendance at the funeral, and the many floral mementos,

testified the high esteem in which he was held. He was born in Chicago near twenty-two years ago. Funeral from the house; sermon by Elder J. M. Terry, assisted by Elder G. H. Henley, on Sunday afternoon. He leaves father, mother, brother, and sister to mourn. Peace to his ashes—rest to his soul.

CLARK.—Elizabeth Mary, infant child of Bro. William Clark, aged 5 months; at Bullaroo, near New Castle, November 20, 1898. The funeral took place the following day, moving from the home of Sr. Clark's father, Mr. Pickering, Charlestown. Services at the house and at Charlestown cemetery were conducted by Elder G. R. Wells.

MAIR.—At Twin Lakes, Wisconsin, January 25, 1899, daughter of Bro. and Sr. Chancy E. Weeks; was born at Black River Falls, Wisconsin, December 12, 1878, baptized December 29, 1895; married to David W. Mair in the early spring of 1898, and became the mother of a girl January 9, 1899. She leaves a large circle of sorrowing friends among the world's people as well as the saints of the Reed branch, of which she was an active member. Interment in Twin Lakes cemetery. Funeral sermon by Bro. Frank Sanford.

ELEFSON.—Olie H. Elefson was born July 18, 1827, Telemarken, Norway; was baptized June 7, 1868, at Mission, Illinois, by Elder Thomas Hougas; died January 19, 1899, at Riverside, California, aged 71 years, 6 months, and 1 day. Buried from the saints' church, Mission, Illinois, January 26. Funeral services in charge of Elder Thomas Hougas and David Anderson. Sermon by F. M. Cooper.

THOMAS.—Mrs. Jennie Thomas, born April 7, 1858, died January 26, 1899. She was a great sufferer from a cancer in her head, which finally caused her death. She was a niece of the late Elder Jerome Ruby, and called for the elders a number of times, and was granted the request to die in peace. Funeral sermon by Elder F. A. Smith. She expressed her belief in and desire to unite with the church before she died.

PRESTON.—Lorella Wainwright Preston was born September 11, 1875, at Big Run, Jefferson County, Pennsylvania. Died January 27, 1899, in Sarpy County, Nebraska; was married to Bro. Sidney J. Preston, December 25, 1893; was baptized September 18, 1895, at Council Bluffs, Iowa. She suffered from consumption, but through administration her last hours were made peaceful, and her request was granted for an easy death. She leaves a husband and two brothers, besides many warm friends to mourn. Funeral from the house; sermon by Elder F. A. Smith.

SHIPPY.—Benjamin Shippy, born March 8, 1818, in Canada; died January 21, 1899, aged 80 years, 10 months, 13 days. In December, 1853, he moved to Wisconsin, and afterwards to Fayette County, Iowa, where he died. In September, 1864, he heard the gospel and was baptized, after a membership of many years in the Baptist Church. He was twice married, and leaves a wife, seven children, four brothers, and one sister to mourn. Elder J. R. Sutton preached the funeral sermon. This death was more sad from the fact that

his wife had the misfortune to break her limb a few days preceding his death, and could not see her husband after he died.

GANNAN.—Sr. Jennie Trowbridge was born at Flint, Indiana, October 25, 1875; died at her home in same place, January 12, 1899, aged 23 years, 2 months, 17 days. A husband and daughter survive her. She and her husband were baptized August 13, 1896. She remained a faithful, consistent, and honored member until the angel of death waved his scepter and bade her go hence. She was a faithful attendant at Sunday school, ever ready to perform every duty. She died with these words on her lips: "Holy, Holy! my tabernacle is prepared." We weep not as for those who die without hope. May the angel of peace attend her spirit home, and that she may come forth in the morning of the first resurrection. Funeral in the Methodist church by Elder G. A. Smith, assisted by the Methodist minister to a large congregation, which testifies of the respect in which she was held.

OWENS.—Sr. Mary Owens departed this life January 25, 1899, at the age of 75 years, 9 months, 25 days. She was born in Staffordshire, England, in 1823. She united with the saints' church in 1841, and lived a Christian life, believing in the latter-day work until death. She was a subscriber to the *Herald* from the time it started until her death. She leaves one daughter living at Bethalto, Illinois.

RUSH.—William Rush was born in Ohio in 1832. He moved to Brown County, Illinois, about 1855, where he married Celestine Hatcher, August 18, 1859. At Clearwater, Nebraska, he was called by the "pale messenger" on Tuesday evening, January 31, 1899. He was never a member of any church, but was favorable to the doctrine of the church. His wife has been an active member for years. Funeral sermon by Elder J. B. Williams.

EATON.—At his home, Deer Isle, Maine, December 14, 1898, Bro. William Eaton, aged 75 years and 3 months. He was baptized May 24, 1896, and lived a consistent life. He leaves a poor widow. Funeral at Congregational house, by J. J. Billings and others.

GOODENOUGH.—Calvin C. Goodenough was born March 22, 1824; united with the church September 13, 1887; died January 27, 1899; aged 74 years, 10 months, 5 days. Augusta C. Goodenough was born April 26, 1834; was baptized September 13, 1887; died January 24, 1899; aged 64 years, 8 months, 28 days. Funeral on Sunday, January 29; sermon by Elder John Schreur. They were both buried in one grave.

SMITH.—Sr. Harriet A. Smith died at her home, Marengo, Illinois, January 31, 1899, aged 74 years, 11 months, 2 days. Deceased was born at Waterford, New York, February 29, 1824. While a resident of Ohio, she lived in the house of John Brown, Jr., son of the famous abolitionist agitator. She joined the Reorganization about twenty-four years ago, lived a good life, and is now at rest. Funeral services conducted at the house, by Rev. Gardner, of the M. E. Church; sermon by Elder F. M. Cooper, of Plano, Illinois.

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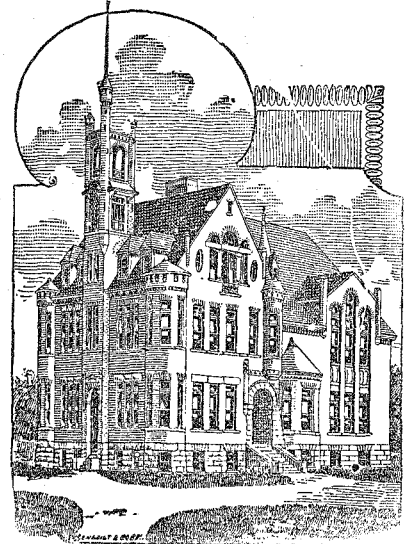
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Vol. 46.

Lamoni, Iowa, February 22, 1899.

No. 8.

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THE FULLNESS OF THE GOSPEL.

No one can fail to be impressed in reading the New Testament with the high conception which the inspired writers possessed of the divine fullness and completeness of the Christian system. There is a wealth of language and imagery employed to exalt Christ and the fullness of salvation in Him that would seem, in our modern times, to border on the extravagant. To these writers it would seem that through Christ the very gates of heaven had been opened to men, and that those who accepted Him and His proffered salvation already had citizenship in heaven. They had fellowship with God the Father, Jesus Christ the Son, and with the Holy Spirit the Comforter. By means of prayer heaven's richest treasures were accessible, and in union with Christ the believer could accomplish all things.

It must be confessed that we have allowed this high ideal of Christianity to be modified, restricted and impoverished until it appears to be a very different thing from that which the first Christians enjoyed, described and commended to the world. In the first place, we have limited much of the divine power of which we read in the New Testament to the apostolic age, and have marked it "miraculous." In this way we have sought to harmonize the difference between the

marvelous achievements wrought by the first generation of Christians and the meagerness of results now in the great body of the church. Another tendency has been to limit the scope of Christianity to a mere section of human interests, which we call spiritual, ruling out the whole realm of man's material wants as belonging to a different category. In the early age of the church this does not seem to have been the case. Christianity was supposed to be an antidote for every ill, and Christ was Savior of the bodies as well as of the souls of men. Another class of thinkers have sought to eliminate the supernatural from Christianity and reduce it to a purely human plane. As a result of all this philosophizing, tampering and trimming, we have an emasculated Christianity as it is received in the minds of a large number of the professed Christian people of to-day.

The result of this process is seen in the numberless substitutes or offshoots of Christianity which have sprung up in modern times to meet certain real or fancied needs, as sprouts grow up about the trunk of an unhealthy tree. We believe that many of these modern religious organizations, including the various schools of "divine healing," "faith cure," and "Christian science," are to be attributed to our impoverished and emasculated Christianity. Men instinctively feel that the Christianity as taught by the different divisions of the church does not meet the demands of the New Testament, nor answer to all the needs of the human heart and body, and they have sought to remedy this difficulty in such movements as those to which we have referred. No doubt many of the advocates of these movements carry their theories to hurtful extremes and give an undue emphasis to the healing of bodily ills as compared with the needs of the soul. And yet, it must be confessed that these needs are very real and that if Christianity has nothing to offer for them, we must not be surprised to see men looking elsewhere for relief. In our judgment, after

much reflection upon the subject, the only remedy for these extreme theories and hurtful tendencies is a return to the fullness of divine life and power which Christianity possessed in its original purity.

Much more can be accomplished by prayer than many of us have yet dreamed of. We are in much closer connection with God and with the spiritual world than many seem to suppose. We have not a doubt that if Christians of to-day were to put away their worldliness, their skepticism, cleanse themselves from all impurities and consecrate themselves to the service of God, we should still see mighty wonders upon earth, and such marvels of power as would be most convincing to the skeptics of our day. As long as we are compelled to point men back 1900 years for unmistakable tokens of God's power and presence in the world, our Christian life will be lacking in evidential value. We believe God is working in the world to-day if we only had faith to discern it, and we believe he is able and willing to accomplish wonderful things through his church now if we would put away our carnality, our strife, our contentions, our idle speculations, and follow Jesus Christ in singleness of heart and purpose.

These are not words of fanaticism. We are not pleading for any new pretense or claim of modern miracle-working, nor are we seeking to apologize for any such movements that exist. We are pleading for the restoration of primitive Christianity in fact as well as in form, in power as well as in theory. We believe this is what the world needs. It is in the exact line of the historic plea of our fathers to restore to the world a purer, a simpler, a diviner, a more effective and resistless Christianity than that in the modern church. And this must be realized before the world is conquered for Christ.—St. Louis *Christian Evangelist*, February 9, 1899.

"Though grief may bide an evening guest,
Yet joy shall come with morning light."

MAIL IS TWO-THIRDS ENGLISH.

Two-thirds of all the letters which pass through the postoffices of the world are written by and sent to people who speak English.

There are substantially 500,000,000 persons speaking colloquially one or another of the ten or twelve chief modern languages, and of these about 25 per cent, or 125,000,000 persons, speak English. About 90,000,000 speak Russian, 75,000,000 German, 55,000,000 French, 45,000,000 Spanish, 35,000,000 Italian, and 12,000,000 Portuguese, and the balance Hungarian, Dutch, Polish, Flemish, Bohemian, Gaelic, Roumanian, Swedish, Finnish, Danish, and Norwegian.

Thus, with only one quarter of those who employ the facilities of the postal departments of civilized governments speaking as their native tongue English, two-thirds of those who correspond do so in the English language.

This situation arises from the fact that so large a share of the commercial business of the world is done in English, even among those who do not speak English as their native language.

There are, for instance, more than 20,000 postoffices in India, the business of which in letters and papers aggregates more than 300,000,000 parcels a year, and the business of these offices is done chiefly in English, though of India's total population, which is nearly 300,000,000, fewer than 300,000 persons either speak or understand English.

Though 90,000,000 speak or understand Russian, the business of the Russian post department is relatively small, the number of letters sent throughout the Czar's empire amounting to less than one-tenth the number mailed in Great Britain alone, though the population of Great Britain is considerably less than one half of the population of Russia in Europe.

The South and Central American countries in which either Spanish or Portuguese is spoken do comparatively little postoffice business, the total number of letters posted and collected in a year in all the countries of South and Central America and the West Indies being less than in Australia.

Chile and Argentina are, in fact, the only two South American coun-

tries in which any important postal business is done, and most of the letters received from or sent to foreign countries are not in Spanish, but in English, French, German, or Italian. —*New York Herald.*

It is impracticable to issue an almanac worthy of the name before the first of January, because there are certain important and necessary statistics which cannot be officially obtained before that date. The *Kansas City Journal* almanac for 1899, a copy of which lies before us, is one of the best ever issued, and contains a variety of new and interesting features. For a man who has occasion to refer in the course of a year, to some book of reference for public statistics, the platform of parties, the names and salaries of Government and State officials, and returns of the recent election in the several States and Territories, there is no more valuable source of correct information than the *Kansas City Journal's* Almanac. It also contains data of special interest to women. Among the new features we observe a complete History of the Cause and Progress of the War with Spain, showing every incident in battle, etc.; History of the annexation of Hawaii; Crane's maps of Missouri and Kansas in colors; United States Bankruptcy Law; Record of Current Events; War Tax; Athletics, Racing and General Sporting Record, and a thousand other things of equal interest which a business man has need of for quick and reliable information. Don't fail to send 25 cents to the publishers of the *Kansas City Journal* and get *Journal Almanac* for 1899.

WHEN A GIRL SHOULD LEARN TO UNLOVE.

There is a time, I believe, in love's first approach when it is not too hard to bar the door if there is reason why it should not stand ajar. A girl may not have to learn to love, but she can learn to unlove if she must. She herself must be the judge. If the man bring her weakness instead of strength, low ideals and not high ones; if he is indolent or intemperate, or unclean; if she feel that she will be mated down, and not on the sweet and wholesome level on which she lives, then if she is truly wise she draws the bar of the door gently but resolutely and holds it fast. And when her heart aches, as it doubtless will sometimes, half out of sheer pity for him and half because she so misses the sweet accustomedness of his presence, the little attentions, the flowers, the tender look that stirred her so strangely—when her heart aches because of what is gone out of her life, let her hold fast to her brave resolution; let her strong self whisper to her weak, pleading self, "I will be nobly mated, or not at all."—*Helen Watterson Moody in the February Ladies' Home Journal.*

More than 12,000,000 acres of the Sahara Desert have been made useful for raising crops with the aid of artesian wells.

There are 104,343 paupers in London.

Echoes from Graceland.

CONDUCTED BY GRACELAND COLLEGE.

We feel thankful that so many of our brethren and sisters have remembered the "Success When United" Appeal. But while thankful for our success so far, we are desirous of obtaining still greater fruit for our labors. There are several well-known men and women in the church who can afford to help us; there are many branches that can reach out hands to steady the Church College; many Sunday schools, many Religios, many Mite Societies, and other such organizations, that ought to be in the vanguard of the contest. Do not neglect duty any longer; be prepared to show your love for the work by your sacrifice. Not everyone that says "Lord, Lord," shall find an entrance into the kingdom of heaven. A financial sacrifice is one that men are usually least ready to make, but there is a certain amount of truth in the old maxim that the depth of a man's religion is often tested by the depth of his pocket; the proviso always being allowed that the widow's mite is as acceptable to the Lord as the rich man's wealth.

We often proclaim the superior excellence of the gospel, and expatiate upon the grand and wonderful influence it exerts over the hearts of those that yield obedience to its principles; but how do our sacrifices, our love for the church, compare with the regard of the sectarian world for their churches, especially when we consider that they have not so much to be thankful for as we have. Our love for the gospel is no myth, our knowledge of its power no trick of the imagination, but we do sometimes get a little indifferent, and think that our brethren are animated by unwise and improper motives in their actions; so we refrain from stretching out the helping hand, and are quite prepared to let them go to the wall. Ah! is this saintlike, in obedience to "Let brotherly love continue?" Then what? "COME OVER (TO MACEDONIA) AND HELP US."

ADDRESSES.

M. H. Bond, No. 103 Chapin Ave., Providence, R. I.

George Jenkins, Byrneville, Ind.

J. C. Clapp, Farmington, Graves Co., Ky.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, FEBRUARY 22, 1899.

NO. 8.

The Saints' Herald.

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

LAMONI, IOWA, FEB. 22, 1899.

A QUESTION OF VERACITY.

The *Deseret News*, "organ of the Church of Jesus Christ of Latter-day Saints," in Utah, "Lorenzo Snow Trustee in Trust," for January 31, contains the following stricture on the SAINTS' HERALD. This is our apology for so soon noticing the situation in Utah again:—

THE FACTS IN THE CASE.

The *Saints' Herald* (Josephite) adds to the sum of eastern misinformation concerning Utah by publishing that,

This State has purposely enacted no law by which its citizens may be compelled to live in accord with the provision in the act under which Utah became a State, "polygamy is forever prohibited," or to suffer punishment if they fail to do it.

The *Herald* people ought to know something on this greatly misrepresented subject, seeing that they have had so much to say about it, but it appears they are as ignorant as the people whom they attempt to enlighten. If not, then they are endeavoring to use the weapons of falsehood, of which they have to complain when attacked by their sectarian adversaries.

The Constitution of the State of Utah not only embodies the provision required in the act under which Utah became a State, but legislates directly to give that provision practical effect and provides for the punishment of those guilty of its violation. This is the clause:

"The act of the Governor and Legislative Assembly of the Territory of Utah, entitled An Act to Punish Polygamy and other kindred offenses, approved Feb. 4, A. D. 1892, in so far as the same defines and imposes penalties for polygamy, is hereby declared to be in force in the State of Utah."—Article XXIV, Sec. 2.

The law referred to above provides that:

"Every person who has a husband or wife living, who hereafter marries another, whether married or single, and any man who hereafter simultaneously, or on the same day, marries more than one woman, is guilty of polygamy and shall be punished by a fine of not more than \$500 and by imprisonment in the State prison for a term of not more than five years."

It will be seen from the foregoing that this statute for the punishment of persons com-

mitting the offense of polygamy has been in force in Utah for about seven years, and that it carries into practical effect the requirement of the Enabling Act. Therefore the statement of the *Lamoni Herald* that the State of Utah has "purposely enacted no such law" is false in toto. The *Deseret News* has not only published this law before, but has mentioned it and quoted from it editorially. The *Herald* has had the *Deseret News* to refer to, and its ignorance or worse on this question is deplorable to say nothing stronger. That paper has now an opportunity of setting this matter straight by acknowledging its error and endeavoring to make known the truth.

The crusade now being waged by certain religious sects against the Church of Jesus Christ of Latter-day Saints is largely based on the untruth which we have here exposed. Several public journals have given place to the falsehood here refuted, which has been set afloat by the ministers engaged in the present fight against the Mormons. We do not know of one that has been fair enough to give the facts after receiving proof that they were in error. This has been the difficulty in all the controversies on the Mormon question. One side only is given to the public by the pulpit and the press of the country, and the truth is purposely suppressed or concealed, and there have been no more biased and one-sided promulgators of error and concealers of the facts than those periodicals which claim to be religious and profess to be "Christian."

We are quite willing to set any misstatement of ours right, and to acknowledge our error when it is shown us. But before pleading ignorance in this case we propose to present it as it appears to us, and then if the *News* will show us an error, with proofs, we will make amends.

What we wrote was in reference to a sort of a religious warfare being urged against Mr. B. H. Roberts, because he is a Mormon; it was as follows:—

If these quasi-moralists, half-rabid religionists, would make their protest against the seating of Mr. Roberts on the ground of the fact that he is in practice a law breaker living in actual defiance of the laws and the rules of society of all the States of the United States, except the State which he will represent in congress, if seated; the legislature of which State has purposely enacted no law by which its citizens may be compelled to live in accord with the provision in the act under which Utah became a State, "polygamy is forever prohibited," or to suffer punishment if they fail to do it; then they would be

making a protest on a good basis; but simply to object to him because he is a "Mormon" is decidedly lame.

The *News* quotes the article in the Constitution of the State of Utah which adopts a territorial law enacted in 1892; and then the law referred to as the one by which polygamy is to be punished. But anyone reading the latter quotation will see at a glance that our statement was substantially correct; for while the word "polygamy" occurs in the article unqualified, leaving the meaning to be attached to the term "polygamy" to be the one by which the having and living with a plurality of wives, is indicated, just as Webster gives it in the Dictionary, the law referred to as enacted by the legislature makes the word "polygamy" to mean the act of marrying, more than one woman, forbidding a man having a wife living from marrying another, and forbidding to marry two or more at the same time.

Our statement and contention were that the Legislature of Utah had failed to pass any law by which the "crime of polygamy," the living, cohabiting, consorting with two or more women as wives, is either forbidden, restricted, or punished.

The proper spirit and meaning of the word "polygamy," as used in the terms "polygamy is forever prohibited," are those stated; and Mr. Roberts and every other man in Utah who is now living and cohabiting with two or more women as wives, is guilty of the offense of polygamy, plain, substantial plurality of wives: "A plurality of wives or husbands at the same time, or the having such plurality; usually, the condition of a man having more than one wife." (See Webster.)

That we are not alone in the view we have taken in regard to this failure to enact laws punishing the practice of polygamy, we quote from a statement made by Ex-Senator George F. Edmunds, in the *New York Journal*. Mr. Edmunds stated:—

The only condition in the enabling act was

that the Utah constitutional convention should provide by an ordinance, irrevocable without the consent of the United States and the people of Utah, that while religious liberty should be sacred, "polygamous or plural marriages are forever prohibited."

The constitutional convention held pursuant to this act adopted an ordinance in the very words of the requirement I have quoted, and the convention made all the territorial laws then in force a part of the State law.

But in respect to the territorial act of the 4th of February, 1892, defining and punishing polygamy, &c., the convention adopted that act only so far as it applied to polygamous marriages; the effect of which was, following the very words of the act of Congress, to punish only the crime of contracting a polygamous or plural marriage, the proof of which, owing to the peculiar methods of the hierarchy, it had been found almost impossible to make in prosecutions under the acts of congress. This difficulty had led Congress, in the acts I have referred to, to reach the evil by providing for the punishment of unlawful cohabitation.

The Constitution of Utah only prohibits the ceremony of making a polygamous or plural marriage. It does not prohibit the carrying on of polygamous relations. Nor do her laws go any farther, so far as I can ascertain.

If Mr. Roberts' polygamous marriages took place after the State was admitted, he would be guilty of violating the State law in contracting such marriages, but he would not be guilty of violating any State law in living as a husband with all his plural wives, for, so far as I am informed, there is no such law of Utah. In any case, as is true everywhere, statutes restraining crime are of no value unless there be a state of government, executive and judicial, willing and desirous to execute the law and bring offenders to punishment.

It would seem clear from what has transpired, that the government of Utah has no disposition to proceed in that direction.

We were decidedly correct, we believe, in stating that the State Legislature of Utah had enacted no law by which its citizens were compelled to live in accord with the rules of society of all the States of the United States, except Utah; and none to enforce the spirit and word of the act of congress, by which the intention, wish, will, and public sentiment and opinion of the people of the Union were expressed; and none to prevent or punish "the crime of polygamy," according to the common and general meaning of the word.

Incidentally Mr. Edmunds states in reference to the claim made by polygamists concerning supporting of their plural wives:—

The acts of Congress, while they punish cohabitation with plural wives, did not pun-

ish and were not intended to punish those who had been in the practice of polygamy for supporting those who had been their unlawful wives, but they did provide for punishing a continuance of the polygamous relation.

One of the standard pleas of polygamists who are now asked to cease polygamous practices, is that they are asked to "abandon their wives and children," to "turn them out," "cast them off," "make them a burden on community," etc. Mr. Edmunds states that such was neither the intention nor the effect of the United States laws enacted against polygamy.

That men who suffer themselves to transgress the rules of society and the laws that should govern in the domestic relation should prevent those whom they inveigle into transgression with them from becoming a public burden, is just and right, and nobody has expected Utah polygamists to be less than just; but it is an absurdity to permit the plea of a right to "support the wives and educate the children," to cover and justify the continuance of the wrongdoing. It would be about as logical for the man whom the law compels to provide for his illegitimate child in bastardy to plead that because he is under obligation to provide for such child and give a reasonable sum to the mother, he is for that reason to be permitted to continue his evil relations with the mother.

Polygamy, as the citizens of the United States understand the meaning of the word, is "a plurality of wives, or husbands at the same time; usually, the condition of a man having more than one wife." This is the sort of polygamy that the HERALD referred to and meant when it stated that the legislature of Utah had purposely enacted no law to prevent or punish polygamy. If the polygamy practiced in Utah is of a different sort than this known in the other States of the Union, then the HERALD may be wrong; but if the word means the same thing in Iowa and Illinois, and the rest of the States, including Utah, then the HERALD was right. And now, if the *Deseret News* will cite the law of Utah applicable to the practice of living in polygamy, giving the quotation, chapter and section, we will cheerfully lay it before the HERALD readers with

the acknowledgment of our error of statement.

As it now stands, so far as can be seen by an outsider, a member of the Mormon Church in Utah who desires to enter into the practice of plural marriage or polygamy, may do so quite easily in this wise: he may visit Idaho, Montana, or New Mexico, and there enter into solemn contract in plural marriage with a woman, he being already married and having a wife living in Utah, or if he be unmarried, may contract with two or more women as plural wives, and at once returning to Utah, may live with the women so contracted with as wives and so continue in the practice of polygamy or plural marriage; for there are no laws on the statute book of Utah by which he could be punished for thus living in such practice. For, while President Snow has said that there have been no plural marriages performed or entered into *in Utah*, and cannot be without his consent, he does not say that none of the persons heretofore authorized to officiate in plural marriage ceremonies have not performed such marriages outside of Utah, with intended residence and domestic occupation in Utah where there are no laws to interfere.

If what was stated by President John Taylor, if we mistake not, when interrogated on the subject of records in the case of plural marriages, that no records of such marriages were kept, then just such a procedure as suggested above is a very easy process to evade the operation of national objection and laws concerning polygamous or plural marriages in Utah.

The people of the Mormon Church in Utah have professed great regard for the words of Joseph Smith, the Seer of Palmyra; and we think if they would now honor him by giving heed to some things he uttered, the causes for a misunderstanding with the nation would disappear. For instance, it is stated that Joseph Smith gave it as his opinion that congress was supreme as a lawmaking power in the United States; and he is on record as having written:—

In the United States the people are the government; and their united voice is the only sovereign that should rule, the only power that should be obeyed; and the only

gentlemen that should be honored, at home and abroad, on the land and on the sea.

Adopting the language of another, he wrote also:—

I hold the surest pledges that, as on one side no local prejudices or attachments, no separate views or party animosities will misdirect the comprehensive and equal eye which ought to watch over this great assemblage of communities and interest, so, on another, that the foundations of our national policy will be laid in the pure and immutable principle of private morality; and the pre-eminence of free government, be exemplified by all the attributes which can win the affection of its citizens, and command the respect of the world.

The congress of the United States represents the people who are the sovereign government. The will of the people expressed through their representatives should be heeded by all the citizens. This is certainly what Joseph Smith meant.

The effort apparently being made in Utah to revive and continue a practice which congress has distinctly legislated against, and which was estopped by Presidential manifesto from the ecclesiastical head of the church, does not present that "private morality" of which Joseph Smith the Seer wrote; and such effort will not, cannot "command the respect of the world;" but will surely bring the name of Utah into still deeper and more open disrepute "at home and abroad," and the public opinion of good men will write "unworthy" opposite the names of those men who have violated the pledge made by the people of Utah to the nation and who persist in pursuing a practice obnoxious to the moral sense of the whole people.

TERRY OPPOSED TO ROBERTS.

MINISTER OF REORGANIZED CHURCH OF LATTER DAY SAINTS PREACHES AGAINST SEATING UTAH CONGRESSMAN.

The Rev. J. M. Terry of the Reorganized Church of Latter Day Saints preached last evening at the church, 1267 North Halsted street, concerning the admission of Brigham H. Roberts to the Congress of the United States, deciding against the newly-elected member. The Rev. Terry represents in Chicago the branch of the Mormon Church which is not connected with the Utah organization.

Various reasons were brought forth against the admission of Mr. Roberts to Congress. Mr. Terry said it was in violation of the laws of the church and of the United States when the Territory was admitted to the Union. Passages from the Bible were quoted showing the attitude of that book on the question of polygamy, while the Book of Mormon was

also produced to show the Utah branch of the church acted in opposition to the precepts of the inspired book.

The sermon ended with an appeal to those in authority to refuse the newly-elected member his seat in the national body.

The foregoing is from the Chicago *Tribune* of February 13, and is one among several notices of Bro. Terry's effort, published by Chicago papers. One report represented Bro. Terry as showing that Joseph Smith the Martyr was clear of any connection with the doctrine or practice of polygamy.

Peoria papers show that Bro. J. C. Crabb is doing good work in a similar line in that city. Other notices also reach us concerning efforts of the brethren to place the Reorganization directly on record against the seating of any polygamist.

The resolutions adopted by the Decatur district will be found in its conference minutes, this issue. It will be seen that they are offered upon moral and not upon sectarian grounds.

THE death rate from influenza has increased rapidly in Europe, and the disease has appeared in severer form in America. It should not be forgotten that "it is written," "The saints shall hardly escape;" also that, "The just shall live by faith." It will require a close walk with God if we are to be counted worthy to stand and the destroyer to pass by us, as stated in the Word of Wisdom. Query: Should God's people await punishment to whip them into subjection, into obedience to him, as did Israel of old? Or should our service be voluntary, because of the law "written upon the heart"? Are we under the covenant of death written upon tables of stone and its observance to be enforced by summary visitations upon the transgressors, as school children in the economy of God? Or are we the children of faith, called to be co-workers under the "new" and "better covenant"?

"We ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip."

A reading and analysis of Hebrews, chapters 2 to 4, studied in connection with the experiences of modern Israel from 1830 to the present, would furnish us all a profitable theme for thought and action. When God's peo-

ple rise to the occasion, God will move in behalf of our deliverance and that of Zion. All dispensations have had their times of opportunity. Ours is the present—the time for faithful action, that the future may be made secure in every respect, personally and collectively.

THE CONTENTION.

The Bishop of Manchester declares that religious services are not nearly so well attended as they were twenty years ago. Will the Church of England be disestablished and the High Churchmen rush into the Roman Catholic communion to find supposed security in her high claims to "authority," made effective to some by the mystery and pomp of her endless ceremonials and elaborate ritual? These things, with her antiquity and high claims to succession, give the Church of Rome advantage over decaying Protestantism, with many.

The people need the light. The restored gospel has appeared to point the path of safety and truth—the way to God and salvation. It will not surprise us if the Church of Christ stands face to face with Romanism in the conflict, the lines of which are daily narrowing and being simplified, in due time. Light and darkness have ever contended for supremacy, and it is scarcely probable that such severer aspects of the conflict as are referred to will not be upon us at no distant day. Protestantism has been met in a general sense for years—why not Catholicism, in its time? It is an earnest contender for supremacy as a system of faith in our modern civilization, and true to its instincts will make the contention.

The conflict has waged with increasing vigor and has been continued with augmenting force and skill since 1830. It is yet upon us, and, probably, its strongest forces remain to be marshalled. The enemy has not relinquished his hold or claim upon the spiritual and temporal empire of the world. It is his part to resist every purpose of the Christ and in so doing to marshal his hosts, seen and unseen, and to make use of methods at variance with the spirit and methods of Him who is "the truth." While the stone is smiting the image and the latter is to fall and fail, the work of

smiting is to be and has been a progressive, a continuing work. It has been and is a war that calls for valor, also for every characteristic of the Christlike nature. We cannot succeed by employment of other agencies. We shall fail in proportion to our employment of contrary means. Every year, every day of our experiences, demonstrates the truth of what God has said concerning the upbuilding of his work and the establishment of Zion; viz.: "It must needs be done in mine own way." This because God's ways are "true, and righteous altogether."

DAMAGING, IF TRUE.

The Chicago *Tribune*, for February 11, '99, credits Mrs. Emeline Wells, of Salt Lake City, Utah, with a statement or two which are very damaging to the supporters of the plural marriage system:—

I presume I have a task ahead of me at Washington, in convincing the council that polygamy does not obtain in Utah to the extent many have been led to believe, and that it is being sternly discouraged by practically all the better element of the Mormon women. The truth is the people of Utah have kept the promises they made. It would be idle, of course, to deny that polygamy is not practiced, but it obtains to only a small extent, and is confined almost exclusively to the lower classes.

Congressman Roberts' case is responsible for most of the misunderstanding regarding the extent of polygamy. He is thought by many people to be living a polygamous life, but it is not true. He has more than one wife, it is true, but he lives with only one, and simply supports the others, whom he married under the old conditions. The Edmunds law does not provide for taking care of these wives, and Mr. Roberts, as is the case with many others, feels it his duty to maintain them.

How does Mrs. Wells know that Mr. Roberts lives with only one of his wives, if he has more than one?

It is pleasing to learn that polygamy is being discouraged by all the "better element of the Mormon women." It should be. Not one of them should ever have countenanced it a moment. It would have been better for any and all of them to have revolted as it is said in Utah that Emma, Joseph Smith's wife did. It would have saved the church much of evil that followed.

If as Mrs. Wells is reported to have said the practice is "confined almost exclusively to the lower classes,"

where do such men as are acknowledged polygamists and leaders in the church come in? Rather hard blow that, Mrs. Wells!

MORE WORLDLINESS IN CHURCH WORK.

A brother sends us the following with the suggestion that we make "some nice editorial comment" upon it.

Editors Herald:—I inclose a clipping from an Iowa paper which I think would make good reading for the *Herald* with some nice editorial comment added. It shows the trend of popular Christianity so-called. Will you kindly publish same:—

The dancing and card party given by Mrs. Duchack at the Delmonico Hotel Friday evening for the benefit of the St. Mark's Guild was pronounced by those who attended the most enjoyable event of the season. That it was a success, socially and financially, goes without saying. The music furnished by the Mandolin orchestra was of a high order, as was also the refreshments served by the ladies of the church. About \$60 was realized from the enterprise, the side show, in which those heavenly infantile twins, 'Gene Cain and Fred Gregory, were exhibited to the vulgar gaze of the morbidly curious at five cents a gaze, alone netting six dollars. We did not learn the amount of the "rake-off" from the card tables. The church people are very grateful to Mrs. Duchack for her magnificent generosity, also to various other people, whose donations contributed largely to the success of the scheme. Some dissatisfaction is expressed about the orchestra's charge of \$15, claiming that it is excessive; the boys aver, however, that it is moderate, and less than their regular price. However, this always happens after a dance where there is no iron-clad contract with the band. There is a certain class of people in town (the writer is in the class) which has old-fashioned notions concerning the propriety of churches conducting restaurants, raffles, and—and dances. These people believe that if there were less sensationalism in the pulpit—less politics and more of the gospel of Him who died on the cross—there would be no need of these catchpenny schemes to raise money for the purpose of putting a red carpet on the sanctuary floor, a pea-green dado on its wall, or a gilded weathercock on the spire. Such people are behind the times, but in due course of time they will become used to these things and will be in no manner perturbed over the announcement that the Epworth League will hold a grand tournament of crap-shooting (in emulation of the soldiers who shook dice for Christ's garments) or that the Christian Endeavor Society has concluded to give a three-days' race meeting at the fair ground, proceeds to be used in buying singing books for the Sunday school. It is merely a matter of how one looks at such things, and it's just possible that these people are suffering from astigmatism.—*Jackson Republican*, Maquoketa, Iowa, Jan. 24, '99.

We have nothing "nice" to say of

such things. However, we may add that the article furnishes another object lesson in favor of the opinion that if legitimate lines of effort do not succeed, it is worse than useless to resort to illegitimate or "faddish" methods. It is regrettable, but nevertheless true, that even among some of our own people there is a disposition to invent or substitute experiments and unsound methods of a worldly character for sound and reliable policies. Success can only result from the application and development of sound principles. If we do not succeed in awakening interest and in maintaining it upon sound and legitimate lines, the fault is not with our principles, but results from a failure to work as we should. If people fail to work in harmony with sound policies, it is folly, if not childish, to say the least, to resort to mere expedients or to such methods as may "please the fancy" for a time.

Those who would build for God must build with sound materials—with truth in principle and in method. To build in any other way is to build with untempered mortar; to invite disaster, and thus injure ourselves and the cause.

Let us take warning and build solidly, or not at all. God will not approve nor set his seal upon the work of human folly. Latter Day Saints should have learned these lessons by this time; at least so we think.

NOTICING the subject matter of Bro. William Strange's letter, the action of the church as a body on the B. H. Roberts affair, we call the attention of the HERALD readers to the fact that there is to be no session of conference next April in which an action of the body could be had. And if there was, as Congress will be convened a full month before the conference would, it would be quite too late for action, even if there was to be a session. The subject is not of such importance as to justify a special session being called to meet early enough to act before congress sits.

Besides this, the HERALD has in several articles placed the position before the people; and the different branches and districts of the church are one by one passing resolutions and putting their members on record.

It seems to us that this is quite enough.

Another thing: if Ex-Senator G. F. Edmunds is correct in his view that Mr. Roberts cannot be legally prevented from taking his seat, because of constitutional provisions; and that he can only be expelled the House after being seated, the action of the branches and districts will be quite as effectual in showing congressmen and senators the temper and sentiments of their constituency as the action of the general body would be, and to our thinking more so; for the reason that the action of the general body would not seem to represent such a varied constituency as the action of the several congregations all over the land would.

For this reason we are not in favor of action by the body. It is impracticable.

EDITORIAL ITEMS.

On account of sickness and increasing disability from advancing years and physical infirmity, and by reason of his own request to that effect, Bro. Albert Haws now laboring in Missouri has been released from his field to return to his home in California. Those who may have been looking for his labors in localities will please take notice of his release and the reasons therefor.

Bro. F. G. Pitt writes forwarding an English newspaper with an old slander concerning early happenings, or things that never happened at Nauvoo, in which the name of Joseph Smith is mentioned in the manner in which the enemies of truth have become accustomed to misrepresent him. Bro. Pitt asks if we have the same story to meet in America. Yes, over and over again. It is an old one that has gone the rounds quite often and until the American public pays little or no attention to it. Bro. Pitt reports Brighamite elders to be "thick" in England. Bro. Heman C. Smith's reply to B. H. Roberts was timely and is proving helpful in meeting them. Be patient, Bro. Pitt, the present agitation will do much to place the work in its proper light before the world.

The Mount Ayr, Iowa, *Record*, in its issue of February 2, republishes a lengthy article from the Washing-

ton Post, written by Howard Tedford, a citizen of our neighboring city—Mount Ayr—and one of the proprietors of the *Record*, in which Mr. Tedford makes just reference to Lamoni and the faith of the Reorganized Church, especially its attitude toward the seating of B. H. Roberts as a Congressman. We thank the writer for his good words. Mr. Tedford says of the saints of Lamoni: "They are known as first-class citizens, and are respected all over the county."

Bro J. C. Clapp has been contending with lagrippe, blizzards, and perverse disputings of men, in Kentucky of late. He is doing what he can under such adverse conditions. We join him in looking forward with pleasure to the coming of spring.

Sr. E. A. Elmer asks prayer on behalf of her daughter Millie, ill with scarlet fever in the State of Washington.

A copy of the Youngstown, Ohio, *Telegram*, of February 17, reaches us, in which we find an account of an interview with Bro. G. H. Hilliard on the "main question" now agitating the public mind—Mormonism, so-called, and the dying struggles of the twin relic. Bro. Hilliard strikes stalwart blows in his statements to the reporter, as is usual with him. It certainly looks as if all not founded in truth must give way under the present strain and agitation. This is as it should be, and the Reorganized Church does not fear such an issue.

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Mothers' Home Column.

EDITED BY FRANCES.

"The Beauty which old Greece or Rome
Sung, painted, wrought, lies close at home,
We need but eye and ear
In all our daily walks to trace
The outlines of incarnate grace,
The hymns of gods to hear!"

REQUIRED READING FOR MARCH MEETINGS OF DAUGHTERS OF ZION.

FAMILY GOVERNMENT.

A book upon the care and culture of children would scarcely be deemed complete without a chapter upon this topic. Yet one seems scarcely necessary. If the principles enunciated in the foregoing chapters are fully carried out there will be very little "governing," in its technical sense, to do.

But so long as it remains true that "to err is human," no principles will be perfectly put into practice; there is an immense amount of human nature, with its kinks and its foibles, in each of us, and children have their full share. They have a fashion of upsetting the most beautiful theories in most unexpected ways and places. In family life, as in the wider world outside, "it is the unexpected that happens;" to govern well we must be always ready for the unexpected, and not be thrown off our balance when our pet theories are overturned. Lay the foundation so broad and deep in principle that it cannot easily be shaken, then rest on this foundation, and do not worry if some of the fair superstructure you have builded thereon is pulled down by childish hands. And do not attempt to govern your children just as Mr. A. or Mrs. B. govern theirs. No two families, no two children, can be governed alike, for no two individuals are alike. Remember, "each human soul is a peculiar thought of God," destined to live its own life and develop its own individuality. Thank God for this individuality with its wondrous possibilities; trust him for help in developing it, and take courage in the work wherein you are laborers together with him.

It is said that the object of the true teacher is to render himself useless; that is, to lead his pupils up to a plane where they no longer need his services, because they have learned to go alone. A similar truth holds in the family. In true family government the highest end and aim is to enable children to govern themselves. Never forget this first principle, nor allow it to be contravened. A few short years measure the duration of your absolute control over the child; all his life, both in time and in eternity, he must govern himself, or be wretched and comparatively useless. Hence your constant aim should be to teach him to control himself, to order his own life in accordance with the law of right. In order to do this, his conscience must be educated to be quick in discerning the truth and authoritative in enforcing it; his will power must be strengthened and rightly directed, and his passions must be brought into subjection to conscience and will.

Keeping this foundation principle in view will prevent absolutism in family government, and will lead to that ideal home life of which Mrs. Jackson tells us, when the mother could truthfully say, "I never laid a command upon my child simply because I am his mother." Every command bore the impress "because it is right;" instead of the impress, borne by too many parental commands, "because I choose to have you acknowledge my authority." If all commands bear the sign manual of right, there will be no trouble about preserving authority; the child will never doubt nor deny it.

This summer I had the pleasure of spending a week or two at Hotel Irving, Lake Bluff, with "Pansy" (Mrs. Alden), her husband, and son. They slipped in very quietly, unannounced, seeking a few days' rest among strangers, where they thought themselves unknown. But they could not be hid;

and the one thing that betrayed them more surely than any other, was the beautiful relation evidently existing between mother and son. It was just the sweetest chapters of the Pansy books lived out before our eyes. We no longer wondered that her books are such a blessing in every home into which they come. There was no ostentatious show of affection, but every look and word and act of Raymond showed his knightly devotion to her, his respect as well as admiration for the dainty "little mother" whose head came no higher than his shoulder. The beautiful family picture was completed by the presence of Dr. Alden, tall, stately, and learned; but not so stately and learned as to have grown beyond the height of his wife's heart and head, nor out of companionship with their noble boy. Raymond evidently obeyed them "in the Lord," not because he had been taught "implicit obedience" to arbitrary authority, but because he had been trained to do the right because it is right.

The first requisite for such government of children, is the ability to govern yourself. There is deep philosophy in the Wise Man's utterance, "He that ruleth his own spirit is better than he that taketh a city." Ruling one's own spirit is essential to the taking of any stronghold; emphatically is this true of the citadel of Home; here each failure to rule your own spirit is painfully manifest. It marks a weak spot in the barricade which the sharp eyes of children are sure to detect.

Many poorly governed households are so because of the parents' failure to govern their own spirits. The underlying causes of this failure are many and varied, sometimes hard to find. Often, lack of self-control is due to overwork or ill-health; with nerves all unstrung from either cause it is well-nigh impossible to "possess our soul in patience" amid vexations and the uncomfortable surprises of family life.

Again, the trouble often arises from or is intensified by, the use of alcoholics and tobacco by the father, or inordinate tea and coffee drinking by the mother, as these agents destroy the equipoise of nerve so essential to self-control. Or it may lie in your morbid sensitiveness; in common parlance, you are "too thin skinned." Petty things rasp and annoy you beyond your power of endurance; the sharp word springs to your lips; perhaps the unjust, stinging blow is struck which a moment after, you repent bitterly.

For this defect we know no better remedy than the one recommended by Hannah Whitall Smith: "Put on your rhinoceros' skin." The first step in the process is to feel your need of a thickened cuticle; to realize that your thin skin is a defect and not something of which to be proud. Anything is a defect which makes us irritable and unjust, and this certainly does; indeed, the same may be said of overwork and ill-health. And this super-sensitiveness, as we saw in a preceding chapter, is but etherialized selfishness. But how to be rid of it, and don the rhinoceros' skin, that is the question? Well, firmly resolve that with God's help you will not be annoyed by things that have no right

to annoy you; when you do this, you will be astonished to find how many such things there are. Resolutely turn your mind away from these annoyances, instead of brooding over them, as we are apt to do. You may not, at first, be able to stop thinking about them, but if you stop talking about them, you will soon find yourself ceasing to think of them.

If your nerves are unstrung, and thus your equipoise disturbed, by any indulgence, look the fact squarely in the face, and do not flinch from the duty which is made plain to you. When you undertake to do this duty, do not give up in despair because success is not at once assured. You must not expect to become an angel at once upon giving up the hurtful indulgence; you will be anything but angelic while the struggle with appetite is going on. "This kind goeth not out but by prayer and fasting." The diseased nerves will torture you by their wild demands for their accustomed narcotic; and you will be sorely tempted to give up the fight; but persevere, and with God's help, the end will crown the work by giving you the mastery of yourself. This self-mastery will be an undreamed-of aid in governing your children; it will make them feel that you know how to sympathize with them in their struggles to overcome easily besetting sin, and will win their respect as for one that overcometh.

My father, at his conversion, gave up at once and forever, the use of tobacco as a habit unbecoming a Christian; this was years before my birth, but the story of his struggle and his triumph, as told me in my childhood, impressed me as scarcely anything else ever did; I gloried, and do glory, in the strength of character which thus triumphed, while I learned, as in no other way, the need of a Higher Power without which I was made to feel the victory would have been impossible.—*Childhood: its Care and Culture.*

(To be continued.)

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Mary Clark desires the prayers of the Prayer Union. She has been a great sufferer for more than two months, part of the time very low, nigh unto death. I would like to be remembered also, as I have been afflicted for the past three months.

M. A. TWADDLE.

I desire the prayers of the Union in behalf of my afflicted husband, that he may be healed of dropsy. He has been healed once of the same disease of ten months' standing. He has been suffering very much from the second attack the past six months. Also that his feeble companion may receive strength to endure the great struggle.

W. A. GOOCH.

PROGRAM FOR MARCH MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, Saints' Harp No. 83. Prayer. Scripture reading, Galatians, sixth chapter. Study, select reading in Home Column. Roll call. Business. Closing hymn, Saints' Harp No. 236. Dismissal prayer.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

"IN serving childhood we serve humanity."

"The atmosphere of a home is what makes it homelike."

"The hard things in our lot will prove helpful if we meet them manfully."

"If our beloved church ever loses her glory, it will be when the fires have gone out on the family altars."

"He who has outgrown the Sabbath school, has outgrown every other branch of church work." —Selected.

"Make home a hive where all beautiful feelings,
Cluster like bees and their honey dews bring,
Make it a temple of holy revealings,
And love its bright angel with shadowing wings.

"Then shall it be when afar on life's billows,
Wherever your tempest tossed children are flung,
They will long for the shades of the home weeping willow,
And sing the sweet songs which their mothers have sung." —Selected.

INCLUDED in the report of the Commissioner of Education is a chapter of about seventy-five pages on the Sunday schools. It is bound in a separate form and may be had by addressing the Commissioner of Education, Washington, D. C. It is free. This report of 1896-7 is the first instance of our government making any report of the Sunday schools, although several pages of a previous report were devoted to parochial schools. We would like to see this report in the hands of many of our Sunday school workers. It is of exceptional value both for its numerous quotations from authorities, old and new, and its extensive citation of books, pamphlets, and articles on the subject. We were, and venture the assertion that many of our readers will be, surprised that so much has been written on the subject of religious instruction. It contains many points of great interest to those engaged in Sabbath school work. Many opinions as to what the various denominations think proper to teach and how to teach it are given. Plans for conducting the work in the various associations are described, and other items of equal value. Send for one.

A SISTER writes: "We have a class of eight children of from three to seven years of age, and all unable to read. Two methods have been suggested for their instruction: First, obtaining alphabetical books and teaching them to read, and in after time they will learn of the gospel for themselves. (The majority are on this side chiefly the elderly portion who were themselves taught to read in the Sunday school.) Second, teaching to be done orally, with the blackboard and such other objects as an apt teacher would obtain to appeal to the eyesight of the child. Drills, songs, and repetition collectively. This class has the privilege of a separate class room.

... Will you please to inform us which is best? Or could you give us another method?"

It seems there should be no room for doubt as to which would be the preferable method to follow. There is but little in favor of the former and everything in favor of the latter, with a possible modification or two. There is no time in the Sunday school to attempt to do what the public school should and will do. There was a time, when these "elderly people" were young, that the public school did not exist in many places. To them the acquiring of a little knowledge meant a great deal. But now they are few indeed who do not have easy access to public schools or kindergartens. These are the places to teach reading. Remember that the Sabbath school has but one-half hour one day in seven, hence cannot spend much time in anything but its own line of work.

The prime object of the Sabbath school is to teach the simple truths of the gospel with a view to the conversion and improving of the moral and spiritual being. Of other matter, only as much should be taught as is necessary to a proper understanding of the gospel.

The fact that a child cannot read is no serious "drawback" to the work of the teacher. Fully one-half of the infant classes or the lower primary classes of our whole association are made up chiefly of children who cannot read or read so little that it is practically the same. And the primary teachers all over the country are doing excellent work with the lessons of the *Primary Quarterly*. They realize the fact that in early childhood is the best time of life for righteous impressions to be made; and to waste this time in gaining knowledge that was purely worldly and which could be gotten better elsewhere, would surely be a mistake.

We do not know either the sister or the class, but we imagine from the brief and modest description of it that we should find there one of our model infant classes. Lessons taught orally, blackboard attractions, objects, drills, reviews, etc., etc., are some of the very important features of a model class and a separate room for recitation adds greatly to the success of the recitation. The sister uses the "model" plan. But has those around her that favor the former plan. We trust that they will see the better way and that she will continue as well as she has begun with such improvements as time and experience with prayerful determination will help her to make. And may the Lord bless them all.

THE Hon. William T. Harris L. L. D., in his Report of the Commissioner of Education says:—

"The true importance of religious instruction is coming to be better understood among scientific and philosophical thinkers.

"The secular institutions of man are organized as a family, civil society, and the State. They provide for education, the procurement of the necessities of life, and the establishment of justice. But all these presuppose a

deeper ground in the ideal of the *origin and destiny* of man and nature.

"More than anything else the Sunday school has contributed to the sustenance of the church."

The above is worthy of thought by the church, and is it true that more and more are the secular schools excluding such education as relates to the "origin and destiny of man and nature," the more important to mankind becomes such institutions as give instruction upon these subjects; and as the church is the institution ordained of God through which this instruction is to be given to the world, and the Sunday school is the chief contributor to the sustenance of the church, how carefully should the church guard the interests of the Sunday school, and give it that encouragement possible, that its sustaining powers may be enhanced.

No time can be better employed in seeking to advance the interests of the church than to be actively engaged in Sunday school work. No leading church representative, either local or general, can more effectually discourage than to manifest an indifferent disposition to the Sunday school. No minister can more effectually use his time and influence than to be a *practical* Sunday school helper.

To say the Sunday school is a good thing, a great help to the church, and then not be seen in its sessions, taking a humble part, is destructive of his influence as a church worker, for the reason that it is decided that the church member who is always saying the church is a good thing and never in attendance at its services, is not consistent; and many even go further and say that the church member who does not take an active part in the services, although present most of the time at the services appointed, is on the background, cool, or indifferent, etc.

Consistency should characterize our efforts if we expect to do effective work.

J. F. MINTUN.

Letter Department.

SANTA ROSA, Cal., Feb. 7.

Editors Herald:—While you are pent up with cold, I am here where grass grows and water runs even in midwinter. Have been here over two Sundays. We have the use of a chapel here, and I believe some hundred or more on the branch roll of names, but no elder to look after them. "Pastors!" "pastors!" seems to be the crying need for parts of California just now, not altogether in the sense though of having some able, eloquent, elder who may draw a crowd for Sunday; but a more thorough work on the part of local officers, such as priests, teachers, and deacons.

I am not in favor of the idea that some smart elder may be sent to do the work of all other officers in a branch. It is hardly the design of the law for one man to have on hand such an amount of "salt" that he can carry around and distribute to all the others. To have salt within themselves would temper the "body" much better. We don't want to follow the example of ancient Israel in order

to be like other nations. They "must have a king;" so we don't want to be so much like others that we must have a pastor in the shape of an able preacher who is to do the work of all the other branch officers—do we?

Latterly we have been hearing such talk as this: "I can't visit because I have to work at my daily employment." "If my family was cared for and I had nothing else to occupy my mind and time with I could attend to my duty better," etc. I can look back to my home district to the time when all the men who lived in the district were spending their time at temporal labor, and it was only occasionally that a General Conference appointee came along. The work prospered and grew under the activity of the local laborers.

Have the provisions of the law in section 17, Doctrine and Covenants, become obsolete? Probably I better not say any more on this line or some stalwart will be after me.

Just now much is being said in the daily papers about Roberts, the polygamist, and the State Legislature has passed resolutions to be sent to the National Legislature protesting against his taking a seat in Congress. Your recent editorial on the subject is excellent and ought to be sent to the leading dailies, some of whom would doubtless publish it.

I notice in the *Deseret News*, of January 27, an editorial comment on you that might be looked after. [It is "looked after," see present *Herald*.—ED.] During the winter it became necessary for us to issue a public challenge in the San Francisco papers for the Utahites to meet us in public debate, but with characteristic cowardice they refused. I am about certain that consciousness of their weakness is the main cause why they evade the issue, for whenever they think they can make a point through some miss of ours they show great zeal and, bravely, spasmodically, as for instance: I delivered a discourse on their heresies in San Francisco, and among the things said was that Brigham Young taught that Jesus Christ was not begotten by the Holy Ghost, thereby making a flat contradiction with Matthew 1:18, 20. The reporter misapprehended me and made me to say that they did not believe in Christ. Elder Nye made a reply in their hall to what was said in the paper, but on the major part of my attack he said nothing. Some of us went to hear him, but when I reviewed him afterwards they were conspicuously absent. I was told by the young elders that he could clear up the Adam-God matter satisfactorily. My training as a genuine Latter Day Saint prompted me to hear both sides, (Their, as pseudo saints, causes them to only hear one side,) so I attended his meeting. Well, he cleared it up by garbling his text and entirely omitting his major premise; viz., "He is our Father and our God and the *only* God with whom we have to do." No wonder their work is called the "veiled gospel." Likely by the time the Roberts episode is over some of the crookedness will be revealed on the housetops.

Our work here in California is moving some, probably as well as elsewhere, consider-

ing the labor performed. "Some will heed, and some will scorn it;" can't expect grammar school results in a primary grade. The prize being at the end of the race, it is hard to tell who is going to get it.

There seems to be, among some, quite a spirit of gathering, an element I am not accustomed to, as the saints on the Eastern seaboard are not so much concerned about that subject, although if hard times continue and plutocracy increases we shall all be suffering the state of the proletariat until it becomes unbearable and will feel like saying:—

"O Zion, when I think of thee,
I long for pinions like the dove!"

Wonder if the pressure of the times will not act as a stimulus to make us feel sort-of Zionward subjectively as well as objectively?

Since I have been in this mission I have been confined somewhat to old beaten tracks, with the exception of a trip to Tolumne County, where at Jamestown, known among the miners as "Jintown," and also at Quartz, I preached some and baptized a few, among them Ira Phillips and wife, and some of the family of Bro. DeSallier and "Tom" Davis. They were the result of these local brethren's labors. "Jintown" is a typical mining town of the days of '49; about four stores and twenty-five rumshops.

A good work has been going on in the northern part of the State under Brn. Blair and Barmore. Now that Bro. Blair has gone east Bro. T. W. Chatburn is up there.

Say, do you remember of reading in "Jots by the wayside" how the jotter had received a present of a broncho pony and how gleeful was the jotter at the prospect of riding over hills and dales of his mission, and then he would "turn the broncho over to the Bishop as tithing?" The scene changes; broncho and jotter had an unpremeditated separation, a dent in Mother Earth caused by contact with the rider's anatomy, a couple of ribs put on the bias, broncho gone, saying, "No tithing for me." Moral: Missouri tenderfeet must not become too familiar with Rocky Mountain ponies!

We are anxiously awaiting the coming of Missionary-in-Chief, Bro. Griffiths. May the dove of health descend to his home ones so that he may be released therefrom.

With esteem for all Zion's busy workers, I am, most sincerely,

Yours in the conflict,

F. M. SHEEHY.

P. S.—My permanent mission address is No. 231 Castro Street, San Francisco, California.

MACON, Mo., Feb. 12.

Editors Herald:—May I present the following remarks from the recent letter of one of our intelligent and observing young Religio correspondents?

"I notice that the young receive so little attention. Every sermon is preached to the older people, while the young are often the majority of the audience, and some will be inattentive, and perhaps a speaker will reprove them. Once a year, on Children's Day, we have a sermon to the children, and they crowd the house. One evening, a short

time ago, a sermon was preached to our young people on the subject of the Book of Mormon [The subject the Religio is pursuing. L. P.] and it was unusually long, too. At the conclusion several of the young folks remarked to me how much they liked that sermon. So I think the young are not willfully averse to religious things, but they must be reached in a manner that appeals to them. If the good influence exerted towards them is the stronger, they will lean that way."

The question that will suggest itself is, Would it not argue more sagacious, far-seeing, effective solicitude for the growth and development of gospel conditions of some in priestly positions as teachers and shepherds to be more alert to the interests of the young? It might not be said as, sadly, there has been reason to say, as was quoted in the *Herald* columns some time since, that many of our young have wandered away from the church, often ones that were baptized at eight and nine years of age, too, if tender plants were not set out and then left to live or grow as best they may.

Once upon a time it was said, "Ye can discern the face of the sky, but can ye not discern the signs of the times." It is just possible to talk and pray about the coming of the millennium and then fail to perceive the Spirit of God moving among the young and prompting the organizations for them, the Sunday school, Daughters of Zion, Religio, all to the purpose of contributing towards the preparation of a people for Zion.

I was much impressed not long since, with the attention given to this important phase of spiritual culture by an evangelist who was conducting revival services at one of the churches. He was making the occasion a revival for the young people as well. Every evening in the hour before the regular service he met with them, and in the announcements before preaching he always gave out these meetings in a prominent manner.

It is very easy, and it is natural, to become absorbed in a particular channel; but if the traveling elder and the local priesthood will give a share of their time and efforts to the young, in encouraging and directing them, at least, there are great possibilities in directions in which some have been innocently thoughtless. These words from a recent editorial in an influential current periodical well express my feelings:—

"The fact is we begin too late in the culture of children for God and for Heaven. The world comes along in the April of a child's life and sows tares; the world comes along in the May of a young life and sows Canadian thistles. We wait until it is the latter part of August or the first of September then we come in the field with a great flutter and begin to scatter around the seed of God's word. Too late! The world is in time. We are too late. The ground is all occupied. The world, the flesh, and the Devil have taken full possession. O Church of God, down on your knees and pray for the eternal salvation of our youth. Then get up and work for the same object."

Sincerely, in the interests of the young,
LOUISE PALFREY.

HARLAN, Iowa, Jan. 30.

Editors Herald:—I received one of those chain letters, as they are called, lately, which I will enclose with this, which will explain itself, accompanied with a dollar. I wish to be released from this chain. I am willing to try and live up to God's laws and his system of taxation, but not up to this thing. My reasons for this are twofold: in the first place I am a traveling man; my home is in Des Moines, and I do not know the addresses of the saints there; and it seems as if the saints in this town have all the letters of this kind that they have use for. My second reason is that I do not approve of that way of obtaining money for our church or its college, for it is deceptive and lacks economy.

In the first place in all probability there would not be one in fifty persons who would stop to figure out how many letters it would require to be written if the chain was not broken, to run the letters up to No. 25, as is desired or requested, where they are quadrupled or multiplied by four each time; and the cost of sending the money to Lamoni, when figured out, it appears farcical, as it would require so many letters written that if the chain was not broken it would make so many numbers that we hardly have names in the English language to designate their denominations; and every letter calls for ten cents, which when letters No. 20 would be reached would call for over one hundred billions of dollars.

Now let us stop and think: Joe Jones says he has seen whole families that never "think a thought;" but it pays to stop and think, especially before we enter into a contract that we know it would be impossible to fulfill. It is claimed that we have less than two billions of dollars in the United States all told; gold, silver, and paper money, both in and out of circulation, and that we have about seventy billions of wealth all told, in lands, buildings, ships, and machinery; and so it becomes obvious to all, after a little thinking and figuring, how impracticable and impossible it would be to subtract or extract several hundreds of billions from or out of seventy billions. It puts me in mind of the man who smoked a glass to look through and said he was going to knock the spots off the sun with his rifle; it turns it all into a farce.

I have been a student of political economy for several years past and am watching the movements of parties and nations, and taxation is said to be one of the prime factors of political economy, or the science of government; but this chain system, if it can be called a system, eclipses everything I have seen in history. I look for our people to receive about fifteen hundred letters each and be obliged to write four times that many before they get through with this chain, if they do not want it broken to be fairly snowed under with letters.

FALSE ECONOMY.

For every five letters written it will require ten cents postage, besides the paper and envelopes and the time in writing them; so it becomes quite obvious that it will cost more than fifty per cent to get the money to Lamoni. We cannot afford to waste our

money in that way. Of course the postmasters would be doing a land office business in selling stamps, but at our expense. After a pretty close observation and analysis of the workings of the fundamental principles of the governments of the earth I find that they are all manmade and all faulty. Some of them are fairly honeycombed with flaws; even our own Constitution is lacking in weight when put in God's balances, for it allows men to acquire wealth without limit, and forbids our people to be taxed by a system of direct taxation. The first principle will allow one man to own the whole of the United States and if he did not desire our company he could by law eject us into the ocean; and the other principle compels us to submit to a system of taxation which blindfolds, humbugs, and hoodoos us out of our money. But this fulfills the prediction of the great showman, P. T. Barnum, who said the American people liked to be humbugged. I predict that it will not be long under the marvelous growth of monopolies: and an iniquitous system of indirect high taxation before we proud Gentiles will long for a theocracy, a government of God with his divine Jubilee or a Christian commune, without monopolies and indirect humbug systems of taxation; but by a direct system of tithing.

Come now, my brethren, let us reason together. I am a new convert to the restored gospel, but I know that my Redeemer liveth and that to a certainty; for I have heard his voice with my own natural ears, in tongues, in prophecies, and in singing by the power of the Holy Spirit; and saw with my natural eyes God's children healed of human maladies by the laying on of hands and prayer. We have proved that his promises are true and that his laws are correct, absolutely correct and immutable. Now as he has given us his system of tithing and as we find it just, equitable, and in every way perfect, why not abide by it? Why should men seek after inventions of their own and think them superior to God's rules? I may be met with the reply that the college must be saved some way and if the members will not pay their tithes we must resort to some other way, though it cost the members more than twice as much as it would have done had they paid their tithes. Poor philosophy, poor economy! Christ asks a question, what would it profit a man if he gain the whole world and lose his own soul. What would it profit us to save the college and lose our integrity before the God? I prize knowledge above every earthly gift, but wisdom is a long way ahead of it; that trait of heavenly or divine light. So to coincide with Christ's line of reasoning, we had better, far better, lose the college and all its appurtenances than to displease our heavenly Father; for if it is his will and pleasure that we as a church should have the college, he will provide a way for us to have it, if we keep his commandments; but if we do not, we do not have any assurance of holding it if we do get it paid for in an indirect way.

Now let us look at the records of Christ's Church from his ascension to the present, how persecution arose and overpowered it for

1,260 years, and during that time that there were fifty-one millions of martyrs slain, and as Paul said that the people would be led off from the true faith by damnable heresies, little by little these little heresies creep into the ranks of the church until they grow into monsters, and become freebooters, until they put their feet upon the necks of kings and grind the understrappers in the dust. Little by little our liberties ebb away until the people get sick of their foolishness and cry to God to come to their rescue and straighten things out for them again and again. It is history repeating itself; see how the history of our own church runs,—the one that I have lately been adopted into,—how the members flourished and were cared for just so long as they kept God's commandments; but when they did not how they were persecuted, routed, and rejected and scattered, and a very large number of them were led off by the heresies of Brigham Young until it put more stigma upon the church than any other has ever had. And the people had God's written laws with them all the while, but they did them no good if they did not read and obey them.

I think it is high time that we should take warning and profit by the mistakes of those that went before us. Let us by God's assistance purify ourselves; let us leave off all of our evil habits such as the use of tobacco, secret society fuss, etc., and what money that is usually spent in that way let it be turned over to God, and let all those that have children to send to school by all means patronize our own college; and let us all try and pay our tithes and a little more if possible; and then if we keep all the rest of God's laws we will prosper and Zion will be speedily built up, for God has promised it and of a surety his promises will come to pass or be fulfilled.

May God add his blessing to this epistle that these words may have power to do some good, and keep us in the right way.

I brought this matter before the branch here at Harlan, and a motion was made and carried that I write you my objections to the chain system and send them for publication. I think my sentiments voice the majority of the members of this branch, but I do not know for sure, as this chain took them by surprise.

Most respectfully your brother in the faith and very zealous for the prosperity of Zion,

H. T. WATSON.

ALBION, Idaho, Feb. 9.

Editors Herald:—Perusing your columns as you make your weekly visits, what meets the eye both pleases and fills us with sorrow, and often with shame. On page 62, January 25, you have an article which not only the priesthood can profit by, but every member of the church. This is not inferring that that is the only item worth heeding, or of great interest. "Improving the Talents" should commence in good earnest as soon as we renounce allegiance to the "powers of darkness," especially, as Bro. J. S. Strain says of those who have accepted an ordination to the ministry, however humble the sphere in which we serve.

I felt sorely the weight of the responsibility incurred at different times, therefore I have charity for those who do not step up to the work as Paul advised Timothy. No excuse is known to me why all should not turn fully to the Master's service and improve every opportunity, trial, or temptation as they beset us to perfect holiness in the fear of the Lord; and when we think seriously of the mighty impetus the work would receive if all would from the start stand as "living epistles" for Christ, with shame we turn our faces from the condition at the present.

The priesthood should be bright and burning lights unto the church and to the world. Many have sorely grieved the Holy Spirit while standing as teachers, while at the same time God was only present from the lips out. The sooner we learn to love the truth, and to attune every thought to the harmony of the heavenly music, then indeed will we strive zealously to improve on the talents we commence with and strive to become master-workmen. Standing in the congregation as a witness for Christ, while in rapport with the world, is only an annoyance to ourselves for we carry the inner consciousness that our hearts are not circumcised to the Lord. Bro. Strain, I commend your thoughts as genuine. May our desires all be enlisted fully in the "vineyard of the Lord."

For several weeks I have had the use of the M. E. church here in the forenoon and some evenings. The evening hour is the best for attendance. That our sins may be blotted out when the showers of refreshing descend from the presence of the Lord is my continual prayer.

Yours loyally,
CHARLES ALBERTSON.

ARLINGTON HEIGHTS, Mass., Feb. 8.

Editors Herald:—It is some time since I wrote anything for your columns, but have been active in the Master's cause, although silent in this respect. My work has been among the branches of my district most of the time, trying to encourage and help the saints in their warfare, and to instruct them in things pertaining to their temporal as well as spiritual salvation. In this work I have been fairly successful, and have felt much of the joy and illuminating power of the Holy Spirit in my work. I am satisfied my work lies especially among the saints at present; and in presenting to them the law of tithing, gathering, equality, etc., I never felt more of the Spirit in confirmation of this being applicable to us and the saints everywhere than in my labors now; and light will be given to every child of God who seeks for it along these lines, with a desire to follow out what is given us in his law and a willingness to heed what further light comes through his servants, in harmony therewith.

Bishop Hilliard's article in *Herald* January 4, "The Gathering," is worth reading, re-reading, and the most prayerful consideration of every saint of God. It comes as a word to prepare for this grand provision of our Father against the perils that do and will exist among Babylon, in this the hour of his judgment upon her. Only those who stand in holy places, "who have made the Lord

who is our refuge, even the Most High, our habitation," will be able to dwell in safety. And he has decreed, that Zion shall be the place, and the only place, of safety and protection for his saints. Its location has been named and marked out by the Most High, and he has promised that "Zion shall never be moved out of her place;" "and this is Zion—the pure in heart." If Zion is to be preserved, sanctified, and purified, it can only be brought about by the law of perfection becoming operative in its entirety, in the lives of all saints. And as the law of perfection is the law of God, and one of the provisions contained in this law is the gathering of the saints to Zion, we should be making every possible preparation for this event. "Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself."—Psalm 50: 2-6.

These prophetic utterances of David, in expression of admiration, and praise while the beauty and safety of Zion was revealed to him, expresses the fact also, that its beauty and safety as a habitation for "saints," was to be brought about through the law of sacrifice, and through a covenant made to the Most High in this connection.

The only way we can manifest the love we are commanded to have one for another is the way God our heavenly Father has manifested his love for the world—by sacrifice. "He gave his only begotten Son." The Son freely gave his life for us. Through his life and atonement he has not only been able to bring about for us a condition of safety and peace here in Zion, and a law of equality to exist among his people, whereby there should be no poor among them; but has promised to come and dwell among us and be our King.

Now as Christ is coming to his own, it must be that they will have sufficient of his characteristics to form an affinity to make this meeting satisfactory to both him and those unto whom he comes. This can only be brought about through the spirit of love and sacrifice, a willingness on our part to establish the Zion principle, as outlined to us in the law of God.

In the carrying out of these precious truths given us, I fully appreciate the thought of "all things being prepared before us;" but why defer the work of preparation? Why not take advantage of every opportunity afforded us for this purpose. "Come up higher!" "Line up!" are each as trumpet blasts from the heavens to awaken us to a more perfect obedience to the means provided for our place and condition, in the kingdom of God among men. The time has not yet come for cities to be deserted by the saints, and servants of God. There is yet a work to be accomplished in these eastern cities. A few will be gathered out and more effectual

means provided for the warning of these masses before we can lawfully and righteously shake off the dust of our feet as a testimony against these cities and their inhabitants; and as work can be better accomplished through organized methods, there yet remains a work for our branches in these cities. These are not our abiding places; our faces are Zionward; and with yearning and longing expectancy we look westward and towards our future home. But we are willing to labor here until the Spirit manifests otherwise. There are noble people here who will yet be weaned from Babylon and find shelter and rest in the Church of Jesus Christ.

The saints throughout the district, with few exceptions, are doing well, and many spiritual feasts are enjoyed by us. We have a force of workers in Brn. Joseph Luff, M. H. Bond, G. W. Robley, and others of local fame, who are doing grand work, building safely and well. May our heavenly Father bless these brethren in body as he is blessing them in spirit. Yours for Zion's welfare,

RICHARD BULLARD.

INGLESIDE, Ark., Feb. 7.

Editors Herald:—Since last writing I labored with the brethren at Wilburton, Indian Territory, against opposition to rebuild the blown down church by a continued effort, and putting my own shoulder to the wheel we succeeded in getting it up in better condition than it was before.

I preached for two weeks, visited among the people, scattered tracts, lectured on Infidelity and Utah Mormonism. At times we had a crowded house, but I find coal miners to be a hard set to get to accept the gospel, and those that do accept it are about as hard to get to live it. We have some fine saints at Wilburton.

Receiving a letter from Bro. J. S. Moore at this place with five dollars to pay the railroad to bring me here I took train for Conway, Arkansas. One Dr. Brown, of the Campbellite order, has been aching for a debate for quite awhile. The saints getting tired of his harassing and knowing well that J. D. Erwin would freely accommodate him, sent for me to come. I began meeting on the 1st of February, continuing up until the 5th. The debate was fixed to commence the 6th of February to last for six days; but, lo, and behold, sleet and snow came upon us severely and the cold demurred against us. My opponent and others prevailed with me to defer until the fourth Monday in July, which I did. I have held two debates at this place; one with J. K. Jones, of the Campbellite order, after which I baptized four people; I also debated five days with S. F. Cayce, of Martin, Tennessee, the ablest man I have ever met in discussion.

I came to this place about six years ago and began meetings to large crowds for two weeks. Only two obeyed. Since that time about seventy-five members have been baptized into the church. Several have fallen away, but the work here is in a better condition than it ever has hitherto been. About four preachers have been raised up here:

Bro. James S. Moore, a noble man, Bro. James Smith, a missionary the church can feel proud of. Some young men have been raised up here who if humble and persevering will yet startle the world with their wisdom and eloquence. The branch has passed through its dark and trying time incident to all branches, and now will advance faster than ever before. There is a mighty work to be done in the south land and few men in the harness to do it. Cheer up, brethren, let us work together without jealousy or envy. I am in the work for life; neither apostates nor the Devil can root me out as long as I abide the law of God, that being the only security or safety for any of us.

I will leave next week for conference at Cove, Arkansas.

In bonds of peace and love,

J. D. ERWIN.

CHICAGO, Ill., Feb. 13.

Editors Herald:—Inasmuch as hundreds of the ministers of the prominent religious bodies in this city are taking the initiative steps to enter their protests against the seating of the polygamist congressman-elect, B. H. Roberts, of Utah, to the congress of the United States, would it not seem proper for the Reorganized Church of Jesus Christ of Latter Day Saints, who have, since the establishment of polygamous practices in Utah, taken such active steps towards its abolition, to go on record as entering their protests, with this laudable object in view? The church may have already taken the initiative in the case, for ought we know. If so, we are in the rear, but on record just the same. Feeling that we want to keep abreast with the exigencies of the day in which we live, we offer the suggestion. By our taking such a step and letting it be well known, would it not wield an instrument that would allay much prejudice? We think so. We see no reason why we as a body should not lend our mite (perhaps in comparison with others) to aid them in forming an avalanche of power which when let loose from its moorings will forever sweep from under B. H. Roberts or any other polygamous aspirant any possible chance to occupy any legislative seat in the gift of such an intelligent congress as that of which the United States feels so proud today.

To say the least of it, it would very materially belittle the intelligence of the entire population of the United States, from the President to the humblest subject of the realm, to say nothing of the stigmatizing influence it would exert over her commercial relationship with other nations, because if he (Roberts) should become seated, by the virtue of that office he would then become a lawmaker, and at the same time he himself living in open and defiant violation of both the laws of God and man.

Polygamy has been since its establishment by Brigham Young in the Utah Church, and is to-day, a stigma, stench, and a reproach, and possibly as poisonous and deceptive as any power or influence, as can be found in the world to-day.

Personally, socially, and intellectually,

Mr. Roberts may be and doubtless is a very fine man; but there is herein a principle involved, in the defense of which every man should take a bold stand, that eventually is destined to mould not only the present but future generations.

Which way would we like to have it moulded? What do you think about it, brethren and sisters? Voice your sentiment; speak out in the matter, and let us hear what you think of it through *Herald* and *Ensign*. Let us give no uncertain sound by keeping quiet.

While it is true that it would be quite a task owing to our scattered condition as a body, it is also true that the task of formulating our protest by a vote of the entire church (by a proxy vote if permissible) would reduce the task to a minimum, the church to supply printed slips for that purpose through the mails.

In bonds,

WILLIAM STRANGE.

LAKE CITY, Iowa, Feb. 8.

Editors Herald:—We have no regular branch here, but are a part of the Auburn branch. There are no men in our little circle, so we ladies have our own say about matters.

We are few in numbers, but are trying to work for the Master. Our prayer meeting is held each Friday afternoon, at our several houses alternately, and after meeting we have our sewing society, just lately organized. Of course we have not done much, but we aim to persevere until perhaps sometime we may be organized into a branch, and have our husbands with us in this great work. Pray for us, saints, that our dear ones may be led to obey the gospel and join hands with us that much good may be accomplished.

Bro. Butterworth was with us a short time ago, and greatly encouraged us by his cheerful words and comforting promises. Any of God's servants will be welcome.

Yours in hope of future bliss,

EMMA ROOSA.

NANTYGLO, Wales, Feb. 1.

Editors Herald:—I have been a member of the church since December 20, 1897, and am glad to say that I have seen and heard great things. I have heard the gifts of tongues and the spirit of prophecy, and have seen them come to pass, because the Lord does not speak vain things to his people. But I have a greater testimony to bear to God's people, that I do know that God is able to heal the sick; not because I have seen God's power made manifest upon others, but because our God has made his power manifest upon me.

About seven months ago the writer was taken very bad. I was in awful pain, and I thought God was greater than man, and called on the elders to administer to me; and as they were talking over me I could feel the healing power of God coming upon me, and I was healed right there and then. And not only once or twice has this been done with me, but oftener, and to God I have given the glory and all praise. But we must not boast

of these things, nor of great faith, to the world; because if they will not believe the gospel they will not believe the other.

We have a room to preach in and our elders are up in the front, delivering the angel's message to those that come. Sometimes we get some to listen, and sometimes not; but we are sure that some are convinced of the truth. But they have not courage to come out of Babylon and take upon them the name of saint. But he that is ashamed of Christ of him will Christ be ashamed before the Father.

So let all officers and members be ever watchful and awake to the welfare of God. While we as individuals accomplish but little comparatively, yet let us remember that our labor taken all together constitutes and comprises the sum total to the great and important work of the church in this dispensation.

Yours in bonds,

LEWIS T. OAKLEY.

WATERLOO, Neb., Feb. 12.

Editors Herald:—Sr. A. E. Brown authorizes me to state that her husband, Nelson Brown, recently deceased, collected funds for tent for Northern Nebraska district, and for college, and fell sick before straightening out all the subscriptions received. Therefore if any member of the Northern Nebraska district have paid money, either for tent or college, for which they have not been duly credited, and will so inform Sr. Brown, she will correct.

Address, Mrs. A. E. Brown, Waterloo, Nebraska.

JAMES CAFFALL.

GALLAND'S GROVE, Iowa, Feb. 2.

Editors Herald:—I have not taken the *Herald* since 1877, as I have not been to the church for the past three years. I was so deaf I could not hear, and thought it no use to go. Three years ago one Sunday morning something seemed to say to me, "If you would go you would obey the law." And I went. I heard a very little, and I have gone ever since, when I could, and will go if I can't hear.

I have been under a cloud of darkness for sixteen years; then I got so bad—I always was a little hard of hearing since 1862. I went to the camp meetings three years; I never had time before, nor money to go with or to pay to the church. A sister said, "Pay your tithing." I thought, "How can I pay my tithing when I can't pay my debts?" I did not think I owed the Lord anything. But I paid a little to try, and I began to hear a little better, and got my debts paid until I was entirely out of debt, only the debt I owed the Lord; and that will always be coming due, as our taxes. I now have more than I ever had before, and I also paid more to the church in 1898 than ever before in my life; and I now have no trouble to make ends meet.

We cannot expect God to bless us if we do not obey his law. I have always thought I would hear again and would not take medicine from a doctor and pay for it if he could not cure me. I can hear one half better now, and the darkness that hung over me has

gone. I felt before that I had no friend; now if I have an enemy besides the Devil, I do not know it.

In conclusion I want to say to those in debt, Consecrate one tenth to God and it will double. I did not believe it till I tried it. I have lost all but my life and been afflicted; now it is coming back. My faith in the work is so strong that if I had to die or deny it, I would yield up the ghost. Now let every one try and cast in his mite. May God bless all.

Your brother,

JOHNSTOWN, Pa., Feb. 9.

Editors Herald:—This is the historic town of the flood of some ten years ago, when so many lost their lives by water. I just dropped off here to see a family that had lately moved in from Wales, and I find there are three families here of eight members all told—three elders. They are in good shape to maintain a branch organization; good singers, good preachers. They have occupied in several churches in town with good effect and seem to have the life and push to make their mission known. If the works will go so as to justify their staying here, proper parties would do well to see to this.

I am on my way to Scranton, Pennsylvania, by invitation, and also by instruction from W. H. Kelley, to aid the work there. As soon as I am through here in doing what I can I will move on for Scranton.

The object of this writing is to indicate to my many friends East and West where to find me. The following address will serve for some time: No. 825 South Main Avenue, Scranton, Pennsylvania.

I am just returning from the Ohio district, where I have labored very satisfactorily in connection with Bro. James Moler since December 29, '98. Shall be glad of your company again, Bro. James, when it is not quite so cold and muddy. All the friends made are kindly remembered. Since my arrival in the mission field in August, '98, I have divided my labors between the Kirtland and Pittsburg districts. Pleasant time with many friends made and my labors greatly appreciated.

In bonds,

J. T. DAVIS.

HILL CITY, Kan., Feb. 8.

Editors Herald:—This is a large field for the few laborers. I look forward hopefully to the day when I can join the workers in this district. Brn. W. H. Mannering and J. M. Brown, of the missionary force in this field, have been here this winter and held some meetings in a schoolhouse with good liberty and interest. They went from here fifty miles south into Ness County. They expect to call again on their way back to Lenora, Norton County, to the quarterly conference to be held there February 25th.

We have had very cold weather here for two weeks, old settlers say the coldest ever known. My own family and Bro. N. A. Boyd's are all the saints here.

Hopefully yours,

S. V. PRATT.

Original Articles.

THE ATONEMENT OF CHRIST AND THE FINAL DESTINY OF MAN.

BY ELDER ISAAC M. SMITH.

CHAPTER 4.

THE UNPARDONABLE SIN—THE SIN AGAINST THE HOLY GHOST.

There is another text of scripture that *seems*, at first reading, to disagree with the leading thought of the preceding chapter, and it reads as follows:—

And whosoever was not found written in the book of life was cast into the lake of fire.—Rev. 20: 15.

And the cause of this *seeming* disagreement is: this occurs after "the thousand years are expired;" after Satan has been "loosed out of his prison;" after the last great battle, in which "the Devil that deceived them was cast into the lake of fire and brimstone;" after the gospel has been preached "to them that are dead;" after "death and hell delivered up the dead which were in them;" and after "death and hell were cast into the lake of fire." After all this has been accomplished, there will still be some whose names are "not found written in the book of life," and they are to be "cast into the lake of fire."

Who are they? and why are not their names found "in the book of life"?

The Savior in speaking to the saints in the church at Sardis, says:—

He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life.—Rev. 3: 5.

It seems from this that their names were yet *in* "the book of life," but there was danger of their being "blotted out." And no wonder; for in the first verse of the same chapter he says of them, "thou hast a name that thou livest, and art dead;" and in the second verse he says again:—

Be watchful, and strengthen the things which remain, that are ready to die.

Those saints had obeyed the gospel, had been saved, and their names recorded in the Lamb's "book of life;" but at the time the apostle was writing to them, some of them were already dead, and others were "ready to die." And when they become absolutely dead to God—dead to all righteousness, then, I understand, their names will be blotted "out of the book of life," and they "shall have their part in the lake which burneth with fire and brimstone: which is the second death" (Rev. 21: 8).

You see they have been made alive from the first death, saved and brought "to the knowledge of the truth," alive in Christ, and their names recorded "in the book of life;" but when they become spiritually dead the second time, when God blots their names "out of the book of life," after it has been recorded there, and they are "cast into the lake of fire," with the Devil and his angels, this, I understand, "is the second death." And while we contend that God "will have all men to be saved" from the first death, we do not claim that he will save any, not even one, from "the second death." The Savior said:—

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.—Matt. 12: 31, 32.

Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation.—Mark 3: 28, 29.

And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blasphemeth against the Holy Ghost it shall not be forgiven.—Luke 12: 10.

There is one sin, and one only, that is absolutely unpardonable, and that is the sin against the Holy Ghost. All other sins *may* be forgiven unto the "sons of men;" but I should not like to take the position that all other sins may be forgiven unto "the sons of God," for the Apostle Paul says:—

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?—Heb. 10: 26-29.

You will notice here that the apostle is speaking of those who have already "received the knowledge of the truth." Now, how do men receive "the knowledge of the truth"? Jesus answers:—

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

We know the truth then, *if we continue in his word*—obey the gospel. And when we "know the truth," it makes us "free." It also purifies us:—

Seeing ye have purified your souls in obeying the truth.—1 Pet. 1: 22.

And it sanctifies us too:—

Sanctify them through thy truth, . . . that they also might be sanctified through the truth.—John 17: 17, 19.

And in harmony with this is the saying of the Savior:—

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John 7: 17.

To "know of the doctrine" would be to "know the truth," and you can "know of the doctrine" if you "do his will," while you can "know the truth," he says, "if ye continue in my word." And if a man is made "free," "purified" and "sanctified," and "shall know the truth," he is saved, for the Savior says:—

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.—John 17: 3.

And John says:—

He that hath the Son hath life; and he that hath not the Son of God hath not life.—1 John 5: 12.

And now after a man is "saved" and has "come unto the knowledge of the truth" (1 Tim. 2: 4), has "received the knowledge of the truth" (Heb. 10: 26), he "is passed from death unto life" (John 5: 24), having been delivered "from the power of darkness" and translated into the kingdom of God's dear Son (see Col. 1: 13). But after he has been "saved" and "received the knowledge of the truth," and after he has been "sanctified" by "the blood of the covenant," if he shall then "sin wilfully," count "the blood of the covenant" an "unholy thing," and shall trample "under foot the Son of God;" then, the apostle says, "there remaineth no more sacrifice for sins."

God has saved him once, and gave him "the knowledge of truth;" but, if he "wilfully" rebels

against God, after he "is passed from death unto life," and counts the sacrifice which God has made for him "an holy thing," then I don't understand that the Savior is going to die for him again. Nor do I understand that he can receive *again* the benefits of the first atonement, for Paul says:—

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them AGAIN unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame.—Heb. 6: 4-6.

They have been brought to repentance once, have been "reconciled to God" by "the blood of his cross," and have once "tasted of the heavenly gift" (and "the gift of God is eternal life through Jesus Christ our Lord."—Rom. 6: 23), "were made partakers of the Holy Ghost" once, have once "tasted the good word of God," and also "the powers of the world to come." And now, "if they shall fall away," "sin wilfully," after having received the full benefits of the atonement, it is "impossible to renew them *again* unto repentance," and "there remaineth no more sacrifice for sins." They then become like the Devil and his angels, and will, no doubt, share a similar fate. As proof that they become like the Devil, I wish to offer another thought on Hebrews 10: 29, latter part of the verse:—

And hath done despite unto the Spirit of grace.

The meaning of the word "despite," as used here, is "spite," "malice;" and it shows that the ones of whom Paul is speaking here not only "sin wilfully," but that they do it spitefully and maliciously—to show their "spite" or "malice" against God, and against his "Spirit of grace." And this, I understand, is why they can never be brought "again to repentance;" they "wilfully" rebel, and spitefully, maliciously, *defy* God and his power. Are they not like the Devil and his angels?

You may think that man would never commit this sin, after being enlightened. Well, he certainly *could not* commit it before he is enlightened, so if there is no possibility of his committing it afterward, I see no use of referring to it at all. But in proof of the possibility of man's committing this sin, even after he has been saved, I ask you to read this:—

For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment.—2 Pet. 2: 4.

And read this, too:—

And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.—Jude 6.

If the angels could sin against God, leave "their own habitation," "fall from heaven" (Luke 10: 18), and be cast "down to hell," then I see no reason why "the sons of God" in the flesh should assume that they have passed beyond the possibility of a fall.

Wherefore let him that thinketh he standeth take heed lest he fall.—1 Cor. 10: 12.

The Apostle John says:—

If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin not unto death. . . . I do not say that he shall pray for it.—1 John 5: 16.

"There is a sin unto death," and when a brother commits that sin, it is no use of praying for him, he will not repent.

So, while I believe, as the Bible teaches, that God "will have all men to be saved, and to come unto the knowledge of the truth;" I also believe that when they have come to this condition,—if they deliberately turn away, count the blood of their Savior an unholy thing, and willfully rebel against God,—they commit that sin which John says is "unto death." Hence I believe that the willful, deliberate, arrogant sin, which is done with the intention of doing "despite unto the Spirit of grace," with the intention of defying the power of God, "hath never forgiveness." Those who commit this sin will be "cast into the lake of fire" with the Devil and his angels, into "everlasting punishment." They will never repent, for they will never feel sorry for what they have done, "neither in this world, neither in the world to come."

Just what is meant by "the world to come," and how far into the future it may extend, I confess that I do not know; nor do I know what possibilities, if any at all, there may be for this class of sinners beyond that period known as "the world to come." The Bible shows that they have been saved, purified, and sanctified by the "blood of the covenant," and that they afterwards rebelled against God, willfully and maliciously. I have no theory to offer in regard to them, after they are "cast into the lake of fire." I simply leave them in the hands of God, believing that all will be ordered for the best.

(Continued.)

Conference Minutes.

NODAWAY.

Conference of Nodaway district convened with Bedison branch, January, 21-22; E. S. Fannon in the chair, W. B. Torrance secretary. Ministry reporting: Peter Anderson and M. F. Gowell of the seventy; Elders C. C. Nelson, Ole Madison, A. Jacobson, E. S. Fannon, R. K. Ross baptized 4. Branches reporting: Platte 83. Ross Grove 48; gain 6. Sweet Home 37; loss 1. Bishop's agent reported: From February 10, 1898, to January 1, 1899, received \$465.15; paid out \$449.25; on hand \$15.90. Report of tent committee received and committee continued. The amount of \$3 51 was collected to liquidate tent indebtedness. A communication from Bro. J. L. Gunsolley, asking conference to accept of his

elder's quorum license (which he sent), and that he be placed on the record as a lay member. The motion to accept his request being lost, it was followed by a motion authorizing the district president to investigate the matter and report to next conference, which prevailed. The name of Bro. William T. Roach, of Ross Grove branch, was recommended to the conference for ordination to office of priest. Ordained at conference. The name of Bro. Joseph Vaughn of Platte branch was recommended to conference for ordination to office of priest. Recommendation accepted, and he to be ordained at the convenience of the missionary in charge. E. S. Fannon was reelected district president, also W. B. Torrance secretary, R. K. Ross sustained as Bishop's agent. William T. Roach was authorized to labor in district under direction of missionary in charge.

Moved and carried that this conference enter a protest against Congressman-elect, Brigham H. Roberts, of Utah, taking his seat in the Congress of the United States, and that the secretary of this conference prepare a copy of same and forward it to our worthy Congressman, C. F. Cochran. Preaching by Elders M. F. Gowell, Peter Anderson, and William Woodhead. Adjourned to Platte branch, Guilford, May 20-21.

KEWANEE.

Conference at Kewanee, Illinois, February 4 and 5; J. W. Adams president, assisted by J. H. Lake and J. C. Crabb, A. Whitehouse secretary. Branch reports read and approved: Dahinda, Rock Island, Millersburg, White Eagle, Kewanee, Buffalo Prairie, Peoria, and Canton. Officers reporting: J. H. Lake, J. C. Crabb, J. W. Adams, D. C.

Smith, J. Chisnall, M. T. Short, W. H. Rhodes, J. S. Patterson, F. A. Russell, F. Needham, I. B. LaRue. Bishop's agent, D. C. Smith, reported for the year: Collected \$851.13; disbursed \$813.63; balance \$37.50. Report for five months' collection \$254.11; disbursed \$235.96; balance \$18.15. Collected for College \$6. Reports audited and found correct. The following motions were carried: That the district officers be sustained for three years. That the district president's family be supported by \$20 per month, from the district, while the president labors in the district and gives his whole time to same. Resignation of the secretary tendered to conference, but was not accepted. Moved that the matter regarding the ordination of D. S. Holmes to office of priest be referred to the Buffalo Prairie branch. The resolution on tobacco was sustained. A resolution regarding the seating of B. H. Roberts was made, and ordered sent to Representatives at Congress. The Farmington branch was ordered disorganized, and letters be granted to Canton branch. Preaching by Elders M. T. Short, J. W. Adams, J. C. Crabb, and J. H. Lake. Monday forenoon a meeting was held, and Bro. F. A. Russell was ordained to the office of elder. Adjourned to Canton, June 3 and 4, at ten o'clock.

DECATUR.

Decatur district conference convened at Lamoni, Iowa, February 10, Heman C. Smith and Joseph R. Lambert presided, B. M. Anderson secretary, assisted by J. A. Gunsolley. Branches reporting: Hiteman 54, loss 1; Lucas 163; Wirt 36; Lamoni 1,320, gain 2; Pleasanton 96, loss 7; Lone Rock 90, loss 4; Davis City 81, loss 2; Greenville 48, loss 2; Allendale 92, loss 1. Ministers reporting: J. R. Lambert, H. C. Smith, H. A. Stebbins baptized 1, F. M. Weld, R. M. Elvin, W. Anderson, D. Campbell, R. S. Salyards, J. A. Gunsolley, T. J. Bell baptized 7, J. Allen, J. Wahlstrom, H. N. Snively baptized 4, P. McPeck, S. Ackerly, J. Shippy, E. R. Dewsnup, E. B. Morgan, E. A. Smith, J. Harp. The committee to whom last report from Hiteman branch and the B. V. Springer matter were referred reported progress, and committee continued. Committee appointed to investigate the report that certain members of the Cainesville branch have joined other churches, reported work in progress and the committee was continued. Bishop's agent reported: Received \$407.51; paid out \$279.67; balance on hand \$127.84. Treasurer's report: Received \$15.69; expended \$15.69. Both reports referred to auditing committee and found to be correct. An appeal case from the Lamoni branch was referred to a committee "who shall sit as a court." Lone Rock branch reported nothing done in the Henry Wilgus case. Resolutions and matter pertaining to the case were then referred to district president, to see that instructions were carried out. Their ordinations having been recommended from their respective branches, the following brethren were ordained to the offices named: F. E. Cochran to the office of elder; Joseph Bogue, David Keown, and H. C. Hartshorn to the office of

priest; W. O. McLaughlin to the office of teacher; and John H. Post to the office of deacon. Two were baptized. The following preamble and resolutions were adopted, and a copy ordered forwarded to Hon. W. P. Hepburn, Congressman for Eighth Iowa district, requesting him to present the same to Congress. It was also ordered that a copy be furnished to the Associated Press agent:—

To the Honorable Members of the Fifty-sixth Congress of the United States,
Washington, D. C.;

Greeting:—At a meeting of a conference of the Decatur district of the Reorganized Church of Jesus Christ of Latter Day Saints, held at Lamoni, Iowa, and representing a local actual membership of about twenty-two hundred (2,200), the following Preamble and Resolutions were adopted and ordered forwarded to the National House of Representatives:—

Whereas, the State of Utah is reported to have elected a polygamist, in the person of B. H. Roberts, to represent it in the Congress of the United States.

Resolved, that we hereby earnestly protest against one guilty of the crime of polygamy, or plural marriage, or unlawful cohabitation, being seated and retained as a legislator in the House of Representatives of the United States.

Resolved further, that we have no contention against Mr. Roberts as a man, and believe that the mere question of his religious belief should not prejudice the case against him; and we hold that anything contrary to the code of good morals, or which is opposed to the laws of our country, should be held to be criminal, and should debar any aspirant who is compromised thereby from a seat in the National Congress.

Collection for district expenses was taken up, amounting to \$466. Officers elected for the ensuing year: F. M. Weld president; Duncan Campbell assistant; B. M. Anderson secretary and treasurer; F. M. Weld also sustained as Bishop's agent. Preaching by R. M. Elvin, E. L. Kelley, and J. W. Wight. Adjourned to meet at Lucas, Iowa, June 23, at 7:30 p. m.

PHILADELPHIA.

Conference convened at Philadelphia, Pennsylvania, February 4; R. Etzenhouser presided, A. H. Parsons associate, E. B. Hull clerk. Ministry reporting: Elders R. Etzenhouser, A. H. Parsons, John Stone, Sen.; Teachers A. D. Angus, J. V. Carter. Branches reporting: Philadelphia 104; gain 8. Baldwin 56; loss 5. Bishop's agent reported: On hand last report \$36.39; received since \$1,138.30; expended \$1,087.34; balance on hand \$87.35. Also collected for Graceland College: Philadelphia branch \$3.85, individual \$1 collection \$19, making a total of \$22.85. District treasurer reported: On hand \$11.32, expended \$3.10, balance on hand \$8.22. The district tent was turned over to Philadelphia chapel fund association for disposal, as there has been no one to run it since 1897; it is now offered for sale by the association, a bargain for anyone desiring it. Resolution passed requesting the mission-

aries in charge to send Bro. R. Etzenhouser to this district this year. The district president reported that he had called in the licenses of Elder B. O. Herbert and Priest Samuel A. Reeve. The secretary was requested to try and locate Elder William H. Wilson, who has not been heard from for over fifteen years. George W. Edwards was made book agent for this district. Officers elected for ensuing term: A. H. Parsons president, E. B. Hull secretary and treasurer. Preaching by R. Etzenhouser and A. H. Parsons. Adjourned to meet Saturday, August 5; place left to district president.

VICTORIA.

Conference held at Hastings, December 31, 1898, and January 1, 1899. D. McIntosh president, M. Kippe secretary. Credentials of delegates read and a committee appointed to examine the same. Report received and committee discharged. Delegates were as follows: Geelong, Bro. Hailey; Queensferry, Bro. McIntosh; Hastings, Bro. J. Jones and M. Kippe. Statistical reports: Queensferry 45; baptized 2, removed 1. Hastings 72; baptized 1. Geelong 31. Bishop's agent's report: On hand last report £2.4s. 10d.; receipt £24. 10d.; total £26. 5s. 8d.; expenditures £19. 10s.; on hand £6. 15s. 8d. Auditing committees report received, and committee discharged. Priesthood reports received from Brn. Butterworth, Jones, McIntosh, Woolley, Hailey, and Kippe. The committee appointed regarding Bro. Kippe's ordination report that the time has not yet come. Ordination of Bro. G. Eden as deacon left in hands of missionary in charge and district president. Bro. McIntosh and Bro. Read were sustained as district president and secretary. Letter of condolence to be sent to Sr. McConaghy, on the death of her husband. Adjourned to Queensferry, the first Saturday and Sunday in 1900, holiday time, or at the call of district president.

Miscellaneous Department.

GRACELAND COLLEGE.

We are both gratified and encouraged in having so goodly a list for this second publication, to present, of those who have contributed to the establishment of a worthy institution of learning under the church patronage, which guarantees that those who wish to secure the benefits of an education, may do so without injury from the baneful influences of intolerance and prejudice so often felt in institutions of learning, and where every young man and young woman may safely be trusted by their parents or guardians, to attain a desirable classical, scientific, or business education, freed from the blighting evils of sectarianism of whatever narrow and selfish kind.

The fact that this institution is guaranteed by its articles of incorporation to be *non-sectarian*, ought to stimulate every lover of truth in this great country to offer a goodly gift to its aid. Truth may both be planted and discovered here under the most favorable

auspices of nurture and development, where it can be examined and tested under the fullest and freest criticism; there is an opportunity presented by such an institution of bettering the world as well as a few. Who will take advantage of the opportunity and help the institution?

A few of the subscriptions presented in this list are not yet due, and have not been paid, but this applies to only a few, and these can be easily looked after. Any omissions for any cause from the list, will receive prompt attention upon notice; we submit the list, thanking the contributors, and trusting to hear from a few thousand before the date of publishing our third (3d) list.

Donations to Graceland College not heretofore reported, in addition to list reported and published on the 30th day of November, 1898, pp. 770-772.

CORRECTIONS ON FORMER REPORTS.

John Johnson, Montana, Temple Lot Suit fund, reported \$10 00 should be \$4.00.

E. Burrows, Montana, \$6.00
Wm. Schade reported \$1.00 should be \$5.00.
North Dakota, A. C. Crane, should be \$A.
E. Crowley, \$1.00.

North Dakota, Azle Nelson, should be Axle Nilson, \$1.00.

North Dakota, N. E. Anderson, should be N. C. Anderson, \$1.00.

Michigan, W. D. Ellis and wife, 30 cents, not \$3.00.

OMITTED IN COPYING FORMER REPORT GRACELAND COLLEGE.

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Margaret Williams, Missouri, should read Margaret Davis... 1 10

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Small donations... 35 70
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Omaha branch, Neb... 6 21
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Mr. Hayes... 1 00
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Matilda Willey... 1 00

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Wm. Hitt... 1 00
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Mary M. Wooding... 5 00
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Wm. Ortleb... 1 00
M. S. Wright... 1 00
Sr. M. A. Hughes... 10
J. A. Bensing & wife, Ill... 20
Parrish branch... 70
Brush Creek branch... 2 30
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J. C. Moore... 3 00
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Alex. Black... 1 00
Eliza McComas, Ia... 1 00
Kate Horsey... 1 00
Ella Bishop... 1 00
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Thos. Thomas & wife... 2 00
Mary J. Gauger, Ill... 1 00
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Burlington branch... 3 30
Charles Burnham... 1 00
Some person, River-side, Cal... 20
J. D. Stead, Ill... 1 00
Annie Archer, Cal... 1 00
East Union S. S., Ia... 8 50
E. C. Outhouse... 1 00
Alice Halliday... 5 00
M. W. Green... 1 00
L. C. Davidson... 50
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Total... \$270 46

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David Williams, Ohio... 50
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Otto O'Brien... 10
Gertie Wood... 10
Sadie M. Wood... 15
Isaac O'Brien... 15
B. Quigley... 10
Maggie Dimock... 10
J. W. Dimock... 10
Edith McKeen... 10
H. J. Davidson... 10
C. A. Bartlett... 10
James B. Bryden, Neb... 1 00
G. W. Ganfield... 85
Mary E. Jenkins, Idaho... 1 00
Ola Johnson, Utah... 1 00
N. Olsen... 1 00
Mrs. E. Penrod, Nev... 1 00
Virginia Hay, Texas... 50
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J. P. Ogard, Neb... 1 00
Bro. & Sr. Anderson... 50
T. A. Hicks... 50
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Emma Kennedy... 25
Mrs. Romie Pett, Iowa... 1 00
J. and G. Campbell, Illinois... 2 00
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Louise B. Suman, Ill... 1 00
Sr. Stephen Penfold, Cal... 1 00
H. C. Hughes, Okla... 2 00
Ole Madison, Mo... 5 00
Mrs. L. C. Hicks, Wis... 1 50
Ruth Gifford, Texas... 25
M. Gondolf, R. I... 3 00
Mabel Gondolf... 1 00
R. Calhoun, Ill... 50
P. M. Adams, Iowa... 4 00
Willie Adams... 1 00
Mrs. Jennie Adams... 25
Rose Williams... 1 00
L. D. S. Aid Society, Logan, Iowa... 5 00
Lillie Williams, Iowa... 1 00
Isaac Bath, Ill... 1 00
Rosa Tracy, Oreg... 1 00
Mrs. T. A. Johnston, Neb... 1 00
Mrs. W. M. Satterfield... 4 00
Mrs. Lovina Barnum, Io... 1 85
Laura L. Goff, Maine... 5 00
Ada S. Kelley... 1 10
Lizzie Daupherill... 10
M. C. Kelley... 20
Mersey S. Kelley... 50
Esther Smith... 10
Lizzie Smith... 15
Mrs. M. J. Corbett, Mich... 75
Vanessa branch, Ont... 1 00
Lebanon branch, Kan... 1 00
Susan M. White, Mont... 1 62
H. Hanson, Kans... 2 00
Mrs. E. A. Elmer, Oreg... 3 75
Mr. & Mrs. R. O. Self, Neb... 5 00
Mrs. E. E. Butts, Minn... 50
Mite Society, Fork, Mich... 5 00
Benj. Crosshaw, Idaho... 1 40
Eva M. Coats, Neb... 2 00
Malissa Wasson, Io... 50
Adam J. Keck, Ill... 60
Geo. Angel, Io... 1 00
Parley Batten... 1 50
J. T. Curtis, Ill... 75
Brinton branch, Mich... 1 50
Jas. H. Langton, N. Dak... 1 00
John Cairns, Kan... 1 00
A. A. Fausett, Neb... 60
Margaret Hirst, Iowa... 50
D. C. Montgomery, Cal... 1 50
Mattie O'Brien, N. S... 10
Maggie Wood... 15
Annie Wood... 15
Leila Hopkins... 10
May Quigley... 10
May Monroe... 20
Hattie O'Brien... 10
Mrs. Dimock... 10
Lee Johnson... 10
K. M. Davidson... 10
Mary S. Lawrence... 10
Thos. Morris, Minn... 1 00
\$175 77

NEW LISTS.

- Magnolia, Iowa, branch... 35 32
Wm. N. Booth, Iowa... 1 00
James Chapman... 1 00
A. J. Yarrington... 1 00
E. C. Outhouse... 2 00
Mrs. J. Wight... 1 70
Leslie Wight... 70
Cyril Wight... 70
Rupert Wight... 10
Juanita Wight... 10
Edward Dodson... 25
James Bradley... 5 00
Mrs. E. J. Emerson... 20
W. A. Helms, Texas... 50
Mrs. M. J. Phipps, Okla... 10
M. C. Parlier and wife scholarship, Iowa... 25 00
Mrs. Sallie Weiler, Minn... 1 00
A. Christofferson, Mont... 5 00
J. W. Wight... 1 70
A. B. Moore... 60
Mrs. A. B. Moore... 60
David Fraser, Neb... 1 00
Sr. B. B. White, Wis... 52
P. W. Martin, Minn... 1 00
Mrs. Mae Everett, Colo... 5 00
Ladies Aid Society, Denver, Colo... 10 00

- Mrs. W. A. Helms, Texas... 50
Pittsburg, Pa., 10c offering... 1 85
Pittsburg, Pa., per list... 4 40
H. A. Stebbins, Iowa... 5 00
Peoria branch, Ill... 1 00
Rock Island branch... 2 00
Millersburg branch... 1 00
Dahinda branch... 1 00
D. C. Smith... 1 00

Wheeling, West Virginia.

- Ten-cent offering... 2 15
George Givens... 30
L. D. Ullom... 50
Margaret Cramer... 50
Charley Givens... 50
Van Sutton... 50
Minnie Short... 50

Fairview, West Virginia.

- Joseph B. Wray... 60
James E. Blake... 25
Anna E. Dobbs... 10
Lovina E. Dobbs... 50
Susan Treadway... 1 00
Jared F. Dobbs... 15
Caroline Wray... 25
William H. Dobbs... 25
Amos Dobbs... 40
Charles D. Dobbs... 25
Jasper B. Wray... 25

- McGray, Pa., saints and friends... 10 00
Geo Warren, Ont... 1 00
C. Roell, Cal... 2 00
L. D. S. Aid Society, Moorhead, Iowa... 25 00
Mrs. Ann Binstead, Mo... 1 10
David L. Chapman, Io... 3 00
Chas H. Green, Mich... 10 00
J. D. White... 5 00
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John Chapman... 65
Isabel Chapman... 65
Katie Chapman... 65
Joseph Seddon... 2 40
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Phoebe Morris... 1 00
John Keys... 1 00
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Deepwater branch, Mo... 70
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John T. Heade, Ill... 1 00
Alda Craven, Minn... 10
M. J. Phipps, Mo... 10
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I. W. Wiley, Ill... 1 00
Kate Betz, Ohio... 1 00
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Ada Pray, Maine... 75
Henrietta Stinson, Me... 25
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Pleasant Grove branch Utah... 5 00
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Henry Barnes... 25
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William Gorby... 25
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Florence Bailey... 1 00
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Amanda Bailey... 1 00
Juby Baker... 1 00
Mary C. Stroh... 50
L. M. Smith... 25
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Peter Bailey... 3 00
Harry Bailey... 1 00
Jane Bailey... 1 00
W. F. Housman... 1 00
Geo. F. Stroh... 1 00
Clyde Stroh... 50
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Melissa Whaley... 1 00
Phoebe A. Corless... 1 00
Hiram J. Corless... 1 00
Eliza Perry... 1 00
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Starr Corless... 2 50
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Charlotte M. Whaley... 1 00
Geo. Corless... 5 00
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Ellen Sparks... 1 00
Elsie Lockery... 1 00
Anna Locke... 1 00
Maggie Locke... 50
Samuel Stroh... 2 50
Ann E. Corless... 1 00
Coldwater Aid Society... 2 50
Wry Corless... 2 50
Sarah Schumaker... 1 00

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W. C. Flanders... 10 00
Ed n branch Ind... 1 25
Mrs H. H. Robinson, Mo... 10 00
"A sister", Omaha... 25 00
Pitts. and W. Va district, per L. D. Ullom... 2 00
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Sr. Frances M. Kemp... 1 00
Joseph Gamet, Iowa... 1 10
David Gorrell, Iowa... 25 00
C. J. Hunt (dot), Belleve Ave. Male Quartet, Providence, R. I... 13 00
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Bay Port branch, Mich... 1 20
Effie Weidman, Mo... 2 50
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Gid. Hawley, Iowa... 100 00
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Wm. N. Booker... 1 00
Bessie Braby... 41 67
"A sister"... 25 00
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J. M. Richards, Kan... 2 00
Mrs. C. Dadds, Idaho... 5 00
J. A. Evans, Iowa... 12 37
N. C. Anderson, N. D... 20 00
David Hollingsworth, Nebraska... 1 00
Star Hope branch, N. D... 8 50
J. S. Roth, Iowa... 1 00
Henry Sparling, Mo... 10 00
Fairview branch, W. V... 1 00
Wm. Newton, Eng... 10 00
Sr. J. H. Royce, Mich... 2 00
A. B. Purlurst, Cal... 2 50

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John Heap.....	1 00	John Gilbert.....	70
E. Gilbert.....	10	Susan E. Gilbert.....	10
Milton J. Gilbert.....	10	Wm. Wylie.....	10
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H. Coombs.....	10	D. T. Shaw.....	10
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J. McKee.....	10	S. McKee.....	10
Mary McKee.....	10	Amanda M. Petty.....	25
John Smith.....	20	Thos. McGuire.....	10
Beatrice Whiting.....	10	Ann Granger.....	25
Jane Yarwood.....	10	E. Whiting.....	10
Annie Leather.....	50	Nellie Booth.....	50
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Arthur Allen, Mo.....	1 00	branch, Mo.....	1 40
Henry Sparling, Mo.....	10 00		
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John Nichols, Missouri.....	10 00
E. P. Hawley, Iowa.....	1 00
	\$34 18

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, February 14, 1899.

MONEYS RECEIVED FROM SUBSCRIPTIONS, DONATIONS, SUPPERS, ETC., UP TO AND INCLUDING JANUARY 31, 1899, IN ANSWER TO "SUCCESS WHEN UNITED" APPEAL.

Andrew Berg.....	13 50	William Anderson.....	10 00
J. L. Bouton.....	25 00	Bessie Braby.....	41 66
Entertainment given by		E. A. Blakeslee.....	5 50
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Local Religio, Lamoni,		J. E. Meredith.....	24 35
Iowa.....	7 36	Ellis Short.....	10 00
Sisters' Mite Society		Branch Prayer Union,	
and branch, Gilmore,		Keb. Iowa.....	17 00
Michigan.....	7 37	B. A. Greer.....	8 50
S. S., Harlan, Iowa.....	51 70	J. R. Gibbs.....	1 50
W. W. Galland.....	1 00	J. M. and Jennie Baker.....	5 00
F. R. and M. E. Schafer.....	5 00	J. R. Rudd.....	1 00
J. T. Spence.....	1 00	J. M. Spence.....	1 00
Lulu Rudd.....	50	Chas. E. Butterworth.....	1 00
Nellie Crandall.....	1 00	E. L. Kelley.....	10 00
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Owen Owen.....	1 00	D. F. Nicholson.....	8 50
A. B. Hanson.....	8 50	Jos. Boswell.....	1 00
O. H. Riggs.....	8 50	W. A. Hopkins.....	25 00
Arthur H. Adams.....	2 25	Nora Short.....	25 00
Maggie Handy.....	1 00	Ida Marks.....	5 56
J. H. Peters.....	25 00	M. P. Berg.....	5 00
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Fannie Baber.....	50	A. H. Rudd.....	1 00
S. E. Rudd.....	1 00	Edith Rudd.....	1 00
Albert Crandall.....	1 00	Coal Hill branch, Le-	
Ella R. Devore.....	1 00	beck, Missouri.....	5 75
Total.....	\$498 65		

F. CRILEY, Chairman of Com.

GENERAL CHURCH RECORDER'S NOTICE.

Since my *Herald* notice in December, the most of the then delinquent reports of branches have come in from the district officers, but the following are still behind:—

No reports have arrived from Northern California since those for March, 1897, and none from Central California since those for April, 1897, that is for two years past, nearly.

The Northeastern Texas and Choctaw reports for July and October, 1898, are not yet in. Nor Northern Minnesota for June and October, but expected. Spring River (Kansas), Northern Michigan, and Montana for October are still missing. Of Southern Missouri the reports of Bruner branch are in, but the other branches are needed for March, July, and November, 1898. These last are considered as being in good hands. No reports from the Nevada conferences, or officers, for either 1897 or 1898.

Since last notice nothing has been received from the branches, or conferences, of the four districts in England, namely the London, Birmingham, Sheffield, and Manchester dis-

tricts, and no more from the two districts in Wales, as to the gain or loss in their branches.

The Victoria district, Australia, sends branch reports to the close of 1898.

The clerks of the Nodaway and the Northern Nebraska districts have sent in their January, 1899, reports. And the following districts hold conferences in February, namely:—

Mobile; Eastern Colorado; Kewanee; Navoo; Northeastern Texas and Choctaw; Decatur, Des Moines, Fremont, Galland's Grove, Pottawattamie, and Eastern Iowa; Northeastern and Northwestern and Spring River districts of Kansas; Kentucky and Tennessee; Northeastern and Southern Missouri; Central and Southern Nebraska; New York; Philadelphia; Central Texas; Oklahoma.

It is hoped that the officers of the above districts will be as prompt as possible about sending branch reports to this office.

The following districts give notices of conferences in March:—

Northern California, Far West, Saint Louis, Kirtland, Pittsburg, Southwestern Texas, and Little Sioux.

Other conferences adjourned to meet "on call", dates not yet given, whether to be held in February, March, or later months. But, as it is probable that the General Recorder will make an annual report this spring, the same as if a General Conference was to convene, therefore all district officers who receive reports of branches at the coming sessions of their districts, are kindly requested to forward them to me as soon after as may be convenient or possible.

Many letters written by me to branch and district officers remain unanswered. I need corrections of names, dates, and places asked for, also additional items that were lacking on branch reports. This because the Church Records should be perfected, and an agreement be had with branch and district books, in every detail.

The attention of all concerned, or who should be concerned, is hereby called to the above notice.

Your brother in the gospel,
H. A. STEBBINS,

General Church Recorder.

LAMONI, Iowa, February 15, 1899.

STATEMENT BY SR. KATHARINE SALISBURY.

To the *Herald* and to those to whom it may concern: This is to certify that I never signed my name to any document or paper testifying to the leadership of any man as leader of the Mormon Church, except Joseph Smith, Jr., the son of the prophet Joseph Smith.

KATHARINE SALISBURY.

Witnesses { S. M. PARR, M. D.
to signature: { W. E. WAY.

FOUNTAIN GREEN, Illinois, February 10, 1899.

MONTANA TENT FUND.

As there is an opposition to the purchasing of a tent for Montana, on account of the shortness of the tent season, and the fund is not being materially enlarged of late, will those already subscribing let me hear what I am to do with the amount in hand, in case

enough is not obtained to purchase a tent. I am still of the opinion that a tent is needed for Montana, and it now remains to be seen as to whether the Montana saints will come forward with their donations. *Immediate action is necessary*, if the tent is purchased.

J. W. WIGHT.

NOTICES.

The elders of Southwestern mission are requested to hand in their reports for the year, so they may reach Brn. C. R. Duncan, T. J. Sheppard, and J. W. Jackson by the 5th of March. Do not send reports to me, as some have done in the past. I expect a full report from the above-named brethren by March 15. I am sorry to say that I have not been able to send in a full report on account of some not reporting in time. Will Brn. Duncan, Sheppard, and Jackson send their reports to me at San Antonio, Texas, South Flores Street, care of George Gifford.

AMOS J. MOORE.

DIED.

GIPSON.—In Middle Fork Township, Macon County, Missouri, February 3, 1899, Margaret Elizabeth, daughter of Bro. and Mrs. H. W. Gipson, aged 1 year and 25 days. Interred in the Thrutchly burying ground; services in charge of Elder J. A. Tanner.

BROWN.—Nelson Brown, born at Morpeth, Canada, January 16, 1838; died February 11, 1899. He has resided in Platte Valley, Nebraska, since 1874; was baptized the same year. He served two years in the civil war under the stars and stripes, receiving an honorable discharge. Shortly after his baptism he was ordained an elder, serving the church as branch and district president, and Bishop's agent. He was on a preaching tour in the northern part of the district, November, 1898, when taken sick, which obliged him to return home. Medical advice was sought, but of no avail save to afford temporary relief. Visitation and administration of the elders, prayers, and songs of the saints seemed cheering to him. He leaves a wife and nine children to mourn. Funeral sermon by Elder F. A. Smith. In charge of Elder Caffall.

BAKER.—At her home, St. Louis, Missouri, February 7, 1899, Sr. Mayme Smith Baker, wife of C. K. Baker. She was born at Bigelow, Missouri, May 26, 1877; united with the church at Independence, Missouri. Leaves husband and twin children about ten days old. Funeral services from residence, conducted by Elder J. C. Hitchcock.

STALEY.—Near Kiel, Oklahoma, February 2, 1899, Sr. Nancy, wife of Bro. L. S. Staley, aged 50 years, 8 months, and 4 days. She was formerly Nancy Woodbury; born at Shoal Creek, Cadwell County, Missouri, June 27, 1848. Was mother of thirteen children, ten of whom are living; was baptized March 24, 1875. She lived a consistent, Christian life for thirty-two years, eight of which were spent in another church, and died a faithful wife and devoted mother. Besides her husband and children, she leaves an aged mother, one brother, and three sisters, to mourn.

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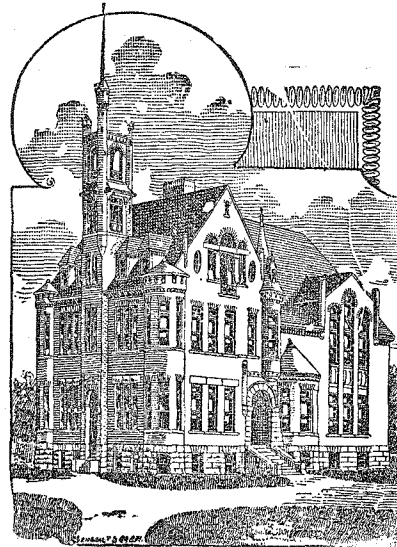
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DANISH HYMN BOOK.
Salmebog Til Kirke-og Husandagt. Udgivet og Forlagt af den Gjenorganiserede Jesu Christi Kirke af Idste-Dages Hellige. Cloth, leather backs \$0 75

THE SAINTS' HERALD.

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

R.S. SalvardSec

Vol. 46.

Lamoni, Iowa, March 1, 1899.

No. 9.

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WHAT SCHOLARS THINK OF CHRISTIANITY.

The assertion is made so often that modern scholarship has broken altogether with Christian principles that an impartial investigation as to the actual state of affairs in this regard is a matter of more than ordinary interest. Such an examination, on an extended scale, is made by Pastor Erich Foerster, of Frankfort-on-the-Main, and is published in the *Zeitschrift fur Theologie und Kirche* (Berlin), filling the entire 96 pages (vol. 9, No. 1) of that scholarly journal. The writer investigates the problem in three directions; namely, in the department of pure scholarship; in the world of statesmanship and politics; and thirdly in the leading *belles lettres* and literature of the day. The article is a "study," and is entitled "Das Christentum der Zeitgenossen," and on the whole makes a much better showing for the standing of Christianity among the leading men in the world of thought and action than supersurface indications would lead the casual reader to expect. The evidence is furnished in detail that, at least so far as Germany is concerned—and here the imagined rupture between Christianity and modern culture is more pronounced than in any other land—such a break has not occurred, no matter how many individual cases, especially in general literature and in journalism,

may occur in which a pronounced antagonism to Christianity has found utterance. The first of the three parts of Foerster's investigations is by far the most interesting in itself and for non-German readers, and we accordingly extract some of its leading data:—

There is an old saying that "lawyers are poor Christians," yet the most brilliant and original representation of Christianity in our day has come from the pen of a jurist, namely, Rudolf Sohm, professor of law in the university and one of the compilers of the new Civil Law Book of the German empire. His book on "Kirchenrecht" is an exceptionally scholarly investigation of the character of original Christianity, on a positive and conservative basis. Kahl and Rieker, two other prominent jurists, have also published works appreciative of the character and claims of Christianity. As a representative in the department of political economy we draw attention to the lately deceased veteran authority, Professor Roscher, of Leipsic, among whose papers was found a special work on Christianity, entitled "Spiritual Thoughts of a Student of Political Economy." This work shows how closely the author studied the Gospels and how keenly he appreciated their contents. Other names of men in this department of research who have publicly given expression to their favor of Christianity are Karl Knies, Theodore von der Goltz, Adolf Wagner, Gustav Schmoller. All these have in their writings in the most positive manner emphasized particularly the moral motives of Christianity, especially for the solution of the social problems of the day. The younger school of specialists in this science, headed by Professor Brentano of Munich, and containing among its members such men as Walter Lotz, Max Weber, and Gerhard von Schulze, have really made it a part of their program to make the Christian church the final court of appeal for the settlement of the social contests of the day, as this has been done in a more practical way by the English Christian-

Socialists, such as Kingsley, Maurice, Ludlow, and Robertson.

Among the German historians of our generation the most marked representative was Leopold von Ranke, who in his work of universal history made Christianity the center of development, and in his masterly investigations of the history of the Reformation finds in this event the key to all modern history. The pupils who have gone out from his school all to a man give special prominence to Christianity as a factor and force in history. Examples of this we find in the keen analysis of the religious development of Luther from the pen of Max Lenz, or the biography of Coligny by Erich Marcks. The same is true of the historians of civilizations. Among others Moritz Carrière has published a special work entitled "Jesus Christ and the Scientific Research of the Day." Riehl, who is equally an authority in this line, has done the same, his book being entitled "Studies in Religion by a Child of the World." Among classical writers none stands more prominent in his acknowledgment of Christianity than Ernst Curtius, the famous Greek historian of the University of Berlin, especially in his high appreciation of the ideals of a Christian life. The political writer and historian Treitschke, also of the University of Berlin, was equally pronounced in recognizing in Christianity the basis for the welfare of a state.

The smallest appreciation of the claims of Christianity is naturally expected among the natural philosophers. But recently, Dr. Dennert, himself a leading scholar in this field, in reply to an assertion made by a social-democratic author that nearly all students of nature were unbelievers, has statistically proved that this is far from the truth. He has reached the surprising result that among modern specialists in the department of natural sciences the majority are pronounced adherents of positive Christianity, or at any rate of a theistic type of religious thought, and that the percentage of nonbelievers among this class of men is no larger than it is

among the students of other sciences. In most cases Dennert is able to quote directly from the scholars in question.

Probably most surprising of all is the fact that even among the leaders of German philosophical thought, which is constantly charged with being the breeder of hypotheses antagonistic to Christianity, there has been in recent years particularly a turn in favor of its claims. A philosopher like Claus, of Erlangen, is half a theologian, and others, such as Wundt, Volkelt, Paulssen, and Eucken, of Jena, are adherents for the positive type of Christian faith.

An analysis of the relation sustained toward Christianity by these learned representatives of various branches of scholarly research reveals the fact that, while all are more or less favorable to Christianity, they do not all have the same understanding of this term. Foerster formulates three groups in this respect; namely, one, of which Carrière and Curtius are model representatives, who have no sympathy for the historic basis of Christianity or even special interest for the Founder, except as a teacher of morals, but see in Christianity only higher ideals of life realized which in Greek and classic culture were only formal expectations and longings; a second, of which Sohm and Roscher are pronounced types, who accept an orthodox interpretation of the Scriptures and of the doctrines of the church; and a third group, headed by Paulssen and Sohm, who aim at a reconstruction of original Christianity and recognize in this the realization of their ideal, but at the same time the opposite of modern culture and civilization in many respects. Eucken presents similar contrasts, but from a different point of view.—*Translation made for the Literary Digest.*

THE PERNICIOUS GRUMBLING HABIT.

Do not let your children acquire the habit of grumbling. Stop the first beginnings and it will never become a habit. If there is just cause of complaint, try to remedy it; if there is no possibility of improvement, teach that silent endurance is the best way to meet the inevitable. It is never wise to stay in a place and grumble. If the things you dislike cannot be altered, change your environment. If on reflection you decide that, balancing one thing with another you would rather bear the ills you know than fly to others that you know not of, bear them in silence.—*February Ladies' Home Journal.*

MONARCHS OUT OF A JOB.

There are at present no less than forty monarchs wandering about the world out of regal employment.

The chief reason is the annexation of their kingdoms by more powerful neighbors. Thus Sardinia has swallowed eleven of its weaker brethren—Genoa, Lombardy, Tuscany, Messina and Carrara, Modena, Parma, Piombino, Venice, the Two Sicilies, and the Papal States—and then, in trying to swallow Italy, got swallowed itself and is now merely a province of the "Kingdom of Italy."

Prussia comes next with regard to European subjects, having deprived five rulers of their kingdoms. But all save one—Leo XIII.—of those deposed monarchs have abdicated their rights and settled down quietly in other countries, and, having married the younger daughters of the reigning sovereigns, procured lucrative sinecures in their fathers-in-law's governments or household retinues.

If the French nation ever tires of a republic it will have to choose between five royal claimants, each of whose titles is as valid as the others.

The five uncrowned rulers are in this case, Louis and Philip Bonaparte, le Duc d'Orleans, the Empress Eugénie, and Don Carlos of Spanish renown.

Don Carlos is at present directing all his attention to Spanish affairs. His cause in Spain is, in fact, winning new adherents every hour, and it may not be long before he leaves the great army of the unemployed.

And France has Savoy and Madagascar in her pocket.—*Pearson's.*

TEACHING CHILDREN GOOD MANNERS.

Good manners cannot be learned in a moment. There are certain forms which society has agreed people must conform to if they wish to appear well bred, and these are often not at all what the natural inclination would prompt one to do under the circumstances. Children must be taught these conventions, and we must not be surprised if they are sometimes slow in learning them, nor despair if after much teaching they at times relapse into native barbarism. Patient perseverance in training them will at last produce the desired result. The constant repetition that seems so irksome, combined with the silent force of daily example, will effect the end in view—a well-bred child.—*February Ladies' Home Journal.*

Echoes from Graceland.

CONDUCTED BY GRACELAND COLLEGE.

The subscription lists published last week were encouraging, and we hope that many more may be induced to have their names on the next lists that are issued. Unity of action must bring success, and let us all resolve to have some share in the credit of that success. Some of our brethren and sisters may consider that the college is a burden at present, but it is also a help, and as we continue the burden must continue to grow less and less. There is no doubt that the saints generally are coming to realize the importance of the college movement. Those in charge both of the internal and the external affairs of the college may sometimes make mistakes, may not always give satisfaction to everybody; but then, who can? The wisest of us is but human, and at any time prone to err; it is a true if a hackneyed saying that we learn by our mistakes.

Quite a number of people seem to be interested in helping us to form an interesting museum and collection of curios, and by their help we hope to have soon a collection that will be worthy of Graceland. We understand that California, Iowa, and Montana are going to contribute to the same, and why should not every State in the Union do likewise? In subscription and other lists some people are noticeable by their presence, others equally so by their absence. Donations of books, too, ought to be quite frequent among a society of our intellectual caliber. This last month we had the pleasure of noticing that our Library had passed the one thousand mark, and so we are now looking ahead to the two thousand mark.

The college has still a number of catalogues on hand for distribution, and it is to be hoped that every interested party that has not received one will send at once for a copy.

Query? What science-loving brother or sister is going to honorably distinguish himself by helping to complete the equipping of our Laboratory?

ADDRESSES.

Elder T. W. Williams, 830 Bartlett Street, Los Angeles, California.

J. B. Roush, permanent address, Wray, Yuma County, Colorado.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, MARCH 1, 1899.

NO. 9.

The Saints' Herald.

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

LAMONI, IOWA, MARCH 1, 1899.

A YOUNG MORMON.

The following from the Salt Lake *Tribune*, of February 7, needs but little comment. We reproduce it that our readers may be able to judge of all the forces at work in the solving of the Utah problem. It seems to us that the criticisms of "Young Mormon" on the attitude of the church organ should cause its managers to seriously consider. We shall watch with interest the development of sentiments which threaten to "make themselves felt, if necessary, with tremendous force."

THE CASE OF MR. ROBERTS.

IT IS INCONSISTENT FOR THE CHURCH TO SUSTAIN HIM.

Editor Tribune:—As there seems to be no end to the stir created by the election of and possible unseating of B. H. Roberts and the likelihood of the Mormon Church being drawn into politics, I hope you will give me space for a few words on the subject. Being a young Mormon I have some idea of the sentiment prevailing among them, and while I do not pretend to speak for the young Mormons throughout the whole State, I believe I can voice their sentiments in this locality.

There is no one who does not admire B. H. Roberts as a man and as an orator, and that he would be an excellent legislator no one doubts. But if the fact that he is living in the marriage relation with more than one wife promotes contention and disunion among the inhabitants of this State and creates in the minds of the people of the State and the country at large a distrust of Utah and her people and especially the Mormon Church, then his membership in Congress is hurtful to the best interests of the State. His oratory can never repair the harm the ill-will and hatred of the people of the country inflicts upon us and we pay too high a price for it. Oratory is valuable, but it is not worth the reputation of a State and a church. There are few people in this State, if any, who do not regret his election, notwithstanding they may now be supporting him, even in his own party. But what infinitely exceeds this regret is the fear that this agitation will bring back upon us the old conditions which prevailed before Statehood; conditions which will rack and rend this fair State. No man

who remembers the past, and who loves the honor and integrity of his State and believes in the future of its people can look complacently upon the possible return to those old conditions.

The idea that such a return is possible will probably be scouted, but if the present attitude of certain papers is continued it will not long be an impossibility. Did not our troubles in the past arise from polygamy and the church being in politics? They are antagonistic to the principles of civil and political liberty. This has been recognized, conceded and from such convictions have arisen our improved conditions.

The authorities of the church have declared over their signatures time and time again that they do not and will not counsel or advise the members of the church in political matters; in other words, the church will forever keep out of politics. This was the basis upon which our peace was established. It was a sacred pledge given in all candor and sincerity. Upon it rests the future of the State. It must be kept at any price, and young Utah must sacredly guard it.

I do not wish to say that that pledge has been broken but I do wish to say that if the *Deseret News* continues its present course it soon will be. The *News* is now the property of the church; is managed and controlled by the presidency and the apostles; is the church organ. It should be independent, nonpartisan. This is what all church members would like to see it. It is the mouthpiece of the presidency; it speaks for the church. Its editor is supposed to speak, not his private opinions or convictions, but the spirit and policy of the church. Can it consistently support any candidate for a political office? Can it take sides with any political party and escape the imputation that it is in politics? Certainly it cannot. If it defends B. H. Roberts in all the attacks made upon him, is it not in fact his supporter, his organ? Is not its nonpartisan character gone? In its persistent defense of Roberts it diverts the attacks from him and his party, where they belong, to the church and thereby brings odium upon it and gives color to the charges that the church is in politics and that Roberts is its candidate. No other construction can be placed upon its attitude. The fact that the editor was a political enthusiast might excuse an occasional digression from nonpartisanship, but the continuance of such gives evidence of a firm and established policy.

The only consistent course for the *News*, in my opinion, is to treat with silence all attacks upon Roberts and leave them with him and his party who are responsible and not the church. This is the course all right-thinking people desire to see the *News* pursue. If we are to understand its policy from the tenor of its editorials, the only conclusion is

that it is in politics and this is what young Utah and the future peace and security of the church and the State alike demand it shall not be. The endeavors of certain high officials to make a tool of it to further their personal political ends cannot be condemned in terms too strong and should receive the strongest rebuke from all lovers of the church. The only safety lies in an upright, independent, nonpartisan course before the people and a mud-slinging disposition is utterly beneath the dignity and imperative rectitude of a church paper. Anything of this sort is positively detestable and inexcusable.

This is a mild criticism of the *News* which I trust will prove beneficial and the sentiments herein expressed are not confined to myself nor to this locality, and I feel sure that sooner or later they will make themselves felt, if necessary, with tremendous force.

YOUNG MORMON.

PARSON, Utah, February 2.

PEAK-HILL DEBATE.

Not long after the *HERALD* published Bro. W. E. Peak's report of the debate at College View, Nebraska, Elder W. B. Hill wrote us and sent us his reply in an article headed, "As we view it."

We put this article on the "hooks" for insertion, biding its time. On January 18 Elder Hill wrote us inquiring after the fate of his article. It was at once inserted in *HERALD*.

In the time pending between the receipt of Elder Hill's article and its insertion in *HERALD* Elder Hill had published a pamphlet called "How Goes the Battle in the West, or Truth Invincible," in which the date of its issue does not appear. At the close of this little "booklet" of fifty-seven pages, is an appendix in which Elder Hill, referring to Elder Peak's report, states:—

He sent a report of it to his paper, *The Saints' Herald*, which he had a right to do. In that report he criticised our people at College View quite severely, and we sent a mild reply to the editor, requesting that if for any reason he did not see fit to publish our article, he would be kind enough to return it to us, with the reason why he refused to publish it, and sent stamps to pay for its return. For some reason or reasons he never noticed our article, and kept it stamps and all. So we send this little work to the world, and let everyone read and decide for himself.

On February 21, we received the

following letter from Elder Hill, which will explain itself:—

SOUTH LANCASTER, Mass., Feb. 19, 1899.
MR. JOSEPH SMITH, Lamoni, Iowa.

Dear Brother:—I was absent from home when your kind letter arrived. I am now here attending the General Conference of our people. After waiting nearly four months for my reply to Bro. Peak to appear in your paper, I gave up all hopes of ever seeing it again; and so, in the pamphlet I wrote I stated that my reply was not published, which was the truth when my little book was written. I send you a copy of the booklet. Will you please to state in the *Herald* how I came to say so in my book?

I do not wish to even seem to do an injustice to any people. Many thanks. With kindest regards,
Yours truly,

W. B. HILL.

We hope that Elder W. B. Hill will so amend the appendix to his little book that it will show the fact that we published his reply to Bro. Peak, and returned the stamps sent to cover postage of article if it should be returned. Will he?

A review of the article of Elder Hill, "As we view it," has been received from Brn. W. E. Peak and F. A. Smith, which from its nature and our want of space we must decline and consider "the episode closed."

THE latest and probably the most effective action against admission of polygamists to Congress is reported in the following proposed amendment to the Constitution of the United States. It is to be hoped that it or a similar measure will obtain and thus forever prevent admission of a representative of so odious a principle. We quote from the *Chicago Tribune*, February 21:—

ACTION AGAINST POLYGAMISTS.
PROPOSED CONSTITUTIONAL AMENDMENT
TO PREVENT THEIR ELECTION TO
EITHER BRANCH OF
CONGRESS.

Washington, D. C. Feb. 20.—The proposed constitutional amendment against admitting polygamists to Congress was favorably acted on to-day by the House Committee on Election of President and Vice President. The joint resolution for this purpose was introduced by Mr. Capron, Rhode Island, who will make the report. The title of the resolution is as follows:—

"Proposing Amendments to the Constitution Prohibiting Polygamy Within the United States and All Places Subject to Their Jurisdiction, and Disqualifying Polygamists for Election as Senators or Representatives in Congress."

The resolution submits to the Legislatures of the several States an amendment to the

sections of the constitution giving the age and other requirements of Senators and Representatives, so that polygamy shall be included as a bar to service. A new article of the constitution also is provided, as follows:

"Article XVI—Section 1. Polygamy shall never exist within the United States or any place subject to their jurisdiction.

"Section 2. Congress shall have power to make all needful laws to enforce this article and punish its violation."

RELIGIOUS CONFUSION.

Some idea of the confusion that prevails in modern Babylon may be obtained, at least of the religious side of it, by reading the religious announcements in the large metropolitan newspapers. Here is a list taken from a late issue of the *Chicago Tribune*:—

First come the names of the "orthodox" or "evangelical" churches, with whose names we are familiar; viz.: "Baptist," "Christian," "Congregational," "Cumberland Presbyterian," "Episcopal," "Presbyterian," "English Lutheran," "Methodist," "Reformed Episcopal." Then follows a different line: "New Jerusalem," "Union," "Independent," (including the "People's Church," "All-Souls," "The First Society of Rosicrucinas," "Liberal Church," "Central Church," etc.)

Then follows the following medley, under "Miscellaneous": "Mental Science Club," Society of Anthropology, Church of the Star of Truth, Seaman's Floating Club, Spiritual Investigating Society, The Exodus Club, Society for Ethical Culture, Universal Brotherhood Organization and Theosophical Society in America. First, Second, and Third Church of Christ (Scientist), Primitive Baptist, Lake View Spiritual Union, The Church of the Soul, A-dwaitam Congregation Hindoo, Occult Science Services, Church of Unity, Prophet's School of the Brotherhood of Silence.

Here are some of the subjects as announced: "The unrest of the human soul;" "A bed too short and a covering too narrow;" "The pessimism of our age, its causes and cure;" "The supreme need;" "Who made the Devil?" "New wineskins for new wine;" "The Madonna in Art;" "Guiding stars in error's night;" "The sub and hyper states in consciousness;" "The new Bible and new pulpit;" "The unexplored remainders of life;" "Expansion according to Christ;"

"Christian unity;" "Idolatrous tradition;" "The power of united [?] effort;" "The world's crisis hour;" "Man robbed;" "Pure religion;" "Substitute for Christianity;" "The famished gods;" "Christ's winnowing fan;" "Concentration;" "The resources of Nature and their control;" "Unity as viewed by Emerson and Theosophy;" "The line of least resistance;" "The rationale of religion;" "Individualistic socialism;" "The Rubaiyat of Omar Khayyam."

Just how this general mixture of religious conceptions would affect the "heathen" we cannot say, but it does not seem difficult to believe that he would not be impressed with the idea that unity of faith prevailed in Christendom—that part of the world supposed to be Christianized. Indeed, it would be surprising if he did not turn to the many gods worshiped by his fathers and ask that the differences between Pantheism and present-day aspects of progressive Christianity, so-called, be pointed out. He would doubtless note, too, that Hindooism and other Oriental and heathen conceptions of God and the future life were disputing with Christianity for a right of place in the religious life of the Occident and that under such guises as Theosophy, Christian Science, Spiritualism, Occultism, etc., were making fair headway, gaining many converts and building modern and costly temples in which to exploit the religion of the jungle and the mystic rites of the far East.

Turning to the acknowledged basis of Christianity, however, and studying it as it reveals the faith of Jesus Christ, the Oriental would find little or no difficulty in discovering the wide discrepancy between Christianity revealed and manifested by its author and Christianity which represents the traditions and concepts of men, of theologians of both the conservative and progressive school.

And, reading and noting the superiority and manifest divinity of the teachings and character of Jesus Christ, the heathen sage might well ask if such a perfect system could ever fail or die or become extinct; if its author, who is life and light and Father of the race, had not provided for its continuation, for the triumph of its principles, and therein ordained

ways and means for the direction, perfection, and eternal life of man.

An intelligent and rational interpretation of the situation brings one face to face with this the natural and only reasonable solution of the situation; viz., that God, "our Father," cannot forget and has not forgotten humanity, but that above all human blindness and imperfection he reigns as the author and finisher of the faith, the truth, and designs that it shall triumph and be borne aloft and abroad, the guiding star and life of humanity.

Jesus Christ, the same yesterday and to-day and forever, the gospel that reveals him to the race as Creator, Redeemer, and God manifest in the flesh—the glad tidings of great joy unto all people, in which "the righteousness of God is revealed," "the power of God unto salvation" is proclaimed again in these last days to "lighten the way of the Gentiles" and the Jew, to guide the race into paths of life and peace.

It is the only substantial proclamation and system in the world to-day. Its scope includes all the adjuncts essential to a perfect life, as it provides for and is potent to bring about the immortality and eternal life of man. It will remain and endure and prevail universally, when the faulty inventions and foolish imaginations of man have run their course; when he shall regain whose right it is, in truth.

BRO. ARTHUR LEVERTON, of Zone, Ontario, was on Tuesday, January 24 last, elected by the county council, Warden for Kent County, for the year 1899.

The Chatham *Planet* for January 26, which some one was kind enough to send us, contains an account of the balloting, and a sketch of Bro. Leverton, which we give below. Good for Bro. Leverton:—

THE WARDEN-ELECT.

Warden Arthur Leverton, was born in Nottinghamshire, England, on September 7, 1844, and came to this country with his parents in '50, settling in Hamilton, but shortly removing to Komoka. Mr. Leverton took up his residence in the township of Zone in 1854, and has resided there continually since.

Mr. Leverton has had considerable municipal experience. He was elected to the council of Zone in '80 and sat for three years, when he retired, and was for two years auditor for the same township. He was first elected reeve in '92, and continued in this position

until the change of the law in '96. He was elected to the county council in '97, and again in the present year. The warden is highly esteemed by all who know him.

EXTRACTS FROM LETTERS.

Bro. Columbus Scott, Runnells, Iowa, February 20:—

Bro. Heman C. Smith is with us at Runnells, and is in full demand. Our Sunday school convention and district conference held here the 17th-19th were well attended; saints devoted and spiritual; one baptized; young saints well represented.

Bro. Isaac M. Smith, Shenandoah, Iowa, February 21:—

The Fremont district conference, held at this place, closed last evening. It was a success. A good feeling prevailed from the beginning of the Sunday school convention, on Thursday evening, to the close of the conference, on Sunday evening. The attendance was not large, but those who did attend were certainly blessed and strengthened. I feel that the saints of this district are making a commendable effort to "come up higher." May success crown their efforts, and the efforts of all God's people along the same line.

Bro. Henry Tabbiner, writing of work being done by the college committee, now and for some time past endeavoring to raise funds for Grace-land, says, from Stoke-on-Trent, February 8:—

The committee have my most sincere sympathy, having passed through something similar which then to me was a serious matter. However they who would sympathize should do so, practically, to whatever extent they can. I am pleased to see some names from England with practical sympathies attached; and I think—mind, I say I think—there could be a large demonstration of sympathy from England of the same kind. I do not know, but I think so.

EDITORIAL ITEMS.

Bro. Silas D. Condit, writing from Logan, Utah, February 13, states that our people had been challenged and had arranged for a ten nights' discussion "to be held in Smithfield, with an elder named Samuel Jenkinson." He is looking for Bro. Wight to send him an elder to stand for our side of the controversy, he having so arranged that anyone whom Bro. Wight should send would be accepted. Bro. Condit looks for a good result from an open examination of the issues between the two peoples.

The HERALD has received a circular from the Anti-Vaccination Society of America, from which it appears certain that there are two sides to the vaccination question. Science, so

called, makes high claims, some of which are manifestly based upon truth; but that some are founded upon fancy if not tradition, with little solid ground for credence, is claimed by some, among them our anti-vaccination friends. Certain it is that the medical fraternity has lost nothing by the stringent laws enacted which have required compulsory vaccination.

The office of light is to illuminate, to make plain; to dispel darkness and make clear, that stumbling may be avoided. It "cannot be hid," and will be seen if possessed by the child of God. And if possessed by the children of God will be apparent and be recognized by those whose minds are open to discern and accept the truth. It was evidently with this conception of the work of the follower of Christ that the Apostle Paul wrote: "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye *shine as lights* in the world." We wonder if the saints everywhere now are recognized as maintaining that attitude before the world. If not, will less than that justify us in the eyes of God, and can we succeed in our work under lower conditions? Not our own salvation alone, but the redemption and welfare of fellow man, the success of the cause, are included in the matter.

The address of Bro. T. W. Williams is No. 830 Bartlett St., Los Angeles, California.

Bro. J. W. Whitely, living at Toquia, Douglas County, Washington, reports himself as well satisfied with the divinity of the Reorganization. He is blessed in presenting the gospel, and asks help from the traveling ministry, to reach the people who are anxious to hear, and he thinks many would obey the gospel. He asks prayer for restoration to health. He lives eight miles below Bridgeport.

A full column article in the Attleboro, Massachusetts, *Chronicle*, February 10, from Bro. Joseph Luff, corrects erroneous statements concerning the true faith of the saints on the marriage question. Bro. Luff in characteristic clearness sets forth the high character of the position of the church and shows that it is unnecessary to attack true Latter Day Saintism in order to unseat Congressman-elect Roberts.

Mothers' Home Column.

EDITED BY FRANCES.

' Winter is past, the heart of nature warms
Beneath the wrecks of unresisted storms;
Doubtful at first, suspected more than seen,
The southern slopes are fringed with tender green.'

Dear Sisters:—We are lonely here, as though we were scattered members, and I find the church papers a great comfort. We have a branch organized, but for some reason only three members attend. As saints of God we ought to live faithful, for great will be our reward. Trials and temptations are many, but we are promised aid if we ask. I have been a member of the church for over ten years, and can say I never regretted the step taken, although I have been tried almost in every way, but have always found help when I have humbled myself and asked God for it. But the great trial has come now when we don't have the privilege of attending meeting.

I have often been made to rejoice reading the Home Column. The good advice that is there given gives me strength to battle on. I often wish that I could have had such reading and advice when I was a girl growing up to womanhood. I think in many ways it would have been a great help to me. My mother died when I was four years old. I missed a great blessing, that is being instructed and trained as one that has a mother; but when looking over my past life I can see God's guiding hand over me, keeping me from the snares of the evil one, for which I feel thankful.

My desire is to be with the saints; and I daily pray that God will so help us that we may soon be where we can have the privilege of attending meeting once more, for it is a very lonely life to be away from God's people. I would ask the prayers of the sisters that I may live faithful, ever letting my light shine; also that I may have good health once more; as for eight years past I have been very poorly most of the time. I have often thought I would write to the Home Column, but for lack of confidence I have not; but this evening being lonely I have written these few lines. Ever praying for the welfare of Zion,

I am your sister,
MRS. AMELIA SELF.

AS THE TWIG IS BENT THE TREE'S
INCLINED.

I strolled into a forest,
Where noble oak trees stood;
Graceful elms and stately ash,
In loving brotherhood.

Some stood as straight as arrows,
Outstretched their mighty arms,
Lifting up regal, towering heads,
Nor feared the wind's alarms.

The snows of many winters
Had fallen upon some,
While on the tender saplings,
Were many yet to come.

I gazed on Nature's children,
Who reared their lofty heads,
To greet the God of heaven,
From out their mossy beds.

But as I looked around me,
There came into my mind,
That old-time saying: "As the
Twig is bent the tree's inclined."

For, throughout all that forest,
Was here and there a tree,
So warped and bent and crooked,
It seemed in misery.

Besides trees tall and stately,
The dwarfed and ugly stood,
All out of place appearing
Within that lovely wood.

On some, old, gnarled, and twisted,
The graceful vine grew wild,
As if kind Mother Nature
Now strove to shield her child.

My mind in meditation,
Back to the past then flew,
When these were tender saplings,
Before they ugly grew.

Who knows what adverse fortune
Had bent each slender stem;
Perhaps some careless footstep,
Had crushed and broken them.

And though they struggled onward,
They never were the same,
As their more handsome neighbors;
But were the trees to blame,

If, when, as twigs and saplings,
Within that lovely wood,
Some cruel wind had marred them,
And shaped them where they stood?
MINA PERKINS KEARNEY.

November, 1898.

Dear Home Column:—I have thought of writing to the sisters a great many times, but have always felt my inability to do so. I am one of the isolated ones, but am trying by the help of God to live rightly. O! how many times I long for the fellowship of the saints. I am glad the mothers of the church have an organization through which they can receive help in training their children. Parents have a great responsibility placed upon them when they have the care of little ones. I have a little boy, and I pray that I may lead him in the straight and narrow way. Temptations and discouragements come to all of us, but if we go to God in the right spirit, we will receive help. I can say that when trials have come, which seemed almost too heavy to bear, I have prayed very earnestly for help, and have received it many times. O, let us be faithful.

A SISTER.

Perfumes are injurious to the sense of smell. By their use the secretory glands are weakened and overtaxed, and the hearing, the throat, and lungs, and the senses of smell all become affected.

The greatest pilgrimages to the Holy Land are undertaken by the Russians. It is calculated that between 20,000 and 40,000 Russians visit Palestine every year.

Letter Department.

BATTLE GROUNDS OF ANCIENT AMERICANS.

For the use of Book of Mormon students in general, . . . I have been requested to write an article in defense of a certain claim made in my "Book of Mormon Lectures," pages 51 and 169. So I cheerfully take up the work and endeavor to present such evidences in support of the idea as I have at hand, or have knowledge of, giving extracts from the writings of learned men touching this point.

The claim was made in the "Lectures" that scientific discovery had brought to light conceded facts that are in harmony with, and that strongly corroborate, the history contained in the Book of Mormon, in its statement that south and southwest of the great lakes, Ontario, Erie, and Huron, that is directly in and north of the Mississippi and Ohio valleys, were fought the "last great battles" of the Jaredites, and, later, the final conflicts of the descendants of Lehi and his colony, and that those wars were, more or less, wars of extermination.

Therefore I seek to bring from able students and antiquarians that which they believe to be good proof that in Western New York, Ohio, Indiana, Illinois, and contiguous States, warring races fought in ancient times; that in those regions, and along those great valleys, offensive and defensive operations were carried on, and contending armies met in prolonged and bloody conflicts, resulting, in prehistoric ages, in the annihilation of the Mound Builders, and perhaps later in the destruction of other races. That in the portion of the United States above mentioned (more than in any other portions) have been found especial evidences of deadly and decisive struggles in times gone by.

From the New York weekly *Tribune* of August, 1868, I make the following extract from a telegraphic account of a meeting of the "American Science Association," held in Chicago that month. The first two paragraphs of the dispatch read as follows:—

"Chicago, August 11, 1868.—The morning session of the 7th, which was a general one of the Association, was entirely occupied with the reading and discussion of three papers on the antiquity of man, of which the following are the titles: 1. Abstract of the Geological Evidences of Man's Antiquity in the United States, by Charles Whittlesy. 2. The Antiquity of Man in North America, by J. W. Foster. 3. On the Vestiges of Prehistoric Races in California, by W. P. Blake.

"Col. Whittlesy enumerated several races which had flourished in America before the red men hunted in her forests. First, the Mound-Builders; second, a race in the territory which is now Wisconsin; third, a warlike race in the region south of lakes Ontario and Erie; and, fourth, a religious people in Mexico. How long those races flourished is uncertain, but it was certainly several thousand years before the Christian era."

The reader will here notice the claim that races existed in the northern part of the United States before the birth of Christ, including one that inhabited the region south of the great lakes, which race, these scientists

say, is especially noted as having, at some period before its overthrow, engaged in war to a certain extent, of which fact they say traces and evidences still remain after more than two thousand years have elapsed since those wars occurred.

Probably it is not doubted by any student Latter Day Saint that the Jaredite nation of Book of Mormon history is identical with the people whom the antiquarians of our times have denominated the Mound Builders, this name having been given by reason of the numerous mounds they erected, so many and so extensive, even some of them wonderful and magnificent in size after the passing of thousands of years. Of their remains quite a complete knowledge can be gained by reading Prof. J. D. Baldwin's "Ancient America," pages 1 to 75. On page 32 Mr. Baldwin says:—

"This ancient race seems to have occupied nearly the whole basin of the Mississippi and its tributaries." Then he mentions their complete occupation of the valley of the Ohio, and from there to the Gulf of Mexico, and adds: "No other united people previous to our time can be supposed to have occupied so large an extent of territory in this part of North America."—Page 32.

As to the period when the Mound Builders dwelt in those parts we have seen that Col. Whittlesy states that a race lived south of the great lakes before the Christian era. So also Prof. Baldwin proves conclusively that the Mound Builders inhabited that region prior to Christ's birth. On page 49 he presents the fact of skeletons having been found in the dry and compact earth at the bottom of the great mounds, and, comparing with less favorable burial places in Europe, where bones have lain for near two thousand years, he decides their condition to be "an accurate measure of time," and adds:—

"It allows us to assume that these extremely decayed skeletons of the Mound-Builders are much more than two thousand years old."—Page 49.

So also, on page 73, Prof. Baldwin concludes from other evidences that "a very long period, far more than two thousand years, it may be, must have elapsed since they left the valley of the Ohio."

Now the question remains, why did they leave, or how did they cease their dwelling there, and what caused their entire disappearance from among the races of men, so that no posterity remained?

On this point Mr. Baldwin says, page 74: "Perhaps they . . . saw there [in the Ohio valley] but little of any other people until an irruption of warlike barbarians came upon them from the northwest." He mentions again that probably "an influx of barbarians" drove them out "after centuries of occupation." On page 50 Mr. Baldwin says:—

"And when, after many ages of such occupation, they finally left, or were driven away, a long period must have elapsed before the trees began to grow freely in and around their abandoned works."

And the more that we accept the conclusions of Gallatin, Baldwin, Whittlesy, Squier, and Foster that the Mound Builders composed a "dense agricultural population," that "their

unity as a people, which is everywhere so manifest, must have been expressed in political organization," and that there "must have been settled life, with its accumulations, and an intelligently organized industry, fixed habits directed by intelligence," all of which, Baldwin says, "means civilization," the more we accept these findings the more we are forced to conclude that *only* great and urgent causes, powerful forces, *could* have brought to a complete end that mighty and wonderful empire, which men say must have had a "central government" and a "national name." Men say that that nation had cities where ours now stand, and that agriculture, manufactures, mining, and the arts were carried on to a marvelous degree, and all the region mentioned was filled by this great people. Now the history of the world shows that great nations are only overthrown, and mighty peoples are only brought to extinction, through war, either by foreign war or so-called civil war, those powerful forces at home or abroad that disrupt or lay waste empires and kingdoms. Hence we accept the evidences given by Col. Whittlesy, Prof. Baldwin, and others, that south of Lakes Ontario and Erie great wars were carried on, even as the Book of Mormon very fully sets forth in its pages.

The next extract submitted is from Col. C. G. Foster, as follows:—

"*Ancient Works in the Ohio Valley.*—The ancient earthworks in this valley have been so elaborately described by Squier and Davis that I shall only refer to their labors. . . . Not only are the banks of the Ohio, at frequent intervals, crowned by these structures, but those of the subordinate streams, such as the Wabash, the Scioto, the Miami, and the Muskingum, entering from the north, and those from the opposite side, such as the Kanawhas, the Cumberland, and Tennessee. The number of tumuli [mounds] in Ohio alone is estimated [by the authors referred to] at ten thousand, and the number of enclosures at from one thousand to fifteen hundred. . . . In many of these works we meet with a feature which impresses the beholder most forcibly as to the unity of design and the mathematical precision which have been carried out in their construction. I refer to the elaborately constructed walls of earth or stone with which the mounds are enclosed. In these walls the geometrical figures of the square, the circle, the octagon, and the rhomb are represented. There are gateways, parallel lines, outlooks, and other forms, the whole forming an intricate and yet harmonious system. . . . The most intricate, if not the most gigantic of all the Mound Builders' works, occur in the Licking valley, near Newark. They . . . are elevated from thirty to fifty feet above these water courses, and extend over an area of two square miles."—Prehistoric Races, pages 124-126.

Colonel Foster speaks of the whole as a "magnificent system of works." Of one part of it he says that it is a circle inclosing over thirty acres of ground. At the time of the description by himself and Colonel Whittlesy the embankment walls were twelve feet high and the base was fifty feet broad, with an interior ditch all around that was thirty-five feet wide and seven feet deep.

Of these and the many other great inclosures within walls of earth, or earth and stone, it can only be said that it is not certain nor proven that they were for defensive or warlike purposes. Concerning them Prof. J. D. Baldwin says:—

"Another class of these antiquities consists of enclosures formed by heavy embankments of earth and stone. There is nothing to explain these constructions so clearly as to leave no room for conjecture and speculation. It has been suggested that some of them *may* have been intended for defense, others for religious purposes. A portion of them, it may be, encircled villages or towns. In some cases the ditches or fosses were on the inside, in others on the outside."—Ancient America, pages 19, 20.

The above quotations are given without purpose to prove that such inclosures were all for use in time of war, but only to show what that people built, and the possibility that such inclosures, with great ditches along the walls, are likely to have been for use in defensive warfare. We may give more upon this point before closing.

I believe that the foregoing paragraphs are altogether descriptive of the Mound Builders, or Jaredites, and their desolating civil strife which occurred six to seven hundred years before Christ's birth, but what follows this I believe *may* include both, but that chiefly they describe the works erected during the Nephite-Lamanite war of extermination a thousand years later than the other.

On page 30 of "Ancient America," Professor Baldwin gives figure 10, a picture of what he calls "Fortified Hill, Butler County, Ohio," the fort being a defensive wall or embankment, along the edge of the precipice, high above the creek. On both the outside and the inside of the entry way are several extra lines of defense, short circles and straight lines of embankment, evidently for especial use in defending against attacks at the only entry there is to this fortified position.

So also figure 11 represents another stone inclosure that takes in 140 acres of high ground along Paint Creek, Ohio, all evidences being that it was used as a stone fortress, for defense by the people in possession. And these are but specimens of advantageous points and elevations upon which were placed well-built walls; also the approaches were guarded by advance works and still further protected by inner ones. All writers agree that much wisdom is shown to have been used in selecting advantageous places, as well as excellent skill in the manner of fortifying these elevations and defensive points.

Also it is plain that these ancient fighters provided for water to satisfy thirst when occupying these works. They constructed parallel walls from these forts to the rivers or creeks near them, so that carriers could convey water along under cover, and be defended while thus at work. Of such a fortress in Illinois, Col. Foster says:—

"According to the same authority [Prof. Cox] there is a high hill bordering the valley of the Saline River, in Illinois, on which there is a walled fort, the walls being from four to five feet high. . . . On the south side access is cut

off by a precipitous descent, in the form of a cliff from forty to fifty feet in height, but on the north side the slope is gradual and very rocky. The walls conform to the crest of the hill, which is very narrow, and the form of the fortified position is that of an irregular square. . . . A narrow and zigzag passage, easily defended, leads down to the river. The inhabitants call this the Stone Fort."—Prehistoric Races, pages 131, 132.

The last four paragraphs I believe, as I said previously, refer to the works of the later colony, Nephite-Lamanite, and scientists agree that quite a difference exists in the character of the works throughout the States before-named, some having been built by a later people than the Mound Builders. This view, of course, agrees with Book of Mormon history. I quote again from Col. Foster:—

"Ancient works of Northern Ohio and Western New York.—The region adjacent to Lake Erie, comprehending Northern Ohio and Western New York, contains ancient earthworks which differ somewhat from those of the Ohio Valley. There is the same combination of mound and enclosure, but with the ditch invariably on the outside of the parapets. Squier was disposed to regard these works as much more recent than those of the true Mound Builders. Col. Whittlesey, however, claims for them as high an antiquity, but belonging to a different nation. He would classify the ancient works into three great divisions, and assign their construction to three distinct nations: 1. Those of the Ohio Valley, as the work of the *Agricultural Nation*; 2. Those of the Fort Builders on the Lakes, as those of the *Military Nation*; 3. Those between the Mississippi and Lake Michigan, as the works of the *Effigy Nation*."—Prehistoric Races, pages 144, 145.

Col. Foster says that he does not see the necessity for this assignment, because the Squier and Davis surveys show that the Fort-building people penetrated to the Ohio River. He says that Prof. E. B. Andrews, of Ohio, describes an earthwork as far south as Vinton County, which has the ditch "outside the parapet." Prof. Foster adds:—

"Recognizing these minor distinctions, it might be claimed that the earth-works of the Upper Mississippi were constructed by a different people, for the reason that all the mounds are destitute of enclosures; and that those of the Lower Mississippi were the work of still another people, because the truncated-pyramidal form predominates, and are rarely enclosed. In what may be called the frontier of the Mound Builders' empire, as I shall endeavor to show, it became necessary to fortify against sudden irruptions of the enemy, hence the enclosures; but, as we penetrate the heart of the empire, these structures disappear. If our country were to become a desolation, the future antiquary would find the sea coast studded with fortifications of a complex form, but, as he penetrated to the interior, they would disappear altogether."—Prehistoric Races, page 145.

Thus we see that the entire trend of the arguments of scientific men is to the end that the regions spoken of were the scenes of war in ancient days, both offensive and defensive, and that a nation or nations perished from the

earth. The last quotation brings us back to a consideration of the Mound Builders, or Jaredites, again. In this connection I notice that Col. Foster mentions the multitude of mounds at the mouth of the Wabash River, and across the Ohio River in Kentucky. He quotes a letter from S. S. Lyon, who has seen the works of the Mound Builders in many States. He says:—

"If the mounds, ash-heaps, bone-beds, etc., are any evidence of a formerly populous and settled country, it is found here. In my examinations I find nearly one hundred mounds in an area of one hundred acres."—Prehistoric Races, page 132.

Foster says that, ascending the Wabash, the high banks of the river are crowned by these ancient works, and he mentions the removal of a mound in Vincennes, Indiana, in 1859. It was 66 feet across and 16 feet high, and the lower strata was found to be a bed of human bones, the skulls and all other bones being "promiscuously mingled as though a pile of bodies had been heaped up." The great number, and their mixed condition, caused Mr. William Pidgeon to name it the "Battle burial mound."

Of "the ancient works at Merom," Indiana, Col. Foster says (page 133) that the mounds there "have yielded a number of skulls of a peculiar conformation." He quotes Mr. F. W. Putnam, who writes about these works, saying:—

"The fort is situated on a plateau about 170 feet in height above low water. The bank is very steep on the river side, and [it] forms the western line of the fortification, while deep ravines add to its strength on the other sides, the weak points being strengthened by earth-works. . . . Looking at the natural advantages offered by this location, it is the one spot of the region that would be selected to-day for the erection of a fortification in that vicinity."—Prehistoric Races, 133, 136.

The following is an extract that I made, some twenty-five years ago, from Brownell's "Indian Races," page 46, and, so far as I can remember, it is descriptive of defensive works in North America. He says:—

"In many of these fortified places skill is evinced, angles, bastions, and curtains being frequently traceable. Says a traveler: 'Though much defaced by time, yet every angle was distinguishable, and appeared as regular, and fashioned with as much military skill, as if planned by Vauban himself.'"

I will close my quotations from Prof. Foster by the use of the following:—

"There can be little doubt that such works as those on the banks of both the Miamis in Ohio; on the bluffs of the Saline River in Illinois, and at other points, were erected for purely defensive purposes, and were selected in reference to military considerations. They are almost natural fortresses, which could only be approached by an enemy uncovering his front to the full force of such missiles as the besieged might employ. . . . Those works in Northern Ohio and Western New York, which exhibit the trenches on the outside of the parapets, are also classed as defensive. . . . These enclosures are the most conspicuous along what may be called the frontier of the

Alleghanies. . . . A great line of defense, I think, is traceable all the way from Western New York to the Ohio River, and even beyond."—Prehistoric Races, pages 174, 175.

Then he quotes "Ancient Monuments" by Hon. E. G. Squier, who says:—

"There seems to have existed a system of defenses, extending from the sources of the Alleghany and Susquehanna [rivers], in New York, diagonally across the country, through Central and Northern Ohio, to the Wabash. Within this range, the works which are regarded as defensive are largest and most numerous. If an inference may be drawn from this fact, it is that the presence of hostilities was from the northeast; or that, if the tide of migration flowed from the south, it received its final check upon this line. On the other hypothesis . . . we may suppose that from this direction came the hostile savage hordes, before whose incessant attacks the less warlike Mound Builders gradually receded, or, beneath whose exterminating cruelty, those who occupied the frontier entirely disappeared, leaving these monuments only to attest their existence, and the extraordinary skill with which they defended their altars and their homes. Under either assumption it is clear that the contest was a protracted one."—Ancient Monuments, page 44.

So able are the conclusions of Mr. Squier, so clearly has he traced the evidences, that we are compelled to say that he has in this matter read history without the use of the books. How clearly his words describe the facts, where he says that if the "tide of emigration flowed from the south" then "upon this line" [Western New York to Indiana] it "received its final check;" for this is the very thing that history relates, both in the case of the Jaredites and that of the Nephite-Lamanite armies.

The differences between the peoples and their methods, which so puzzles the scientists, are plain to Book of Mormon students, and each reader can see the points without my calling attention to them separately.

Perhaps nothing more is needed to prove the ground taken in the aforesaid "Book of Mormon Lectures" on the point at issue, or upon which evidence was asked to its full establishment. However, if space would permit, there could be given lengthy quotations from Josiah Priest's "American Antiquities," in attestation of the things already given from Foster, Squier, Baldwin, Brownell, and other historians and scientists, in relation to the "Battle Grounds of Ancient Americans." As it does not seem to be necessary I forbear.—H. A. Stebbins, in *Religio's Arena, Autumn Leaves for March, 1899*.

BLAKES MILLS, Ohio, Feb. 10.

Editors Herald:—I came here yesterday by request of president of mission. It is so terribly cold that is hard to work or do anything in missionary work; 26° below zero this morning. It puts me in mind of Michigan weather. I believe I could have done more where people wanted me this cold winter weather, than I can down here on an old beaten track, where so many have been before me.

I have a good opening in Trumbull County, where people are very much interested in the work, and I believe some will come into

the work there in the near future. I was with the Akron saints for three or four days and enjoyed myself while there. I administered to several. There seems to be lots of sickness around among the saints as well as in the world, everywhere.

The work is onward as far as I can learn.

Hopefully yours,

F. C. SMITH.

INDEPENDENCE, Mo., Feb. 15.

Editors Herald:—The article in a late *Herald*, "The Gathering," by Bro. G. H. Hilliard, of the Bishopric, presents good thoughts for the consideration of the saints. Now saints, arise from your slumber and heed the warning voice with no uncertain sound from the watchman upon the walls of Zion. The clouds seem to be gathering here and there. The storms are fast approaching, and we are scattered around too. Long years have I been waiting to hear the watchman's sound. What joy it brings to my soul, that the time is so near at hand that we can consecrate to the Lord and fulfill the great command. Dear brethren and sisters, let us shake off the coals from our garments and arise in the strength of the Lord, and break off the yoke of our bondage with the pleasures and frolics of this world, and press forward to that high and holy calling whereunto the Lord has called us, "Come out of her," O, ye my people, saith the Lord (D. and C.); prepare for the conflict before us. Buckle on the whole armor of righteousness that we may shine as bright as the sun at noonday. How many times has the Father said, "Come up higher, O ye my people, come up higher, by keeping the celestial law."

Let us pay our tithing and gather together, and consecrate of the property the Lord has intrusted to our care and be united as one family, that we may be able to call the blessings of heaven upon us both spiritual and temporal, as the Father has promised. "If ye are not one ye are not mine," saith the Lord. (D. and C.)

I have been in this church for over twenty years and this is my first letter for the pages of the *Herald*, and maybe this will be laid by in the waste basket. If so, all right; I shall write as I feel, for I am in this work for life. I have paid my tithing, I believe since 1881. The Lord chastised me for ceasing to pay for two years. I then retraced my steps, and paid my two years back tithing. O how happy I felt when I paid that two years of back tithing! I shall never forget that day, Saints. O, that sweet Spirit of Israel's God that rested upon me in that hour that I paid it! It brings tears of joy to my very soul at this writing that I complied with the dictates of the Spirit, at the same time I looked at myself and my family with but a little footwear and very little clothing to carry us through the cold winter, and but a little meal in the house and nearly an empty cellar, and I believe about three dollars left of the proceeds of stock that I sold for the purpose of paying the Father according to the law. O, that beautiful voice that said to me these words: "Now, you shall be blessed." How literally it is being fulfilled, though I have made many

mistakes, but the Lord has been with me in all my trials and frustrated the wicked designs of men for my good, or my life would have been taken from the earth and my family scattered and my home taken.

We are living in perilous times, brethren and sisters, and if we do not come up to the standard of the law as laid down in the Doctrine and Covenants we shall suffer loss; and the time is not far distant. May the blessings of the Lord be with his saints.

Yours in gospel bonds,

WILLIAM LENTELL.

HARTINGTON, Neb., Feb. 16.

Editors Herald:—In your issue for January 25, we see an article headed, "A plucky elder." While reducing its contents we well remember that gathering corn days for board and to get money to pay hall rent, and preaching nights, has been our experience while in this part of the vineyard. As regards the "wind and rabbit tracks," there is sufficient of each. If any of the brethren begrudge me the "ten pounds" gained, and would like to have some experience along those lines, please make your application at next General Conference.

I know that I have been in Northern Nebraska, and that mercury was blown down to forty below, and need only refer to the peeled condition of my nose to prove it.

I left South Sioux City, Nebraska, Monday, the 13th, and came to this place, about eighteen miles southwest of Yankton, South Dakota. I found the Disciple preacher here holding meetings in the schoolhouse. He has been here four weeks, and my opinion is that he would stay until next August if by so doing he would prevent me holding meetings in the neighborhood. I received an invitation from an outsider living near the schoolhouse, to preach in his house. I am just mean enough to avail myself of all such privileges. I attended the Campbellite meeting and announced to his congregation that I would commence the following evening at Mr. Sinclair's. I also handed the minister a "Wrinkle" and invited him to come. I didn't get the minister out, but I got his congregation, except about six grown persons. The room, although large, would hardly accommodate the crowd that assembled at Mr. Sinclair's to hear us present the restored gospel. A number are near the kingdom at this place.

I have been greatly blessed while presenting the word during the past year. A number have been brought to a knowledge of the truth.

In gospel bonds,

SAMUEL WOOD.

INDEPENDENCE, Mo., Feb. 1.

Editors Herald:—I desire to say through the *Herald* to any and all the saints with whom I have been associated, that if I at any time have said or done anything to wound their feelings I ask their forgiveness; for I desire to keep the commandments of God.

I desire the prayers of God's people that I may overcome evil and keep his law and be saved with his people.

NANCY L. JOHNSON.

HILLSDALE, Wis., Feb. 8.

Editors Herald:—Notwithstanding the extreme cold weather which has been ranging from 45 to 55 degrees below zero for the last two weeks in this region, we have been preaching to large audiences of interested listeners, old and young and the middle-aged. Quite a number of old men who have never been known to go to church before have attended these meetings for three weeks, and have become interested in religion, and when we closed our meetings at the Grice schoolhouse last Sunday night these very men came up and bade us good-bye with a "God bless you," while the unbidden tear of sympathy trickled down the cheek. I tell you, brethren and collaborators in the Lord's vineyard, I believe that there are thousands of good honest-hearted souls in this broad land who have never heard the glad sound of the beautiful gospel, but who would obey could they have an opportunity of hearing. But oh! "how can they hear without a preacher; and how can he preach except he be sent?" "But," says one, "we send out lots of elders—missionaries." Yes, that is true, and many of these missionaries hang around the organized branches and do but *very little real* missionary work. This latter-day work will *never* move along as it might, and should, and as it did in the days of the Martyr, until the elders work in harmony with the order that the Lord has given in regard to the spreading of the work of God. When the seventies, who are the especial witnesses, will get out into the fields away from the branches and let the high priests and elders do the presiding and looking after the flocks at home, then the great work will begin to move forward and God will bless his people more abundantly.

Some one said to me, I thought boastfully, not long ago, that nearly every member of the Second Quorum of the Seventy were presiding, either as branch or district officers. Now I ask why not ordain these men to the office of high priest if you want them to preside and then select men for seventies who are willing to push out into the world and do the work of a seventy?

We have opened up three new places already, and in each place we have had a fine hearing so far. At each of the first two places some of them have said they would be baptized when the weather got warmer.

Elder J. B. Wildermuth, my nephew and associate, has already proved himself to be an efficient laborer in the vineyard of the Lord. I found him here all alone, and yet not alone, for the Lord was with him; besides he had raised up a host of friends, the large schoolhouse being filled every night, some coming for miles, notwithstanding the extreme cold weather. We expect to canvass this northern country from schoolhouse to schoolhouse until if possible the people may all have a chance to hear the restored gospel message. O, may the Lord bless his people and help each one to arise and do his duty. We are well, and happy and hopeful, looking forward to the ultimate triumph of Jesus Christ and all his great works.

Your collaborators,

E. M. and J. B. WILDERMUTH.

BELLAIR, Ill., Feb. 18.

Editors Herald:—I came here by advice of Bro. I. N. White, missionary in charge of Southern Illinois. I am preaching in a hall and am having a goodly number of listeners each evening. Am feeling as well as usual in a spiritual way, and have no desire whatever to become indifferent or slack concerning duty. I feel as I always have in the past the importance of pressing forward in the line of duty, fully believing that God is at the helm.

There has been a great deal of preaching here, and many have been convinced that we have the truth, through the efforts of Brn. G. H. Hilliard and I. M. Smith; yet only a few out of the many convinced have ever accepted it, and whether any more who were convinced will ever accept it in this life remains to be revealed. I confess I do not know. The few who did accept seem to be firm in the faith although there are only two out of that few who reside here at present. The others have moved away and one (Bro. Alonzo Parsons) has passed over on the other side.

Just south of here, at Kibbie temple, Bro. White and the writer have been trying to revive the work, at which place Emsley Curtis built up a large branch in a short time, about which so much was published at the time in our church papers; but, seemingly, the branch went down in about the same length of time it took to build it up. An effort was made while we were there to reorganize the branch. Bro. Charles A. Griswold was ordained a priest and chosen president of the branch, and A. McKee his assistant, and J. T. Curtis was sustained as presiding teacher. Bro. White intended to have visited other places in the district, but on account of some other things to look after in another part of his mission he thought it wise to go there.

Yours in the faith,

F. M. SLOVER.

MOORHEAD, Iowa, Feb. 18.

Editors Herald:—After rendering what assistance I could at the Interstate Sunday School Teacher's Institute, I began meetings at Persia, January 1, continuing till the 6th, when a message came that my oldest sister was dying and wished to see me. To her bedside I proceeded as rapidly as possible but ere I arrived her spirit had taken its flight, so that the cold form of clay was all the reception I received. She left a husband and six children, one child being an infant babe of six days, now in the care of Bro. George and Sr. Nellie Ballentyne, of Moorhead, Iowa.

I immediately returned to Persia where I again began meetings, Bro. W. A. Smith occupying the appointments while I was absent, and continued for a few days longer, when another message announced the illness of my wife, and again I turned my face homeward with sadness, leaving the saints somewhat disappointed and saddened. Excellent interest was shown considering the sickness existing there and the extreme cold part of the time.

As soon as wife's health would permit I went to Missouri Valley and continued till

Wednesday, the 8th, when it was so extremely cold that it was thought inadvisable to continue services, and advisable for me to return home on account of ill health there. Began here on Wednesday eve with a full house, and have had excellent interest since. At the close of the Wednesday evening service Bro. E. C. Outhouse, teacher of the branch, and Sr. Mary Turman, of Smithland, were made husband and wife according to the sacred covenant of the church, "that is keeping" themselves "wholly for each other and from all others during" their "lives." I often think what might Zion's children now have been had that covenant have been kept inviolate from the beginning of creation till now.

The missionary work in this mission is brightening some. Some of the local ministry are approving themselves.

Hoping for the best, and working for the victory, I am, In Christ,

J. F. MINTUN.

P. S.—After a second reading of "True Succession in Church Presidency," I can say I am well pleased with its pointed arguments, and clear, well-arranged evidence presented. I have written articles for the *Missouri Valley Times* and the *Logan Observer*, both of which were printed, on the question of whether B. H. Roberts should be received as a member of Congress, and have sent an article on the same subject to the *Sioux City Journal*. The people are taking notice of our doings in connection with this case.

SEYMOUR, Mo., Feb. 7.

Editors Herald:—It has been about two years since I wrote on this subject. I thought I would not mention it again, but coming into this country has changed my mind. I believe this to be one of the best openings for those wishing a home that can be found with a small amount of capital. There are nine hundred and twenty acres of land all in one body joining E. T. Atwell's eight hundred acre farm that can be bought for twenty-one hundred dollars; one forty in cultivation, with good water, fine orchard, common house and barn, good for this part. Good springs are on the land; the greater portion of the land is fine, covered with good timber. The brakes are just the place for small fruits of all kind.

E. T. Atwell is setting out three thousand fruit trees, besides small fruits of every description. I would think it a wise conclusion of the saints to all throw in their mite and buy this land, set out a large fruit farm, build up a town and schools for the worthy saints that have no means to help themselves. We are called as a class ignorant and lazy. Let us show by our works that we can get up a colony of industrious saints as well as Booth Tucker of the Salvation Army. E. T. Atwell is trying some of everything. Should one thing fail the other would hit. He keeps a lot of books on agriculture, of every description, telling how to grow large crops of corn and potatoes on small plots of ground.

I am of the opinion that this plan will work all right. Let some good farmer with wisdom conduct and give instructions to all who wish to come. While the fruit trees are

growing there could be raised alfalfa, artichokes, corn, melons, etc. Our books say that one acre of artichokes will fatten twenty-five hogs, and all that you have to do is to grow them through the summer, then turn your hogs in and let them feed themselves.

The plan I would suggest would be to write to each branch of the church and get each branch to assist all they could, to buy the land. We are on top of the Ozark Mountains. The land is rich and productive. Ten cents from each of six hundred or eight hundred saints would buy a stump puller that would take out any stump or tree on the land. To start this ball rolling I will start it with five dollars, B. A. Atwell with the same, E. T. Atwell with five dollars, O. R. Atwell ten dollars, W. A. Atwell five dollars. It will be remembered that all who contribute will be shareholders to the amount thrown in; those not wishing shares state the same when sending in their donations. Others can be bought out that do not wish to occupy nor donate free.

We are commanded to build up the waste places; therefore let us work while the day dawns. Bro. Joseph, if you say for us to go ahead with this we will do so. Can you select one with wisdom to aid in this undertaking, who would govern the scheme? Should the ball start we shall do more. I forgot to mention that this land is thirty-five miles east of Springfield, Missouri, and a little south of east. It lies five or six miles south of Seymour, Missouri, and that far south of the Fort Scott and Memphis railroad, which constitutes the Gulf Line of road. I will close waiting for your counsel. Please oblige with counsel.

I am, as ever, strong in the everlasting covenant,

M. A. ATWELL.

WALLACEBURG, Ont., Jan. 19.

Editors Herald:—I love to read the *Herald's* pages, also the *Ensign*. I also know it takes money to publish them, as well as labor. It makes me feel bad when I see, as I often do, so much standing unpaid for by the saints of God, when a little effort with each would make it all right, and our Father would be so much better pleased with us.

Last Sunday our hearts were made glad by a visit from our dear brother, George Green, president of Chatham district, and he always comes with good cheer, bringing glad tidings of good things. May the Lord bless him and his.

He told us how a company of angels was present at the time Bro. Swainson was ordained, and when the order was finished one took a chair and sat down to the table and wrote something, having a quill pen in his hand. This Sr. Green saw in open vision, she being present with us; and I knew there was something to be revealed at the time, but could not tell just how or what. This was about two months ago, and when I thought upon it I remembered how I wondered if there might not be angels around them at the time, as I had read and heard of such things being seen; and so it made my heart rejoice to hear how the Lord had shown in vision his angels whom he had sent

to take note of the work being done in this little corner of his vineyard. And I feel I must be more careful and faithful in my walk in life so they can have good record of my works while here, and that I may be worthy to enter into his rest.

Since writing the above I have been sick with lagrippe and feel the smart of the rod of correction yet, for such I feel it has been to me. We learn obedience sometimes by the things we suffer, and in weakness are made strong to overcome evil. Sometimes our children omit to do as we advise them and we have to use the rod in order to bring about the desired result. Of course it is for their own good. Just so our Father in heaven has to do with us, when we don't heed the voice of the Spirit. I for one have omitted to do that which I have been told through the Spirit would be for my good, both soul and body, through weakness, and trust I may in the future be able to rejoice more and more each day that I have been counted worthy of chastisement. Pray for me.

Your sister,

ELIZABETH BENNETT.

MANCHESTER, Texas, Jan. 29.

Editors Herald:—As another year has passed and gone and thousands have passed off the stage of action; but God's work rolls on and will continue to do so until it goes to the utmost parts of the earth. The gospel is spreading its wings over Northeastern Texas, and we pray that a few more years will find thousands of saints in this country to sing the songs of Zion. But we are made sad often over seeing so many violations of God's law. In the 29th chapter, verse 18, of Proverbs, the wise man said: "He that keepeth the law, happy is he." And in the same chapter, "Where there is no vision, the people perish." And six thousand years have proven this to be true.

If we will live for God's blessings he will give them to us. Since we have obeyed this latter-day work we have been blessed with the Spirit of prophecy and have seen the sick healed, and been blessed with several visions; and should I not endure to the end, and be cast into the dark prison world, there I will raise my right hand to the truthfulness of this latter-day work.

It has been made known to me by the Spirit of God that Bro. Joseph Smith, Sr., was a prophet of God and that he began a work that will roll on until the heavens are unvailed and Jesus Christ comes with his saints to reign on this earth. D. H. Bays, myself, and others may fall; but God will roll on this great latter-day work to success.

Three years ago last November I was one day looking at the leaves as they fell from the trees, and my mind was called to all of nature, that it must die. So I began to think of man and his redemption, and just how it would be with him after he was redeemed, and would we know each other; and about that moment I thought of my brother, J. D. Erwin, who was at that time in the State of Alabama preaching the gospel, and I wondered if we never meet in this life any more would we recognize each other if blessed to

reach Zion; and would God cause a temple to be built to gather his people. At this moment the first chapter and fifth verse of James was brought to my mind, "If any of you lack wisdom let him ask of God;" so we went to a lonely little grove and sought unto God in the matter, and after praying, God blessed us with a vision and we were made to look down the stream of time and see the temple and how it was built; and of all the grand buildings we have ever been permitted to see it was the grandest. And we saw the saints gathering from all quarters of the earth; singing the songs of Zion. And while we were in the temple viewing its grandeur we met with Bro. J. D. and had quite a talk with him, and he stated to me, "Brother, who would not take the stripes I got in the State of Arkansas for a glory like this!" the temple seemed to be built out of white granite and had on the north and south a large entrance which was beautifully arched over; and the saints were gathering from the north and the south, the east and west. The end of the temple was supported by two large bars which looked like silver. The bars extended in the east end from the northeast corner at the floor to the southeast corner at the top, and the other bar extended from the floors in the southeast corner to the top in the northeast corner and crossed each other in the middle of the east end of the temple, and the west end was the same.

I saw many other things, which would take too much space in the *Herald* to write of; but this was seen by the power and Spirit of God; and the glorious day is not far in the future when God will begin to gather his people. But keeping the law of God is all that will ever cause us to be gathered.

Let us as the people of God come up higher and live better in the future. We ask an interest in the prayers of saints that we may endure to the end and be an instrument in God's hand to bring many sons and daughters of Adam into the kingdom of God.

Yours in the gospel,

E. A. ERWIN.

RUNNELLS, Iowa, Feb. 21.

Editors Herald:—The conference of the Des Moines district held at this point the 18th and 19th inst., was quite well attended, and good will and encouragement in the work were manifested by those in attendance. Apostle H. C. Smith was with us, aiding in the good work. If not specially called to other fields he will visit several points in the district and labor to the best interests of all under the circumstances. One, a Bro. Bean, of Adel, was baptized. Quite a good interest was manifest at the Sunday school convention held during the day and evening of the 17th.

It is the opinion of some of the saints of the district that conditions relating to the work here are improving. For this we feel thankful, as this as well as the spread of the work is that for which we are laboring.

May our Father bless all his saints, endow all the ministry, and move forward his work marvelously.

Yours hopefully,

C. SCOTT.

EDMOND, Ok., Feb. 21.

Editors Herald:—The conference of the Oklahoma district was held Saturday and Sunday, the 18th and 19th. We had a splendid conference, good attendance of saints, all things being considered. Eleven of the ministry general and local were present, besides several of the laity. The afternoon prayer meeting was especially good, the Spirit being present in power, to the comfort and edification of all. Words of cheer and encouragement were spoken through the gift of tongues, while testimonies of a spiritual and confirming nature were presented by various persons. It was a feast to the saints, many of whom had not before witnessed the blessing of the Lord in such power. Particulars of the business transacted will be reported by the secretary.

I have done very little preaching of late. I thought best to take close care of my health during the bad weather. I think that with the return of settled weather I shall be able to resume active duty. I have remained in my field, though not preaching, and have found considerable work to do in various ways which I feel has not been in vain. The Oklahoma saints generally are *alive* and the work is advancing. We had the pleasure during conference of witnessing the baptism of Mr. and Mrs. Pate formerly of Henry County, Missouri, who now live at Okarche, Oklahoma. They had been convinced through the labors of the Brn. White, Pement, Keck, and others, the writer also contributing his mite while stopping with them four years ago while preaching there in company with Bro. Keck. Graceland College came up for consideration during the conference. The chain letter system was voted against, it being thought best to follow the plan as laid down by the college committee as the wisest and most economical way of raising funds. A friendly feeling exists toward Graceland and the saints of this field will no doubt respond to the extent of their ability.

Bro. Hilliard's article on the gathering has aroused universal comment out this way. One feature is, the talk is all in favor of it. The people need education along this line. They are ready to *do* if told *how*. A great change is coming over the minds of the people both in and out of the church. What does it mean? The present competitive system is not giving satisfaction. It must be replaced by a better one based on the love of our fellow man. So may it be.

In bonds,

C. R. DUNCAN.

PIPER CITY, Ill., Feb. 24.

Editors Herald:—I have been engaged in this vicinity since holidays, preaching at the Heavener schoolhouse, where there is a small branch of the church; and at the Dunn and McBride schoolhouses; the last two named are new openings, where I held forth more than five weeks—more than two weeks in each place. Part of the time the roads were very muddy and rough, which made it hard for the people to get out; but when the roads were good we had good attendance at both places. We were well cared for by the

people, all of whom seemed anxious to make us as comfortable as possible.

While no great results are yet manifest as the result of the efforts, yet there has been a vast amount of prejudice removed, and friends made for the cause. Some few are specially interested, and are still investigating the work.

When we left we had many invitations from the people at both places to "come again;" and often the question was asked, "Well, when do you think you can visit us again?" And, "Be sure and come next summer," was heard from a number.

Among the many that showed kindness to the "minister," was Samuel Clark, Daniel Mylcrane, Daniel Cook, Frank Stadler, John Heavener, Hugh Hawthorne, Jacob Ehresman, and others.

These people were willing to listen, and thereby learned that there was a great difference between what is commonly known as Mormonism and true Latter Day Saintism; whereas, before hearing, many or most of them had thought all Latter Day Saints belonged to the one class.

I think good will result from these efforts in the future. If the roads were only good during the winter months, I am satisfied that a good work could be done in these country places, as I find that the people are practically left to themselves. During the summer months some of the preachers go out from the towns and preach at some of the country schoolhouses. But when the roads get muddy here it is very difficult getting about; the mud not only gets deep, but becomes very sticky and rolls up on the wheels of vehicles, sometimes clogging them so they will not turn, but just slide along. The saints and friends have been very kind, and my wants—temporal—have been well supplied.

On January 3 the saints completely surprised me by presenting me with a letter expressing their appreciation of my efforts, and with it the neat sum of fourteen dollars to aid in getting a new suit of clothes. May the Father bless and reward them.

The few saints in this branch hold regular social and prayer service, and hold Sunday school every Sunday, but have no

preaching save when some of the traveling ministry come along.

The Sunday school, under the able superintendency of Bro. S. D. Heavener, assisted by Bro. Ben Pearson, Sr. N. I. Heavener, and Mary Siefkin, and others, is doing well. If only the officers of the branch would have a little more push, pray to the Lord for help, then study and "preach the word," we think much more good could be accomplished.

Here, as elsewhere, the B. H. Roberts question is being agitated, and a petition is being circulated against him. We have tried to place ourselves on record relative to this matter, and let the people know the position of the Reorganized Church.

Hoping, praying, and working for Zion's redemption, I am still in the conflict,

H. E. MOLER.

MACON, Mo., Feb. 17.

Editors Herald:—When we see the signs of the times multiplying we have been made glad to read what has been written lately in the *Herald*, *Ensign*, and *Autumn Leaves*, urging attention to the higher requirements that have been commanded: the council of the elders or the school of the prophets, gospel in temporal relations, the gathering, etc., looking towards the redemption of Zion.

It has been remarked that there is need of industries, means of giving employment to those who want to gather and build up Zion, for they cannot go unless they can find something to do for a livelihood.

In regard to Lamoni or any other near community of saints having various coöperative institutions for the mutual benefits of their people, under the supervision of the church, well and good, providing it were distinctly understood that they were local affairs, to be established by local means; but when it comes to industries of a general character; that is, contributed to by the saints, generally, towards which their "surplus" would go, such industries should be planted at the center, in the land "which I have appointed to be the land of Zion for the beginning of the gathering of my saints," as has been commanded, and radiate out from there as needs be.

It is understood that there are to be stakes,

but there is nothing said in the revelations that justifies us in forming nucleuses, or planting inducements of a general nature at any of the stakes before the central place, attracting from or delaying the gathering at the center, as would be the tendency of the natural consequences.

In regard to putting "surplus" into factories, etc., a question arises: Is it correct to talk of these things first? The revelations on the subject of the gathering seem to me (I am not speaking of the individual or spiritual qualifications necessary now—that is supposed to be understood) to lay their stress on the purchasing of the lands in "Jackson County and the counties round about." Were the surplus means to be put into any other use, even though so well appearing as factories, etc., would it not retard buying up those lands just so much? When we move out it should be on the lines specified by the Lord, first, and bring our ideas in close accord with higher judgment. Developments will follow, the way for them will open, and the Lord will reveal more as we get in a position for it.

We do not want to become over enthusiastic, now, and desire to plunge into too many things at once. Moving out on the simple lines that have been made plain, carefully, with wisdom, "not in haste," as admonished, will doubtless be the safe course and save mistakes and sad experiences.

Sincerely,

LOUISE PALFREY.

MALLARD, Iowa, Feb. 20.

Editors Herald:—The Jaredite corn has been published in many papers, about it coming forth; but no one says anything about selling any for seed.

I raised some last year. The corn is a sweet corn variety; grows from ten to twelve feet high, a great rooter on dry land; stands dry weather; stalk remains green until frost takes it; stalk full of sweet juice. It is great for fodder; hogs will eat all of the stalk. I will furnish seed at thirty cents per quart and \$1.25 per peck, here at the billing place; parties paying postage or express. I will send good seed. Send orders soon.

C. J. CARLSON.

Original Articles.

THE ATONEMENT OF CHRIST AND THE FINAL DESTINY OF MAN.

BY ELDER ISAAC M. SMITH.

CHAPTER 5.

THE DIFFERENT GLOBES—EVERY ONE TO RECEIVE ACCORDING TO HIS WORKS.

That there will be a difference between the salvation of those who obey the gospel in this life and those who put it off till they go to the pit or prison, and there learn obedience by the things which they suffer, is so clearly taught in the Scriptures that it really needs no proof; but that there may be no misunderstanding in regard to our position on the final destiny of man, and that the reader may know there is nothing in

our position to encourage a man in putting off obedience till this earth life is over, I think best to present this chapter on the different degrees of glory. The first text of scripture I shall ask you to read is this:—

For therefore we both labor and suffer reproach, because we trust in the living God, who is the Savior of all men, specially of those that believe.—1 Tim. 4: 10.

Now I believe that with all my heart. And as I think I have proven that he is "the Savior of all men," and that he "will have all men to be saved," I shall now attempt to prove that there is a special salvation for "those that believe." And in doing this it will be necessary to show that there are more places of happiness than one, and that those places of happiness differ, one from another, in glory. There are a number of proof texts in the Old Testament to which I wish to call your attention, and as they are so nearly alike, I shall quote them, without

stopping to comment, simply italicising the words I wish you to notice.

Behold, the heaven and *the heaven of heavens* is the Lord's thy God.—Deut. 10: 14.

But will God indeed dwell on the earth? behold, the heaven and *heaven of heavens* cannot contain thee.—1 Kings 8: 27.

But who is able to build him a house, seeing the heaven and *heaven of heavens* cannot contain him?—2 Chron. 2: 6.

But will God in very deed dwell with men on the earth? Behold, heaven and *the heaven of heavens* cannot contain thee.—2 Chron. 6: 18.

Thou, even thou, art Lord alone; thou hast made heaven, *the heaven of heavens*, with all their hosts.—Neh. 9: 6.

The heaven, *even the heavens*, are the Lord's.—Ps. 115: 16.

If there is only one heaven, then why should all those inspired writers use the word in the plural number? And if those "heavens" are all the same in glory, then why should one of them be represented as being so much superior to the others as to entitle it to be called "the heaven of heavens"? Evidently there is one that is superior to all the others, and we shall doubtless find it to be the special salvation for "those that believe." But this idea of more heavens than one is not confined to the writers of the Old Testament. Paul says:—

I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such a one caught up to the third heaven.—2 Cor. 12: 2.

Now there could not be a "third" finger on your hand if there was not a first and a second finger; there could not be a "third" day in the week if there was not a first and a second day; neither could there be a "third heaven" if there were no first and second heavens.

Again, the same writer says:—

There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead.—1 Cor. 15: 40-42.

You will notice that those glories are not the same: the glory of the celestial is *one*, and the glory of the terrestrial is *another*. The "glory of the sun," I should think, is "the heaven of heavens," because of its great superiority; and I should also pronounce it the special salvation for "those that believe." Then next to the glory of the sun is the glory of the moon; and as its glory is one, I understand that those who attain to it will be one, just as those who attain to the glory of the sun will be one, but it will, of course, be an inferior glory. Not so, however, with those who attain to the glory of the stars: their glory will be inferior to that of the moon, and they will differ, one from another, as the stars of heaven differ in brightness and splendor.

On this same subject the Savior says:—

In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.—John 14: 2, 3.

He says there are "many mansions," while Amos says "stories" or "chambers":—

It is he that buildeth his stories in the heaven.—Amos 9: 6.

The Revised Version says, "chambers." There are then "many mansions," or "stories," or "chambers," in this great universe which

God has builded; and the Savior said that he went to "prepare a place"—one of those "mansions" or "chambers," I should think—for his followers. And this, again, is the special salvation for "those that believe," "the glory of the sun," or "the heaven of heavens:" to dwell in the presence of the Savior, and with a fullness of his glory. This is the "inheritance" which Peter says is "incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Pet. 1: 4). Those who reject the gospel here can *never*, so far as I can see, have any right or title to this inheritance, this special salvation, but must take a less glory than that of the sun. Where God and Christ are they can never come, but must suffer a never-ending loss—the loss of celestial salvation in the presence of God. Those who reject the gospel here may never receive even the glory of the moon, which when compared with the glory of the sun, is very inferior indeed; but they may be glad "after many days" of suffering "in the pit," to accept even a glory that is represented by one of the dimmest stars. But while they might be very glad to be sent forth "out of the pit wherein is no water," and to be received into one of the smallest glories, I doubt their being perfectly happy; there will be something lacking to make their joy full and complete. But they will be saved from death, from hell, and from sin, "every man in his own order." Their loss though will be *very* great, as great as the difference between the brightness and splendor of the sun and the brightness of the dimmest star that bedecks the heavens.

And this is not all. Those who reject the gospel here must be "turned into hell, with all the nations that forget God;" and when the dead in Christ shall be raised from the dead, to reign with the Savior, we are told that "the rest of the dead lived not again until the thousand years were finished." There is a strong probability then of the wicked having to remain "shut up in prison," in "outer darkness," where "there shall be weeping and gnashing of teeth," during this thousand years, while the righteous dwell with God. The apostle says:—

Some men's sins are open beforehand, going before to judgment; and some men they follow after.—1 Tim. 5: 24.

And another apostle says:—

The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?—1 Peter 4: 17.

Putting the two statements together, I get the idea that the saints of God were being judged, in part at least, even then; that their sins were going "before to judgment," and the saints were being cleansed from all sin by "obeying the truth;" and that when they are called to stand in the presence of God, they will receive the "crown of righteousness" which is laid up "for all them that love his appearing." But not so with the wicked; when they are called to stand before God, their sins "follow after" and condemn them in the presence of the Great Judge, and they are cast out "into outer darkness;" there they suffer "until the thousand years were finished," and "after many days shall they be visited."

Malachi, in speaking of the time when the Lord shall come and "make up my jewels," says:—

Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.—Mal. 3: 18.

Yes; there will be a difference. And the parable of the prodigal son illustrates this dif-

ference, to my mind, quite clearly. This parable is found in Luke 15:11-31. In it we have two brothers represented: one of them takes his portion of the father's goods and wastes it in sin and folly; the other one stays at home and faithfully discharges his duty as a faithful and obedient son. By and by there arose a great famine in the "far country," whither the younger son had gone, and in his dire extremity he resolved to return to his "father's house." His father ran to meet him, ordered that he should be well clothed, that the "fatted calf" should be killed, and that the whole household should "be merry,"—all because of the prodigal's safe return. The elder son, coming to the house at this time and learning the cause of all this merrymaking, became offended and refused to go into the house. And when his father came out and urged him to go in, he still refused, and proceeded to justify his conduct by referring to his past faithfulness as compared with his brother's unfaithfulness, and to the fact that during all those long years his father had never done for him as he was now doing for his unfaithful brother.

Colonel Ingersoll, I think it is, makes fun of this parable, and claims that the father is unjust. But to me it seems to be as true to nature as anything could be. Verse 31 says: "Son, thou art ever with me, and all that I have is thine." While the younger son was received back with great demonstrations of joy and gladness, the entire estate went to the elder son. The younger son might sit down and look out upon the farm, the barn, the stock, the machinery, the house that covered and protected him from the weather, the victuals upon the table from which he was eating; but he must recognize the fact that all, *all* belongs to the son who had been faithful and obedient. He must remember too with many regrets, that his father had given him the same chance that his brother had; but that he had squandered his part of the inheritance, and that now he is simply a beggar in the house of his father, a pauper, dependent upon the charity of his father and his brother. Thoughts like this would no doubt pass through his mind: I might have had a good farm, a good house, a good barn, plenty of stock, and plenty of money; but alas! I wasted everything, and my life is a blank—worse than a blank.

Reader, can you see any difference between the prodigal son and his faithful brother? Do you think for a moment that the prodigal is just as well off as if he had been faithful? Do you think that his being received back into his father's house, being conscious of all he had lost by disobedience could make him perfectly happy? It seems to me there is a wide difference. And now while I would not take the position that the Savior referred to those who do not obey the gospel in this life, in bringing before us this prodigal son, I do believe that the *principle* holds good with them, and that the lesson is a good one. It teaches that the faithful and obedient will receive the entire inheritance, even though the unfaithful and disobedient, after humble and contrite repentance, may be saved. And in line with this is the teaching of Paul:—

If a man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burned, he shall suffer loss: but he himself shall be saved; yet so as by fire.—1 Cor. 3: 14, 15.

The works of the elder son, in the foregoing parable, did "abide," and he received "a reward;" "all that I have is thine," the father said to him. But the works of the younger son, being bad, were "burned," and he suffered

"loss"—the loss of his part of the inheritance; but "he himself" was "saved; yet so as by fire."

Daniel says:—

And the time came that the saints possessed the kingdom.—Dan. 7: 22.

And again he says:—

And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High.—Dan. 7: 27.

And in verse 18 he says:—

But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

Yes; there is a special salvation for "those that believe." Whatever salvation may be in store for those who have to learn obedience in the world to come, by the things which they suffer, one thing is sure: the "dominion," and the "greatness of the kingdom," are to be given to the saints of the Most High. God's love and mercy are unbounded, infinite; but we must remember that his justice is as great as his love, and that mercy cannot rob justice. The God of heaven has decreed that "whatsoever a man soweth, that shall he also reap;" and there is no power beneath the heavens that can change his decrees, or thwart his purposes. Hence we believe that the wicked shall be "turned into hell," and that their punishment will be great; we believe too that their loss will be eternal, and that their suffering must continue until they learn obedience; and, further, we believe that they must accept God's terms of pardon before they can ever come out of the "prison house" to inherit even the smallest glory of the "many mansions" in our "Father's house." In other words, we take the position that there is no salvation for man, here or hereafter, only through obedience to God's law.

Can you see then anything in our position to encourage men to go on, even for one day, in sin and rebellion against God? Is a man going to break his arm simply because he is sure it can be set, and that it will get well in a few weeks? Is a man willing to go to State's prison simply because he will be permitted to go free after ten or fifteen years of hard labor? Then would a sensible man be willing to put off obedience to God simply because there is a possibility of his coming out of the pit after suffering there, in "outer darkness," for a thousand years? And then, remember, he cannot come where God and Christ are; can have no part in that special salvation, but must remain outside of the Holy City in some of the smaller glories. He will be as far inferior to what he might have been as one of the stars is inferior to the sun in brilliancy and power.

No, reader, there is nothing in God's law that will give man any encouragement to continue in sin. Every day, every *hour* that is spent in sin must cause us suffering; not only suffering, but the loss will be irreparable, in some respects at least. The temptation, here, to launch out upon the results of obedience and disobedience is strong; but I must forbear, lest we get too far from the object of this paper.

The Savior says:—

Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.—Rev. 22: 12.

If our works are bad they will be "burned," and we shall "suffer loss"—the loss of a fullness of glory in the presence of our Savior.

(Continued.)

Conference Minutes.

DES MOINES.

Conference convened at Runnells, Iowa, February 18 and 19; W. C. Nirk and Heman C. Smith presidents, H. A. McCoy secretary. Branches reporting: Boonsborough, Richland, Oskaloosa, What Cheer, Perry, and Des Moines Valley. Elders reporting: C. Scott, W. H. Kephart, by letter, J. W. Morgan baptized 5, T. J. Sheldon, W. C. Nirk, S. McBirnie, M. H. Cook, N. Stamm; Priests W. W. Owens, C. B. Brown, H. A. McCoy, J. Barnes, G. M. Jamison; Deacon J. Young. Bishop's agent reported: On hand and received \$429.60; expenditures \$367; on hand \$62.60. Audited and found correct. Priest's licenses were granted to W. W. Owens, Robert W. Barr, and Valentine Bootwright. Teacher's licenses to John C. Hidy and Walter L. Pitcher. Deacon's licenses to James L. Veach, Samuel F. Burgess, and Fred Chandler. A committee consisting of C. Scott, J. W. Morgan, M. H. Cook, T. J. Sheldon, and W. C. Nirk was appointed to take the matter of holding a reunion in Des Moines district sometime during the coming summer under advisement, and report to the June conference. The district president was empowered to provide for a two days' meeting at Des Moines sometime in July. The committee on the matter of the rebaptism of Sr. Hannah-Hull reported. The report was rejected and the committee continued and requested to report on the legality of said baptism at June conference. The following preamble and resolution was passed unanimously: Whereas, in the course of events, during the election of the fall of 1898, one Brigham H. Roberts, a reputed polygamist, was elected to the Congress of the United States to represent the State of Utah in the House of Representatives; and whereas, we as a church hold that the belief in and the practice of polygamy is a violation of the law of God and the laws of our country; Therefore, be it resolved, that we the saints of Des Moines district in conference assembled, hereby protest against any polygamist being permitted to take and retain a seat in the United States Congress. Adjourned to Boonsborough, June 17, at ten a. m.

FREMONT.

Conference convened at the saints' chapel, Shenandoah, Iowa, February 18. Bro. T. A. Hougas chosen to preside, Bro. Henry Kemp associate, Emma Hougas secretary. Branches reporting: Henderson, Thurman, Glenwood, Keystone, Hamburg, Shenandoah, Riverton, and Tabor; showing a membership of 646. Written reports from Elders T. A. Hougas, F. Becksted, N. L. Mortimore, G. F. Walling, S. Orton, J. M. Comstock, W. Schick, G. Kemp, J. C. Moore, W. Leeka, J. V. Roberts, J. B. Cline, D. Hougas, H. Kemp, G. W. Needham, W. W. Gaylord, I. M. Smith, A. Badham; Priests: J. Vinnerd, R. S. Hillyer, A. J. Davidson, L. C. Donaldson, F. Goode, C. C. Case, F. G. Dungee, C. J. Carlson; Teachers: W. F. Gard, C. M. Roberts, E. S. Wilcox, F. B. Knight. Deacon: E. F. Wil-

cox. Sermons preached 177, children blessed 5, administrations 96, marriages 3. Report of district Sabbath school association read and ordered spread upon the minutes. The matter of holding a reunion in 1899 was presented and the following motion prevailed: "That a committee of three be appointed, consisting of the missionary in charge Bro. H. Kemp, the district president, and a third member to be designated by the chair; which committee shall fix place and time of the next reunion; they to take immediate action and report not later than the next session of conference." Bro. P. W. Frederickson was designated as the "third member" of this committee, and will be asked to accept the responsibility. Missions: Egypt, Bartlett, and vicinity, M. W. Gaylord; Stennett, Excelsior, and vicinity, G. W. Needham and C. J. Carlson. Glenwood and vicinity, G. W. Walling. Shenandoah and vicinity, J. V. Roberts, J. B. Cline, W. W. Gaylord, and E. S. Wilcox; McPaul and vicinity, J. C. Moore. Brn. L. D. Frederickson and A. J. Davidson were continued in their mission to "seek and to open up new places." Officers elected: D. Hougas president, T. A. and Emma Hougas secretaries. William Leeka sustained as Bishop's agent, and the missionaries sustained in their work. Business being done, the time was spent in short talks by Brn. H. Kemp, I. M. Smith, A. Badham, W. W. Gaylord, and T. A. Hougas. Preaching Saturday evening by Bro. C. J. Carlson. Sunday school before morning service. Preaching on Sunday forenoon and evening by Bro. Isaac M. Smith. Social and communion meeting in the afternoon in charge of Brn. M. W. Gaylord and J. V. Roberts. The entire session of conference was a spiritual feast for all, one that will not soon be forgotten, notwithstanding the attendance from abroad was not large. Adjourned to Henderson branch, May 27, at ten a. m.

EASTERN IOWA.

Conference met with Arlington branch, February 18 and 19; J. W. Peterson president, J. R. Sutton secretary. Ministry reports: Elders J. W. Peterson, C. E. Hand, J. R. Sutton, L. E. Hills, John Heide; Priest C. S. Shippy. Branch reports: Osterdock 31; gain 1. Grove Hill 53; loss 2. Fulton 48; loss 1. Green Valley 48. Arlington 29. Brush Creek branch changed its name to Arlington, and was ratified by conference. Report of Bishop's agent: On hand September 20, \$151.74; received \$229.30; expended \$308; on hand February 13, \$73.04. A committee was appointed to purchase a tent, and they consult at least two of the missionaries in the district before purchasing tent. Prevailing thought was that we should purchase a sixteen ounce duck tent, square cornered. The district secretary was authorized to grant letters of removal to saints of disorganized branches who may be of good standing, and who may apply for them. Resolutions were adopted protesting against the seating of B. H. Roberts. J. R. Sutton, J. W. Peterson, and Willard Beals, Jr., were appointed a committee to confer with Des Moines district in regard to the propriety of holding a re-

union of the two districts at Waterloo, Iowa, some time in the future. The object of the district in taking the step to appoint the above committee is to obtain what they wrought for once before, when the reunion was taken to Bluff Park. Elder Warren Turner elected district president, J. R. Sutton vice president and secretary, C. G. Dykes treasurer; John Heide sustained Bishop's agent. Preaching by Elders J. W. Peterson, J. G. Rulen, C. E. Hand, L. E. Hills, and J. R. Sutton. Adjourned to Grove Hill branch, August 19, 20.

OKLAHOMA.

Conference convened with Oklahoma branch, February 18; district president D. S. Crawley in charge, Stephen Smith clerk. The elders present, giving reports were: S. D. Crawley, Stephen Butler, C. R. Duncan, R. W. Davis, W. S. Macrae, and H. C. Hughes. W. P. Pickering reported by letter. Priests: A. J. Bly, H. K. Rowland, and Thomas Berry. Each manifested a desire to advance the work, and give it their entire attention the coming year. Oak Grove, Oklahoma, and Canadian Central branches sent reports, which were accepted. The following resolutions were adopted: To petition Congress and Legislature of Oklahoma against B. H. Roberts taking his seat in Congress. That we require all branch reports to be approved by the branch before being presented to district conference. That we urge upon the local ministry the necessity of reporting to each conference by letter when it is not possible for them to be present. That we urge upon the saints living in Oklahoma to comply with the rule adopted by General Conference which requires that they unite with the most convenient branch. That we heartily approve of the effort to assist Grace-land College in a financial way. That we do not approve of the system of chain letters as a means of raising funds, but by contributions, like the plan appointed by General Conference. That this conference appoint C. R. Duncan to urge the Quorum of Twelve to appoint S. D. Crawley to labor in Oklahoma mission. The officers elected were: R. M. Maloney district president, S. J. Hinkle vice president, S. Smith clerk, and H. C. Hughes treasurer. Sunday morning Bro. and Sr. Pate were baptized by R. M. Maloney. Sacrament and social meeting in afternoon. The Lord's Spirit was present in power to comfort, cheer, and convince the saints that God was with them. Manifestation of tongues and words of instruction and admonition was given by the Spirit to the encouragement of all present. Adjourned to May 13, at the Oak Grove branch.

Sunday School Associations.

DECATUR.

The twenty-sixth convention of Decatur district convened at Lamoni, Iowa, February 9 and 10. Superintendent W. B. Paul in the chair, J. P. Anderson secretary pro tem. One hour was devoted to a prayer and testi-

mony meeting, with Elder F. B. Blair in charge. The superintendent reported verbally. Eight of the eleven schools of the district reported. Report of auditing committee was adopted. The three main features of the evening session of the 9th were a discussion, "Ought parents to encourage the Sunday school and how," led by J. W. Wight. A paper on "District Sunday school institute;" by J. A. Gunsolley; and the election of officers. After the paper on Sunday school institutes had been read and discussed, the district officers were directed to take into consideration the propriety of holding an institute. The annual election of officers resulted in the selection of the following: superintendent J. A. Gunsolley, assistant superintendent W. B. Paul, secretary J. P. Anderson, treasurer John Lovell, librarian Clara Mader. The session on the afternoon of the 10th was devoted to presenting the work of the Religio. "The Religio's place in the church," and "How to begin and how to continue," were presented by J. A. Gunsolley, with the aid of the blackboard. The very cold weather interfered with the attendance, but a profitable time was had. Adjourned to meet at call of district officers.

Kewanee.

Kewanee district Sunday school convention was held at Kewanee, Illinois, February 3, and was attended by a large delegation. A very profitable time was enjoyed, by hearing very good papers and remarks on Sunday school work; blackboard exercise in the evening, which was very beneficial to all.

ST. LOUIS.

St. Louis district Sunday school association convention convened in the saints' chapel at Cheltenham, February 11, Grace Anderson secretary. Routine business was transacted, one of the special features being the election of officers, which resulted as follows: J. J. Billinsky superintendent, W. Jaques assistant, Grace Anderson secretary, S. A. Burgess treasurer. The programs rendered on Saturday and Sunday evenings were instructive and entertaining. Fifteen minutes of each evening were occupied by the Religio in representing their work; as a result a society was organized at Cheltenham, February 17. Our district newspaper, "The Sunday School Advocate," read by Bro. T. J. Elliott, was a special feature of Sunday night's program. Owing to the extremely cold weather the attendance was not as large as otherwise would have been.

DECATUR DISTRICT SUNDAY SCHOOL WORKERS.

To all Officers, Teachers, and Members, Greeting:—Having been elected your superintendent for the ensuing year, I desire to express my confidence in the work and workers, and in the kind Father of all, who owns and blesses all who seek to build up the cause of truth.

We most surely believe that the Sunday school movement is approved of the Lord, and that it is an aid in building up his king-

dom. The measure of our belief is told by the degree of diligence manifested upon our part. Do we believe it to the extent that we are willing to do *all* we can for its promotion? to the extent that we are willing to forego some of the conveniences and comforts of life that we may be at our posts? Are we willing to sacrifice the late hours in bed Sunday morning, or the pleasure of a Sunday visit, or ice cream party, in order to meet our classes and be on duty? Do we esteem the privilege of coworking with God for the salvation of his people of sufficient importance to brave the occasional inclement weather of this climate in order to be regular in attendance, so as to beget confidence in us upon the part of our fellow workers and the children? Are we sensible of the fact that our teaching and example may determine the life course of some individuals, and do we try to know aright what we attempt to teach? To the end that we may know aright, do we attend teachers' meetings and conventions when possible, so as to get the *best* thought and methods? Do we remember that this, too, as well as the church work proper, is God's work, and that our way is not necessarily his way; and do we ask daily, and constantly for his direction?

What shall we say, brethren and sisters of this district, to these questions? The responsibility resting upon us is great, for within our hands rests, quite largely, the power to mould the minds of the future men and women who are to be leaders in the church. Shall they fail, or shall their work not meet with God's approval because *we* have come short? God forbid.

I should like to have personal letters from any and all in the district who are having difficulty in any matter, or from any who may wish help in any phase of Sunday school work. Do you have trouble in keeping up attendance? or interest? Can you get your teachers out to teachers' meetings as well as you would like? Do you have any trouble in use of *Quarterly*? Are any of the "thousand and one" problems in Sunday school work perplexing you? Let me hear from you.

I shall not be able to travel much, but hope to be of some service. Bro. J. P. Anderson, our secretary, will do some visiting, and if you need aid which cannot be obtained by correspondence, he can come and see you. He is an energetic young man, devoted to the work, and competent to render aid in most any department of it. His address is Lamoni.

Hoping to cooperate with all schools now organized in the district, and that others may be organized; and soliciting the cooperation of all, in return, for which I trust I may prove worthy, I remain, in bonds,

J. A. GUNSOLLEY, Dist. Supt.

LAMONI, Iowa, February 22, 1899.

CONVENTION NOTICES.

Independence district Sunday school association will convene at Lees Summit, Friday, March 24, at ten a. m. The morning session will be devoted to short talks on the subject of "Sunday School Improvements." And in the afternoon there will be the usual routine

business, also the election of officers for the ensuing year. The evening program will consist of music, addresses, and a discussion of important questions connected with Sunday school work. Secretaries and superintendents, will you kindly send forward promptly your reports, and let us all attend this convention with hearts full of fervent desires to help along the Sunday school work in this district.

MRS. ABBIE A. HORTON, Sec.
INDEPENDENCE, MO., P. O. box No. 261.

Central California district Sunday school association convenes at the district conference held at San Jose, April 14, 1899.

JOHN SWENSEN, Asst. Supt.

In the program for Little Sioux district Sunday school convention the day should have been Friday instead of Thursday, as stated in *Herald* for February 15.

LENNA STRAND, Sec.

Pottawattamie district Sunday school association will hold a convention at Wheeler's Grove, Iowa, March 18. All schools in the district are especially requested to send reports. Bro. Hougas and other Sunday school workers are expected to be present, so many important helps for the work will be discussed. "Come one, and all."

JENNIE SCOTT, Sec.

Eastern Iowa district Sunday school association will meet in convention with Zion's Hope Sunday school at Fulton, Iowa, May 26, at half-past seven in the evening, and on the 27th at ten a. m., for business session. Program will be published later. Please send in school reports in good time.

J. R. SUTTON, Supt.

Miscellaneous Department.

APPOINTMENT OF BISHOP'S AGENT.

DISTRICT OF KIRTLAND, NORTHERN OHIO,
AND WESTERN PENNSYLVANIA, RE-
ORGANIZED CHURCH.

The saints and friends of the Kirtland District of the Reorganized Church of Jesus Christ of Latter Day Saints please take notice that Bro. Ebenezer Miller, Jr., of Temple, Lake County, Ohio, has been appointed agent of the Bishopric in said district, in place of former agent, Bro. L. W. Powell.

Please send tithes and offerings to Bro. Ebenezer Miller, Jr., at Temple, Ohio, and he will duly receipt for same, and perform all work belonging to the duties of a Bishop's agent in and for said district. Bro. Miller will also make dates and meet with the various branches of the district as soon as practicable for him to do so. We trust all saints will give him a hearty and charitable support, and that the Lord may specially aid and bless him in his work.

In behalf of the Bishopric,

E. L. KELLEY, Presiding Bishop.

LAMONI, Iowa, February 25.

RELIGIO.

A GOOD STARTING POINT.

With March number of *Autumn Leaves*, programs for April, we finish what may be called a bird's eye view of the Book of Mormon people. We have been getting a general idea of them, locating them geographically.

In the April number of the *Leaves*, programs for May, begins the review of the Book of Mormon, which will be, in reality, a more careful study. This has been the general desire of the societies. The lessons will begin at the first of the book. Archæology will continue along with the lessons, and whereas we have found that the evidences affirm that there was an ancient civilization in America, and it has been located, we will now look into the manner of that civilization.

The lessons will be sufficiently brief not to overtax, and it will be the endeavor to make the programs very interesting, giving due consideration to the musical and literary, that our young people may be instructed in things of greatest importance, enjoy themselves, and develop their minds and talents—all at the same time.

Can any branch having young people under its care afford to let the opportunities of the Religio pass by? Now, in May, will be a most favorable time to start new societies, and for older societies that have not been pursuing the Book of Mormon study to begin to do so. We have given this notice in time to work up an organization and make arrangements to make a start by the first of May. We trust that wherever there are branches having young people, a strong effort will be made to organize a Religio society for their benefit. Branch officers, missionaries, district Sunday school superintendents,—anyone who feels interested may properly take the initiatory step. Don't wait for some one else to take the first step. Send for "Leaflet of Instruction" and Constitution and By-Laws," telling all about how to organize and what is needed to conduct a Religio society. You will be furnished a commission to organize, and all necessary information upon request made to the General Secretary, J. C. Hitchcock, 2507 Slatery Street, St. Louis, Missouri, or the undersigned.

J. A. GUNSOLLEY, Pres.

LAMONI, IOWA.

CONFERENCE NOTICES.

Kentucky and Tennessee district conference will convene at New Bethel, near Sedalia, Kentucky, Saturday, April 8, at ten o'clock. Now let all attend; do not stand back because the weather is bad. Remember the date.

A. J. MYERS, Sec.

Far West district conference will convene in St. Joseph, Missouri, corner Faraon and Seventeenth Streets, in saints' chapel, on March 11 and 12. We hope for a good representation from all parts of the district. The St. Joseph saints will make you welcome at this conference, as they are noted for their hospitality.

CHARLES P. FAUL, Dist. Sec.

Conference of Alabama district will convene at Lone Star branch, Saturday, March 25, at ten o'clock. Presidents will please see that branches are correctly reported, also the condition of their respective branches.

M. K. HARP, Pres.

Western Maine district conference will convene at Stonington, March 18, at two p. m. Officers and branches are requested to be prompt with reports; Dixfield branch, *please take notice*. Send all reports to Ralph W. Farrell, Stonington, Maine. Brothers and sisters, remember the conference; welcome all.

S. G. CUNNINGHAM, Pres.

NOTICES.

To the Saints of Northern Nebraska District, Greeting:—It is with sorrow I write the sad news of the death of Bro. Nelson Brown, district president and chairman of the tent committee, and while we lament the loss of so faithful a worker, we must carry the work on until conference convenes and another is put in Bro. Brown's place, or a new committee appointed.

We are thankful for the hearty response already made to our circular letter, but hope to see the names of many more on the list before we make our report in full to the May conference. May the peace of God be and abide with you. *Send all moneys to Frederick A. Smith, 606 North Sixteenth Street, Omaha, Nebraska.*

Your brother and coworker in the gospel,
FREDERICK A. SMITH,

Secretary Tent Committee.

BORN.

FULKS.—In Coalgate, Indian Territory, January 30, 1898, to Bro. C. M. and Mary C. Fulks, a daughter; blessed November 1, 1898, by Elder Fulks, at Lehi, Indian Territory, and named Nellie Beatrice.

CUNNINGHAM.—Near Coalgate, Indian Territory, December 31, 1898, to Mr. Lee and Sr. Maggie Cunningham, a daughter; blessed January 22, 1899, by Elder C. M. Fulks, at the home of its grandparents, at Lehigh, Indian Territory, and named Ada Rose.

WILLEY.—At New London, Iowa, January 23, 1899, to Bro. Lawrence and Sr. Tillie Willey, a daughter, named Mary Elizabeth. Blessed January 23, by Elder Charles E. Willey.

SURRIDGE.—At Bevier, Missouri, January 31, 1899, to Mr. David and Mrs. Margaret Surridge, a son. Blessed February 19, by Elders Robert M. Elvin and J. A. Tanner, and named William Mark.

DEBURY.—At Weaubleau, Missouri, December 5, 1898, to Bro. Thomas C. and Sr. Nora L. Debury, a son. Blessed February 19, 1899, by J. B. Gouldsmith, and named Loyd Marselle.

ALBERTSON.—Salome, born January 17, 1892, near Albion, Idaho, daughter of Charles and Mary Albertson. Blessed by Elder Charles Albertson, January 1, 1899.

PRICE.—Birdie May, born December 14, 1897, near Albion, Idaho, daughter of Thomas B. and Mary Jane Price. Blessed by Elder Charles Albertson, January 1, 1899.

COOK.—Irene Nellie, born February 1, 1894, near Albion, Idaho; also Violet Irene, born October 10, 1896; also Cherub, born December 9, 1898, daughters of Joseph and Edna Cook. Blessed by Elder Charles Albertson, January 1, 1899.

HOWELL.—Carris Lorenzo, born September 14, 1893, in Albion, Idaho; also Rena Manila, born August 25, 1897, daughters of Ralph N. and Eva Howell. Blessed by Elder Charles Albertson, January 1, 1899.

CLEMENT.—At Cove, Arkansas, January 18, 1899, Alma Leo, son of Bro. Charles and Sr. Melvina Clement. Blessed February 19, by Elders E. A. Irwin and Earl Bailey.

SHELDON.—At McCool Junction, Nebraska, November 20, 1898, to Bro. T. J. and Sr. E. V. Sheldon, a son. Blessed January 15, 1899, at Des Moines, Iowa, by Elders C. Scott, T. J. Sheldon, and J. W. Morgan.

SHIPPY.—October 16, 1898, to Bro. Locy and Sr. Elsie Shippy, a son, named Jacob Minkler. Blessed February 17, 1899, by Elder J. R. Sutton.

MARRIED.

MARTIN—BROWN.—At the residence of F. M. McDonald, Mount Pleasant, Iowa, February 22, 1899, Mr. David Martin to Sr. Louisa Maria Brown, both of New London, Iowa; F. M. McDonald officiating in the ceremony.

DIED.

SMITH.—At the family residence in Sioux Valley Township, South Dakota, January 31, 1899, Sr. Mary Elizabeth, wife of David Smith, aged 65 years, 8 months, and 20 days. The deceased was born May 11, 1833, in Mercer County, Pennsylvania; was married at Burlington, Wisconsin, in 1851. She was baptized in 1845, at Macedonia, Illinois. A husband and seven children mourn. Sr. Smith was an affectionate wife and a loving mother. Funeral services at the M. E. chapel, Akron, Iowa, by the pastor.

BURCHELL.—Mary L. Burchell, born August 1, 1812, in Dudley, Worcestershire, England; died at Fairfield, Utah, January 23, 1899, aged 86 years, 5 months, and 22 days. Sr. Burchell emigrated to America in 1847, and in 1853 moved to Utah, where she has since lived. She joined the Reorganized Church May 8, 1881, and remained a faithful member until death. Funeral sermon by Elder D. W. Wight.

COFFMAN.—The only son of Don B. and Nettie Coffman, named Deal, died on February 11, 1899, at the age of 4 months and 2 days. Funeral services by Elder A. M. Fyrando, assisted by Elder J. F. Mintun, at Magnolia, Iowa. A bud of hope transplanted in the paradise of God, inviting others to come.

GREER.—At Edmond, Kansas, January 22, 1899, Alma M. Greer, son of Bro. and Sr. Thomas Greer, aged 13 years, 10 months, 15 days. Alma was a favorite of all who knew him. Funeral sermon by S. V. Pratt.

WIXON.—At Deanisport, Massachusetts, January 22, 1899, Mr. James F. Wixon, husband of Sr. M. Wixon. Deceased was born in West Dennis, Massachusetts, October 27, 1840. Funeral services were held at the family's residence, Elder G. W. Robley preached the sermon.

DALRYMPLE.—Helen M. Reynolds, born at Hensdale, New York, January 17, 1839; married Hilar H. Dalrymple, September 9, 1862; died at her home, North Geneva, Wisconsin, February 10, 1899, aged 60 years, 24 days. Sr. Dalrymple was through life an excellent woman, beloved and respected by all who knew her; was devoted to the interests of home, where her patient industry and faithful service made her a model woman; she was a Christian in practice as well as in faith, and died in hope of the "rest that remains to the people of God." Funeral service in charge of Elder Henry Southwick, sermon by Elder F. M. Cooper.

MARRS.—At her home, near Bridgman, Michigan, Sr. Maggie A. Marrs passed away February 14, 1899, at the early age of 17 years, 4 months, and 4 days. Funeral from the M. E. church, which was filled with sympathizing friends. Maggie was the only remaining child of Mr. James L. and Sr. E. H. Marrs, who feel keenly their loss. While not a member of the church, Maggie was a good girl, but leaves the warning to the living, to "prepare to meet thy God." The extent and fullness of the "atonement" was the theme treated on by Elder J. M. Terry, of Chicago, Illinois, who preached the sermon.

TOOMBS.—At Providence, Rhode Island, February 9, 1899, Elder Edward Otis Toombs, He was born in West Boylston, Massachusetts, November 8, 1848; baptized in Boston, November 15, 1874; ordained an elder September 3, 1883, and for years was president of the branch at Providence. His life was a consistent one, in that he labored and endured for the truth's sake to the extent of his understanding, ability, and opportunity. He was loved by all who enjoyed his acquaintance, and while uncertain as to the issue of his brief sickness, expressed himself as ready to answer the summons hence should it come. By kindly intimations of the Spirit in prophecy and dreams during the past year or two, his removal had been referred to, though his was in ordinary health. He leaves a widow and three children, mother, and two sisters to mourn his sudden departure. Funeral services were held in the chapel at Providence, on Sunday morning; the sermon being preached by Elder Joseph Luff. At the vault in the cemetery, prayer was offered by Elder George H. Gates, and the remains were deposited there till the warmer season shall admit of a grave being dug. A good man has gone to rest, and many hearts are made sad by the loss of his companionship and coöperation.

ROSS.—Robert Kemmins Ross joined the church in 1843, passed from this state of probation February 4, 1899. Father Ross was born in North Carolina; married Miss Jane Bird, October 1, 1831, to them were born fifteen children; with their mother, six have passed on before. Resided in Illinois during the trouble and the burning of the temple. Moved to Iowa, thence to Missouri, locating in Holt County in 1847, where he lived until the summons came and called him home. He had been an active teacher in the church for many years, until his mental and physical strength failed him. On January 24,

1899, he went to visit his son, R. K. Ross, and was feeling well and very talkative, and during the noon meal was taken with the third stroke of paralysis, and lost the power of speech, which was sad to his children and friends. He lay in this condition for nearly twelve days, and died at the home of his son, aged 89 years, 11 months, and 9 days. Funeral sermon by Elder M. F. Gowell, prayer by Elder Ehe of the Dunkard brethren.

BOND.—Mary E. Bond, daughter of Ira and Charlotte W. Bond, was born in Mendon Township, near Rochester, New York, July 24, 1828; she came to Ohio with her parents in 1832, where for the most part she has resided up to the time of her decease, which took place Saturday morning at one o'clock, February 4. Man, as organically constructed by his Creator, was made neither all for laughter nor all for tears; but tears and sorrow, pain and disappointment were so disproportionately allotted to her in her life-long suffering, as but few comparatively are called to endure. An accident followed by painful disease left her while yet a young girl with only the wreck of a physical constitution, which served so poorly and inadequately to express or fulfill the ambitions of a bright, active, intelligent will; a ready, keen wit, and a most affectionate nature. While she could not be truthfully classed as optimistic in religious belief, yet she, like Thomas Paine, truly hoped for immortality and believed all that the sum of evidence to her mind warranted her in believing. She longed, not for death, but for rest and surcease from pain and disappointment; and for the change, satisfied that no matter what the future holds for humanity—whether of transcendent heavenly joys or of the eternal silence of unconsciousness, she had more to hope for than to fear—more in prospect than she had left behind, and if conscious existence under happier conditions in the future were denied her, so also had pain, disappointment, heart hunger, and tears forever and forever passed away. But this is not our poor belief for her; nay, but an assurance of better things hoped for, than she many times seemed to possess makes the hour and time one more of comfort than of sorrow, a time in which the element of gladness is mingled with our sadness—sadness for her darkened life—a lengthened tragedy almost, whose depth only the few intimate with her inner life best knew. Gladness, that the worst for her has past, believing as we do, that the sleep which would bring release from suffering and pain, which she so much courted and longed for, has already been broken by the joyous consciousness of the dropping of the burden that had in this life so poorly answered to the energy of a spirit and an ambition that found but poor utterance or expression in the frail physical machine called the body which she possessed. If she had a religious belief—and I think she really believed a good deal—it was in the mission of Joseph Smith the Seer and the gospel as revealed to him. The Book of Mormon was to her the greatest of books in this world, and the strongest intellectual evidence of the truth of the Christian religion, the existence

of God, and the divinity of the character of Jesus Christ, as future developments will show. The writer, and others also have heard her declare or express a desire that if practicable President Joseph Smith of the Reorganized Church with myself should conduct her funeral service; a request made impracticable, if not impossible, by the circumstances which surrounded her death, which was, notwithstanding her poor condition—unexpected and very sudden, none of her four surviving brothers being present at the time of her death. Even her faithful friend and nurse, Sr. Maggie Handy, having gone to Pittsburg for a brief visit and rest from a most faithful service, and to whom through a most tender and loving care she had in the past two or three years become attached. Her four brothers, Ezra, Eber, Milton and Myron—the three former in Florida and Mississippi, the latter in Providence, Rhode Island, were summoned by telegrams, the second two failing to get word in time to attend funeral services. Funeral service conducted by Elders William H. Kelley, and by her request, her brother, M. H. Bond. Beautiful and appropriate music was rendered by Messrs. Wells and Billings, Misses Sleemen and Thompson; floral offerings from Willoughby and Painesville; and a throng of friends and relatives followed her remains to the place where beside their tomb her ashes will mingle with those of her father and her mother in the village churchyard.

CLEMENT.—Sr. Melvina Elizabeth, wife of Bro. Charles Clement, died January 18, 1899, at Cove, Arkansas. She was born in Warren County, Iowa, April 27, 1861; married to Charles Clement, January 28, 1884; she with her husband were baptized in Denver, Colorado, by Bro. John Kaler just prior to his going to Australia. She was a faithful member. Short services were held at the home, conducted by Elders A. L. Newton and A. Z. Rudd. Her name was enrolled in the Holden branch. She leaves a husband, one daughter, and five sons, one of which was but a few hours old at her death.

FLETCHER.—Mr. Albert S. Fletcher (Bro. T. Hopkins' father-in-law) at Lucas, Iowa, February 18, 1899. He was born August, 1845, at West Hallam, Derbyshire, England; came to America before reaching his majority. Married Mrs. Mary Stone, at Kewanee, Illinois, in 1866; came to Lucas in 1879. He was a member of the Methodist Church. Quite a number of his relatives are members of the Latter Day Saints Church, but for some reason he never united with it. Bro. E. B. Morgan preached the funeral sermon to an attentive congregation. He was a faithful husband, a kind father, and a peaceful neighbor.

MCLAIN.—At her home, South Boardman, Michigan, Sr. Rosalie M., wife of Bro. George McLain. She was born April 11, 1837; was born again July 31, 1892; died February 11, 1899, aged 61 years, 9 months, 28 days. Her faith was strong to the last, and she passed away hoping for a part in the first resurrection. She left a husband, two sons, and one daughter to mourn.

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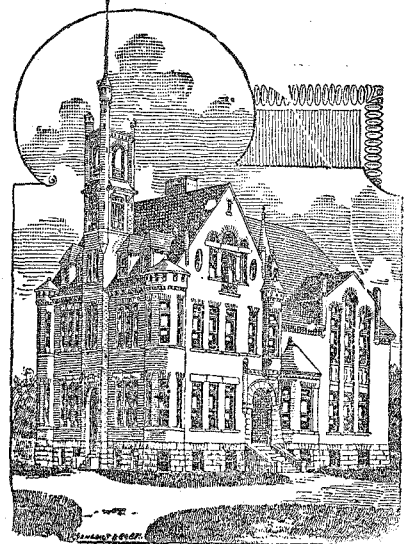
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Vol. 46.

Lamoni, Iowa, March 8, 1899.

No. 10.

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PROFESSOR JAMES ON THE IMMORTALITY OF MAN.

The late Miss Caroline Haskell Ingersoll left in her will a provision for the endowment, at Harvard University, of a chair for lectures on the immortality of man, and this year Prof. William James, of the university faculty, delivered the first of the annual lectures in compliance with the terms of this endowment. Professor James set before himself the task of removing two serious objections to belief in the immortality of the soul. The first is that the brain is supposed to create thought, and therefore thought, or the soul, has no more than a material basis, and accordingly is subject to death. The second is the supposed multiplication of beings or souls beyond the grasp of the imagination. These two difficulties, Professor James feels sure, rob the doctrine of a future life of much of its power to carry conviction into scientific circles.

How can we believe in a life hereafter, when science has once for all succeeded in proving, beyond the possibility of escape, that our inner life is a function of that famous material, the so-called "gray matter" of our cerebral convolutions? How can the function persist after its organ has undergone decay? Every one knows that a blow on the head abolishes memory or consciousness, that arrest of brain development occasions imbecility, and that stimulants or poisons

change the quality of ideas. The laboratories and hospitals are teaching us that thought in general is not only one of the brain's functions, but that the various special forms of thinking are functions of special portions of the brain. We see with one part of the brain, hear with another part, and so on. Professor Flechsig, of Leipsic, considers that in certain special convolutions the processes of association that take place permit the more abstract processes of thought to go on. This doctrine of functioning thought in brain localities is now generally accepted.

But does this doctrine, that thought is one of the brain's functions, compel us to disbelieve in immortality? Most people will answer yes. The professor declares, on the contrary, that although the brain may be the functioner of the soul as it is revealed to us here below, yet it is quite possible that life may still continue after the brain is quite dead. There is one functional dependence of the brain that does not at all exclude a life hereafter. When the physiologist thinks of the brain as a functioner of thought, the operation of his mind is the same as when he says, "Steam is a function of the tea-kettle," "Light is a function of the electric current," "Power is a function of the moving waterfall." These materials create their effects, and their functions must be called productive functions. Of course, if the brain functioned the soul in this way, when the brain dies the soul must die.

But even in the physical world, this is not the only kind of function with which we are familiar. There is realizing or permissive function; and there is transmissive function. The trigger of a crossbow has a realizing function; it removes the obstacle that holds the string, and lets the bow fly back to its natural shape. The colored glass, prism, or lens performs a transmissive function; it modifies the color and direction of the light, no matter how much energy it has. The ordinary psychophysicist leaves the permissive or transmissive func-

tion out of account in considering the subject.

Professor James thinks the whole material universe is a surface veil of phenomena, hiding and keeping back the world of realities. Let us at least suppose this to be so, and, moreover, let us suppose that the opaque dome should become less opaque at certain points, sufficiently thin to emit the beams of the supersolar blaze within. These beams would be so many finite rays, so to speak, of consciousness. Admit now that *our brains* are such thin and half-transparent places in the veil, what will happen? Why, as the white radiance comes through the dome, with all sorts of staining and distortion imprinted upon it by the glass, so the life of the soul as it is in its fullness will break through our several brains into this world in all sorts of restricted forms, and with all the imperfections and queernesses that characterize our finite individualities here below.

According to the state in which the brain finds itself, the barrier of its obstructiveness may also be supposed to rise or fall. It may sink so low, when the brain is in full activity, that a comparative flood of spiritual energy pours over. At other times only such occasional waves of thought as heavy sleep permits get by. And finally, when a brain altogether stops acting, or decays, that special stream of consciousness which it subserved will vanish entirely from this natural world. But the sphere of being that supplied the consciousness would still be intact, and in that more real world with which, even while here, it was continuous, the consciousness might, in ways unknown to us, continue still.

In all these suppositions, the soul's life would none the less be the function of the brain. The brain would be the independent variable, the mind would vary dependently upon it. But such dependence upon the brain for this natural life would in no wise make immortal life impossible—it might be quite compatible with life hereafter.

Materialism looks at the word func-

tion in a one-sided sense. We ought to insist on a logical view of it at least.

Professor James frankly admits that all he has said is based upon hypothesis, and metaphysical hypothesis at that. On this whole subject science must confess her imagination to be bankrupt. She has absolutely nothing to affirm. She is *ignoramus, ignorabimus*.

The theory of transmission in its widest sense has positive superiorities quite apart from its connection with the question of immortality. According to it, consciousness exists already in a number of places, does not have to be created, thus explaining away many so-called miracles. The transmission theory is also in touch with the conception of a "threshold." Fechner imagined, as the condition of consciousness, a certain kind of psychophysical movement. The requisite degree of movement for the production of consciousness is called the "threshold." The threshold rises or falls according to circumstances. When the mind is lucid, it falls and we grow conscious of things which we should be unconscious of at other times. In a state of drowsiness the threshold rises and consciousness sinks accordingly. The rising and falling of this psychophysical threshold seems to conform to our notion of a permanent obstruction in transmission.

Professor James applies this transmission-theory to occult phenomena. We quote:—

"The transmission theory also puts itself in touch with a whole class of experiences that are with difficulty explained by the production-theory. I refer to those obscure and exceptional phenomena reported at all times throughout human history, which the 'psychical-researchers,' with Mr. Frederic Myers at their head, are doing so much to rehabilitate; such phenomena, namely, as religious conversions, providential leadings in answer to prayer, instantaneous healings, premonitions, apparitions at time of death, clairvoyant visions or impressions, and the whole range of mediumistic capacities, to say nothing of still more exceptional and incomprehensible things. If all our human thought be a function of the brain, then of course, if any of these things are facts—and to my own mind some of them are facts—we may not suppose

that they can occur without preliminary brain action. But the ordinary production-theory of consciousness is knit up with a peculiar notion of how brain action *can* occur—that notion being that all brain action, without exception, is due to a prior action, immediate or remote, of the bodily sense-organs on the brain. Such action makes the brain produce sensations and mental images, and out of the sensations and images the higher forms of thought and knowledge in their turn are framed. As transmissionists, we also must admit this to be the condition of all our usual thought. Sense-action is what lowers the brain barrier. My voice and aspect, for instance, strike upon your ears and eyes; your brain thereupon becomes more pervious, and an awareness on your part of what I say and who I am slips into this world from the world behind the veil. But, in the mysterious phenomena to which I allude, it is often hard to see where the sense-organs can come in. A medium, for example, will show knowledge of his sitter's private affairs which it seems impossible he should have acquired through sight of hearing, or inference therefrom. Or you will have an apparition of some one who is now dying hundreds of miles away. On the production theory one does not see from what sensations such odd bits of knowledge are produced. On the transmission theory, they don't have to be 'produced'—they exist ready-made in the transcendental world, and all that is needed is an abnormal lowering of the brain threshold to let them through. In cases of conversion, in providential leadings, sudden mental healings, etc., it seems to the subjects themselves of the experience as if a power from without, quite different from the ordinary action of the senses or of the sense-led mind, came into their life, as if the latter suddenly opened into that greater life in which it has its source. The word 'influx,' used in Swedenborgian circles, well describes this impression of new insight, or new willingness, sweeping over us like a tide. All such experiences, quite paradoxical and meaningless on the production-theory, fall very naturally into place on the other theory. We need only suppose the continuity of our consciousness with a mother sea, to allow for exceptional waves occasionally pouring over the dam. Of course the causes of these odd lowerings of the brain's threshold still remain a mystery on any terms."

(To be continued.)

Echoes from Graceland.

CONDUCTED BY GRACELAND COLLEGE.

The chapel talks of the past week have been quite literary in character; we have had discourses on Charles Dickens, Rudyard Kipling, John Ruskin, reading from Kipling, and an exhortation to cheerfulness. This week, Professor Mills enters upon the regular list of lecturers at chapel service, and so we may expect to learn something more of the great art of music and its history. We understand that the musicales, under the supervision of Professor Mills and Sr. F. M. Smith have become quite a success, and evince the fact that Lamoni is not without talent. Many young people think that they are so unlucky as to be born without any special ability, but, in the majority of cases, such opinion is a great mistake. Persistent effort, alone, can demonstrate the presence or absence of talent, and hence every one should be desirous of participating in all exercises that tend to develop. Success to the musicales and all kindred societies!

Brother John Smith, of New Bedford, Massachusetts, has forwarded to us recently a couple of books for the library and some interesting coins for the museum. Such donations are very acceptable and the college is indebted to our brother. May many others follow his example! It is rumored that an inventory of the college library is soon to be taken, so those who have loaned books therefrom had better take notice and return them in time for the same.

We should like to see more responses to the "success when united" appeal, the influx of names has decreased until, of late, our brethren and sisters seem to have forgotten all about it. We hope this is only a temporary lull, and that soon the subscriptions may pour in as vigorously as at first. There ought easily to be found in the church fifty more people who are willing to take a subscription each. We also require more students; forty thousand people ought to send a couple of hundred students or more to our college.

The Athenian literary society still flourishes, and is performing a valuable work in cultivating the taste of our students for the refinements of mental life. The present President, Mr. W. D. Gillen, is quite active in its behalf, and is assisted by an able corps of officers.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, MARCH 8, 1899.

NO. 10.

The Saints' Herald.

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

LAMONI, IOWA, MARCH 8, 1899.

WAS JOSEPH SMITH A TRANSGRESSOR?

The organization over which Elder Lorenzo Snow presides, and which claims to be the Church of Jesus Christ of Latter Day Saints, makes great pretensions of loyalty to Joseph Smith, the Seer, and its representatives everywhere frequently and positively bear testimony that he was a prophet of God, and that he remained in favor with God until his death, June 27, 1844. Yet if the testimonies of the last two Presidents of that organization are true, Joseph Smith was a transgressor of God's law and was, during the latter portion of his life, unworthy to retain his membership in the Church of Christ.

Both Mr. Wilford Woodruff and Mr. Lorenzo Snow were witnesses in the Temple Lot Suit. Mr. Woodruff said:—

Joseph Smith of course taught the principle of plural marriage commonly called polygamy, and he not only taught it but practiced it too.—Plaintiff's Abstract, p. 292.

On cross-examination he made this statement more direct saying:—

I know that Joseph Smith taught it to certain individuals, but he did not teach it openly to the church.—Ibid. p. 302.

This testimony was taken March 16, 1892, in Salt Lake City, Utah.

At the same time and place, and before the same court, Mr. Lorenzo Snow testified, and when examined on the subject of the revelation authorizing polygamy he said:—

Up to the time of the presentation of that revelation to the church and its acceptance by the church, the law of the church on marriage was the same as you have read, and which I referred to in the 1835 edition of the Book of Doctrine and Covenants, Exhibit E. That was the law of the church up to the time of the purported revelation and its acceptance by the church; yes, sir, that is true.

And a man that violated this law in the Book of Doctrine and Covenants, 1835 edition, until the acceptance of that revelation by the church, violated the law of the church if he

practiced plural marriage. Yes, sir, he would have been cut off from the church. I think I should have been if I had.

Before the giving of that revelation in 1843 if a man married more wives than one who were living at the same time, he would have been cut off from the church. It would have been adultery under the laws of the church and under the laws of the State, too.—Ibid. p. 320.

According to Mr. Snow's declaration, if Joseph Smith, as alleged by Mr. Woodruff, taught and practiced polygamy, he was guilty of adultery; he violated the law of God, and the law of the land; and should have been cut off from the church as a transgressor. Mr. Snow was right; if guilty, as alleged by Mr. Woodruff, he should have been brought before the constituted council of the church according to the law which says:—

There is not any person belonging to the church, who is exempt from this council of the church.

And inasmuch as a president of the high priesthood shall transgress, he shall be had in remembrance before the common council of the church, who shall be assisted by twelve councilors of the high priesthood; and their decision upon his head shall be an end of controversy concerning him. Thus, none shall be exempted from the justice and the laws of God; that all things may be done in order and solemnity, before him, according to truth and righteousness.—D. C. 104: 36, 37.

Here is special provision made for bringing to an account in case of transgression the President of the High Priesthood, which position Joseph Smith occupied. If Mr. Snow is right, he certainly was a transgressor if, as Mr. Woodruff alleges, he taught and practiced polygamy, and did it before the revelation was received and *accepted by the church*.

It may be said that Mr. Woodruff did not allege that Joseph Smith so taught and practiced prior to the acceptance of the revelation by the church. It will be pertinent then to ask, When did the church accept that purported revelation? We will allow Mr. Snow to answer. In his testimony from which we have quoted he said:—

No, sir, the church never accepted the revelation on polygamy during the lifetime of Joseph Smith, for it was not during his lifetime that it was presented to the church

for acceptance.—Plaintiff's Abstract, p. 322.

Then according to their own showing, if Joseph Smith at any time during his life did teach and practice polygamy he was an adulterer, a transgressor of the law, and the church was derelict in duty for not expelling him and all others from the church who prior to his death were guilty of the practice of polygamy.

Though the character of Joseph Smith, or that of any other man is but a minor consideration, compared with the vital question of the truth or falsity of the principle, yet our respect for the man leads us to hope that the charge of Mr. Woodruff is not true. But, whether true or not our friends in Utah are in a dilemma.

If true, the church which they represent failed to execute the law in not expelling Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow, and all their associates who thus transgressed prior to June 27, 1844. If the charge of Mr. Woodruff is not true, then Joseph Smith is free from all blame; but Brigham Young, his successors and abettors, are guilty of duplicity, deceit, and downright lying in palming off on the public and the church that so-called revelation on polygamy as a revelation through Joseph Smith.

If the people of Utah would have us believe their testimony that Joseph Smith was before the law of church and state an adulterer and transgressor, they cannot expect us to believe their testimony that he was in favor with God as a prophet until his death. Which will they have us believe? Let them take their choice and we will give the matter consideration.

As we have said, the character of Joseph Smith is of but little importance compared with the main issue; but if he was guilty as charged, let the church in Utah come forward and show cause why judgment should not be rendered against it for failure to cut him off from the church as a transgressor according to the opinion of their present chief representative, Lorenzo Snow.

IS UTAH RETURNING TO OLD CONDITIONS?

A writer in the Salt Lake *Tribune*, signing himself "Young Mormon" sizes up the situation in a sentence or two, thus:—

The idea that such a return is possible will probably be scouted, but if the present attitude of certain papers is continued it will not long be an impossibility. Did not our troubles in the past arise from polygamy and the church being in politics? They are antagonistic to the principles of civil and political liberty. This has been recognized, conceded, and from such convictions have arisen our improved conditions.

The HERALD is not a political organ. It was founded for a purpose, that purpose the conservation of what was good in "Mormonism," and the elimination of what was bad, or conducive to evil and wrong. Those who have opposed the mission of Joseph Smith and the system of religion that he taught, have made war on the whole, holding that there was no good in any part of it.

The HERALD and its supporters and compatriots have advocated and defended true Mormonism, or that system of which Joseph Smith and his co-workers were the exponents and representatives from 1830 to June 27, 1844. The *Deseret News*, of Salt Lake City, Utah, with its co-workers, have advocated and defended that system of religion which grew up after Joseph Smith's death under the fostering hand of President Brigham Young; and in this system polygamy or plural marriage was included.

This plural marriage system provided that a man might, by the consent, advice, or direction of the President of the church, marry one, two, or any number of women and live with them as wives simultaneously. At the first it was contended that no man could or would be allowed to marry a second wife unless the first and lawful wife should give her consent to such marriage. But this restriction was soon removed, and but little attention was paid to the wishes of the lawful wife. Jealousies, heartburnings, and unhappiness resulted. The workings of the system made apostates by the hundreds and the thousands; until the Utah Church had drawn from the United States and abroad into Utah Territory pretty near all the active believers in Mormonism with polygamy included in its teachings, and

leaving scattered thousands who believed in Mormonism as defined in the primitive faith, but would not accept either the dogmas of plural marriage or the practice of it. These, few or many, began the fight on the Utah contingent because of the introduction of the demoralizing teaching and practices involved in the dogma of plural marriage and its correlatives; believing that from them trouble, sorrow, and ruin were sure to follow.

Without any desire or any intention to take up any of the political issues raised and existing between the two great parties in Utah, we propose to offer to "Young Mormon," and his fellow-sufferers under the apprehension of a revival of old conditions from which trouble resulted, a few suggestions, which may or may not have occurred to them; and by which we believe the civil and political conditions may be materially helped, differences quieted, and the material prosperity and an honorable status for Utah secured and maintained.

It is in the power, and we believe it to be the province of the younger element of the church in Utah, to enter an effectual protest against those evils which have so long been darkening the councils and obstructing the progress toward better conditions in Utah. It is the privilege of the young men of the church to take up the burden of making the State of Utah a factor in the onward march of the Nation's greatness, and to place and make her name high in the galaxy of honor in the roll of States. That it will take courage to do this is conceded; but it can be done, and none but the younger men of the Utah Church can do it and do it successfully. We suggest:—

1. That there is good in Mormonism, so-called, in Utah.

2. That this good be recognized distinctively, and become the basic principle on which the effort for supremacy and control in the destinies of Utah shall be prosecuted and maintained.

3. That polygamous or plural marriages having been prohibited in the Constitution of Utah, and laws enacted by the legislature providing for the punishment of persons contracting such marriages; the demand should be made and enforced that the practice of polygamy or plural marriage, the living in polygamy, having

a plurality of wives or husbands, shall also cease; not only in Utah, but in every place where the church may have local branches, or missions.

4. That the reason for such demand exists, and will continue to exist, to the great and continued detriment of the State, and to the disgrace and infamy of the church, so long as the policies, management, and control of the affairs of the church remain in the hands of men who continue in the practices of polygamy and plural marriage.

5. That as President Wilford Woodruff was "permitted to advise" a cessation of the practice of plural marriage in his Manifesto of 1890, and as President Lorenzo Snow has said that "polygamy is not Mormonism," and as Governor Wells has said that "Mormonism is alive, but Polygamy is dead;" these assertions justify the conclusion that "polygamy and the church being in politics," have been the fruitful sources whence trouble has come to the church and State in Utah; therefore, the time has come when causes for further trouble should be removed.

6. This must be done from within the ranks of the Mormon Church, and by sons and grandsons of those early elders who carried the work forward from 1830 to 1844, when polygamy was not a tenet, a burden, nor a bane to progress.

7. It used to be the boast of the fathers of "young Mormons" that sons were not under obligations to carry burdens of wrong, error, or crime, of ignorant traditions or false theories or foolish doctrines because their grandfathers and fathers did. So now the "young Mormons" are under no obligations, religious, moral, or political, to carry the burdens of unjust church rule, false teaching of the priesthood, bad dogmas and evil practices because the fathers, old Mormons, have done so. Hence "young Mormons" should now collect their forces together, select their leaders in the contest, and rally to them with honesty of purpose and unflinching courage.

8. In this connection it may be well to call the attention of "young Mormons" to the fact that the sons of the "Seer of Palmyra," when setting out in their public career, adopted the

principle that polygamy and plural marriage were not Mormonism, and should not be allowed place in the work begun by the Seer. To do this they had to adopt a course that ostracised them from a host of the so-called friends and one time coworkers of their father and his brother Hyrum. They did not shrink from the contest, believing that right must finally triumph. They have maintained their contention and now have the satisfaction of knowing that President Lorenzo Snow for the old Mormons states that "polygamy is not Mormonism;" that Governor Wells for the political Mormons, says that "polygamy is dead." And "Young Mormon" for the young Mormons announces that the church troubles in the past have risen from "polygamy and the church being in politics."

The sons of the Prophet greet young Mormons, in the rising conflict and hope that some worthy scion of the early men of the church work will be moved to the leadership and will be able to continue until he shall eliminate the evils from Utah Mormonism and save the good, to the triumphing of right against wrong.

RESOLUTIONS ON B. H. ROBERTS.

Of the many resolutions being presented and acted upon by the different branches and districts of the Reorganized Church, the following passed by the Pittsburg, Pennsylvania, branch, is one of the best and strongest:—

With a few words of introduction Elder McDowell produced a paper and read therefrom the following resolution:—

Whereas, The Reorganized Church of Latter Day Saints stands pledged to the doctrine of good morals and loyalty to civil government, and believing that governments were instituted of God for the benefit of man, that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments, that the commission of crime should be punished according to the nature of the offense by the laws of that government in which the offense is committed; and for the peace and tranquility, all men should step forward and use their ability in bringing offenders against good laws to punishment. And furthermore, believing that the teaching and practice of polygamy is an act of rebellion against the laws of the government, a crime against society, of which B. H. Roberts, Congressman-elect from Utah is

guilty; we, therefore, as a congregation of above-named church, located in Pittsburg, Pennsylvania, do hereby declare our opposition to the seating of said B. H. Roberts in the House of Representatives of the Government of the United States.

The resolution was promptly seconded and carried unanimously. There was no debate. The *Dispatch* reporter was told by a man who claimed to be a member of the church, but who refused to give his name, that the resolution was railroaded through in the most approved political style and that no opportunity was given to anyone to speak in opposition. This was emphatically denied by Elder McDowell and Elder C. Edward Miller, the president and local preacher of the society. They both declared that, so far as they knew, there was not a man or woman in the congregation, which numbers nearly two hundred members, who favors polygamy. —*Dispatch*, February 20, '99.

THAT LETTER CHAIN.

More or less has been published in the *HERALD* about the Letter Chain started a while ago by someone of the sisters about Moorhead, Iowa.

Blame is being put on the Editors and the heads of the church by some, because they did not disapprove of it and so save the saints from doing wrong, etc.

The Business Manager handed the Editor a letter making a statement about the Letter Chain, and asked the Editor to give it a notice. This we did. It was a private effort of a well-meaning saint to help the Graceland College cause. The Editor had no occasion to say anything about it, either approving or disapproving. It was simply a matter outside of his control, or interference, one way or the other.

None of the "heads of the church," whoever they may be, was consulted about it, or asked any questions about it. None of the Bishopric and none of the Trustees, was consulted; not even Bro. Criley, who was made the custodian of the funds to be raised by the chain; none of these was consulted or asked about the scheme. It was started and went its way, the child of good intentions and high hopes.

The College matter had been placed in the hands of the Bishopric; and a plan of procedure adopted, and put before the saints. The Faculty, by consent of the Trustees, presented the scholarship expense plan, as a help; then came the Letter Chain.

Some hundreds of letters containing

moneys have found their way to Bro. Criley, from those who have taken the chain notion seriously, and it is presumed more will.

There is nothing in the scheme that is wicked, or vile, or in disregard of any known command, and there is no necessity for anybody being scored in the *HERALD*, or being alarmed about it. It may be one of the "ways of the world;" but if so, it was said by the Master that "the children of this world are wiser in their generation than the children of the Kingdom." Not all the ways of the world are bad. The Editors, neither approve, nor disapprove of the Letter Chain; it was begun without consulting them in any way, and will be run to its end without public interference from the Editors, and we hope without unnecessary interference from anybody else. It was not a church measure, and must pass the test as other things of the kind.

Bro. Criley says, Tell them that those who receive the letters must act, each upon his own judgment, write the letters, and send in the ten cents, or take such other course as they may deem to be best. He suggests the example of a brother from the south somewhere who wrote him, about like this: "Letter received. But as I am not a member of the chain gang, I return letter to you. Please find enclosed ten dollars, which place to the college fund from me."

Space in the *HERALD* is too limited and too valuable to waste any more of it over this Letter Chain affair.

We suggest, however, that the schoolboys and girls take pencil and see to what a length of figures multiplying by four for twenty-five times will make. This will determine whether the scheme is practical or not.

A WRITER in the Scandia, Kansas, *Journal* writes up the late Pender-Shick debate in graphic and significant style. Though he proceeds upon the plan adopted by those who describe pugilistic encounters, the descriptions are none the less clear and pointed. The articles run through three numbers of the paper and after the manner of the wild world, divide the contest into "rounds." The closing paragraphs read as follows, and

as throughout, indicate that Bro. Pender sustained his positions and defeated his antagonist:—

In recapitulating Shick proved to the majority of the spectators, that he had done nothing. Pender brought out the fact that the church which Shick represents had no foundation and was liable to fall at any time. Pender was considered by the majority as the rider of the white horse, while Shick was left to fight his weary way, riding his blind mule homeward.

After Mr. Pender and Mr. Shick had thanked the people for their conduct and respect, Mr. Rhodes, in a neat and well rendered speech, presented Mr. Shick with a Bible as a token of the event. Miss Allie Johnson also crowned the aged man with a wreath as a token to their hero of sixty discussions. In this we beg to differ. He may have been the hero of fifty-nine, but the Pender-Shick contest was not to be placed on his honor roll. Referee Bowersox was given a vote of honor, after which Mr. Pender was presented with a donation of \$15.75 to defray his expenses which he had incurred during his stay with us. The discussion being closed and all announcements made the congregation was dismissed with prayer by Mr. Shick.

GOOD records made by individual members of the church are both credit marks of honor to themselves and the cause we represent as a people. The following tribute published in a late issue of the *Kendall County News*, of Plano, Illinois, is a case in point. Bro. Vickery has been the shepherd of the flock at Plano, since headquarters were moved thence and established at Lamoni, in 1881. We are pleased to note this commendation of his work. We hope for his continued usefulness and welfare in his new location:—

HONOR ELDER VICKERY.

At last Sunday night's services the Latter Day Saints passed resolutions of thanks and appreciation for the services of Elder W. Vickery (just before his departure for a new home in Kansas), who has been officially connected with Plano branch for eighteen years. During that time he must have preached over a thousand sermons and driven his horse over five thousand miles, besides doing other ministerial work, and all without a cent of pay. Well may the church offer thanks.

EXTRACTS FROM LETTERS.

Bro. A. H. Parsons, Philadelphia, Pennsylvania, February 24:—

I inclose a clipping from the *Philadelphia Press* merely to let you know at headquarters that we are trying to keep the work before the people; not that I desire it should go into *Herald*. The work is moving along slowly; one name to-day for baptism, a gentleman who has been attending our church

for some time. I think his wife will soon follow. Our congregation is increasing, which makes city work more pleasant. Brn. A. H. Smith and R. Etzenhouser gave us excellent help in the fall and winter in their call at the Quaker City.

Bro. J. W. Waldsmith, Nebraska City, Nebraska, February 20:—

Our late conference at Wilber, Nebraska, was a success. The preaching was excellent by Elders Caffall, Peak, and Forscutt. Many of the leading citizens were present and expressed themselves as being highly pleased with the sermons, the church being crowded with all that could be seated. A kind and peaceable spirit prevailed throughout all the sessions. Conference adjourned, to meet with the Nebraska City branch, in September.

EDITORIAL ITEMS.

Bro. George W. Needham, writing us from Wales, Iowa, states that a pair of Utah elders laboring at Red Oak, Iowa, are reporting that one of their number, Elder D. F. Duffin, began his work of proselyting at Independence, Missouri, last spring and baptized over forty from the Reorganized Church, including the elder in charge; and was soon to baptize forty more, making eighty in all. Bro. Needham wishes to know whether this is true. The *HERALD* is not aware of any such work having been done at Independence, Missouri. If it has, our Independence folks have kept very quiet about it. A late letter from Bro. G. E. Harrington, presiding, states nothing of it.

The Bevier, Missouri, *Appeal* contains a full column account of proceedings of the late conference of the Northeastern Missouri district, at which we note that Brn. White, Griffiths, and Elvin of the general missionary force were present. Resolutions on the Roberts case and other business items appear with favorable mention. The *St. Louis Chronicle* also contained a brief account of the conference action on the Roberts matter. Other districts are passing such resolutions and receiving due credit from the public and press for their attitude toward the twin relic, now gasping with a determined effort to retain life in America. That "polygamy is no part of Mormonism" is becoming patent to the American and other people. Let the good work go on and it will be demonstrated that the faith is sound and strong morally and otherwise and that the Reorganization is

the true church in succession and worthy of commendation because of its consistent teaching and general attitude maintained before the world as a church since the beginning of its work.

Bro. J. C. Hitchcock, St. Louis, has replied to misstatements of the faith which appeared in a former number, in the March issue of *Word and Works*, an Astro-Religious journal published in the Missouri metropolis. Our pickets seem to be awake at the post of duty, ready to correct the prevailing tendency to misstate the faith in connection with the Roberts case.

Mr. J. R. Smith, a friend of the Reorganization and residing at Trenton, Florida, writes again that he would like some representatives of the Reorganized Church to meet the Brighamite elders and preach the gospel to the people, who, he writes, are stirred up generally on religious questions. We have referred his communication to the missionary in charge of that field.

Polygamy, its history, in connection with the developments of Utah Mormonism are discussed by Elder A. H. Parsons, in the *Philadelphia Press* of February 20. Bro. Parsons clears the atmosphere and makes a plain case to his readers, to the vindication of the faith. He quotes Brigham Young, George Q. Cannon, John Taylor, Utah authorities, to prove that polygamy was not taught by the church until after the death of Joseph Smith.

The Christian nations control over 32,000,000 out of the 52,000,000 square miles of the world.

The poor men and women who frequent the Salvation Army shelters have contributed in dimes and nickels over \$82,615.

The New York Labor Bureau of the Salvation Army recorded during the year 1898, 2,033 applications for work and succeeded in finding positions for 1,557 persons.

"In almost every section of the United States some loss was occasioned to the farmers by the recent big storm. It was so wide in its area that no State escaped. The loss to fruit crops in some States was about sixty per cent."

In the character of Jesus Christ there was the ability, while sur-

rounded upon every hand by imperfect systems and wrong conditions, to discern the remedy for public and general wrongs, and to steadfastly, wisely and strongly insist upon the application of principles of truth to all phases of life, public and private, necessary to correct, to eradicate, and forever remove the wrong conditions of humanity. His principles amounted to a resurrection and life of truth, and because his character was truth actualized his personal resurrection and exaltation was the sequence.

Mothers' Home Column.

EDITED BY FRANCES.

"Thicker than water," in one rill
Through centuries of story
Our Saxon blood has flowed, and still
We share with you its good and ill,
The shadow and the glory."

HOME AMENITIES.

The social intercourse of home imposes more important duties, and carries with it a far greater influence than some people suppose.

Auntie Sunnybrook tells us that when her morning's work is done, everything about the house is in order, and "herself is tidied up a bit;" it seems to her that "the hull world looks brighter." "But" she says "if the dishes are left undone, the floor unswept, and the cheers and winders need dusting, and the pantry wants a little freshnin, all the tidying up of myself makes things look dingier than ever."

Auntie is right. And so we say it takes many things to help make social life in the home a pleasant one. For instance: the little acts of politeness shown by the members of the family, the softly shutting of the door, instead of letting it slam in Brother's face, preference shown at the table, and saying only pleasant things there (not worrying about the stiffness of the napkins or the plainness of the dishes), giving Gran'pa the tender bits, offering to fill the water glasses for Mother, making things look orderly (instead of throwing caps and shoes behind the door), attending to the little everyday chores in time (not waiting till nightfall), these, and many other seeming unimportant duties help to lighten care and brighten home.

Then there is the kindly word. Father says, "there's a most too much wind a blowing in here;" and is quickly helped by one of the boys, "I'll shut the window; Pa, let me do it," says he, offering his kindly services.

The habitually kindly word and act not only make the wheels of the family circle go more smoothly, but their good effect reaches beyond home, and all with whom we come in contact feel the magnetic touch of sympathy and love. There are many easy ways in which we may overcome the jarring things

of life. The cultivation of generosity is necessary, because some folks are apt to fall into a niggardly way of dealing with their fellows.

Uncle Darius (our rich brother—the miller—you know) returned from the country the other day feeling quite elated over his success in laying in, at so little cost, his winter's store. "I tell you, brother, I got a bargain! and I'm going again for another load," said he. "Just look at these 'taters, and so cheap! only 25."

"Well! you are lucky! Darius," replied the poor, thin-faced brother; "wish all of us could be lucky too! Its pretty close times though; even the grass doesn't seem to do good this year, and most kinds o' vegetables have been a failure with me; but the good Lord has not let us suffer so far.

"A wonderful feeling of thankfulness has come over my sperrit when (at meal time) some poor tramp has softly rapped at our back door (they allers rap very softly), as tho' they hardly dared to ask for a bite, wandering about like a starved dog that nobody cares for. Yes, I've felt thankful, always, when I've been able to help them a bit. The poor tramps may be our brethren sometime I think, or good angels now, for ought I know; and you know what the Scripters say about entertaining sich!

"Brother Darius," he continued, "when you take your next trip, bring along a sack at the figgers you mentioned for me, will you? Here's the money."

"O," said the prosperous brother, "I'm allers very keerful about those things; you see, ef I do that sort of thing for one, I'll have to for the rest of the brethren round ere! Just wait a little longer, brother, we'll have all things in common by and by! The elder said so; don't you know."

Now how easy it would have been for brother Darius to have lent a helping hand! And I warrant you he learned how to be selfish when he was a boy, right at home. It is there we gather the seeds of selfishness or unselfishness, to scatter again among our neighbors, and in the world afterward.

Beside the "little words of kindness, the little deeds of love," there are the all-important duties of parents to lead the children to reverence our Creator, to set up the family altar, to read a portion of the Scriptures, and to ask a blessing at the table daily. The reading aloud of a good book or some of the church literature, having vocal or instrumental music in the house, innocent games, telling stories, and elevating conversation are all factors in the social life of home.

One of our Sunday school teachers told us teachers about story-telling one day. "The Bible stories told long ago by Papa," she said, "are in my memory like apples of gold in pictures of silver! They hang on memory's walls the most precious mementos of childhood. They helped me so!" she said, "and when I have at times lacked for something to tell my little pupils and my own darlings who gather around me, the stories have come to mind clearly, and I can tell them over again."

In a family not well governed, there is always discord. We have in mind now a home where things go on about this way. After

the usual "Good morning," from one-half the head of the family, the other half generally responds with a few crusty remarks; the comfortable breakfast is prepared, and all are gathered round the wonted board. A very sensible, pleasant beginning to the day's doings is it to ask a blessing and offer thanks; but, we regret to say, the day with the family we speak of is begun something like this: "Father, don't forget the blessing," the good wife suggests, for she knows he feels badly this morning.

"I'm always thankful for everything! I work hard for what I get, and thankful to get it at that! Ask it yourself! I've no objection!"

The mother bows her head, and the family also (they do it out of respect for her perhaps), and things go on in just that way, some of them neglecting to do such duties cheerfully and heartily "as unto the Lord."

It is no wonder that there is so much said and written nowadays about child study, social duties, etc., at the mothers' meetings and the Home Column. Look at Sr. Pinkins' family, for instance; she is one, you know, who has sacrificed much by encouraging her husband to go "into the field," and she promised to write often, send lots of kisses from baby, keep the boy in school, pay all bills promptly, and have everything go on just the same as when he was at home.

And indeed things did go on just the same! There was the same uproar, and the same quantity of nagging all day long! The boy to be sure was very full of mischief, and the baby might take the prize at any baby show for making the loudest and longest cries with the least amount of exertion!

The nervous, worn-out sister might have derived great comfort and benefit by attending "the Daughters;" but, to use her own words, she wouldn't give the rap of her finger to sit there and hear 'em discuss "the enormous literary productivity of the age, the passing from the period of physical existence into the right moral atmosphere, proclivities of infants, and moral suasion being like soothing syrups passing over the brain cells! Pooh! And as for the opinions of the professors and doctors, Trumbull included, Auntie Sunnybrook's was better than them all, for she had raised her large family well, and raised em without any o' their help or notions."

To tell the truth, with her it was, "Don't do this," and "Don't do that," from morning until night; and on the children's part, a plenty of accidents happening. The baby slips down or falls into the washtub, and the boy in trying to kindle the fire pours oil from the can onto it and sets everything ablaze. "O dear!" exclaims sister, a dozen times a day, "do go out of the house and play; you're so much trouble to me, Tom."

We were reminded of that little poem that begins with,

"In the house of Too Much Trouble
Lived a lonely little boy;
He was eager for a playmate,
He was hungry for a toy.

"But 'twas always too much bother,
Too much dirt and too much noise,
For the house of Too Much Trouble
Wasn't meant for little boys."

And it closes with,

"Every room is set in order,
Every book is in its place,
And the lonely little fellow
Wears a smile upon his face.

"In the house of Too Much Trouble,
He is silent and at rest;
In the house of Too Much Trouble,
With a lily on his breast."

We would like, if time permitted, to depict before you another family, in which the domestic life was always cheerful and peaceful; not a jar, not a ripple was observable.

There was no chiding the children above a subdued tone of voice, proper amusements were provided for them, and in summer or winter, the parents and children enjoyed together the pleasures to be found in wholesome reading; and the merry voices of the boys and girls were often heard, accompanied by their instruments of music. We noticed, particularly, that the children had been taught to be obedient from their infancy; and that "moral suasion" on the whole was not to be despised, as some think. They all seemed to have great confidence in their parents, and through a correct training, had grown up physically, mentally, morally, and spiritually, a well-developed family. They were all reverential, heroic, studious, and athletic. It was indeed a happy family.

Let us treasure in our minds the lesson of the hour; and while others may discourse upon the good that comes from social life outside the home, let us not forget that it is in the home social life brings to us an inspiration; that kind which comes to us from family devotion, principles of unselfishness, politeness, order, cleanliness, innocent and healthful recreation, love of art, music, and good literature, and good conversation.

As the Lord said concerning the house that was to be the abiding place for his servant Joseph, so may our homes ever be "a delightful habitation for man, and a resting place for the weary traveler."

MRS. ABBIE A. HORTON.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.

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

Time flies, and swiftly on we go,
Nor can we check it, night or morn,
No matter if the clock runs slow
Or even stops—Time hurries on.—*Selected.*

CHILDREN'S DAY.

An outline or skeleton program for a Children's Day exercise for the coming summer is in the course of preparation and will be given to the schools through the columns of the Sunday School Department of the *Herald* in due time. One of the chief ends sought is the consecration of the children to the service of the Master, and to this end will the parts of the day's exercises be directed.

One of the parts will be to induct those of the children who have attained to sufficient age into the kingdom by baptism. This of

course must be under the direction of the branch authorities, but we trust that none will decline to cooperate with the Sabbath school in this. It will be necessary then to prepare the minds of the children that they may have a proper desire for and understanding of the ordinance. It may be well for the parents to be reminded that it is their duty to see that their children are thus prepared. (See Doctrine and Covenants.) Mention this to the teachers and parents and have the work of preparation begin *at once*.

By courtesy of the Editor of the *International Evangel*, St Louis, we reproduce a letter from the American Sabbath school missionary to Japan. It will be interesting to our readers from the fact that it to some extent pictures the condition of the Sunday school work in that heathen land. And, too, from it we may learn that the International Sunday School Union is doing considerable in the work of evangelizing the world. The Sabbath school is a powerful factor for good whenever and wherever good resolute work is done.

MR. IKEHARA IN JAPAN.

To the Editor of *The International Evangel*.—A week after you and Mrs. S. left me alone, waiting at London, with Mr. and Mrs. Meigs I went across the channel, and parting with them at Paris, I went unaccompanied across the continent to Brindisi, Italy. From that place I left for India. . . .

In India I remained only a week. . . . But during the few days I visited about ten Sunday schools. On one Sunday I managed to see seven of them at Bombay. I confess that some schools there are well managed, and would not take a back place if compared with some schools in America. But when I reached Japan, after a three days stay at Colombo, one day at Penang, one day at Singapore, and five days at Hong Kong, I found the Sunday schools such as to make one sad to look upon them.

I reached the southern extreme of Japan on September 21 and went along the coast visiting schools. In two weeks I reached Tokyo. The work in my estimation is progressing more in the southern than in the northern part of Japan, including Tokyo, but even in the progressive part it is not an inspiring sight. Of course all the schools are left in the hands of the native workers, who have no idea of what we really mean by a Sunday school. They think it their duty to call the children together on Sunday and spend an hour some way or another. Their work is neither interesting nor instructive. It is a useless weapon as it is, and when conversing with the teachers they all admit that fact, and are very eager to get some idea as to how to improve, or more correctly, remodel the Sunday school.

The work has not made any progress during my years of absence, and to-day is exactly as I left it in 1889. It is a discouraging sight, but I am encouraged by finding that many workers are very anxious to improve their schools, and do what they can to advance its standard. Under these circumstances I began to gather material for publication, so as

to help these helpless workers to see better methods and plans of work. I believe this to be the first need. Then to meet the cry "no teachers," some plan, as well as books for normal work, must be issued.

I have thought of organizing an association, and it may be formed, yet I fear such will be a weak one, and will not last long. There is a deep denominational feeling, and I fear lest such feeling, may put an end to every good work; consequently, I am approaching the work very cautiously. I believe, however, an association will be a natural outcome of my work in this city before very long.

There is no one, absolutely no one, who knows about the Sunday school statistics. I am trying to formulate a plan for securing accurate statistics, and while I am gradually getting the information, it is a difficult work. With a helper, I am now tabulating locations and figures; first of this city, then for the whole country.

Of course I am now hampered because of lack of funds. I see many things I ought to be doing, but I cannot do them yet. I suffer because I see the work suffering.

During the month of November I delivered eleven public addresses and visited nine Sunday schools at each of which I gave a brief talk on the Sunday schools of America. The little people are particularly interested to hear of the Sunday school children across the water. Several receptions were given me at different churches, and I had repeated opportunity to explain the work I am undertaking. Everywhere I received the hearty sympathy of the workers. In the church to which I belong a couple of printed cloth charts were hung up at the reception. They were the twenty-third psalm and the Apostles creed, which I made for the infant class long before I left for America.

Two strong denominations have just united in publishing international lesson helps. The International Lesson System is slowly gaining ground. At present these helps are published in three forms, quarterly, monthly, and children's leaflets. There are yet no books published on the aim, plan, and method of the Sunday school work, but they have now been commenced, and the Sunday School Workers' Manual will be issued by the writer at the completion of this undertaking.

The number of schools in the whole country approximates one thousand, and one-sixth of this number are in the city of Tokyo. Usually a Sunday school here has from twenty-five to one hundred scholars, and the large majority of these come from the very poor homes, and are such as the children of the tenement houses in America.

The program of a Sunday school session is much like it is in other places, but here it is very mechanical and admits no variety. Consequently the scholars get tired of the monotony. There is very little singing. The prayers are long and full of big words. The teaching is altogether a lecture, and directly after the class work the school is brought to a close by a hymn and prayer. A very few Sunday schools have a superintendent's review of the lesson.

I am to work in this city until next spring, probably until March. Then, according to the promise I made, I shall visit the west and south of Japan. I expect strong support at Kobe and Nagasaki. I am convinced that to show how a Sunday school may be worked, and to unite the efforts of all the Japanese Sunday schools, will be a great help to the missionary work in Japan.

Teachers who are employed in the public educational institutions are forbidden to teach in the Christian Sunday schools, not by law, but by public opinion. There has been a case of a certificate being denied a graduate of a normal school because he is a Christian.

I had quite a little difficulty in gaining my fluency of speech after a ten years' absence from home. I found it difficult to speak without preparation, but now I am doing well.

This is a very unusual rainy season, and in this city where only the business portion has street car service, one has to hire a jinrikisha to get round. This weather is very hard on me. I never knew before that the construction of Japanese houses is so poorly adapted to keep out dampness. By and by I shall try to get a stove in my room.

Pray for the Japan work.

Yours in the work,

T. C. IKEHARA.

Azabu, TOKYO, Japan, Dec. 12, 1898.

Letter Department.

LONDON, Eng., Jan. 14.

Editors Herald:—Ofttimes have I read with interest the pages of the *Herald*, and been strengthened with the good news. It is over one year and nine months since I began to serve our heavenly Father in spirit and in truth. I am thankful I was ever brought to know the truth. For years I was a professing Christian, and as earnest and sincere as I am now; yet it was a "zeal for God, but not according to knowledge."

I recollect that when I first heard of this work I was bitterly against it; and I thought that if there was one body of professing Christians that were wrong, both in precept and practice, it was the Latter Day Saints; but when I began to "search the Scriptures" with an open mind, I discovered that if anyone was in the wrong it was myself.

I remember that as I searched the Scriptures, they seemed to open up the truth as I had never beheld it before; but it was the Spirit of truth which, as had been predicted by our gracious Master, was leading me into all truth. How many times had I read that same Bible before; but never did I understand it as I did now. I could not get rid of the truth as I now beheld it, else would I assuredly have done so.

I recollect going to the saints' hall, London, and there hearing Elder James Caffall preach on the subject, "Authority to preach the Gospel." I thought I had never heard a more beautiful or convincing sermon in my life. He so well sustained it with scripture, that I felt he had preached "the truth, the

whole truth, and nothing but the truth." I thank God for ever giving me the privilege of listening to such a faithful exponent of the truth; for on that night the wall of my defense was broken, and soon afterward it completely fell; and I found myself left destitute of power to fight against what I had at first strongly believed to be heresy.

I felt that I could not go to my old place of worship any more to stay; yet it was hard to break away from those I had been with between seven and eight years; but the dear Lord gave me strength to do it and I was buried with him in baptism; in March, 1897. Since then I have been able to testify to the truth of this work in a variety of ways; for the Lord has given me a knowledge which no man can give and no man can take away. Although I have not seen visions or angels, yet to my own mind the Lord has given me a testimony which I shall never be able to shake off or deny. He has filled me at times with his Spirit to overflowing, all praise be to his holy name; yet at times I fear lest I should not be able to continue faithful unto the end; yet I know that inasmuch as we are humble and faithful we shall certainly have the power to stand; for we can rest upon the promise given to us in his word that as our days, so shall our strength be.

There are but few saints in London, when we look upon the vast multitudes of inhabitants in this teeming city of millions; yet it is hard work to reach them, for the only practicable way of reaching them is by outdoor preaching at the corners of the streets; for we cannot obtain control of the press, and we have not hitherto been able to get them into our little hall; but we are hopeful of better times just ahead, for we believe the way will be opened up so that the truth may reach the people. The people here are like many of us were—prejudiced against the very name of Latter Day Saint, owing to the deeds or reputed deeds, of Utah Mormonism; still we believe there are many honest in heart who would gladly receive it if they were brought to a knowledge of the truth of this glorious latter-day gospel, which is the same gospel the former-day saints enjoyed, with all its glorious gifts and blessings as had they. It is therefore our bounden duty to show by our lives that we are real Christians, and that we do enjoy the same blessings and privileges that the former-day saints enjoyed; but to be able to do this we must have the Spirit of God with us, for we cannot do it of ourselves. The children of God have many trials and difficulties to overcome in their spiritual life as well as in their temporal surroundings; but by his strength we shall overcome and obtain the final victory.

The Sunday school work is progressing steadily here in London; and we hope that ere long our school will be one of the best saints' schools in England.

Dear Bro. Pitt came along some time back, and gave us a good hand with our Sabbath school; for he is just the man to gain the love and affection of children. We all love him; and pray that God will crown his labors with abundant success wherever he may go.

Elder Pitt became quite reconciled to out-

door preaching while in London, although it was new and doubtless unpalatable to him at first. However, he soon found that he could preach to a fairly good audience of all classes with such liberty that the people would stand for an hour, and even more, with great attention; and we believe that much good will come of it.

We had a capital time on the New Year's Day (Sunday). The good Spirit was present and continued with us throughout the day. Many good resolutions have been made, and many, I hope *all*, the saints will endeavor to live more like their "Leader and Commander," Jesus Christ, than they have done in the past. Not that I am finding fault, but I believe it ought to be the aim of every child of God to live more like Christ every day he lives; for if we slip to-day, it ought to be a warning to us for the morrow; and if we strive in this way, we shall be able to move right along learning "here a little and there a little."

Let us not be discouraged if we do make a mistake, for as it was once told me before I came into this church, "It is only fools that make no mistakes;" and I believe there is a great deal of truth in it; therefore let our mistakes be lessons to ourselves, and we shall be the stronger for them; for when the same things come along in our path again, we shall be able to overcome by the power and Spirit of the Lord. My heart's desire is, that I may be able to continue faithful that if the Lord see fit to use me I shall be found worthy of that honor; for I feel it a great honor to be one of his servants in deed.

May the dear saints seek to bring the truth of the work to the minds of the people; for I believe each one has something to do, in one way or another. Therefore let us strive to be more humble and prayerful, that we may have his Spirit to be with us; for we can do nothing of ourselves. Let us realize that of ourselves we can do nothing, and it will cause us to be more humble and, above all, more prayerful, than ever before.

Your brother,

J. W. WORTH.

SCRANTON, Pa., Feb. 27.

Editors Herald:—I arrived here on the 18th inst. after one of the worst storms of the winter. I visited this place twice before, some twenty-six years ago, and did some preaching here on my first and second mission to Wales. Since I have been here I have occupied two Sundays in the saints' commodious hall, with A. N. Bishop presiding. Have also been busy visiting old friends and relatives. Of the latter I have found nine families of very anxious people who wanted to see me—the children of my brother and two sisters, who have passed to the world of spirits.

I am pleased with the situation as far as I am acquainted with the circumstances—impressed favorably with the saints that are in attendance, but of course am not acquainted with the others. The possibilities are considerable here, but of course I expect some obstacles that I know not of that have to be removed.

Please correct my address into this form:
No. 820 South Main Avenue, Scranton, Penn-
sylvania, care of A. N. Bishop.

In bonds,
J. T. DAVIS.

LAYMOUTH, Mich., Feb. 20.

Editors Herald:—After four weeks wrestling with the grip I left my home near Five Lakes to answer some of the many calls for preaching. I got to Vassar Township and commenced holding meetings at four different places with good interest, and was blessed with good liberty.

On Sunday, 12th, I buried three with Christ in baptism near Vassar. A large number of people were present to witness the ceremony. The weather was cold, but the water did not seem colder than in July. It was remarked that that was the grandest baptism they had witnessed. The candidates were brave and showed no signs of coldness from entering into the watery grave. We had a good meeting at the confirmation and preaching service.

Bro. and Sr. B. Kilbourn from Juniata were the only saints who responded to come to our help. I must say their services will not soon be forgotten. They brought the good Spirit with them and joined with the few saints who reside here. At the close of this service I blessed a little boy belonging to one of the sisters just baptized. A few days before the baptism the child's mother was taken down with the grip and the child's face was broken out with blotches. She requested me to administer to her, if I would. I told her I would if she believed the Lord would bless his own appointed ordinances. She said something told her to ask me to administer to her and she would get better. I attended to the ordinances and also put oil on the child's face, and the next morning some of the blotches on his face were gone and at present he is about well. The sister got well and the next day did her washing and in the evening attended our meeting and told how the Lord had raised her up and also blessed her child, and asked the prayers of the saints that she might get into the fold of Christ, etc.

I learned that Bro. William Watson was very sick, four miles east of Juniata, and that they had been trying to learn where I was, and as my whereabouts was not known, they telegraphed for Bro. Barr, at Applegate, and got an answer from Port Huron that he would respond in the morning; so I drove to Bro. Watson's. He told his wife before I went in that Bro. McKenzie had come. She thought it strange how he knew at first, till she thought of the office work of the Spirit of God. When I entered his room I said: "Bro. Will, I did not expect to find you in this state." He said: "I am not going to be here long now." The room seemed to be filled with the Spirit of God. About half an hour after he was administered to he got up, dressed himself, and came out into the kitchen and had supper with us, and next morning was the first one up and gave orders to wire Bro. Barr not to come. I had to leave in the morning, for Bro. B. Kilbourn's,

as Sr. Kilbourn had done my washing so I could come to this place to tell the good news of the angel's message to a people that had not as yet heard our elders preach. If the good Lord spares me till seven o'clock this evening and the people come out, the first gospel shot will be fired into the enemy's camp from the rostrum in the Indian Methodist church. I expect to keep to the front all this week, and by the help of God to plant the flag of liberty, and set up the standard of Christ, and leave at least some to rejoice in this good work to mark the place of battle. This, the 20th till the 25th day of February.

I was accompanied to this place by a young sister from South Juniata who was raised from death's door by the power of God last summer. This sister (Vernia Brewer) has a sister and brother-in-law here who want to learn the way into the kingdom of God. They are doing all they can to get a place to preach in, and make us feel at home. Mr. Burleson went with me yesterday to see the Indian gentleman that had charge of the church. I preached about two sermons to him and all that came to his house, twelve in number. The good Spirit melted some to tears, while I was filled to overflowing.

With love to the dear ones at home and all saints,

Your brother in gospel bonds,
A. MCKENZIE.

ST. CATHARINES, Ont., Feb. 20.

Editors Herald:—As a believer in the mission of the church for the ingathering of the honest in heart and for the preaching of the gospel in its fullness, and seeing so much in our church paper about the means used by other churches for raising money, and hearing our elders preach so much about it, I am surprised to see the *Herald* or any of its staff helping on any such scheme as the chain letter system. It is like the blacksmith shoeing the horse for one cent for the first nail and doubling the price each nail; and the outside world has a good deal to say about it as the Salvation Army have the same thing; and if ever the saints are to be gathered into the regions round about and Zion be built up, it will not be by such things as that, else I do not understand the Book of Doctrine and Covenants and the first volume of the History aright.

The church has burdened itself with the debt of the college while hundreds of saints are starving for the word and saying, "Send us an elder;" and there is no money in the treasury to send them to teach them the law of tithing and freewill offering that there may be money in hand to buy the land in the regions round about and the gathering commence as the Lord has directed; while in the case of the college there was no command given.

Now may those that have the church affairs in hand be led and directed by our Lord that there may be no more mistakes, that his kingdom may come, his will be done on earth as it is in heaven, is my prayer. Amen.

We have no branch here and but seven of us, and all from forty-six to seventy odd years old, and work by the day for our living. We

are not able to give much, but are doing what we can; also trying to let our light shine and hoping for the time to come when there shall be more added to our number. We came into the church in March, 1890, wife and I, under the preaching of Elder Robert Davis, and were baptized into Black River branch, Sanilac County, Michigan, and am not tired yet; but the more I study this gospel of the kingdom the brighter the light shines, and the more ready I am to say, "Father, not my will but thine be done."

I thank God for this latter-day gospel and that I have been able to lay hold of his promises, and to be healed by complying with his commands. May we all be able to come up higher and live so that we may ask and receive, knock and it shall be opened unto us.

Yours in hope of the first resurrection,
W. A. B. CLINE.

Editors Herald:—If an obscure member may be allowed to express her opinion and desires upon so important a subject, I would like to give expression to a few thoughts inspired by reading Bro. Hilliard's article on the Gathering.

First I would like to suggest that all Latter Day Saints, laity and officers alike, who are interested in the subject, write to Bro. Hilliard, expressing that interest, and defining the amount of moral, financial, and spiritual support they are willing to give the movement.

Since the brother's article appeared, our own (Chelsea Park) branch has become greatly interested in the subject. The Book of Doctrine and Covenants is studied as never before. Wherever two or three are gathered together the subject of Consecration is sure to be discussed. As I understand it one brother has expressed his intention to speak upon the subject at next General Conference; another was heard to wish he had a million dollars that he might consecrate it according to the laws of the church.

As has been remarked, the saints may be unwilling to stand the sacrifice; it is human nature to want to keep and enjoy what we have earned. But when we see our brethren and sisters in need, how dwelleth the love of God in us if we refuse to relieve their wants? Is it harder for the rich to give up only their luxuries than the necessities of the poor may be supplied than for the poor to bear their privations? Hunger and cold are hard to bear, and the cries of the poor ascend to God continually. Shall some continue in luxury, compelling others to abide in pinching want? What sweeter thought than that in relieving the wants of the poor we minister to Christ himself? Hath he not said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me?" (Matt. 25:40.)

I suggest that with one accord we begin to study the laws of Consecration and the Gathering; that we make ourselves familiar with the revelations already given; that we meditate and pray much upon this subject and wait not for further revelation before attending to the things already revealed. Let us

not be slothful, but diligent, in keeping the law.

I do hope the councils in which the leading quorums are directed to fast and pray that they may instruct one another in doctrine, may be held, that harmony of view may prevail among those in authority, and the saints instructed in their duties.

Brethren, I believe that even now, there are many of the saints who desire to go up to Zion, but the way is not prepared. There are hindering causes; whose duty is it to help remove these? O, let us heed the instruction of the Lord! Let *everyone* do what he can to help this movement on. Let us no longer "receive" revelation "with doubtful hearts" nor "keep it with slothfulness," but arouse ourselves to faithful and willing obedience, "establish Zion," prepare to build the temple of our God, being ready that when Jesus comes he may receive us into his kingdom. Surely we do not wish to be without oil at the time of his coming and be shut out into outer darkness.

As suggested, let us all write to Bro. Hilliard. He can then form some idea of the desires of the saints to obey these commands concerning the Gathering; councils will be held and the way prepared; and in due time latter-day Israel rejoice together in the land of Zion. SISTER IDA.

CASCILLA, Miss., Feb. 15.

Editors Herald:—I have not seen a copy of the *Herald* since leaving Bay Minette, Alabama, December 8. On my way here I spent one night with Bro. James Bennett, from Independence, Missouri, in the city of Mobile. This was quite a treat indeed to spend a night with some one from my native State.

Taking train at three a. m. the next stop for a stay was New Orleans, remaining from six a. m. till eight p. m., weather cloudy and rainy. Our only objection to this city is that it is built in a swamp. I thought it a little strange that its people could have health at all. At eight p. m. took train, arriving at Grenada four a. m., two hundred and ninety-five miles. Waited in depot till daylight. Began to look around for passage to Cascilla, twenty miles distant; breakfasted at boarding house. At ten a. m. started in lumber wagon, roads very rough and mud very deep, blowed and snowed, arrived eight p. m. Next morning walked to Mr. Arnold Presgraves.

Mrs. Presgrave had written for some of the elders of the Reorganized Church to come, as the elders of the Brighamite Church were making favorable impressions on the minds of some of her neighbors, and she said she did not want any Brighamites for neighbors, which would have been had some of our elders not come and intercepted their work. They had baptized ten very good people near Murphreesboro, some fourteen miles distant. There is not a Latter Day Saint in less than a hundred miles of here that I know of. Sr. Presgrave, who is a member of the M. E. Church, but has been reading the *Ensign* for six years, being a good reader, well informed, and a splendid woman and of great influence

among her neighbors, by the use of the *Ensign* and Bro. R. Etzenhouser's pamphlet, "Books and Utah Mormonism in contrast," and Bro. J. W. Wight's reply to Roberts and Penrose in the *Ensign*, and by telling her neighbors not to be in haste till they heard the other side, that she was going to have some of the Missouri saints come and preach, succeeded in holding them till I came. So I being from Missouri, and it being my home, seemed to fill the bill to a ty.

When these elders returned and learned what this noble woman had been doing while they were away, they told the people that those things published in the *Ensign* and in Bro. E's. pamphlet against them were all lies, and that the Josephite Church had no authority whatever; that there were only a few of us and that we didn't amount to anything; that we hired the son of the prophet to join our church and paid him \$7,000.

I held eight meetings in succession of nights in private houses. These men whenever they preached, had been offering to divide the time with any man who would come and show them they were wrong; so with satchels on my shoulders I began to track them up, and on Christmas Day at eleven o'clock I treed them some fourteen miles away, in Mr. Cox's house, where they were to preach and hold Sunday school, he and his family being members of their church. I told them I had come to divide time with them, according to their proposition. I was told by one of their members they were itching and more than anxious to get hold of me; but when I went in I could see they would rather I had not come. But after consulting together they agreed to let me preach on their appointment, but confined me strictly to the three books; they would open the meeting and I must not speak a word after I was through with my discourse. Agreed. "Prove all things; hold fast that which is good," was my text (1 Thess. 5: 21), Book of Mormon my subject. I read from the books to show they did not teach polygamy, Deuteronomy 17: 17 with 1 Kings 11, to the surprise of their members. When through, Elder Tollman arose and spoke. He said there were worlds to people, and how could we people them without more wives? and he would suffer his head taken off before he would deny this doctrine. Before meeting was opened I read my proposition to them. They all said it was fair, but would not debate.

I left them; heard no more from them until one of them came and told me they had concluded to accept my proposition. I tried to prevail on them to put it off till July, as we had no house suitable to hold it in. "No, if you don't debate next week we will expose you to the people." "Just come on; I will be here." Saturday evening following they came in the community and notified the people they would preach at the schoolhouse, and came and invited me to attend. "How about the debate?" "You will have to see our leading man; he's at Mr. Lowery's." I did not go Saturday night, thought to give them a little rope. They had been telling the people they did not teach nor practice

polygamy, and that the laws of the country would not allow them if they wanted to. Their leading man preached Saturday night; said I had misrepresented them and told lies, and any man that preached anything different to what they did was an impostor. "Well, well. If Bro. Tucker is not here tomorrow I am done with him." "So am I." "So am I!" Sunday eleven a. m. Bro. Tucker was there; heard their leading man preach, called my name and intimated I lied. Said he got word the work was all torn up at the other place, and hastened there, but found it was not. (Their own elders sent this word.) When they announced their meeting for night and dismissed I asked the congregation to be seated, stating I had a few questions to ask these gentlemen. "Do you believe the three standard books of the church, the Bible, Book of Mormon, and Doctrine and Covenants?" Bluntly, "He knows we believe those books." Addressing the leader, "You are superintendent of Sunday schools are you not?" Emphatically, "Yes sir, I am." "Do you use the three books in your schools?" "Yes, sir." "Do you teach all that's in those books in your schools, or only a part?" "Ahem! No, sir, we don't teach all that's in them." "What part in those books is it you don't teach in your schools, please?" "I refuse to answer that question." "Gentlemen, I have a proposition I wish to read to you in the presence of this audience: The Reorganized Church of Jesus Christ of Latter Day Saints is the true and lawful successor and continuation of the Church of Jesus Christ of Latter Day Saints as it was organized and established by angelic administration through Joseph Smith and others in the year of our Lord 1830, in the State of New York, and is in harmony with that church in faith, doctrine, organization, and practice; D. E. Tucker affirms, they deny. The Church of Jesus Christ of Latter Day Saints, commonly known as the Utah Mormon Church is the same, etc. Gentlemen, will you discuss this proposition with me?" "No, sir."

Then I began to read from their pretended revelation on plural marriage to show the people the absurdity of it. Mr. C. W. Penrose, a son of the noted C. W. Penrose, arose to make some statement. "Just be quiet, please; this is my meeting now." "All right." Down he sat, then I read from Penrose's pamphlet on Blood Atonement and proved that Bro. Etzenhouser's pamphlet was correct. I then asked the people if they wanted their children to go to a Sunday school among this people where such things were taught. I then put the question, "All who think these propositions fair ones that I read in your hearing, raise your hands." A good showing of hands. Vice versa, not a hand went up.

When meeting was dismissed the man having charge of the house told them they could not preach there any longer. "All right." "Mr. Lowery, can we preach in your house to-night?" "No, sir, if you refuse to debate this question, you can't preach in my house any more: and my doors are no longer open to you," which ends their work here.

Later: Bay St. Louis, Mississippi, Feb. 23.

I came here yesterday; never received permit over Illinois Central until the morning I started to the railroad. The agent at Louisville sent or started my credentials to Mr. Newlain, at Bevier, Missouri, but he had not received it; so Mr. Kelland, at Louisville, wrote his agents at Grenada and Hardy to sell me a clergy rate ticket to New Orleans, and wrote me also to that effect, stating he would trace up my permit and send it to me. Bro. Carpenter and some of the saints in Mobile district sent me financial aid to pay my way to their conference.

The winter was so severe at Cascilla, registering 16 below, and so much fatal sickness and no house to preach in, till I have not preached a sermon for six weeks, not even on Sunday. Mrs. Presgrave was taken with a severe case of pneumonia and for several weeks lingered between life and death. I administered to her twice according to her request. After a long severe spell she is up again. Some of the Holiness, or so-called sanctified ones, thought she ought to have jumped up instantly, and went to jumping and shouting all over the floor, and because she did not do it I am not right and nothing but a Mormon. I am glad to say this sort are only few there, however. They once numbered one hundred and eight; they now number about eight. What a drop!

Yes, one of the Utah elders told one of their members on Christmas Day, before several, "If I had known you had not believed in it [polygamy] I would not have baptized you; and we would not ordain any man in this church that don't believe in it." What a homily. And this same member told me that he told them in plain words he did not believe in it, neither did he believe in their dancing. These men, three in number, the last time I met them as before referred to, had to take the road. Surely the way of the transgressor is hard; for these men have proved it to themselves.

My stay of two months at Cascilla was more, it seems, to defend the work than anything else. My number of sermons preached this year is far below the average, but 'tis not all in the number, by any means; one little sermon well preached at the proper time and place and a splendid victory gained are worth more than a hundred sermons of three hours duration and nothing accomplished.

More anon,

D. E. TUCKER.

FAIRBANK, Iowa, Feb. 27.

Editors Herald:—We are snowed in at this place, but the weather appears a little warmer this morning, and we hope to be able to continue our meetings. The severe cold weather this year has interfered a great deal with our work, but we hope to gain during April all we have so far lost; thanks to the two-year adjournment idea.

Our recent conference was quite a peaceful one. The attendance was not so large as it ought to have been, but those who attended were well paid for the effort. We were royally entertained by the Arlington saints. One thing would greatly improve the work

there; that is, a church. The schoolhouse in which they meet is far too small for a conference, especially in warmer weather. A new tent was ordered purchased and Bro. Warren Turner and Bro. C. G. Dykes were ordered to purchase it.

Our Institute was a grand success spiritually and every other way. Several expressed themselves with having been greatly edified. The main effort was to instruct and edify each other, and I for one felt well repaid for the effort. Some of the speeches were well seasoned with the Spirit of the Master. We especially remember one by Bro. B. F. Miller in defense of the advice of the Lord to the traveling ministry, to leave "the branches and districts where organization is effected to the care and administration of the standing ministers." The question of "district presidents being chosen or appointed," was discussed at some length, and then referred to Bro. J. R. Sutton for his especial study, to be spoken upon by him at our next meeting. The question of tithing was spoken upon at some length, the main points being whether one should pay tithing on what he had need of or whether it should be on that which he had "more than he had need" (See Gen. 14: 39, I. T.); also whether the beginning of tithing was a tenth of all we possessed or whether it was "all our surplus property." The question was referred to J. W. Peterson for his special study, to be spoken on at our next meeting. Other questions were discussed and after a very profitable day adjournment was had to meet at Fulton, Iowa, May 29, at 8:30 a. m.

We feel very well satisfied with our first effort in this matter, and already we feel our hearts longing for another meeting of the same kind. With joy we shall hail the coming of the school of the prophets. May the Lord hasten the time and prepare us to be worthy. Our great desire to obtain an education of the "things concerning the kingdom" makes us feel like one of old: "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." May the Lord hasten the time when our college may impart divine rather than worldly knowledge. "Hath not God made foolish the wisdom of this world" (1 Cor. 1: 20) in these last days by raising up an "unlearned man" to be his choice seer, to establish a work that cannot be "gainsayed nor resisted"? A knowledge of worldly facts is good; worldly conclusions from worldly facts are not always so good. We long for the time when our "faith should not stand in the wisdom of men, but in the power of God;" when we shall speak more thoroughly "the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory;" that we may receive "not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth." (1 Cor. 2: 5, 7, 12, 13.)

I hope to see the college prosper till the things "which be of God" be more thoroughly taught therein, and the school of the

prophets be substituted for the school of the world. I would not be understood as opposing *useful* information imparted at Graceland, but more in favor of *more necessary facts* obtained of the Lord—facts which make for our eternal good, should we be so fortunate to obtain a dwelling place with the Master of earth and sea and skies. I compare a worldly education with the divine as I compare the earthly life with the divine. One should be used to secure the other. A worldly education compares with the divine as a worldly life compares with the divine.

The necessity of a worldly education may possibly be discussed at our next Institute, and we earnestly invite those interested in that line to come and help us out. This invitation extends to the priesthood anywhere.

I expect to go from here to Waterloo and then to Cedar Rapids and Viola.

Our house in Clinton, at No. 1205 Ninth Avenue, being so cold, we moved to a more comfortable one and are now located at No. 727 Fourth Avenue, Clinton, Iowa. Will our friends please take notice.

In bonds of divine peace,

J. W. PETERSON.

SMITHLAND, Iowa, Feb. 25.

Editors Herald:—I was just thinking of answering another chain letter when I received the *Herald* from the office and my eyes fell upon Bro. H. T. Watson's letter, and I think good can be accomplished. Now is the time for us to send freewill offerings in place of writing the five letters. I will enclose this one, accompanied with one dollar. With a united effort let us as a body work together and prove to the Lord by paying off the debt and freeing Graceland College that we are willing and have a desire to profit by the mistakes of the past and come up higher, and not keep on making mistakes.

Let it be a warning for us to keep our tithing paid up, and observe the laws and commandments in fear and trembling. To-day we have a chance, to-morrow we may not, and by delay we are cheating ourselves out of blessings we might be enjoying.

A few words more from my *heart*: I am one who has tasted the sweet and the bitter. I have been a member of the restored gospel two years. It is dear to me. As a brother stated, my faith in the work is so strong that if I had to die or deny it, I would give my life. When under trials, O let us learn to be more like our Savior, and come off victorious. I seal this with a prayer. May God bless all.

A sister in Christ,

ELLA PARKER.

BOSTON, Mass., Feb. 15.

Editors Herald:—During the past year wife and I having been at Greenville, Connecticut, I have spent the most of my labors in that part of the State; preached with Bro. Robley at Preston and Pachang, and he having then returned to Rhode Island, I went to Quakertown, a place fifteen miles from home, and preached in the Quaker meetinghouse, which had been closed against us for six years, Bro. Sheehy having first preached

there seven years ago, and there the writer first heard the glad tidings of latter days. I came from there about five weeks ago, leaving some of the younger people very favorable towards the work; but much opposed by the leaders of their society as a rule; but the Spirit was with me for the work, and who can successfully oppose it? However, the trustees closed the building against me, saying, "It is not for what you have taught, but because you do not believe as we do." "Father, forgive them, for they know not what they do." After preaching, one of them came to me and said: "I do not see how you can believe as you preach and belong to a creed." I informed him that our creed was God's word.

On the 7th instant the writer was surprised by the sudden appearance of a goodly number of the saints of the Boston branch, it being the beginning of the twenty-seventh year of my life. Among other things were allusion to *milestones*, in spite of which the writer feels as young as ever. Bro. Luff has consented to be in Connecticut in March, where are some new places opened for the work.

For Zion's cause,

A. B. PHILLIPS.

DENVER, Col., Feb 26.

Editors Herald:—Our conference passed off very pleasantly; I think it was the best ever held in the district. We were somewhat disappointed in not having Bro. Joseph present with us, but hope he may be able to pay us the promised visit in June. Two-days' meetings have been appointed as follows, with the expectation of his visit: Wray, Colorado, June 3 and 4; Denver, the 10th and 11th; Sterling, the 17th and 18th. We only hold conference twice a year, which brings the next one in August.

At the preaching services during conference the house was well filled, and at the sacrament service Sunday afternoon the attendance was about one hundred, and a grand time was had, the Spirit being manifest in a great degree.

Bro. Gillen has left for home; Bro. Roush has moved to Wray, Colorado; Bro. O. B. Thomas is with us to-day, but will leave tomorrow to answer calls for preaching in the east end of this county; Bro. F. L. Sawley remains to assist in the work of saving souls in this wicked city. Surely there is plenty of work in a city like this with crime of all kinds on the increase; it is very necessary that the gospel be preached for a witness. Several suicides in the past two weeks in high society, among them being the Royal Vice Consul of Sweden and Norway. He was found lying in some weeds and brush where he had taken his life about three weeks before.

My time is taken up with providing for my family, so I have but little time to devote to church work, except on Sunday; and it seems to me that in a branch as large as this, one hundred and fifty-three, there ought to be more house-to-house visiting done. I think the Utah people owe a great deal of their success to this mode of procedure. I hope the time may come, if I am kept in charge here,

when I can perform more of this kind of labor. There are thousands of good honest people in this city that I think could be interested in the plan of salvation if we could reach them, and I know of no better way to reach them than by the above method. I hope Bro. Joseph may be able to meet with us in June.

Yours truly,

E. F. SHUPE.

SCANDIA, Kan., March 27.

Editors Herald:—The Pender-Shick debate, so much talked of and looked forward to with many speculative reflections, came at last. The propositions were duly discussed by the principals and immensely enjoyed and appreciated by their hearers, and the debate is now a thing of the past.

To say that Bro. Pender achieved a glorious victory for truth, expresses it very mildly indeed. We might submit a lengthy report that would no doubt be very interesting to your readers, but instead, suffice it to say that after a weary contest Joseph Smith the Seer and his various religious productions shine forth with a brighter luster and his divine mission are recognized by those who heretofore entertained a much different opinion of the illustrious man.

I mail you three issues of our local paper, the *Scandia Journal*, which contains an itemized report of debate, which, though told in a way that savors very much of the prize ring, yet expresses clearly the opinion of the major portion of the immense throng that crowded the building and listened attentively during each session throughout the entire debate.

Your brother,

MILTON BONNER.

HIGBEE, Mo., Feb. 26.

Editors Herald:—The Northeast Missouri district conference is now in the past. It was held at Bevier, Missouri, February 19, 20. We had a good time throughout; quite a turnout from Salt River, Huntsville, Higbee, and Pollock. I trust the saints were strengthened in meeting together and testifying of God's goodness to them since obeying the angel's message to earth in these the latter days.

I find one of the greatest difficulties in this latter-day work is self—to keep myself in this straight and narrow path that leads to the tree of life. I find that in watching myself I will have no time to watch my brethren. We are commanded that our walk through life be what will speak of us; and if we are really living the life we profess, we will not be picked out by our enemies as, "Look at such a one; do you call him a saint?" Some may be visiting the dramshops on the sly; others go to dances; some borrow money and do not try to repay it. Such ones are soon picked out as samples of the church. We are commanded to come out from among them, "saith the Lord."

The question may be asked, Are you keeping all of those commandments? I will say that I am trying to by the help of the Lord. I find that we are to purify ourselves, to cleanse ourselves of all filthiness. If we are addicted to strong drink, such as is intoxica-

ting, or the use of tobacco, we are expected to leave them off, to cleanse our bodies for the indwelling of God's Holy Spirit, as he says he cannot dwell in an unclean temple, and that our bodies are temples. This I believe is a day of sacrifice. If we expect to see our Elder Brother come to redeem Zion, there are sacrifices to be made that the gospel may be preached in all the world as a witness; and not till then can we say, "Come, Lord Jesus, come." The work of the saints is not being accomplished as fast as it ought, or the elders would not have to leave their fields of labor and take up the pursuits of life to care for their families, for it has been said that if we do not care for our families we are worse than infidels. Let us say with the poet,

"Let us shake off the coals from our garments
And arise in the strength of the Lord."

There is a work for us all to do, not the elders alone have to make sacrifices, leaving loved ones and going out into a cold, sinful world. The good wife has a large share to bear, while often we can hear complaints that they are living too high. I have often meditated on this problem. There is a work for us all if we will put our shoulders to the wheel and help push this work on to victory. If we do not do our part God has promised he will raise up a people who will. Saints, let us be that people.

May God add his blessings to all his people. Saints, pray for me that I may not lose the reward.

In gospel bonds,

JACOB WALTENBAUGH.

MOORES JUNCTION, Mich., Feb. 22.

Editors Herald:—I have obeyed the gospel of Jesus Christ. I am not ashamed of this gospel, and am ready to defend it wherever I go. My mother and father obeyed it about the same time. We have all been blessed with a portion of the Spirit, and do not regret the step taken, but can thank God that he ever called us to obey the truth.

The saints hold prayer meeting here three times a week, and enjoy a goodly portion of the Spirit of the Master.

Sr. Belinger is very low. She requests saints to pray for her that she may be healed, if it is according to the will of the Master.

May God bless every saint that all may live by every word that proceedeth out of the mouth of God.

Your brother,

BERNARD L. MCNAMARA.

It is a curious question to ask why God permitted Protestantism to sweep away the greater part of the Anglo-Saxon race from its moorings to the ancient faith. We have never seen the question discussed before, but Henry C. Corrance, a recent convert from Protestantism, discusses it in a masterly way in the *Catholic World Magazine* for March.

Recent observations among Indians show that in South America, as well as in North America, the red woman lives longer than the red man. But the average duration of life is only seventeen years for both sexes in the South, and 22 per cent of the Indians die during the first year of life.

Original Articles.

THE ATONEMENT OF CHRIST AND THE FINAL DESTINY OF MAN.

BY ELDER ISAAC M. SMITH.

CHAPTER 6.

THE OBJECT OF FUTURE PUNISHMENT—FOR THE GOOD OF THE INDIVIDUAL.

We can never fully understand the subject of the "eternal judgment," and the final destiny of man, unless we have correct ideas of the object or purpose God has in view in punishing the children of men. Many have, seemingly at least, overlooked this matter in the investigation of this subject, and have therefore arrived at conclusions that are incorrect. Not only are they incorrect, but they are repugnant to all the better feelings of our nature, and in direct opposition to the unbounded goodness, love, and mercy of our heavenly Father as presented to us in his word. The Lord said to Moses:—

Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee.—Deut. 8: 5.

How? "As a man chasteneth his son." The wise man also says:—

My son, despise not the chastening of the Lord; neither be weary of his correction. For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.—Prov. 3: 11, 12.

Here then are two witnesses who testify that God chastens his children as a father corrects his son, "the son in whom he delighteth." Let us now take a view of a father chastening his son. We shall suppose this boy to be fifteen years old; he has disobeyed his father's command, and the father now purposes to chastise him. The boy is tied to a tree, a red hot iron is brought forth and applied to his body; again and again this heroic treatment is applied, all the while the boy's screams are rending the air; his pleas for mercy are pouring into this father's ears, and his agony is fearful to behold. But there is no cessation of the punishment. The boy faints in a dead swoon, but the father is determined to show him how much "he delighteth" in him, so he continues to apply the torture as long as there is a throb of the pulse, a spark of life, left in his boy's body—the boy "in whom he delighteth."

During this time the rest of the family are standing around shouting, Glory! Hallelujah! along with other expressions of gratitude and happiness.

Now you would say that man is a brute, and the whole family are worse than heathen cannibals. Such a thing would not be tolerated anywhere in all this land. Yet if God's punishment of the wicked, those who have not obeyed the gospel in this life, has been correctly represented by the religious world, the above is the way a father should chasten "his son in whom he delighteth." Men have tried to make me believe that my heavenly Father will take his erring creatures, pack them in a lake of fire and brimstone, and roast them there for millions and millions of ages; and they have thought me an unbeliever in the Bible because I *could not* believe it. I am not yet prepared to accept it. But when I look upon the chastisement of God in the light in which it is presented in the Scriptures, quoted above, I can comprehend the statement of the Psalmist:—

Before I was afflicted I went astray: but now have I kept thy word. . . . It is good for me that I have been afflicted; that I might learn thy statutes.—Ps. 119: 67, 71.

I can see that the chastisement, in his case, was upon the principle of correction, and that it had the desired effect. So it is, as a rule, when a loving parent chastises his son; the son is corrected, and the father is respected and honored because of his superior judgment. Not so, however, with a brutal father; he drives his son from him, loses his love and respect, and the boy, as a rule, goes to the bad. As to which of these is to be taken to represent our heavenly Father, I leave the reader to decide for himself. The Psalmist says again:—

He that chastiseth the heathen, shall he not correct?—Psalms 94: 10.

Do you think he will? If not, what is meant by this?

For all nations shall come and worship before thee; for thy judgments are made manifest.—Rev. 15:4.

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.—Rev. 11:15.

"The kingdoms of this world," at the present time, would hardly be recognized as "the kingdoms of our Lord;" nor do "all nations come and worship before thee." This is to be in the future. But when? "*When thy judgments are made manifest.*" Surely, then, "he that chastiseth the heathen" will "correct," when his "judgments are made manifest," and will, by those judgments, cause "all nations" to "come and worship before thee," and to "become the kingdoms of our Lord, and of his Christ." And this is made doubly strong by the Prophet Isaiah:—

For when thy judgments are in the earth, the inhabitants of the world will learn righteousness.—Isa. 26:9.

'Twere better to learn righteousness *before* that time; but if one does not learn before, then it is a consolation to know that their sufferings will be of such a character as to teach them righteousness, and cause them to "come and worship before" God. The Lord chastens his children in this life, that they might escape those judgments, the condemnation that shall rest upon the wicked. Paul says, in speaking of the afflictions that come upon the people of God in this life:—

But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.—1 Cor. 11:32.

Peter says:—

For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?—1 Peter 4:17.

And this is all in harmony with the statement:—

Some men's sins are open beforehand, going before to judgment; and some men they follow after.—1 Tim. 5:24.

Hence the Lord says of Israel:—

Behold, I have refined thee, but not with silver; I have chosen thee *in the furnace of affliction.*—Isa. 48:10.

The Lord has seldom seen fit to allow his people to sail along on "flowery beds of ease," for

any great length of time without some afflictions. Not that he delights in seeing them suffer, but because this suffering usually becomes an absolute necessity in correcting and curing them of evils that would lead to greater suffering if not corrected now. Even the noble Paul was no exception in this. He says of himself:—

And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.—2 Cor. 12: 7.

And when Paul plead with the Lord to remove this affliction, the Lord kindly showed him that the affliction was really a blessing in disguise, an absolute necessity in disciplining this grand and noble man for the work of the Master. Then Paul said:—

Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.—2 Cor. 12: 9.

Paul had learned the following important lesson:—

And we know that all things work together for good to them that love God, to them who are called according to his purpose.—Rom. 8: 28.

Many, *very* many, have failed to learn this lesson, and are therefore most always complaining of their afflictions, trials, and sufferings; not realizing that a loving Savior is trying, by this means, to purify and prepare them for his presence. The apostles, we are told:—

Departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name.—Acts 5: 41.

The apostles were "men of like passions" (Acts 14: 15) as other men, and they had to learn humility, many times, by the things which they had to suffer. Paul it seems was of that disposition that could be faithful in all kinds of tribulation and suffering; but when blessed with such an abundance of revelations, it became necessary for the hand of affliction to be laid upon him too, lest he become "exalted above measure." But when he realized that it was *for his good*, he could rejoice even in his infirmities. He evidently believed his own teaching, in the following:—

For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons.—Heb. 12: 6, 7.

And a little further on, in comparing the motives of earthly parents with the motives of our heavenly Father in the administration of punishment, he says:—

For they verily for a few days chastened us after their own pleasure; but he for our profit, that we might be partakers of his holiness.—V. 10.

Notice that the Lord's object in punishing is, "that we might be partakers of his holiness." It is not for the purpose of wreaking vengeance upon the offender, nor to satisfy Divine anger; it is "for our profit." Then in the next verse he says:—

Now no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.—V. 11.

Chastisement, then, although it usually seems grievous while we are suffering it, is purifying in its nature; and this, no doubt, is why future punishment is so often referred to in the Scriptures as being "cast into fire," "into a furnace of fire," etc. "I have chosen thee in the fur-

nace of affliction," said the Lord to the children of Israel.

As an example of God's object in punishing that people, choosing them "in the furnace of affliction," I wish to call your attention to Jeremiah 24: 1-5. The Lord here, in speaking of those who were in captivity, says:—

Like these good figs, so will I acknowledge them that are carried away captive of Judah, whom I have sent out of this place into the land of the Chaldeans for their good.—V. 5.

They had been wicked and rebellious no doubt, which was the cause of their having to be turned over to the cruelty of the heathen; but God still loved them, and in order to correct them "*for their good*," brought this punishment upon them. And that their captivity was working in them "the peaceable fruit of righteousness," is evident from the fact that the Lord says, "so will I acknowledge them." Their captivity, being enslaved by the heathen who knew nothing of the "true and living God," was indeed "grievous" to them; but it was "for their good." Other proofs might be offered, but these are sufficient; they show that God punishes people, now, "for their good," that they "might not be condemned with the world," that they "might be partakers of his holiness," "for our profit," and to yield in them the "peaceable fruit of righteousness."

Now by what line of reasoning do we reach the conclusion that he chastises upon just the opposite principle to this in the world to come? "He that chastiseth the heathen, shall he not correct?" If God's people are chastised upon the principle of correction, and if the chastisement of the heathen is to be corrective too, then I see no reason to doubt that the punishment of those who are "turned into hell" will be upon the same principle; that the correction and final good of the individual who is being chastened will be the grand purpose in the Divine Mind. If the punishment is to be upon any other principle, I can see no good to come of it; the individual would not be made any better, the righteous would not be made any happier, and God's glory would not be made any greater.

And, besides that, we are told that God is unchangeable; "the same yesterday, and today, and forever;" and as he punishes upon the principle of correction *here*, we are forced to believe that he will do so hereafter. This, taken with what we have learned in regard to the mission of the Savior to "the dead," to "the spirits in prison," certainly justifies us in believing that when the wicked are "turned into hell," with all the nations that forget God," it will be for the same purpose that the children of Israel were sent into Chaldean captivity—"for their good." The old proverb says: "Experience is a dear school; but fools will learn in no other." The child who will not obey his parents must learn obedience in the house of correction; citizens who will not obey the laws of the land must learn obedience in the State's prison; and men and women who will not obey God here must be "turned into hell," and learn obedience in God's prison house, and that too by the things which they suffer. I say they *must* learn it there, because God has declared, by the inspired writers of the Bible, that "every knee shall bow" and that "every tongue shall confess;" that "all nations shall come and worship before thee;" that he will "reconcile all things unto himself" "through the blood of his cross."

God has declared this, and his "purpose shall stand." May the Lord help us to live so that we may escape the punishment that shall overtake the wicked.

(Continued.)

Conference Minutes.

SOUTH MISSOURI.

Conference at Bruner, Missouri, February 18; Elder H. Sparling in charge. N. Bishop secretary pro tem. Branches reporting: Springfield 74; loss 1. Bruner 56; gain 7. Vera Cruz 76; loss 2. Pomona 50; gain 7. West Plains 57; loss 6. Mt. Grove 55. No report from Woodside. Ministry reporting: Elders H. Sparling, J. C. Chrestensen, C. J. Spurlock, J. H. Tibbles, J. B. Graham. Priests C. H. Merritt, S. N. Gray. Teachers A. J. Fletcher, E. C. Edwards. Deacon J. T. Davis. Vera Cruz branch name changed to Sweden. Ozark branch was declared disorganized, most of the members having moved away and no officer to preside. Petition from saints in Lawrence County requesting that said county be taken into South Missouri district; request granted. The question of dividing South Missouri district was sprung by Pomona branch, and on motion the district clerk was instructed to notify and instruct each branch to send delegates to next conference, as the division of the district will be considered before that body. Elder J. C. Chrestensen sustained as district president, Elder C. J. Spurlock assistant, J. C. Chrestensen elected secretary and treasurer. On motion it was decided that all district officers shall be elected every six months. Elder J. H. Tibbles offered to labor in the district (self sustaining), and was instructed to labor under the direction of the district president. Bro. C. H. Merritt was ordained an elder. Preaching by Elders J. H. Tibbles, H. Sparling, and C. J. Spurlock. Adjourned to Pomona, Missouri, June 24 and 25, at ten a. m.

POTTAWATTAMIE.

Conference convened at Council Bluffs, Iowa, February 25. Elder Henry Kemp elected as chairman, J. C. Jensen secretary. Statistical reports: Boomer 28; no change. Council Bluffs 250; loss 4. Crescent City 154; loss 3. Fontanelle 32; no change. Hazel Dell 64; loss 1. North Star 100; gain 1. Wheeler's Grove 86; gain 1. Total branch enrollment 714; loss for the quarter 6. Ministry reports: Elders J. P. Carlile, H. N. Hansen, D. Parish, D. R. Chambers, J. S. Strain, M. W. Culbertson, I. Carlile, Jr., S. Butler, R. McKenzie, I. M. Smith, H. Kemp, C. Carstensen, J. Carlile; Priests: L. P. Jensen, C. C. Larson, P. M. Hansen, J. Evans; Teacher A. E. Madison. Bishop's agent, J. P. Carlile, reported for six months ending February 28: On hand last report \$16 45; collected since, \$530.90; paid Bishop E. L. Kelley, \$375; ministry and poor \$143; balance on hand \$29 35. Referred to an auditing committee, who reported a deficiency of sixty cents due to error in copying from record, otherwise correct. The following preamble and resolution was passed and ordered forwarded to Hon. Smith McPherson, congressman-elect from the Ninth Iowa Congressional district: "To the Honorable Members of the Fifty-sixth Congress of the United States, Washington, D. C., Greeting; At a meeting

of a conference of the Pottawattamie district of the Reorganized Church of Jesus Christ of Latter Day Saints, held at Council Bluffs, Iowa, February 25 and 26, 1899, and representing a local membership of over 800, the following preamble and resolutions were unanimously adopted and ordered forwarded to the national house of representatives: Whereas, the State of Utah is reported to have elected a polygamist, in the person of B. H. Roberts, to represent it in the congress of the United States; be it Resolved, that we earnestly protest against one guilty of the crime of polygamy, or plural marriage, or unlawful cohabitation, being seated or retained as a legislator in the House of Representatives of the United States; and be it further resolved, that we do not object to Mr. B. H. Roberts as a man, or believe that the question of his religious belief should prejudice the case against him, but we hold that anything contrary to the code of good morals, or which is opposed to the laws of our country, should be held criminal and should debar any aspirant who is compromised thereby from a seat in the National Congress." President Carlile called attention to a resolution passed by the conference of August 27, 1898, at Hazel Dell, requiring elders to report to the conference, and in the event of their failure, he to report them to their quorum if enrolled, and if not, then demand their license. He thought the penalty too severe. A motion to repeal was laid upon the table until next conference. Elders J. S. Strain and I. Carlile, Jr., reporting for labor were referred to the district president. Officers elected for the next quarter: D. R. Chambers president, H. N. Hansen assistant, J. C. Jensen secretary. J. P. Carlile sustained as Bishop's agent, and was tendered a vote of thanks for past service as district president. Preaching by Elders D. R. Chambers, Henry Kemp, and Isaac M. Smith. Social service Sunday afternoon that filled the hearts of the saints with joy and thanksgiving. Adjourned to Underwood, Iowa, May 27.

EASTERN COLORADO.

Conference at Denver, Colorado, February 18 and 19. J. B. Roush presiding, J. W. Gillen associate, C. E. Everett secretary. Branches reporting: Denver 151; gain 20. Rocky Mountain 35; gain 1. Laird 37; loss 1. Eustis 47. Cedar 21. New Windsor 11; loss 10. Highland 20. Coal Creek 9. Ministers reporting: Apostle J. W. Gillen baptized 6; High Priest E. F. Shupe baptized 1; Elders J. B. Roush baptized 1, O. B. Thomas, F. L. Sawley baptized 2, J. Kemp baptized 1, J. W. Gilbert, E. D. Bullard, J. Houston, Alma Kent; Priests M. F. Ralston, G. Keller; Teacher L. J. Bradshaw; Deacon I. C. Edwards. Bishop's agent, C. E. Everett, reported: Receipts for six months \$498.12; cash on hand, August 15, 1898, \$22 50; expenditures \$465; cash on hand \$55.62. Found correct by auditing committee, and the Bishop's agent was sustained by vote of the conference. Committee on Conifer church repairs reported \$14.25 on hand. Report accepted and committee continued. Conference

voted to hold a two days' meeting, each at Denver, Sterling, and Wray, Colorado, in June, under the direction of the district president. The presidents of branches in the district to constitute a committee to solicit funds for the purchase of a gospel tent, the Bishop's agent of the district to be *ex officio* chairman of said committee. The New Windsor branch was declared disorganized. Committee for the organization of a district Sunday school association reported that an organization had been effected, with officers as follows: Sr. L. A. Schmutz, 1846 Lincoln Avenue, Denver, Colorado, superintendent; J. B. Roush, assistant, Wray, Colorado; J. F. Curtis, Falcon, Colorado, secretary; A. E. Tabor, Seebarssee, Colorado, treasurer. The following resolution was unanimously adopted:

Whereas, B. H. Roberts has been elected to a seat in the United States Congress from Utah; and whereas, said Roberts is an open and avowed polygamist, contrary to the enacted laws of the land and the revealed law of God; and whereas, the avowed authority for the practice of polygamy is a purported revelation to Joseph Smith; and whereas, all of the public and private teachings of said Joseph Smith, and his practice as well, to the time of his death were most pronounced against polygamy and concubinage and in favor of the monogamic sanctity of the home circle. Therefore, be it resolved, that the Eastern Colorado district of the Reorganized Church of Jesus Christ of Latter Day Saints, in conference assembled, do hereby deny that Joseph Smith received the abominable revelation authorizing polygamy; and further, be it resolved, that we as a district do most solemnly protest against the seating in Congress of Brigham H. Roberts, not because he is a Mormon, but because he is a polygamist, and we believe that law breakers should not be law makers; and further, be it resolved, that a copy of these resolutions be forwarded to Hon. John F. Shafroth, with a request that the same be read to the House of Representatives in Congress assembled. Officers for the ensuing six months: J. B. Roush president, E. F. Shupe vice president, C. E. Everett secretary. Speakers during conference: Elders A. Kent, O. B. Thomas, and F. L. Sawley. Adjourned to meet with Laird branch, Wray, Colorado, August 19 and 20.

Sunday School Associations.

SUNDAY SCHOOL INSTITUTE.

The first district Sunday school institute of the Clinton (Missouri) district convened with the Walker saints, February 24, at seven p. m. District superintendent, Sr. Dr. Miller, being absent on account of sickness, Sr. Mina Kearney, first assistant, presided.

On account of inclement weather only a few from a distance were in attendance, yet the interest was excellent, and all felt that they were better prepared to carry on the Sunday school work. The Friday evening session consisted of Sunday school prayer meeting, and Saturday at 9:30 a. m., two p. m., and seven p. m., institute work. At the close it was voted to petition the district Sunday

school convention to set apart a certain time for the institute. Also a vote of thanks was extended to Sr. Miller for calling this institute. As a result of the work done, next Thursday evening was appointed as teacher's meeting at Walker, and quite an interest is taken in the library work.

LUCY WRIGHT, Dist. Sec.

Miscellaneous Department.

BISHOP'S AGENTS' NOTICES.

To the Saints of Northeast Missouri District, Greeting:—We have started on another year of our lives in this glorious work, and allow me to appreciate the sacrifices you have made in the past year, and may the blessings of God continue with you. I wish to state that there are some in this district doing nobly, in contributing of their means as God has blessed them, towards the support of the missionaries' families and helping the poor and needy, as the law directs; but in comparing the number of those who have observed the law of tithing with the total membership in the district, I learn that the largest number do nothing financially. There is perhaps a cause for this, and while this may be true and justifiable with some when giving reasons why they don't comply with the law of tithing, it is also true that none are exempt from complying with this law.

In my experience of eight years as Bishop's agent I have learned a little of the condition of the district financially; also the dispositions of men and their circumstances to some extent, which assists me in drawing conclusions, notwithstanding my judgment may be incorrect, as I am far from being perfect; yet I am confident that some are in good circumstances, and have not yet started to pay tithing.

In trying to present this subject to the saints I find they are divided; some are glad to hear it taught, while others are not. It is a very easy matter for the speaker on the subject of tithing to discern who are in favor of honoring the law of tithing and who are not. When I look over the congregation before me, I don't need to ask the question, Why hast thy countenance changed? Some have a pleasant appearance, while others look sad and grieved, like the rich ruler spoken of in Luke 18: 18-24. Notwithstanding he had kept all the commandments from his youth, Christ said he lacked one thing, and commanded him to "sell all that thou hast" and give to the poor. He went away sorrowful, because he had much riches. His tender chord was touched.

There is a possibility that many of us are lacking in this. When I come in contact with some saints, I learn they don't fully understand what is required of them to contribute. To such I refer the answer of Bishop E. L. Kelley in the *Herald* a few weeks ago, saving me the trouble to repeat it here. However, I shall refer you to a quotation claimed to be a revelation from God, in answer to the question asked through prayer, found in Doctrine and Covenants, section 106.

In this section we have a thus saith the Lord. By reading and studying this section carefully, we shall understand how much is required of us as tithing, and that it is the beginning of the tithing of my people; and after we have thus been tithed of our surplus property, comes our interest annually, or increase. The tenth is required, and this is to be a standing law forever. In addition to this read section 64, paragraph 5. We learn that we are living in the day of sacrifice and tithing of God's people until the coming of the Son of man. The above quotations are sufficient and plain enough to be understood without any comments.

I feel to appeal once more to those who have not started to observe the law of tithing. I appeal to you, and advise you to begin according to the revelations quoted above, and assure you that God will verify his promise unto you both temporally and spiritually. Let us all sacrifice a little this year, that the gospel may roll forth and many come to the knowledge of the truth. I wish to impress upon the minds of those who are not able to give much not to hold back your small mites, because you are not able to give as much as Bro. or Sr. So and So. It is not for the amount you contribute that the blessing is promised; but the sacrifice in proportion to the means which you have.

And while we observe the Law of tithing, let us not forget the Home—a grand movement to bring about the designs of God and the wants of his people. Remember also the College. The church needs our help financially to bring about the ends we have in view. I wish to make known what the sisters of the Bevier Mite Society have done. Last year they sent \$20 to the Bishop as an offering, besides contributing to the local work of the branch. And they still continue sewing away. From a social held in the church February 21, they realized \$36.15, for the purpose of painting the church building. Let the sisters of other branches do likewise.

One thought more before I close. As this appeal will not be known to all the saints throughout the district, for the reason that they don't subscribe for the *Herald*, I refer this thought more especially to the Bevier saints, because I know that many heads of families don't get the *Herald*, hence this appeal will not benefit all the saints. Will Bro. Criley write to those, and impress upon them the need and benefits derived by getting the *Herald* weekly to every family.

I invoke God's Holy Spirit to move upon us to understand our duties to bring about the redemption of Zion is my prayer.

J. T. WILLIAMS, Bishop's Agent.

BEVIER, Missouri, February 28.

REUNION NOTICE.

To the Saints of the Nebraska Mission, Greeting:—We your committee appointed to locate the time and place for holding the State reunion, have considered the matter seriously, with an earnest desire to make the best move we can for the interest of the church in general, and have not considered our personal desires in the least; but after a careful canvass of the grounds, have decided

to locate the reunion at Shelton, Nebraska; on the main line of the U. P. railway, and the time from August 5 to 14. We hope to secure one of the First Presidency; the balance of the speakers will be chosen from the mission force in Nebraska. There will be plenty of good speakers. The grounds are situated nicely, and very handy to the depot; good camping grounds, good place to care for teams, and plenty of water. Fuel and hay will be furnished free.

We hope to have the hearty cooperation of all the saints who can do so by their presence at the reunion, and hope they will remember that there is some expense which is legitimately incurred in such a reunion as this that the committee are expected to meet, and come prepared to help us out. While we expect to make as little expense as possible, there is some that must be met, and is unavoidable; so make your arrangements to come and camp out for a week, and enjoy a season of rejoicing and instruction, and be strengthened in the faith and hope we have in Christ our Lord, and edify one another. Come with earnest prayer that God may bless us with his protecting care, and his Spirit's presence to cheer our hearts. Further notice will be given later on.

W. E. PEAK, Pres.

FREDERICK A. SMITH, Sec.

NOTICES.

Anyone having any or all of the following numbers of the *Herald* they wish to sell, will oblige the undersigned if they will drop him a card. I lack these numbers to complete all the *Heralds* published since 1860: No. 1, Vol. 1, 1860; September 1, two of April 1869; two of February, March 15, July 1, August 15, 1868; April 1, December 1, November 15, 1867; May 1, December 1, 1866.

ARTHUR ALLEN.

KANSAS CITY, Mo., 2210 Wabash Ave.

SECOND QUORUM OF ELDERS.

On February 28, I mailed to each member of the quorum a blank report. You will please fill out the same and return to me by April 1. I hope all will report, and I will publish a summary of work done when all reports are in. If any fail to receive blank report, if they will notify me I will send them another.

ARTHUR ALLEN, Sec.

KANSAS CITY, Missouri, 2210 Wabash Ave.

Balance-sheets are unhappily scarce among farmers; the few that are taken are hard to get at; for these reasons the one presented by Mr. Frank H. Spearman in the *Review of Reviews* for March is of especial interest. As Mr. Spearman says, "It is not from a paper farm; it is not a paper balance; nor is it a paper farmer who makes the showing. It is what no American review has ever before presented to its readers—an actual glimpse at the books and workings of a model American farm. This farm, located in the State of Iowa, contains 6,000 acres, and its business is to produce corn." Not only does Mr. Spearman disclose the business workings of this great corn farm, but his article also gives an insight into the business of wheat-growing on a large scale in the Red River Valley of North Dakota.

CONFERENCE NOTICES.

St. Louis district conference will convene in the saints' chapel, 2518 Elliott Avenue, St. Louis, Missouri, on Saturday evening, March 11, 1899, at seven o'clock.

J. G. SMITH, Dist. Sec.

BORN.

BROCKETT.—To Mr. William and Sr. C. Brockett, at Runnells, Iowa, December 15, 1898, a daughter. Blessed February 19, 1899, by Elders C. Scott and N. Stamm, and named Ona Marie.

FREEL.—To Bro. J. W. and Sr. E. E. Freel, January 30, 1898, at Runnells, Iowa, a son. Blessed February 19, 1899, by Elders C. Scott and N. Stamm, and named Homer Ray.

PARK.—At Runnells, Iowa, to Bro. William F. and Sr. Mary Park, February 2, 1898, a daughter. Blessed February 19, 1899, by Elders C. Scott and N. Stamm, and named Maggie Ethel.

PARK.—To J. M. and Sr. E. Park, August 29, 1898, at Runnells, Iowa, a son. Blessed February 19, 1899, by Elders C. Scott and N. Stamm, and named Miles.

DOTSON.—To Bro. M. R. and Sr. Jennie Dotson, July 22, 1898, in Boone, Iowa, a daughter. Blessed August 5, 1898, by Elders C. Scott and E. B. Morgan, and named Opal Marie.

SURRIDGE.—At Bevier, Missouri, January 31, 1899, to Mr. David and Mrs. Margaret Surridge, a son. Blessed February 19, by Elders Robert M. Elvin and Gomer T. Griffiths, and named William Mark.

DIED.

HAYER.—Andrew Hayer, born November 22, 1815, at Telemarken, Norway, came to America in 1842, settled on Koshkonong prairie, Dane County, Wisconsin; two years later he located in La Salle County, Illinois, where he remained up to the time of his death. With other members of his father's family he was one of the pioneer settlers of La Salle County, and participated in the privations and inconveniences of a new country. Bro. Hayer was married in 1842, to Miss Olena Mid Gorden, with whom he lived thirty-two years; she dying November 6, 1874. He married Miss Ellen Danielson September 6, 1876, with whom he lived to the time of his death. Hearing the restored gospel he united with it in 1844; hailed with joy the Reorganization October 7, 1860, being baptized in Fox River by Elder W. W. Blair; was ordained an elder April 14, 1863. Bro. Hayer was a faithful believer in the restored gospel and the coming glory of Christ's kingdom upon the earth. He fell asleep in the Lord on Sunday, February 26, 1899, at his home in the town of Miller, La Salle County, Illinois, aged 83 years, 3 months, 4 days. He leaves his wife, two brothers, one sister, to mourn. "Uncle Andrew" will be greatly missed in his home, in the church, and in the community where he had lived so many years. His mortal remains were laid to rest from the saints' chapel, March 1; sermon by Elder F. M. Cooper, assisted by Elder Thomas Hougas.

ASPEY.—John and Mary A. Aspey were pioneers of St. Joseph, Missouri, and by their

carefulness and frugality had accumulated a considerable amount of property, mostly consisting of houses in one of the poorer parts of the city. They loved the gospel of Christ, although not partaking actively in church work; but this desire to see the work prosper prompted them to donate free use of one of their houses, which was fitted up, by removing the partitions and so forth, into quite a nice little chapel for the preaching of the word, and through this means quite a number of good, honest, earnest souls have been brought into the light. On January 9, 1899, death claimed Bro. Aspey; but before he went he left as a bequest that the property which had so long been used by the church should be deeded to the church—a bequest which his son declares shall be carried out. His aged companion said when he died that she would be but a month following him, and she also passed away just one month following, February 9. Both were buried from the little chapel known by the St. Joseph saints as the Aspey Mission; both lie side by side in beautiful Ashland cemetery; both sermons by their request being preached by Elder Hyrum O. Smith. Bro. Aspey was aged 73, his wife 63 years of age.

BURR.—Bro. Joseph Burr was born in Birmingham, England, September 26, 1829, and died at St. Joseph, Missouri, January 20, 1899. He joined the church in 1876, and died respected by all who knew him. His wife's name was Green; she had two living children by a former husband, and having no children of his own, he became a father indeed to these who loved him as they would an own father; and when they had grown and married and the children of one at least becoming fatherless by death, he also became a father to them. Thus fulfilling one part at least of James' ideal of true religion and undefiled. His funeral took place at the saints' chapel, St. Joseph, Missouri, services in charge of Elder F. A. Smith, sermon by Elder H. O. Smith. He leaves an aged companion, her daughter, and five children to mourn.

DANN.—Joseph Almon, infant son of Bro. J. A. and Sr. Cordelia S. Dann. Died February 18, 1899. Funeral from the residence of Mrs. C. A. Wickes, Sunday, February 19, Brn. Fred B. Blair and E. L. Kelley officiating. A quiet peaceful rest to one of the Lord's little children.

MOONEY.—At Independence, Missouri, February 13, 1899, Sr. Jane Mooney departed this life. While in town on business the Wednesday previous to her death, she fell, sustaining injuries that resulted in her death. She was born in Newcastle, England, October 4, 1818. In company with her father's family came to Canada, where she married John Mooney; to them eleven children were born, six of whom survive her, and mourn the loss of a beloved mother. In Canada the gospel reached her, and together with her husband, she united with the church, a short while before the death of the Propbet. Again the light dawned, and she was made aware that the Reorganization represented the truth. She came to Independence, twelve years ago, and many can

testify of her integrity to the gospel, of her hospitality, and activity in goodness. Funeral services in the church Sunday; remarks by G. E. Harrington and R. May.

ROBB.—At his home, Port Huron, Michigan, December 26, 1898, Elder James Robb; born March 1, 1823, in Edinburgh, Scotland; united with the church April 30, 1870; ordained an elder November 5, 1882. He leaves a widow and three children to mourn. Funeral sermon by Elder Andrew Barr. Laid to rest in Lake View cemetery, Sarnia, to come forth in the hope of the first resurrection.

EARLY.—At her home in Calhoun County, West Virginia, January 16, 1899, Sr. Catharine Early. She was born March 16, 1826, in Ritchie County, West Virginia, and at her death was 72 years and 10 months old. Had belonged for a long time to the missionary Baptist Church; but when she heard the angel's message, the everlasting gospel, she knew it, and immediately obeyed it and lived it until the grim reaper of death said it was enough. She had received great relief at different times during her afflictions by the administering of the elders, and died firm in the faith.

GREENWOOD.—At Stafford, England, August 15, 1899, Jane, the beloved wife of Elder G. S. Greenwood, aged 53 years. She was baptized April 5, 1874. She was a true saint, living a consistent life, continuing firm in the faith to the end. Though she suffered very much during the last few years, she bore it patiently and without complaint. She was a faithful, loving, and devoted wife and mother. A husband, two sons, and three daughters mourn. Funeral services and sermon by Elder C. H. Caton. "Precious in the sight of the Lord is the death of his saints."

GELL.—At Sheffield, England, February 1, 1899, in her seventy-first year, Sr. Ann Gell, mother of the late Elder Henry Hoole. The following was adopted at the branch business meeting: Whereas on the 1st of February, 1899, Sr. Ann Gell was removed from our midst by death. We therefore adopt the following expression of our appreciation of her devotion to the latter-day work. She was a faithful saint, a noble worker, ever willing and ready to render assistance in the furtherance of the work. She has fed the hungry, clothed the naked, and lodged the servants of God. We miss her, but bow to God's will, and believe that she will have a glorious resurrection. We sympathize with our bereaved Bro. Gell, and trust that God will sustain and bless him to continue his attention to the good work.

BROCKETT.—At her home, near Eliza, Illinois, Sunday, February 26, 1899, Sr. Caroline Brockett. She was born in Germany, December 29, 1835; was baptized June 24, 1888, and remained firm in the faith to the day of her death. Though sorely afflicted for years, yet she bore all patiently and passed away peacefully, quickly, and almost free from pain, according to the desire of her heart. She leaves a husband, two daughters, and one brother. Funeral services in charge of Elder J. W. Adams, sermon by Elder F. A. Russell.

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The Saints' Herald.

(Established 1860.)

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

Subscription price \$2.00 per year; six months \$1.00; three months 50 cents; single copies 5 cents; sample copies free; \$1.50 per year when paid in advance.

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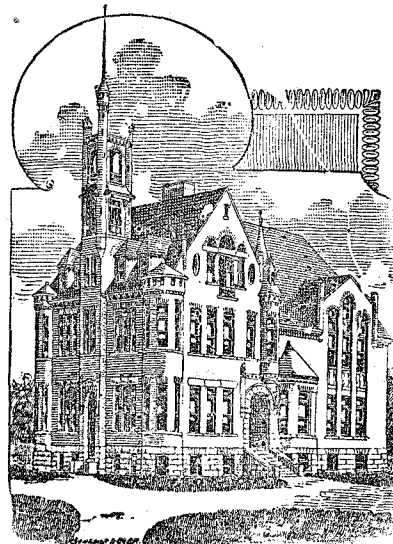
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF THE LATTER DAY SAINTS.

Vol. 46.

Lamoni, Iowa, March 15, 1899.

No. 11.

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PROFESSOR JAMES ON THE IMMORTALITY OF MAN.

(Concluded.)

The Professor closes his discourse with a brief consideration of the second objection to man's immortality, namely, the intolerable and incredible number of beings which, with our modern imagination, we must believe to be immortal if immortality be true. This, he thinks, is a stumbling-block to a great many persons. Until recently man's view of immortality was an aristocratic one. It was thought that only the great kings, heroes, saints, and prophets were the nucleus of the immortal group; the minor sects next, and the people formed the background. Heaven was not then conceived as a very large place. But with our own generation an entirely new quantitative imagination has swept over our Western world. The theory of evolution requires us to take into consideration a far grander scale of times, spaces, and numbers than our forefathers ever dreamed of. Human history grows out of animal history, and the new view of immortality is democratic. On this view the mind may have grown a little cynical, but, in a general way, it has been made sympathetic by the evolutionary perspective. Evolution has not only reared a vast scale for the kindred of man, but it has made the brutes our brothers. And why may not they have souls too? So now if we are to indulge in the immortality of the soul, it demands a scale so stupendous that

our imagination staggers before it. Some of us give up the hope of our own immortality sooner than believe that all the hosts of Hottentots and Australians that have been and shall ever be should share with us *in secula seculorum*. The very heavens themselves and the cosmic times and spaces would stand aghast at the notion of preserving eternally such an ever-swelling plethora and glut of life.

Professor James feels sure that this is the most obvious fallacy in the world, and he declares it exists from our lack of sympathy or interest. It is absurd to suppose, simply because our private power of sympathetic vibration with other lives gives out so soon, that in the heart of infinite being itself there can be such a thing as plethora, or glut, or supersaturation. Each mind brings its own edition of the universe of space along with it, its own record to inhabit, and these spaces never crowd each other. The space of my imagination, for example, in no way interferes with yours. The amount of possible consciousness seems to be governed by no law analogous to that of the so-called conservation of energy in the material world. When one man wakes up or is born, another does not go to sleep or die, in order to keep the consciousness of the universe a constant quantity. Professor Wundt has formulated a law of the universe, which he calls the law of the increase of spiritual energy, and which he expressly opposes to the law of the conservation of energy in physical things. There seems no formal limit to the possible increase of being in spiritual respect. The supply of individual life in the universe can never exceed the demand, the demand for every supply always being present. If we are theists, we can say God has an inexhaustible capacity for love. If we are pantheists, we can say that through so many diversified channels of expression the eternal spirit of the universe realizes and affirms its own infinite life. This is a democratic universe in which your paltry exclusiveness plays no regulative part.—*Literary Digest*.

SOME OF THE DANGERS OF ALCOHOL.

At the meeting of the Paris Hospitals Medical Society, held on December 15; M. Legendre, alarmed by the ever-increasing amount of drunkenness, asked if it would not be possible to withstand this by means of meetings, insistence on the dangers of alcohol, and, by what he considered an even better method, that of getting up for the instruction of patients lantern shows with exhibitions of anatomic preparations to show the dangers of alcohol. M. Legendre has had printed for the use of all his patients a little leaflet, the text of which runs as follows:—

‘Most of the diseases treated in the hospitals arise from alcoholic drinks—that is to say, they are either caused or aggravated by the abuse of alcohol. All alcoholic drinks are dangerous, and the most harmful are those which contain aromatics in addition to alcohol—as, for instance, absinthe and the so-called aperients, called ainers.

‘Alcoholic drinks are more dangerous when taken on an empty stomach or between meals. A man necessarily becomes an alcoholic; i. e., slowly poisoned by alcohol—even if he never gets drunk, when every day he drinks alcohol in the form of liqueur or too much wine, more than one litre per diem.

‘Alcohol is a poison the habitual use of which destroys more or less quickly, but none the less certainly, all the organs most necessary to life—the stomach, the liver, the kidneys, the blood vessels, the heart, and the brain. Alcohol excites man, but does not strengthen him. It is no substitute for food, but takes away the taste for it. Those who often drink alcohol or too much wine (more than one litre a day) are much more liable to illness, and when ill are much worse, for the disease is often complicated with fatal delirium.

‘Alcohol is a frequent cause of consumption by its power of weakening the lungs. Every year we see patients who attend the hospitals for alcoholism come back some months

later suffering from consumption. Fathers and mothers who drink often have children who are deformed or idiots or who die from fits."—*London Lancet*.

PEACE IS ONLY A DREAM.

Man is a fighting animal. After 4,000 years, according to a biblical chronology, two highly civilized nations have just been flying at one another's throats. The most enlightened nation in the world, the United States of America, has been engaged in war, variously stated to be for "the pacification of Cuba," "the freedom of Cuba," "the annexation of Cuba," "a war for humanity," "a war to drive Spain out of the Western Hemisphere," and "a war to revenge the Maine."

Universal peace is a dream of the student and the scholar. That amiable person, Albert, the Prince consort—who was imported from Germany into England to continue the royal Hanoverian line—believed in peace. At the opening of the Crystal Palace exhibition, nearly half a century ago, he told the world that this exhibition heralded the dawn of peace; that thereafter the dogs of war would never be let loose. This was in 1851. Yet in 1854 England waged war against Russia; in 1856 she waged war against China; in 1856 she waged war against Persia; in 1857 she made blood run like water in India, crushing the mutiny there; in 1856 France, Italy, and Austria became engaged in war; in 1861 the United States entered upon the bloodiest civil war ever known to the world; in 1866 Prussia vanquished Austria; in 1867 England began her war against Abyssinia; in 1870 France and Germany engaged in their bloody struggle; in 1874 England waged war against the Ashantees; in 1879 Russia and Turkey went to war; in 1879 England began her Zulu war; in 1882 England bombarded Alexandria and invaded Egypt; in 1883 Chile and Peru were at war; in 1883 the French were at war in Tonking; in 1894 China and Japan went to war; in 1896 Greece and Turkey were at war; in 1898 the United States went to war with Spain.

These are a few of the wars that have taken place in the last half century, not to mention the scores of minor wars in half-civilized countries

like South America. Prince Albert's dream of peace has been a bloody one.—*San Francisco Argonaut*.

NEW ZIONIST ORDER.

The *Jewish World*, published in London, England, says in its issue of February 17 that a project is now advocated by London Zionists to form a Zionist order similar to the Knights of Zion, recently organized in the United States with headquarters in Chicago. The proposal has been taken up very enthusiastically.

In reply to the question what he thought of the Zionist movement, Joseph Medill has written the following letter to Editor H. S. Wolf of the *Daily Jewish Courier*:—

"San Antonio, Tex., Feb. 28.—Mr. Wolf, Editor *Courier*, Dear Sir: On my return in the spring, if my condition of health justifies, I would take pleasure in expressing my views on the question you mention.

"Already I have written several times in the *Tribune* upon the 'Zionistic Movement,' and have long strongly favored a restoration of Judea to the Jews—to those of the race who desire to live there.

"I think the Jews of Europe and America will, ere long, be able to secure this end, a consummation that would rejoice their 'Gentile' friends all over the world.

"I am a believer in the doctrine of evolution, and I think that resistless force on the human mind and human actions has arrived at a development that will not permit the Hebrews to wander and wait much longer before their ancient home will welcome or await their return to it.

"Yours truly,
"JOSEPH MEDILL."

The laws of Mexico provide that a Mormon who wishes to take a second wife must present a certificate, signed by his first helpmeet, to the effect that she is willing; and he must also have the express consent of the second wife and her parents.

A St. Louis grand jury reports that 75 per cent of all crimes are committed by intoxicated persons, and that most all of the burglaries and robberies are committed by boys and young men between the ages of 15 and 25.

The longest canal in the world is the Erie in New York, extending from Albany to Buffalo, a distance of 381 miles. The cost of construction was \$52,540,800.

Echoes from Graceland.

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"SPECIAL ADVANTAGES.

"The object of attending schools and colleges is to acquire proper discipline and development mentally, morally, and physically, becoming thus fitted for the actual duties of life. A failure to provide for any one of these, is, to a great degree, certain to prove disastrous to the student. To insure success, the advantages of the schoolroom must be offered to the student, stripped, so far as practicable, of the surrounding evils and allurements which entice boys and girls, young men and young women, into ways that so often lead to habits and vices, certain to their overthrow, regardless of mental culture and development. But it is the intention of those having Graceland College in charge, to do all within their power to afford such protection as is right, from the ordinary evils which beset the pathways of the young. It should not be expected, however, that in Lamon, or at Graceland College, absolute immunity from evil be found."—*College Catalogue*.

The highest inhabited place in the world is the custom-house of Ancamarca, in Peru, it being 16,000 feet above the sea.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, MARCH 15, 1899.

NO. 11.

The Saints' Herald.

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

LAMONI, IOWA, MARCH 15, 1899.

QUESTIONS AND ANSWERS.

BOOK OF RULES.

1. Is, or was, the book of Rules of Order and Debate a law to the church? If so, when did it become a law? If not, why is it so taken by some of the leading elders of the church?

A.—The Book of Rules is an agreed upon set of rules to govern in the matter of church procedure, and in that sense is a law to the church.

The book was first compiled and prepared by Bro. T. W. Smith, now deceased, and Joseph Smith, President of the Church, and was accepted and adopted at the April Conference of 1876.

It was afterward revised by a committee consisting of Brn. Mark H. Forscutt, Edmund L. Kelley, and Joseph Luff, appointed by conference. Their report was heard and acted upon at the April Conference, for 1891, held at Kirtland, the report was approved and the Book of Rules as now in use was adopted and became the rule of procedure for the purposes therein stated.

2. Does a church resolution have to go through the same process to become binding on the church that a revelation does?

A.—No. Resolutions of conference are liable to be changed by conditions that may arise after they have been adopted, or for any cause that the wisdom of the body may deem sufficient, or may be repealed altogether, or by agreement cease to be operative. They are in force, however, when adopted, until changed, repealed, or otherwise disposed of.

3. When a young man is just starting out in the ministry which had he better stand on, the revelations (the law) or the church resolutions?

A.—He had better stand on the law, as found in the Bible, Book of Mormon, and the revelations, and be guided in reference to church business proceeding by the rules adopted by

the church and found in the Book of Rules. If he does not, he may find himself out of harmony with his brethren and in the condition of being a law unto himself.

4. Can a resolution, or revelation become a law to the church and binding on the same without being passed upon by all of the quorums of the church in regular order as presented by the law?

A.—The conference in proper and regular assembly may by resolution properly presented and acted upon by vote adopt such rules of procedure and conclusions upon the law as may be needful for the good of the whole, without an appeal to the quorums; and such action is valid and binding, until changed, or revoked. But whatever purports to be revelation from God coming through any source, must first pass the test of examination before the quorums, before it becomes law, or binding on the church.

Resolutions for the government of the body differ from revelations in this; that resolutions are propositions presented by any member of the assembly, and may be amended, adopted, or rejected as the majority of the assembly may deem wise; revelations are not subject to modification, or change by the body; and because they are to become law, not subject to change by action of the body, must pass the scrutiny of the authorized quorums, whose duty and privilege it is to take care that neither themselves nor the church at large are imposed upon by false revelations.

DEACON'S DUTY.

In deacon's duty, outlined by the Presidency and Twelve, I find the words: "He shall visit the poor and report to the church." Will you please state what "church" means in this case?

A.—In organized branches, the report should be made to the presiding elder, the officers' council, or the branch business meeting, whichever might be nearest in point of time or the urgency of the case might demand. In places not organized to the Bishop's agent, or the Bishop. In the article referred to the word "church" was intended to mean the branch organization.

UTAH ELDERS MAY DISCUSS BUT NOT AS REPRESENTATIVES.

By letter we are advised that some of the Utah elders have stated that they are permitted to discuss with the Josephites as individuals but not as representatives of their church.

That is very nice of the Utah Church authorities. But what have they to fear? Is the issue one of individual responsibility only? The differences that separate the two bodies did not originate with the itinerant elders on individual opinions, convictions, or dogmas presented upon individual responsibility; but were the result of a direct official interference with church doctrines and practices by leading men, who set aside the revelations of God and his commands, by personal mandate, and instituted dogmas and practices directly contrary to the already acknowledged and accepted word of God. Why then should the authorities of that church be fearful to have these issues tried? They are sure to come up for trial, sooner or later, here or hereafter, and, by the grace of God, the Reorganized Church by its representatives expect to be there when they are tried.

Let there be no wavering in the ranks. Stand fast in your integrity, brethren. The dawn of the coming day is flushing the eastern skies, and the daystar is shining on our pathway. Let us be wakeful, watchful, and ready in honesty of purpose and method to do the Master's will, and the victory in the full light of day is sure to come.

By the way, Bro. G. E. Harrington, writing from Independence, Missouri, where an elder of the Utah Church reports so many baptisms out of the Reorganized Church, of late, states about as follows:—

We have been visited by several elders from Utah, who held five meetings in our church. First principles were given us to start with. This did not satisfy; authority came next. This seemed to stir us up a little. Bro. Bozarth replied, and waxed eloquent in testimony of the Reorganization,

These young men bear faithful testimony to the latter-day work and challenge us to meet it at the last day. We were cautioned not to speak against the endowment of the temple. These to some extent were exposed by Bro. H. H. Robinson. By a series of questions they were brought out on the subject of polygamy, Adam-God doctrine, blood atonement, etc. They defended polygamy and Adam-God, as by necessity, not willingly. Their position upon Adam-God is that after the resurrection, Adam will be our God. Elder Walder smilingly stated Brigham Young was a virtuous man. This he stated because of his associations with prominent men, who were his companions; he credited their testimony. His (Brigham's) published statements were brought forward by Bro. R. J. Parker in refutation of the claim. They are inclined to deny blood-atonement. They tell us they are not courting discussion, but are at liberty to debate with us as individuals, not as representatives of the church.

They made no attacks upon the Reorganization, stating, however, that if they wanted to they could tear it all to pieces and not leave a hair of it standing. This met with a response from the audience by "Do it! Do it!" In replying to the effort Bro. Parker stated he would be pleased to have it done if it could be. He further told that there was a standing challenge from high church representatives to discuss the differences of the two churches in Salt Lake City, Lamoni, or Independence.

Bro. Parker made a splendid defense for the church. I was very much surprised to find him so well posted and logical; inspiration was with him.

They were gentlemanly and received all the criticisms apparently without disturbance.

The saints almost all feel well over the matter.

CURE FOR TOBACCO HABIT.

Bro. George H. Brush, Mooring, Tennessee, thinks he has a valuable remedy or aid to the quitting of the tobacco habit, which he will send copy of the recipe for, to anyone sending three cents in stamps. He charges nothing for the recipe, asking only the stamps to cover paper, envelope, and postage.

It may be that Bro. Brush has what will help anyone to stop the using of tobacco; but as he does not ask to be remunerated for imparting his information we do him no harm by suggesting that anyone who really desires to be free from the habit, who will set about it, resolutely stopping at once and never thereafter tampering with it, or trifling with his appetite, can, by appealing to the Master in the hour he needs help most, finally overcome and be free. But the man who in a

half-hearted, hesitating way, keeps trifling with his appetite, dabbling with this and that as a substitute, will either not cure the habit, or will be a long time about it.

Upon the hypothesis that "the Lord helps those best who help themselves," we believe that the most necessary helps a man may or can have to enable him to get rid of his bad habit, are an earnest and positive desire to be free, a certain and determined will to overcome, and kindly aid from the Master in answer to faithful and devoted prayer.

We used to think that any man could quit the use of tobacco-chewing, smoking, or snuffing; tea, coffee, whisky, wine, or beer, if he only would; but our acquaintance with one, two, or more cases in which the men had seemingly lost all moral control over themselves, in which their moral manhood was lost, has satisfied us that there may be cases where men would, but cannot. It is, of course, a humiliating thought, and it is painful to know that a man has fallen so low in moral force; but then facts are facts, cruel as they may be.

The question whether a man in such condition, that is, who recognizes the need of becoming free from the shackles of habit, desires to, but cannot because of his lack of moral force and will power, is so far responsible to the Lord as to be subject to condemnation because he still continues a slave to his habit, has often been suggested, and is now. It is quite certain that other men who may be better endowed with will power and moral force in the direction in which these fail, ought to be very careful not to judge too harshly, or be too certain of themselves, for they may be weak in other things—be as weak and poor in spirit as those are whom they condemn. In such case charity ought not to begin at home, but with our neighbor.

EXTRACTS FROM LETTERS.

Sr. Louise Palfrey, Macon, Missouri, March 1:—

Perhaps the *Herald* has already been informed of the Roberts resolution passed by our late conference at Bevier. The ground on which we oppose his taking a seat in congress is clearly defined; not because he is a Mormon, but because he is a polygamist, a lawbreaker, which is also a violation of the

true teachings of Mormonism, etc. The resolution will be given in full in our conference minutes. It will be given considerable publicity. Bro. Thomas Rowland, of Bevier, who is correspondent to several newspapers, county and city, has been the means of making the resolution more than locally known. Here, in Macon we have four papers and the resolution appears in all of them this week. Our district secretary furnishes a copy to our congressman, Mr. Lloyd. Thanks for information furnished of others of our branches and districts in the Roberts case. I showed your district action to the superintendent of our public schools, Professor Jameson for one, and he instructed the teacher of United States History to inform the class that Joseph Smith was not the founder of the Utah Church as the book stated, never taught or practiced polygamy, and that none were opposing polygamy to-day more strongly than the true church of Latter Day Saints, and in evidence of it quoted our action towards the Utah congressional representative. This agitation is doing good here. It is showing many that there is positively no connection between our church and the Utah church, and that "Mormonism" is a different thing than it has often been thought to be in the public mind.

Bro. W. S. Pender, Oberlin, Kansas, March 2:—

Our conference at Lenora, 25th and 26th ult., was quite a success. Bro. E. H. Ebert, of Bazine, Kansas, was ordained a priest and provision made for ordination of Bro. W. H. Mannering to eldership. Conference was held in M. E. Church. Attendance of townspeople at preaching services was large. Quite a missionary field in this western country. Expect to begin a series of meetings in Oberlin Wednesday, next week. I am glad to see the matter of "gathering" engaging the attention of the people. It is evident that the destiny of the church will necessitate a forward movement in financial department, and that right soon.

Bro. F. T. Baker, Lebeck, Missouri, March 6:—

I would like to correspond with some elder that could visit parties in Antelope County, Nebraska.

Bro. G. T. Terry, Riverdale, Utah, March 6:—

We would be pleased to have any traveling brethren call on us if it should be convenient. We live two miles south of Hooper, six south of Ogden, close to Oregon Short Line Railroad.

Bro. J. C. Clapp, Hamlet, Kentucky, March 6:—

I wrote you some time ago that six of the mob that set upon me in Tennessee were indicted, but from a later letter from the seat of trouble I learn that it was a mistake, that there were no bills found and the mob are encouraged and are still swearing vengeance on the Latter Day Saints. "They know not what they do." Stormy weather, and roads in a most terrible condition.

EDITORIAL ITEMS.

At last writing, March 1, Bro. R. J. Anthony was at Castle Gate, Utah. Brn. David Crow and Edward Rowley had secured the use of the Mormon meetinghouse, and Bro. Anthony had occupied for four evenings. Then Bishop Lamph and Counselor Ricks concluded to review him; which they proceeded to do. Bro. Anthony would reply, but doubted getting the use of the meetinghouse to do it in; if it was denied them, he would get the use of the hall of the Knights of Pythias, and in that present his reply. There is quite an element in the place disposed to see that Bro. R. J. has a fair opportunity to make our positions understood, and these would stand to him in his endeavor. Bro. Anthony states that both the Bishop and his counselor had been pleasant and gentlemanly to a degree. Bro. A. was expecting to hear from Bishop Brinkerhoff, of Molen, as to a discussion proposed some time ago, but not yet materialized.

Bro. William Johnson, writing from Box 109, Nanaimo, Vancouver's Island, British Columbia, is anxious that some elder shall visit that portion of the field, "the world," and introduce the gospel there. He will furnish a home for an elder who may come. Here is a chance for some one of our adventurous young spirits to make a name as a gospel banner bearer. Who goes? We have written Bro. R. C. Evans to send some one if he can and has a man to spare.

Bro. John Smith, of New Bedford, Massachusetts, sends to the Church Library, a copy of a Dakota-English Dictionary, by Stephen Return Riggs, issued by Department of the Interior. It is a valuable reference work, and we venture to tender the thanks of the church to Bro. Smith for it and his thoughtful kindness in sending it.

Brn. Heman C. Smith and Columbus Scott are at work in Boonesboro, Iowa. The *Evening Republican* for March 6, contains a digest of one of Bro. Heman's sermons with favorable notice. Both are able defenders of the faith and the work will not suffer at their hands.

Bro. F. C. Warnky, writing from Argentine, Kansas, states that there is an excellent opening for a blacksmith, at Holliday, Johnson County,

Kansas. Holliday is a nice little town with a good country around it. There is a blacksmith shop there already, which could be bought or rented, but no smith there. Bro. Warnky goes there to preach four times a month. Anybody wishing particulars write F. C. Warnky, Argentine, Kansas.

Bro. H. E. Brown reports a profitable session of the Northwest Kansas district at Lenora, Kansas, of late. The people manifest a desire to hear more concerning the faith.

Bro. T. G. Whipple, of Providence, Rhode Island, writes favoring the idea that saints should not enlist in the army and thus take up the sword. We state his position because lacking room for his letter.

Bro. J. A. Grant has been writing of the faith of the church in the *Sunday News-Graphic* of West Bay City, Michigan, of late. He has done good work, in several issues of that paper, giving the public a better understanding of our religious belief.

Sr. Cora Avery, Rushville, Illinois, writes of her love for the work of God. She is isolated from branch privileges, but is striving to do what she can to live her religion and lead others to it.

The Moorhead, Iowa, *Mirror*, March 2, contains resolutions on the Roberts case, passed by Moorhead saints, also a friendly notice of our local congregation and the work it is doing for the community young and old.

A Lansing, Michigan, paper, the *Tribune*, March 7, contains good words for the saints of Creola, Ohio, commending them as members of the Reorganized Church for their opposition to polygamy.

The *Kinsman*, organ of the Presbyterian Church in Utah, and upon which it is making aggressive warfare, contains in its February, 1899, number an account of a late discussion at Logan, Utah, between Bro. S. D. Condit, representing the Reorganization, and Elder Ballard, of the Utah Church. The report is meager, but seems to indicate that our cause was maintained.

The *Evening Leader*, published at Manchester and Richmond, Virginia, contains in its number for March 3 an article entitled, "Polygamy was not taught by President Joseph Smith,"

written by Bro. P. P. Stark, in which the writer presents a strong line of evidences to sustain his proposition. This article ought to prove valuable in educating many in the South, where Brighamite elders are said to thrive better than in other portions of the country. Bro. Stark has done well in this and in other efforts to enlighten the people of the Old Dominion. Our cause is marching on.

Mothers' Home Column.

EDITED BY FRANCES.

THE editor is in receipt of a letter from Sr. Ida Hurd, of Mosinee, Wisconsin, in which she wishes to know if any of the sisters could dispose of some fancy work for her. She makes papers flowers, and birds of different kinds on velvet or flannel cloth. She is poor, and would be very glad to dispose of some of her handiwork in this way. If any whose hearts incline them are in a position to lend Sr. Ida a helping hand, let them write her at the above address and she will enter into particulars which we have not space to give here.

ANAA, South Sea Islands,

Nov. 14, 1898.

In my last I informed the readers of our intended trip to this island by steamer Southern Cross. We left Papeete on the 8th, and arrived here at Tuhora on Thursday the 10th inst. Had a very pleasant trip. I had never dreamed of traveling in such a comfortable way in the South Sea Islands mission. Truly the Lord is ever able to give more than "we can ask or think." On our arrival here we were conducted to a house where the branch meetings are held, though it was built for a dwelling house, and were made as comfortable as the situation would admit of. One of the owners of the house, Taina, who came from Papeete with us, lodged in one half of the room, there being but one, because there were no saints nearer than a quarter of a mile or more, which is a long way in this country. He very kindly brought water, and assisted in every way that a grownup son would have done.

It being a treat here to see a missionary, the saints of this island have improved the time to visit with us thus far; only a few have come during the day time, but in the evenings the room would be well filled. The aged and diseased ones cannot go out in the hot sun. One poor old woman who is so bent together, she crawls about the floor like a child, feebly tottered from the village down here on Friday evening and remained until this—Monday—morning, and of course had to sleep in the same room; all slept on the floor. We had a curtain partition for our part at sleeping time, and which was drawn back during the day. I believe the poor old sister was half starved, being too feeble to do much for herself, and she did not seem to have anyone to do for her. I fed her well, and she went home much stronger.

On Saturday a number of saints came from Temarie, to be here for meeting on Sunday, and all lodged in this one building and on the porches. On Saturday evening the house was filled to its utmost capacity, and oh so warm. Besides the saints there were a number of Catholics, with one of their smartest men to discuss the question of religion, which discussion was of course carried on in the native language, and was continued till ten o'clock. Then a rain shower came up, so it was perhaps after eleven when we laid our weary heads down to rest. But all were astir again at the dawn of day, for our breakfast, though light, must be gotten over with, and beds, bundles, and mattings put away, and the house made ready for the seven o'clock meeting. Being aware the people would begin to gather at six, we wished to be ready for them. They came very early and remained "gathered" till 4:30 p. m.

The attire of some of the brethren looked very cool and comfortable. But to the uninitiated eye, the flowing skirts of their long white shirts, reaching nearly to their knees (over dark pants), and fluttering gently in the breeze, buttonhole lap in front, persistently upturned, minus coat and vest, and as usual feet undressed, but with collar standing high, well "underpinned" by an elaborate black tie, would, I presume, be a comical sight. But since it is their custom, we have learned to regard such costume as being all right.

The day was a very busy one for Elder Burton; he preached twice in the forenoon, and during the intermission between the seven and ten o'clock meetings, talked almost as steadily as if preaching. Immediately after the ten a. m. service Sabbath school was held, and conducted after the manner of the early days of Sunday school work in these islands, that is, no classes. An elder walked around among them, as they sat on the floor, and heard each one read a verse, or repeat it after him if they could not read; and he asked questions in like manner.

At the close of the exercises I addressed the school and its officers, in the capacity of my office in the Sunday school association. Knowing that this was one of the islands where much prejudice existed against women teaching, I endeavored to act wisely, by first referring to the church in America as our example in all its various branches of work, wherein it was sustained by the General Conference. And that the Sunday school work in America had first commenced in a limited way, much the same as here; and that in its growth it had developed an association. Also spoke of the object of the association. Here I produced a type written letter received from the secretary of the association, on which the names of its officers were stamped, two of which were women. (This letter was written last year, but it served my purpose, which was to show that there were female officers appointed in the Sunday school work in America, and that work was sustained by General Conference.) And farther, since the association in America included the work in these islands also, it became the duty of all the schools here to

be governed as nearly as practicable by the rules of the association; and suggested a reorganization of their school, which will take place next Sunday.

Since I had to speak through an interpreter—Joseph—it occupied double time. Then there was some consultation, which prolonged the Sunday school service till 12:30, by which time both porches were well filled with those not of the church, principally Catholics, among them our friend of the evening before, who as soon as the benediction was uttered, stepped inside and resumed his argument, which was kept up till 2:30 p. m., Joseph doing most of the talking. When the stranger was gone, others—the brethren—who had been waiting their opportunity gathered about the Orometua, as they call him, to settle some questions for them.

At three o'clock prayer and testimony meeting commenced, and was in session till 4:30; there being a goodly number present, and a lively meeting was enjoyed; there were four prayers, sixteen testimonies, and considerable singing. During all this long, busy day, we had to fast perforce, there being no room to get anything to eat, nor time to eat it. Joseph did not even leave his position back of the stand. Most of the saints fasted also, preferring to remain and hear what was being said, rather than go in quest of food. It did not take long to get our meal—a cup of cocoa, bread, and very soft, bad-tasting butter, and canned ham. As soon as this repast was partaken of, Joseph was called to administer to one of the native elders up in the village, and I devoted an hour or so to drilling the sisters in a hymn I am teaching them. And when dark came, a heavy shower of rain came also, which detained Mr. Burton till after the hour for meeting, consequently there was no evening meeting. But the brethren improved all the time in very earnest talk on scripture. To a person unacquainted with their manner of earnestness, it would seem as if they were about to devour each other, they get so excited and gesticulate in such a vehement way.

As soon as the rain abated sufficiently for Mr. Burton to return, our Catholic friend returned also, and the discussion was resumed. But he had still less to say than in the afternoon; he was getting short of material, and seemed quite relieved when Mr. Burton informed him that it was nine o'clock, and that he was much fatigued with the almost constant talking of the day, and must retire. As for myself, I had been suffering torture for the past hour, from headache and bodily weariness. But the tension had been on too long to give place to sleep very readily. The echoes and reëchos of voices in a confused language lingered amid the ever rushing and rumbling as of waves breaking on a rock-bound shore, together with the steady, surging pulsation as of an engine in the top of this head of mine. And so the morning found me more weary than the night.

But since word had been left us, and all who were at the house, to be ready to go to another island, Temarie, at eight o'clock, at which time a boat would be at the landing for us, the early dawn found us astir again,

And before the given hour, our boxes, bedding, stove, chairs, table, and valises were out on the porch ready to be removed. But it is now three p. m., and no boat. The probabilities are that we will not go to-day, and so will have to do some unpacking.

This island is not just like Papeete. I think though it must be very healthy; this part of it at least abounds in old and feeble people, bent and twisted out of the natural form, with so many years of crouching and lying about the floor. I often think it must have been just such people as are in these islands that Jesus traveled among and ministered to. I cannot call to mind a characteristic of the people in New Testament times, so far as what is written, that is not found here also. Leprosy is found in various places, and those impotent in their limbs, some with a withered hand or arm, the infirm, bowed together, and crippled in unsightly ways; in fact there are comparatively few who are sound in body. And were there a "pool of Siloam" here, where the angel stirred the waters with a healing scepter, methinks its borders would be lined with those in waiting to rush in and be healed. But as in those days, so now, some would remain long in waiting because not able to help themselves, and have none to help them.

Their beds consist of a piece of matting and a hard pillow, sometimes a piece of thin cloth to wind themselves in, and is carried with them from one place to another. They also bury their dead in tombs above ground—all who are able to have tombs. Here, in Anaa, there does not seem to be any buried in the ground; there were no tombs in Hickuaru, neither do our people have them in Papeete. And again, when their food is such that will waste away if put on leaves, it is put in a large dish and all dip their hands in it for the food. Jesus said, "He that dippeth his hand with me in the dish," showing that they ate in like manner.

SISTER EMMA.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.

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

TEACHERS' MEETINGS.

Why have teachers' meetings? is the question so often asked.

1. To unify the work of teachers. "Where there is unity there is strength." Teaching is a science that must not be played at, but requires attention and study to make it effective, to bring about the best results. As each teacher has his or her way of studying and preparing the lessons, and this resulting in different understanding, different opinions and ideas are formed as to the important points of the lesson to be taught. One will teach and emphasize one point while another will teach and emphasize some other point. Hence there exists a demand for something to be done that this random teaching may cease and a uniformity of teaching ensue.

There exists a grand opportunity to reach this end in the teachers' meetings where they may meet to discuss and determine what points to reach. It is written, "In the multitude of council there is safety."

2. It gives the teachers a good opportunity to study and prepare the lessons. Sometimes they will neglect the study and preparation of lessons till almost the last moment, when there is a hurry and a bustle to look over and study it. The dry, cut questions are used, the answers obtained and committed to memory, which results in a lack of understanding of almost every vestige of the meaning or importance of the lesson.

If the teachers' meetings were conducted, the teachers would become interested in their work, would attend the meetings with prayerful hearts, all of these obstacles would be removed, and the sunlight of God's Holy Spirit would shine in and help those who help themselves, thus qualifying them for the great and onerous work that is intrusted to them.

The meetings will serve as an incentive to study the lesson beforehand.

PREPARE FOR REVIEW.

3. As it is an indisputed fact that review work is the best and surest way of ascertaining the knowledge and understanding gained in the recitation, it is therefore our opinion that there should be a uniformity upon the part of the teachers in teaching, so that the review may be made effective. The superintendent then may review with much greater success when he and his teachers have an understanding in regard to the points that are taught. This can be done in no better way than, as we have said, to assemble together and select teaching points.

SUCH MEETINGS WILL INSPIRE CONFIDENCE.

4. This may readily be seen in superintendent, in teacher, in pupil; in fact in the whole school. How will it do this? the question is asked. (a) The lesson being learned and understood by the teachers and superintendent, the teaching points selected and taught, the recitation and review in harmony with each other, then the pupil will readily perceive the uniformity of opinion with both the teacher and superintendent. Hence their confidence will be placed in them as their instructors.

(b) When the teacher thoroughly understands the lesson, and has her teaching points selected, and is equipped with the necessary preparation, she will always go before her class with a great deal more confidence in herself than if the lesson was only half or not at all learned. She will realize a greater ability in herself to teach. The pupil will notice this also.

(c) The superintendent will also have greater confidence in himself in conducting the review if he has become acquainted with the most important and practical points of the lesson and has made all the necessary preparation, which cannot be had so thoroughly in any other way than to assemble in counsel with his fellow sufferers. He will also have greater confidence in the teachers when this condition prevails; the teachers

will also have greater confidence in him as their senior.

5. There is another point that is very important: teachers may have the lesson ever so well learned, the important and practical points selected, but if they do not have some ideas as to the *method* of teaching, their efforts will be void and barren of results. It is not all of teaching to simply ask a few, dry, cut, already prepared questions.

There is something to do to gain the attention of a scholar, and a little different thing to hold their attention. The study of methods at the teachers' meetings will remove this disability. One or two points in methods learned at each meeting, then applied, are worthy of commendation.

Now in conclusion a few thoughts on how to conduct a teachers' meeting:—

1. Prayer, or song and prayer, or a number of prayers.
2. Have notebook and pencil, *Quarterlies*, Bible, Book of Mormon, Doctrine and Covenants, and other helps.
3. Study.
 - (a) A subject.
 - (b) Golden text, then its relation to the subject.
 - (c) Outline.
 - (d) Lesson text.
 - (e) Select teaching points.
 - (f) How to illustrate.
 - (g) Outline of work.

W. B. TORRENCE.

For the Nodaway, Mo., district convention.

DON'T go before your Sunday school and give utterance to these words, "I had not the time to prepare my review work." Not so; there is a time for everything under the sun, and you have just as much time to prepare your work as you have to attend Sunday school and pose as a superintendent. What a multitude of sins that one word "time" is used to cover! It may serve as a panacea for a drone, but it never can for a live Sunday school superintendent.

JOSEPH ROBERTS.

Letter Department.

CARDIFF, Wales, Feb. 20.

Editors Herald:—Since my last letter I have been laboring in South Wales, with headquarters at Cardiff, in which city I am still centering my efforts. The work in these parts continues to move rather slow, yet I am pleased to be able to report progress, especially with reference to Cardiff. Our ten new members continue active and earnest; and those who were formerly connected with the Utah church rejoice in their deliverance from that darkness. It was discovered that our place of meeting was not the kind of hall required, as it was too large, expensive, and poorly patronized. So the brethren advertised for a hall, which resulted in their securing a corner building, formerly occupied as a club house, located in a very good neighborhood. By a united effort this was cleaned up, papered, and painted. The upper rooms were let out to one of the fami-

lies of the saints, and the lower hall seated to accommodate about one hundred persons. At last the saints find themselves in possession of a neat little hall of their own. It has been a severe struggle for these few members to accomplish so much. But a good brother in Lydney and another in Birmingham, sent us a donation to assist in this work. And when the saints all work in harmony it is wonderful how much can be accomplished. One of our most active workers in painting the seats and helpers in making our hall comfortable, is a gentleman outside the church, but who hopes to be one with us soon. He told me last Sunday that it was his intention to unite with the church this week. He says he can content himself nowhere else. I expect his wife will come with him, also some of the members of our Sunday school.

I know our Sunday school workers at home would rejoice could they witness the activity and zeal of the members of our Cardiff school. Not very large it is true—only between thirty and forty members—but all alive. This school reminds me of a remark made by a lively sister, rather small in stature, who in answer to a statement about herself, replied, "Yes, I am little; but oh, My!" Nearly every member of the branch is a member of the school; but the older ones are by no means the foremost. The little ones are heard, and they occupy the front seats. I certainly never saw better interest manifest in any school. It is surprising how well they learn their lessons, and how quickly they turn to the different parts of the Bible, when requested to do so to prove the correctness of their answers to questions. They are very fond of the *Hope*, so kindly sent us by the children in America.

I feel like mentioning a little incident here that occurred Sunday before last. An unexpected number of strange children were present, and I had not brought *Hopes* enough with me to go round. To encourage the strangers I told the school that I would give the *Hopes* to these new scholars, and would bring some more for the others in the evening. Chancing to glance down one column of the paper, judge of my dismay when I saw several horrible oaths. It proved to be a portion of the history of Joseph Smith, in which the language of the bitter opposers of the church was given. I blushed for shame that our children's paper should contain such profane language. I hesitated to give the papers to the outsiders lest their parents should accuse us of teaching the children to use bad language, and it might result in keeping the children away. I hardly knew what to do. The children would be disappointed if they did not get the papers. I had little time to decide, and I am sorry to say I gave them the papers; but immediately afterwards wished I had put them in the fire. The following Sunday more than half of these children were absent. Whether or not these papers had anything to do with keeping them away, I do not know; but I am sorry I gave their parents this opportunity to condemn us. The Lord has recently told his servants, "It is therefore not seemly that

they indulge in loud and boisterous speech, or in the relating of coarse or vulgar stories, or those in which the names of their God and their redeemer are blasphemed." (D. C. 119: 3.) Surely this divine admonition should apply in the education of our children. They will come in contact with enough evil in the world, in spite of all one can do. But in the name of all that is pure and good, let us not place before our little ones language with which we should be shocked to hear them use.

The indications are that our little "True Gospel mission" will be a success. In fact it is already proving a success. Some strangers are present at every meeting, who appear interested and express themselves as being pleased with the service. My experience here confirms me in the belief that the most good is not always accomplished by trying to cover so much territory. To reap we need to cultivate what is sown. This requires time.

I have recently come in contact with the Brighamites at Ystrad. They were holding a series of meetings there, and one of their elders took occasion to deny certain statements made against them by Bro. Trenchard, in one of the daily papers. The statements were published here in Cardiff, where this Brighamite elder resides; but not a word of denial was heard here. But the elder goes up to Ystrad and there denounces the statements as false, and challenges the world to prove them otherwise. One of our brethren chanced to be present, and notified us of the challenge. We were present at their next meeting. A written notice was handed to the one in charge, accepting the challenge, informing him that we were on hand with the proofs demanded, asking him to state publicly if they were prepared to hear them, and if not now, to state when it would suit their convenience. They declined to refer to the notice publicly. So at the close of their meeting we read a copy of the notice to the audience, announced that I would expose Brighamism the following week. They denied they had made any challenge, etc., but members in their audiences contradicted them.

The night appointed was very stormy, but we had a fairly good audience, and quite a number of their members. We showed their false position by the books of the church. I cannot say that I enjoyed it. I never take pleasure in having to refer to their wickedness. I despise their dirty work, and wish I never had to refer to them. The beautiful gospel of Christ is what I enjoy. But to save honest people from being deceived, there are times when it seems necessary to expose these deceivers. I think good was done. One gentleman present, a lawyer, proposed a vote of thanks to the speaker, which was given. He stated that he could now see the difference in the two churches.

Of late we have had access to the columns of the daily papers, enabling us to show up the true situation. But Brighamites are boasting, with not a little delight, at the capture of two of our members, Brn. Roper and Man of Aberaman who state they were

attracted towards the Utah Church by the many articles and letters appearing against them in the *Ensign*. I visited them last week, and find them very ignorant of the teachings of the Utah Church, and hesitate to receive the evidence I furnished them. But they manifest a disposition to even accept the doctrine of polygamy. So if they can accept such faith, I see little hopes for them. We took pains to lay the truth before them, and if they prefer darkness to light, that is their business. But I am inclined to believe even now, that had they taken time to investigate their doctrines they would not have united with them. The weather this winter has been very wet, but very little frost in these parts. The fields are as green as in spring. Sr. Pitt continues very weak in body. A little bright American sunshine would do her so much good, but she refuses to accept it alone. Thanks to our kind friends for sending us papers. We are making good use of them. Still hopeful.

In bonds,

F. G. PITT.

SHEFFIELD, Eng., Feb. 6.

Editors Herald:—It has been over one year since I wrote a few lines to the columns of our dear old *Herald*. How short that year has seemed to me! Would I recall it if I could? O no. Many changes have taken place, and such changes that have caused our eyes to be moistened with tears in the present loss of loved ones. The Sheffield branch has lost some of its best members of late, by the interception of the hand of death. It has been hard for us to part, and the more so when we see the places vacant that were once occupied by the faithful saints.

The first to be removed from our midst was Elder Henry Hoole, who was a faithful and exemplary laborer for the cause of truth. Then our dear old Sr. Gell, who had toiled for years for the latter day work, passed peacefully away on the 1st of February. She entered into the desired rest with the hope of meeting her son, Bro. Hoole, who preceded her a little over twelve months. How consoling are the words recorded in Revelation 14, "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

I am very grateful to our heavenly Father that my life is still spared, to walk down time's vista one year nearer the time when we hope to see the glorious advent of Christ. We are only weak mortals at the best, but what an amount of good could we do if we only sought and embraced the present opportunities. Remember, dear saints, the good Lord has said that we shall live by every word that proceedeth out of the mouth of God. If we try to do this there will be no doubt but what we shall be living nearer to our heavenly Father, which is pleasing to him. The Apostle Paul also speaks wisely in advising us to run with patience the race that is set before us, and to so run that we may obtain the greatest gift of all, even that of eternal life. May we all press forward in the good work of our Master, laboring to-

gether in unity and in love for the accomplishment of the great work intrusted to all, that we may be prepared for the coming of our Lord and Savior. My prayer is that God will bless his humble servants who are out preaching the gospel of the kingdom. Then may we strive to so live that it will be said of us, Well done, good and faithful servant. We rejoice to read the *Herald*, for it is always laden with good from afar.

I take this means of thanking all the saints, especially the young ones, for sending me *Hopes* for free distribution, which we give to our scholars, who appreciate them very much. I believe that you are sowing seed of kindness in this way. We took quite an interest in looking over the names of the senders. We also thank Bro. Pitt, who has kindly been the means of our receiving so many. The names that struck us the most were the *Kelleys*; we think there must be a great number of them, brothers, sisters, aunts, uncles, and cousins. The work here is progressing slowly, but we trust surely. The Sunday school also is healthy. May God bless his people with his Spirit and lead us all to do our duty.

In gospel bonds,
J. ARBER.

COVE, Ark., Feb. 24.

Editors Herald:—Something like a year ago Bro. Ellis Short, who has a large lumber plant at this place, ordered grounds purchased and a building erected for church use, at his expense. This order was complied with, Bro. L. S. Moore having the building erected as ordered, Bro. Moore and his esteemed wife and son Ross being the only saints here. Before this, however, Bro. Short had done some preaching at Bro. Moore's residence and one was added by baptism, Sr. J. W. Neal. The writer came here in February last and his family followed May 1. Soon afterward other families of saints located here, a Sunday school was started, and preaching each Sunday night; Bro. Short coming and preaching one or more times, once a month, Brn. J. W. Jackson and J. D. Erwin dropping in occasionally and preaching the gospel with no uncertain sound.

Recently added an alcove 10 x 18 to our building, painted the outside, oiled the inside woodwork, papered the walls, placed a bell on top, purchased an organ, maps, etc. We now have a membership of seventy-five in our Sunday school, prayer meeting every Sunday afternoon, and preaching each Sunday night; also a Religio of forty-two members.

The Northeastern Texas and Choctaw district conference convened here the 18th and made us a part of that district. Among those present from a distance were Bro. and Sr. Ellis Short and Master Ellis, Srs. J. A. Robinson, Belle James, Mrs. W. N. Robinson, and Miss Eva Bailey, of Independence, Missouri. The entire sessions of this conference were blessed with a degree of the Spirit seldom witnessed in a similar gathering, the Sunday afternoon meeting being a regular pentecostal one. Many under the Spirit's influence wept like little children.

Conference closed on Monday and our

worthy district president, Earl D. Bailey, and many others departed for their homes. The larger attendance and increasing interest seemed to warrant a continuance of the meetings, so Brn. Short and J. D. Erwin remained, preaching night about. Like Paul and Peter of old these brethren preached with a wonderful degree of the Spirit. As a result of these meetings, on Thursday morning six noble souls were baptized in a running stream near by, Ellis Short officiating. At two o'clock confirmation was had at the church. During all these meetings Sr. Belle James presided at the organ and much credit is due her and those that assisted in singing in helping to make these meetings a success.

Yours in bonds,

A. L. NEWTON.

IRVING COLLEGE, Tenn., Feb. 19.

Editors Herald:—I have been confined to the house most of the time for two weeks past on account of cold weather, some of the coldest weather I ever saw, thermometer registering 26° below. I have not been idle; I have read up the *Heralds* and *Ensigns* very closely, and must say that they contain some splendid articles, especially the ones written by Elders T. W. Williams, G. H. Hilliard, and I. M. Smith. I say amen to them. I love to see men right and then have the moral courage to contend fearlessly for what they know to be right.

I met one of the leading members of the Utah Church in this section a few days ago and renewed my standing challenge to meet the best preacher they have in this State upon our differences. I mean that the people where I labor shall know that we are not the same church. Many good, honest people here believe that all who call themselves Latter Day Saints are Utah Mormons and that they believe the abominable doctrine of polygamy. I have succeeded in opening a great many eyes already. I understand they aim to hold a conference in this or the adjoining county soon. If I find out when it is I intend to attend it. I have never met an elder of that church at any time, I have visited some of their members since I came to this section and talked to them a good deal. Four of them have decided to have no more to do with them. They told me their elders taught them all right for about four years and then left books with them to read which taught the doctrine of polygamy and told them if they denied that doctrine they might just as well deny all the doctrine of the church; and so these honest people renounced them at once. The Utah elders tell the people here they do not believe or teach the doctrine of polygamy. They teach the first principles of the gospel as we do, but when they get them into their church, then they teach them the abominable doctrine as an after consideration or second degree.

As soon as weather permits I am to again commence traveling and dispensing the grand old gospel restored in these latter days. There are openings enough in this section to keep a dozen elders at work all their time. The people are willing to hear, as a rule, but slow to enlist; but we still keep sow-

ing the good seed, expecting the harvest time to come sometime; but we would love to do some of that work along with the sowing. We do not urge the people to come into the kingdom; we preach the gospel to them and leave results with them and God. Is not that right? We sometimes think some have been baptized prematurely and are in a worse condition than they would have been if they had remained out of the church.

I never felt better than I do now; the good Lord has wonderfully blessed me of late, for which I am thankful; and I feel my dependence is in the Lord, for without his continual help I cannot do anything aright. If every member of the church would take the Holy Ghost for their guide and follow its guidance all the time, there would be more unity and concert of action among the members than there is, and less contention about authority in the church.

Since writing the above I have met one of the Utah elders and had a long talk with him. I renewed my challenge to meet them in public discussion upon our differences. He said he thought I could be accommodated, but would not make any arrangement for the discussion with us. I told him my reason for challenging them, which he said was right. He told me they intended to try to send out twice as many missionaries this year as last; that they had about sixteen hundred last year. If they do, I guess we will have a warm time here this year. We mean to hold the fort, and by God's help, against all foes, no matter what they call themselves nor what their claims are. O, how that missionary did squirm when I assailed Brigham Young and that abominable revelation upon polygamy! He said God gave it to raise up a righteous seed unto himself and all God ever had against it was when men engaged in it to gratify their lust. I told him they engaged in it only to gratify their lust.

More anon,

E. W. NUNLEY.

SOMERVILLE, Victoria, Jan. 17.

Editors Herald:—In reporting the condition of this mission I am pleased to state that as far as I am able to judge we are gradually moving onward, although it is very slowly. There have not been so many additions during this year as last, but the spiritual tone among the saints is much higher than for years past, and we feel encouraged because of this.

The saints generally are poor and the mission has suffered for want of tracts to distribute. I tried to get a district fund started here, for the purpose of obtaining tracts to distribute in opening up new places; but no one seemed inclined to move with me in the matter. If any tracts can be had free, I could manage to pay the postage. When preaching on the street one has a splendid chance to hand out tracts.

I have labored considerably with my hands in order to make ends meet and to help the mission work along. Bro. John Kaler expresses himself as being willing to continue his labors in the mission, and he is a man on whom the church may safely depend.

Though he may not be able to please all, he will try hard to please "Him who hath chosen him to be a soldier." He is a suitable man for this field in almost every respect. I will inclose a part of Bro. Wells' letter to me, which speaks for itself.

In this mission we are denied many of the "nice" things which may be enjoyed at home, such as going to conference, reunions, etc.; but this is a lovely climate, and suitable almost to anyone; only it is very difficult to make openings and reach the people. Our work takes well anywhere until some one reports we are Latter Day Saints, and that is more than enough for most people out here. To them it means everything bad.

I have been in the country now going on eleven years, and I am willing to continue or quit as the Lord and his church may deem wise and necessary. I should very much like to see some one more experienced take the oversight of this mission; but if no one comes we will try to move on as best we can.

Hoping you every success in the Master's cause,

Yours in the cause of truth,

C. A. BUTTERWORTH.

KINGSLEY, Mich., Feb. 21.

Editors Herald:—I love this "latter-day work," and although my experience has been short, yet I have received many evidences of its genuineness. Five years ago last September 15 I became identified with the church; eleven months after I was ordained to the office of an elder; since then I have been doing what I could to extend the Father's kingdom among men. God has blessed me in my feeble efforts to proclaim the everlasting gospel, and while he gives me breath I shall not cease to lift up my voice in defense of this work.

I am trying, as superintendent of the Northern Michigan Sunday school association, to arouse an interest in the Sunday school work, and hope and pray I may have the coöperation of every brother and sister in this district; for I feel that this branch of church work in this district is not up to where it should be. My intention is to visit every branch, if possible, before the next convention; or, if I cannot visit personally, to send some one and urge the saints to put forth a greater effort in building up this department of the work.

And now I wish to say to the saints of the district, Let us show a greater zeal for this work, by putting forth every effort possible, and by our untiring energy instruct the young around us, and teach them the principles of eternal truth; for I realize this work will eventually be intrusted to the children under our care. I believe that as fathers and mothers in latter-day Israel it is our duty to train up our children so they will be better equipped to carry this work on than even we are, because a great many of us have not had the opportunities that our children have.

I would urge every officer and teacher to attend the conventions if possible, and assist in making these gatherings interesting and instructive. Let us be a unit in these things,

and then we can get some good at these assemblies.

My hands have been tied, heretofore; I could not give much time to the visiting of schools; but, thanks be to my heavenly Father, the way is opening up, and I trust from this time onward I shall be able to devote my whole time to the service of the Master in this department of his work. Pray for me, dear saints, that I may have wisdom and understanding in carrying it on.

It makes my heart ache sometimes to see so many careless concerning this branch of work; and especially do we see this among the older ones, those that ought to take the lead in these things; they are seldom found in the Sunday school, the result is their children become careless also, and the progress of the work is hindered.

Brethren, let us wake up to a sense of our duty and help to roll this work along, that in the day of accounts we may have a grand reward, and an inheritance in our Father's kingdom.

In gospel bonds,

W. D. ELLIS.

LOCKHARTVILLE, N. S., March 2.

Editors Herald:—While we are made glad by the reading of the good old *Herald* we feel under obligations to contribute occasionally when there is something of interest to chronicle. I voice a goodly number of the eastern people when I pay a tribute to the serial that is now running, by I. M. Smith. Those not of our faith are finding food for thought and are favorably impressed. No doubt much of the so-called Calvinistic rubbish will be cleared away and a broader conception of the mission of our Savior will obtain by the effort. I have long thought that such a work should be had among us, and I thought too that Bro. Smith was the man to bring it forth.

We are glad to notice occasionally a testimony from the heavens that this work is acceptable with the Father of light. Now it is our turn to edify along that line and so I send you what is to me the most satisfactory manifestation of the Spirit's workings that has occurred for some time. On a night in January last Sr. Mary Munroe, a young lady who joined the church about a year before and is living the only one of our faith in a small town where the spirit of intolerance is manifest in quite a marked degree, dreamed that she was at a gathering where some of them were speaking hard things against the latter-day work which was hard for her to bear. But the Spirit told her to read to them the fortieth and forty-first verses of the thirteenth chapter of Acts. With her own voice she repeated the words, Acts 13: 40 and 41, which caused her to awake. Not knowing what those verses contained or that there were even forty verses in that chapter, she was constrained to arise, light a lamp, get her Bible, and read those words: "Beware therefore, lest that come upon you, which is spoken of in the prophets; Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you."

This was enough; here was an acknowledgement that the work she was engaged in was of God and that she was acknowledged, comforted, and directed; and the beauty of it all is that its benefits do not remain alone with her, but to all that are engaged in this work. The work is of God and that fact is enough to cheer us up many times when to human eyes alone it looks to be moving too slow for divinity.

I like the tone of Bro. Williams' letter in recent *Herald*; I think if saints cannot cooperate successfully, then the gospel has not done for us what it must do before we are fit subjects for the kingdom.

We are getting some interested in the subject of gathering. But the love of home, country, and flag is awful strong in the Nova Scotian heart. How are we going to get converted?

We are having our share of the "Roberts" matter. Unfortunately Mr. Roberts represents Latter Day Saintism as a whole to a large majority in this eastern land, yet we have succeeded in placing ourselves on record in one of the most influential papers in the Dominion. Upon the whole it will not do us as much injury as it will do good to the Reorganization to an equal amount of population in United States.

Now, lastly: While I commend the zeal and the good intentions of the instigators of the "chain" system, I am opposed to the principle. Two chains have already been broken at our house. We will send the ten cents as requested, but decline the rest of it.

Yours in the faith,

H. J. DAVISON.

LIBERTY, Wash., Feb. 24.

Editors Herald:—I am alive in the work, and though I have not baptized any since November last, I have thoroughly canvassed our claims in Ellensburg and vicinity according to grace given, and while I have toiled for the necessities for family and self, I have preached twenty sermons in twenty-two days and talked in private every day early and late, except when trimming the lamp and when engaged in eating a little twice a day, or in secret prayer. Among the saints I have tried to build up the family altar, teaching the Word of Wisdom and the law of tithing.

An unusual interest was made manifest at all the meetings; good friendly reasoning, with infidels, ministers, and members of other churches, was the order of the day; some reading Church History, some Book of Mormon or *Herald*, others said, "Come again."

The Editor of the Ellensburg *Down* upon request announced our meetings and stated that I was not of the Utah saints. Inclosed find the clipping. Bro. W. T. Sheldon, of Cherokee County, Iowa, kindly paid for the hall. He is now wide-awake and is swinging in line in the army of the Lord. He is well liked in his neighborhood; he was chosen superintendent of a union Sunday school organized during our meetings there. Our literature is now in use; several are near the kingdom. I hope that I or Brn. Holt and Chase will soon lead some into the sheepfold.

I also hope to hear soon of an actual move towards the gathering, in harmony with Bro. Hilliard's suggestion, or as may be directed.

Your brother for Zion's weal,

N. C. ENGE.

LUCAS, Iowa, Feb. 28.

Editors Herald:—In *Herald* for the 22d inst. Bro. J. D. Erwin, writing from Ingleside, Arkansas, says in the second paragraph of his letter: "At times we had a crowded house, but I find coal miners to be a hard set to get to accept the gospel, and those that do accept it are about as hard to get to live it."

Thinking it possible that such reflections are calculated to do injustice to that class of people, I would say for his benefit and a few others of our brethren who have expressed themselves in the same vein, it doesn't always prove because men do not attend our meetings regularly that they are "a hard set." It sometimes follows that the minister is to blame.

Again; there are wide differences in localities. Sometimes the proprietors are loose and immoral in their practices, and as a result "birds of a feather will flock together." However, taken as a whole I think they will compare favorably with any other class of people.

Suppose we would look around us; how many doctors and lawyers have we in the church? Are they any easier to convince than "coal miners"? And when in the church do they live purer and more honorable lives than "coal miners" do? Many of our good men now in the ministry came to us from coal mines, or have been coal miners. Among them may be mentioned Brn. John R. Evans, John Davis, William Sparling, L. W. Powell, T. W. Williams, and Apostle G. T. Griffiths; and several others could be mentioned. Again; when we come to statistics, coal miners marry younger than any other class of people. Thereby obviating the sin of adultery to a great degree. They bathe their bodies from two to three hundred times during the year. Very few of them go to the penitentiary. There are very few criminals among them. They work hard, have a good living and are liberal-hearted. As a rule they have large families; this attests their innocence of one of the greatest crimes of the age.

It is true that during the last ten or fifteen years a low element or low class of coal miners has been shipped into the Northern States from the Southern States, generally under contract to fill the places of other coal miners that may be out on strike. Those that have thus been brought are very low morally and intellectually, and among them are a great many ex-convicts of the blackest dye. I believe it can be accounted for there being a low element of coal miners, or "hard set," as Bro. Erwin calls them. Some of the Southern States lease their convicts to coal operators, hence the southern penitentiaries are a factor in creating a class of coal miners that are a reproach to the craft.

We have about a dozen branches in the Northern States composed largely or entirely of coal miners, and they will compare favorably

bly with any class of people in the church, in supporting it financially or any other way. They turn out many of our busy workers. Be patient, Bro. Erwin, fate has been against you Southerners. Not long ago Old England dumped her convicts upon your shores; then the greed and avarice of the American Southerners fostered slavery. Having to yield unwillingly to northern supremacy and the fiat of God's eternal justice "that all men should be free and equal," the Northern States will reflect this light (although the South be slow to accept it) until the dark precincts of a once slavery-cursed and blood-stained land will be permeated with a better understanding of human rights and God-given liberties.

E. B. MORGAN.

LANCASTER, Wis., March 7.

Editors Herald:—The 19th of January found the writer in company with Bro. W. A. McDowell, our district president, on the train bound for Valley Junction, where we arrived about four o'clock in the afternoon, after having passed through some wonderful scenery. It was my first trip to the northern district, and although the country was somewhat a rather sad surprise to me, I found other things that made my trip a pleasant one, and one long to be remembered because of the many blessings I received, and also by the lessons learned by association with different people and in different surroundings and circumstances.

There are certain ways with the people in the North I do not like, which we as the children of God ought to guard against and if possible purify ourselves from; namely, a spirit of negligence and carelessness not perhaps any more in spiritual things than in temporal. Perhaps the Savior's words, "Take therefore no thought for the morrow," may seem to have a sweet consoling ring to some people. If I have any knowledge of the things of God or am in touch with the Divine Mind, it has taught me that to be industrious is one of the first principles in the religion of Jesus Christ, and that when we made the covenant with our heavenly Father by the water of baptism we consecrated ourselves to his service. That being the case, we are all his, and our time and talent must be used in his service. It is my duty, then, to use my time and use it to the best advantage. If I am a preacher, to learn the best ways and means to become an able speaker, learn how to present the word in the most winning manner and yet in its purity and fullness; if I am a farmer, to learn the best ways of cultivating the soil, what time and ways are best adapted to our farm, or in other words, the best way to make the most out of it, without doing injustice to our fellow men. There is nothing wrong in making money; I believe the more the better, but remember that God will hold us accountable how we use it. Use it to the honor and glory of God and for his church and kingdom and thereby lay up treasures in heaven.

We preached in Valley Junction about three weeks to a good audience, and also to Necedah, about twenty miles away, where we found the people willing and glad to hear the

gospel story. I got acquainted with many of the saints and friends up there and found that same Spirit that has characterized God's people in all ages burn in their bosom. May God bless them in their labor.

Bidding the dear saints good-bye, we took again the train for Madison, where we arrived the 22d of February. Here we parted the next day, the train carrying me off to Lancaster, while Bro. McDowell remained there over Sunday for again to join me at Buckwheat Ridge, where I had been preaching since Sunday, having good interest.

My ministerial experience is short, and though I have had many discouragements God has blessed me and I hope and pray that I may so live that he can use me as an instrument in his hands for accomplishing some good.

With a thankful heart and a strong determination to press onward in my weak way, I remain,

In gospel bonds,

PETER MUCEUS.

SHERIDAN, Mo., March 4.

Editors Herald:—Last evening I spoke to a full house at this place, in reply to the lecture of one Rev. La Vake, an M. E. minister, delivered a few nights before on "Life among the Mormons." In his bills the Reverend calls his lecture "celebrated." The gentleman had not been long in Utah and could be but slightly acquainted with the situation, past and present, in that country. He was not going to tell stories; O no; he knew what he was talking about. Perhaps the following points in his lecture may interest some.

Says he, "There is but one kind of Roman Catholics, and there is but one kind of Mormons; they are the same, whether living at Allendale or Salt Lake City." How is that, brethren of Allendale?

"There is an insane asylum at Provo, Utah, and when women opposed polygamy they were adjudged insane and sent to the asylum."

The Reverend was sorry that Joseph Smith was born in Vermont, but did not state why that was a cause of sorrow to him.

"A Campbellite preacher paid for the first edition of the Book or Mormon." The reverend got things mixed every time.

"When Mormons go from here to Utah, they mingle, pray, and worship with the Mormons out there." Undoubtedly this statement was intended to prove that there is no difference between the Reorganized Church and the church in Utah; but even if true, it fails to prove it. The gentleman claimed some acquaintance with our people in Provo and Salt Lake City. Perhaps the brethren there can tell us more about it. For my part I would like to hear that it was true, because it could be done without the sacrifice or compromise of principle and would be an evidence of our sincere and genuine interest in the people of Utah.

"Joseph Smith traveled with gypsies, obtained a kind of second-sight, and divined by means of a hazel witch or stone." These stories never grow less, especially when left for preachers to tell. But let us remember that the gentleman *knew* what he was talk-

ing about. I think he was born about the time Joseph Smith was killed.

"Joseph Smith stole Spalding's manuscript and stamped upon it his imaginary characters." Singular indeed, when it is remembered that the only opportunity for stealing the famous Manuscript was while it was left in the printer's office at Pittsburg, Pennsylvania, between the years 1812 and 1814, and that Joseph at that time was only between seven and nine years of age, living at home with his parents in the State of New York.

"The Mormons believe that they are all going to be gods, when this world goes up into soap bubbles, or burns." How is that?

"Polygamy is the natural outcome of Mormonism." He was careful not to notice the Book of Mormon and Doctrine and Covenants on this subject.

"Everybody knows that Joseph Smith practiced polygamy." I referred the people to the decision of Judge Phillips, in the Temple Lot Suit; and when we remember that such men as Wilford Woodruff and Lorenzo Snow did *not* know, it sounds rather queer to hear Mr. La Vake say that *everybody* knows that Joseph Smith practiced polygamy.

"According to the Mormon religion, a woman must be sealed to a man in baptism in order to be saved." Mixed again.

Mr. La Vake made one, to their work, fatal but undoubtedly true admission. He said that, after spending hundreds of thousands of dollars they had not made one hundred conversions in Utah.

Not being able to get any of the churches here to reply in, Bro. Frank Hawley secured the opera house, and we had a good attendance. The attendance at the M. E. church when the lecture was given was small, and, as far as I have been able to learn, our good Methodist friends did not relish it very much; but it was given in the interest of charity (?) and perhaps some of them felt themselves in duty bound to attend. Wonder how long these lecturers on "Mormonism," "Life in Utah" etc., will be finding out that their business is degrading, unprofitable, and actually hurtful to their own cause.

Even that saintly (?) minister of the Christian Church, J. D. McClure, came over to Ravenwood about two weeks ago, lecturing on the doctrine of the Latter Day Saints, telling the people about Joseph Smith's walking on the water, about that rent in the garment "nailed to the end of a pole thereof," etc., and what a dangerous set of people we were; also challenging our church from head to foot to discuss the issue between us, as he had arranged, of course. When I arrived there I told the people at the close of one of his services that there was no need of him spoiling for a debate, because one of our men had promised to meet him on fair propositions anywhere in Northwest Missouri.

Our people there have been long and favorably known to the people of Ravenwood and vicinity, and the Rev. McClure's peculiar way of introducing us and our religion to them did not hurt us in particular; but we have been informed that he preached him-

self out of a congregation in a few evenings.

We feel hopeful as regards the work in this field, and shall look after our interests as best we can. One of the pleasing features in this district is the interest taken in the work by the young, as manifest at our last conferece. I hope this interest will continue and increase, for the good of the work in the future.

In bonds,

PETER ANDERSON.

MORTON'S MILLS, Iowa, March 4.

Editors Herald:—Thursday is always looked forward to with pleasure by the writer as that is the day the *Herald* comes. One time I rode two miles horseback through a drizzling rain, so anxious was I to read the *Herald*. I have enjoyed the article of late on the atonement.

Brighamites in Red Oak report eighty conversions from our ranks in and about Independence, Missouri, including missionary in charge. Has Bro. I. N. White gone over to them? If he has, wonder if he will debate as much now as he used to? Utah elders occupied same church the writer did in Red Oak. They began with preëxistence and followed it with the subject of Joseph Smith a prophet of God. Rather strong doctrine to begin with. I wrote an article on the difference between us and them for the *Sun* but it has not yet appeared.

Was challenged for debate by a Christian in Villisca. He agreed to affirm his church to be in harmony with the Bible. I to do the same.

Have preached here four times in a hall. Was invited by the Christians to come and preach in their church to-morrow, as their minister is absent. Think they will let us use it next week.

Hopefully,

C. JOSEPH CARLSON.

UNDERWOOD, Iowa, March 3.

Editors Herald:—The Pottawattamie district conference, held in Council Bluffs, Iowa, February 25 and 26, was real good. Peace prevailed during all the business sessions. Resolutions against the seating of B. H. Roberts were passed, and were published in the Omaha and Council Bluffs papers, Monday. At the afternoon social meeting on Sunday the Lord spoke, through the gift of tongues and interpretation, by Bro. Henry Kemp, to the edification of all present, and giving special encouragement to the branch officers of Council Bluffs branch. The Spirit seemed to touch every heart, and the saints were made to rejoice in the knowledge of the truth and the hope of eternal life. There are some noble saints in this Southwestern Iowa mission. But the admonition of the Spirit, at both the district conferences last month, has been for the saints to get themselves in condition to receive the blessings God has in store for his people, and to prepare themselves for the coming of the Savior, which goes to show that we are not yet in spirituality, purity, and holiness, what God requires us to be. No, saints, we have not yet reached the high-water mark of perfection, neither are we sufficiently near it to re-

ceive the greater manifestations of the Holy Spirit which he is ready, willing, yea anxious to give unto his saints just as soon as they place themselves before him in the proper condition. Then let us strive to "come up higher" and "walk in the light as he is in the light" that, when he calls, we may be found "ready." Have you put your "hands to the plow?" Then don't look back, but look forward. Look ever to Jesus, as our example, and strive to be like him. We want more divinity and less humanity in our work. We want more of God's Spirit, more of his wisdom, and more of his power.

In gospel bonds,

ISAAC M. SMITH.

BEVIER, Mo., March 7.

Editors Herald:—On date of last communication I was stricken with la grippe and for three weeks was disabled for preaching. As soon as able to leave my room and travel I came here and held forth for two weeks. The attendance and interest were fair considering there are so many worldly attractions to draw the people away from God and the truth. It is somewhat trying on the patience of ye missionary to see those who have a name in the church take little or no interest in the work of the gospel, without the church papers or books, and nevertheless be head and heels in the follies, amusements, and affairs of this fast and sinful world. My observation of the past few years is that the saints (or those that bear the name) are more active and numerous in the walks of pride, fashion, and society than two or three decades ago. Perhaps this is on account of increase of our membership. The lessons of the ancient people of God in the Orient and the Occident, is that when they became wealthy and powerful they fell from grace into sinful association. A favorite adage of the elders is: "The same cause will produce the same effect in all ages of the world, under like circumstances." I ask, Will history repeat itself unto the people of God?

Latter part of January obeying an official I went to Leon, Iowa. Being so near home, (oh, how strange the word "home" sounds to me,) I stopped to rest. But it was only to assist in care of four la grippe patients. Was privileged to attend the conference of Decatur district and commune with the loyal friends of other days. There was a satisfaction in seeing accomplished that which had been indicated by the Spirit and attempted in time previous. The most important transaction was the almost unanimous adoption of the resolution against the seating of B. H. Roberts, congressman elect from Utah. The Reorganization owes it to itself, the United States, and to God to continue the fight against polygamy.

Returned here the 18th ult. The Sabbath school convention and conference were both educational and interesting. Apostles I. N. White and Gomer T. Griffiths present. The weather has been quite changeable, sometimes muddy, and again bitter cold; yet the meetings have been well attended, and last Sunday, we disturbed the icy water and the "army of the Lord" was increased four.

Last evening was the semi-annual branch business meeting. Slowly the business was done good-naturedly. In electing the servants of the branch all were chosen from the younger element, and of those who are not addicted to use of tobacco. This is both praiseworthy and encouraging.

I do not agree with J. D. Erwin's remarks about coal miners. He made no friends to himself or the cause by his rash utterance. The saints (coal miners) have been kind to me. Praise the bridge that carries you over.

In bonds,

ROBT. M. ELVIN.

INDEPENDENCE, Mo., March 8.

Editors Herald:—Last General Conference my family attended with the double view of the benefits of the session and of beholding this place with a purpose of locating. After consulting with the Bishop and others as to the advisability of purchasing a home here, and finding about an acre known as "The Vernon Place" available, I secured it. The old home of my wife's uncle still stands in a fair state of preservation. The elaborate cellar has a fine well in it where the deceased aunt formerly made the golden butter and sheltered vegetables in profusion, and royal dainties. Their last days were spent in Los Angeles, California. The forest-crowned height is situate two blocks southwest of the stone church, corner of Electric and Short Streets, where we hope to build, for all time to come, so far as we are concerned, in the near future. My many friends, both in and out of the church, will be welcomed at our humble home from time to time.

I have disposed of the greater part of my real estate in Illinois at a fair value, as well as goods and chattels that were not needed here particularly and which it would not be wise to ship, etc. I make mention of the above to let all interested know I have not acted hastily or fanatically in this change, nor yet have I suffered loss from caution, and care, and patience. Through industry and management it has rang in my ears like an inspiration, "Trust in the Lord, and he will bring it to pass." There is a hidden all-powerful hand that molds the character and shapes the destiny of the submissive obedient ones. While I would be loth to pit myself as a model or pose me as special favorite, I can but follow the light that has dawned on my pathway while trying to render service. I do not wish to either turn or even look back, but the rather keep my eyes and heart open to the cheering rays of the Son of Righteousness. To falter by the way would surely mean a Napoleonic Waterloo; and to retreat or flee would be a lost Armada and a wrecked and ruined empire. While the polarity of the axis tells a truthful story, and the silver lamps hang in heaven's blue dome, let us be true to our convictions and march to orders.

While engaged in getting ready to soon take our departure, and being in the midst of work, imagine our complete surprise in viewing about a double score of dear saints and kind friends flock in, besiege, and fairly possess the place. Well filled baskets were the order, amid the disorder, and merriment

and feasting characterized the scene till a late hour. On the 27th ultimo our household goods were placed in the care of the railroad ticket and freight agent at Aledo, Illinois, for shipment here the next day. The family, from start to finish, was taken to Reynolds, by Bro. John Epperley, a distance of fourteen miles; but the roads being good and the carriage covered, we did not materially suffer. Bro. Charles Wakeland saw our baggage of five trunks over all right, and then with Bro. Tim Duncan accompanied us by rail to Rock Island. My wife's widowed sister and son Thomas Riddell and her married daughter Nettie Willey all live there, hence an objective point. That evening I addressed the saints at the home of Bro. and Sr. Strang, and on March 1 my labor with the Kewanee district and mission came to a finale in a cottage prayer meeting.

My first introduction to this part of the State of Illinois was at and just after the General Conference that convened in Plano, April 6, 1877, although I had traveled in the south half of the State, and labored some the two preceding years. My good wife, Viola Vernon Short, was born a few miles north of Millersburg, but the family settled in the village when she was quite small. The hamlet noted for health, rich soil, and beautiful scenery was the birthplace and happy home of my three children. The above-named being the adopted place for the Hoosier head and the nativity of the rest, it was with many tears and strange forebodings that the last adieu was said, and on the 2d inst. we boarded the Chicago, Rock Island, and Pacific at Rock Island. A thirteen-hours' run brought us to Kansas City, then a layover of an hour, and twenty minutes' run and a few more of walking and we brought up at my brother Ellis' home.

I spoke last Sunday morning, attended Sunday school, and other services and will set up and complete for housekeeping in full blast in the very near future. The saints seem much pleased to meet and greet us, and I reciprocate, I assure you. It has recently been stormy and cold, but the snow is fast vanishing this bright sunny day. Hoping to get the harness fully on for these parts, and trusting to receive light and impart good while on the shore of mortality, I am still,
M. T. SHORT.

MINNEAPOLIS, Minn., March 6.

Editors Herald:—Since writing you last I have been at work visiting and talking to those who are willing to hear. On February 13 Bro. T. J. Martin, of Detroit, Minnesota, came to the city. We were glad to see him, and put him to work at once. His preaching was good and his visit with the saints strengthening. Come again, Bro. Martin. On the 24th of February Bro. A. V. Closson, of Porcupine, Wisconsin, arrived and at once entered upon the duties of a missionary to the edifying of all, giving them good spiritual counsel. By the timely aid of the above-named brethren the writer was permitted to be a listener and take a rest from speaking during their stay in the city. Come again, Bro. Closson.

Our meetings were not so well attended, but we had good interest, and we feel that good was done. The weather has been very changeable this winter, from extreme cold to warm, etc. The saints here are moving on slowly but surely, we trust. Some are indifferent, but we hope to see all alive in the work ere long. I expect to go north the latter part of this month to make arrangements for our reunion in June at Detroit, Minnesota. We hope to have a good time and try to make it pleasant to all who attend.

Dear saints, now is the time to begin to get ready for the summer work in the church. I hope and pray that all will be on hand and strive to make our reunion a success. With love for all and the work of God,
Yours in the faith,

I. N. ROBERTS.

KIRTLAND, Ohio, March 9.

Editors Herald:—The district conference which closed here yesterday was up to standard, surpassing in interest the expectations of those in attendance. There was not a ripple of discontent seen throughout the session. The business was transacted with unanimity of sentiment, the preaching was excellent and the social features most gratifying. Brn. G. H. Hilliard, Francis Ebeling, F. C. Smith, R. Etzenhouser, A. H. Parsons, and M. H. Bond, of the general ministry, were present, and each in his place rendered acceptable service. The services of Bro. Parsons were secured for this place and district the present year, to fill a very urgent need; so that the outlook for future work and success is brightened for this section, and it is to be hoped that there will be no diminution of interest or effort in other places by reason of this change.

The inspiring Paraclete was sensibly present in the meetings, abiding until the close, and under its animating touch, with that of exhortation, testimony, and doctrine, resolutions for good were strengthened, made or renewed for future conflict and service. A profitable time in many ways was had.

Rains and a thaw having set in, the roads were very bad, which prevented many from attending who had planned to attend; but there was a sufficient number present for business, interest, and edification. At the close of the first session held on Saturday, fifteen Brighamites had arrived from Chardon, nine miles away, where they were engaged in conference. They came down in a body to visit the temple, and tarried for dinner at the hotel. Our salutations were, "Pleased to see you, we are looking for you;" "Pleased to see you, we were looking for you." But neither party forgot the spirit of toleration peculiarly American, or the courtesies due to men of every name, however sharp the conflict between respective faiths. They were young or middle-aged men, and rather promising looking. It is singularly strange, however, that so much zeal should be exhibited in such a poor cause. They hold tenaciously to the polygamist features of their faith, and try to defend it, more in the way of bearing testimony or citing statements of others, than furnishing scriptural references. Clearly

there is a reason for that. They announced that they had two thousand preachers out in the field. There is a splendid opportunity for one to fulfill the scripture in conducting a campaign against these misguided people. "One [shall] chase a thousand, and two put ten thousand to flight;" for one good saint, armed with the word of God, can easily chase a thousand of them in a contention for the right. They are human beings, however, and are entitled to just sympathy, Christian consideration, and the putting forth of an effort by Christian workers in order to reclaim them. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price;" so there is a chance for repentant Brighamites.

Those present here were Heber J. Grant, Salt Lake City, Utah; Louis A. Kelsah, Murray, Utah; Joseph E. Condon, Logan, Utah; Wilford Woodruff Cronway, Logan, Utah; Edward F. Turley, Colonia Juarez, Mexico; W. F. Burton, Ogden, Utah; J. B. Erickson, Murray, Utah; Thomas Warnock, Munroe, Utah; Peter James Sanders, Murray, Salt Lake County, Utah; Henry T. Williams, Alma, Vinta County, Wyoming; Alma Hansen, Brigham City, Utah; W. M. Bebb, Youngstown, Ohio; Lovisa L. Green Richards, and Lucy B. Young, Salt Lake City, Utah.

Mrs. Young is one of the wives of Brigham Young. She is advanced in years, of pleasing address and intelligent, and withal seems to be devoted to the work they have in hand. Probably out with the boys as a living monument of the old regime, a present inspiration, to aid in keeping their courage up. She does not know her number in the list of wives owned by Brigham Young, if it is lawful to call them wives. She said he had fifty-six children, and as there was no cause for an evasion, this is perhaps as good authority on that point as can be had. Is the Reorganization and Brighamites to be as Nephites and Lamanites and the two wage eternal war against each other?

Congratulations for the prospective outlook for Zion's cause.

WILLIAM H. KELLEY.

CHICAGO, Ill., March 8.

Editors Herald:—I expect to open up a protracted meeting in this great city. To the dear elders and saints scattered abroad over this earth, greeting, sitting about in heavenly places: Hold me up at a throne of grace. One more lady for baptism, March 13. She is very smart in music.

I am still in the fight; all seems to be going well with us here. Sunday, March 5, was another feast for us. I met the saints at No. 3411 Cottage Grove at three o'clock p. m. and God met with us in power with the gifts and blessings in the Spirit, owning us as his children, and at the close of the meeting our missionary in charge, J. M. Terry, said to the saints: "It is good to be here;" and his loving wife by his side bore her testimony in power and said she felt at home; wheresoever she went it was the very same Spirit. I hope she will like our city. Four were ordained.
G. H. GRAVES.

Original Articles.

THE ATONEMENT OF CHRIST AND THE FINAL DESTINY OF MAN.

BY ELDER ISAAC M. SMITH.

CHAPTER 7.

"FOREVER," "EVERLASTING," AND "ETERNAL,"
AS APPLIED TO FUTURE PUNISHMENT.

It is thought by many that the words "forever," "everlasting," and "eternal," when applied to the punishment of the wicked, in the world to come, must necessarily mean unending, *endless*, in the fullest sense. But upon a careful examination of the use of these words, as applied to other things, I find that they do not always mean endless; and if they do not always mean endless when applied to other things than future punishment, I can see no reason for deciding that when applied to that subject, they must necessarily and invariably mean never ending.

We shall take those words, as used in our Bible, and learn if possible if they always signify endless duration. Let us take first the word "FOREVER." Jonah, in speaking his experience when cast overboard and swallowed by the "great fish," said:—

For thou hadst cast me into the deep, in the midst of the seas; . . . all thy billows and thy waves passed over me. . . . The waters compassed me about, even to the soul: the depth closed me round about. . . . I went down to the bottoms of the mountains; the earth with her bars was about me *for ever*.—Jonah 2:3-6.

He was in the fish three days and nights, yet he calls it "forever." Surely he did not mean *without end*. The Lord gave to Israel a law in regard to Hebrew servants, and in that law he said that when the servant did not wish to go out free at the end of the seven years, certain ordinances should be performed, "and he shall serve him *for ever*" (Ex. 21:6). Again, in speaking of the heathen nations in that country, the Lord said:—

They shall be your bondmen *for ever*.—Lev. 25:46.

In speaking of the earth, the wise man says:—

One generation passeth away, and another generation cometh: but the earth abideth *for ever*.—Eccl. 1:4.

And David says:—

Who laid the foundations of the earth, that it should not be removed *for ever*.—Ps. 104:5.

Yet Isaiah says:—

And the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger.—Isa. 13:13.

The Savior says:—

Heaven and earth shall pass away.—Matt. 24:35.

Peter says:—

The earth also and the works that are therein shall be burned up.—2 Pet. 3:10. (See also Rev. 20:11; 21:1.)

So the earth is to be "removed," "burned up," and "pass away," notwithstanding it "abideth *for ever*," and "shall not be removed *for ever*." "For ever," then, does not mean endless in these texts. It means three days and nights, the time Jonah was navigating the sea inside the "great fish;" it means the lifetime of a Hebrew servant, which may be one

hour or may be fifty years; it means the length of time the heathen nations served Israel, which ceased long ago; and it also means the length of time the earth shall stand, before being "burned up" and "removed" to give place for the "new earth."

Now if the meaning of this word is so flexible and indefinite, when applied to other things; if it can be used to express any length of time, from three days and nights to ten millions of years; then why not admit that it has the same flexible and indefinite meaning when applied to the punishment of the wicked in the great hereafter? The wise man says:—

I know that, whatsoever God doeth, it shall be *for ever*: nothing can be put to it, nor anything taken from it: and God doeth it, that men should fear before him.—Eccl. 3:14.

The word "everlasting" is, perhaps, a stronger term than the word "forever;" but whether it is or not, it is used in the Bible in just about the same way. The Lord said to Abraham that he would give to him the land of Canaan "for an everlasting possession" (Gen. 17:8). And to Jacob: "And will give this land to thy seed after thee for an everlasting possession" (Gen. 48:4).

In Genesis 49:26 the hills are called, "the everlasting hills." In Habakkuk 3:6 we are told, "and the everlasting mountains were scattered." But notwithstanding they are called "everlasting hills" and "everlasting mountains," the Bible says:—

For the mountains shall depart, and the hills be removed.—Isa. 54:10.

Every valley shall be exalted, and every mountain and hill shall be made low.—Isa. 40:4.

Yet they are "everlasting." Not only this, but we are also informed that "the earth also and the works that are therein shall be burned up;" and that "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:10, 13).

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.—Rev. 21:1.

Now when the earth is "burned up," and when there is "a new heaven and a new earth," are we to understand that the "everlasting mountains" and the "everlasting hills" will still remain? If "everlasting" means without end, they surely must. And will Abraham and his posterity inherit the land of Canaan, as their possession, after this earth is "burned up;" and the "holy city, the new Jerusalem" comes "down from God out of heaven" upon the "new earth"? Well, it was to be "an everlasting possession."

Again we read:—

And I will establish my covenant between me and thee and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee and to thy seed after thee. This is my covenant, which ye shall keep, between me and you and thy seed after thee: Every man child among you shall be circumcised. He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.—Gen. 17:7, 10, 13.

The above tells us that God gave to Abraham, and his seed after him, the law of circumcision for "an everlasting covenant." Yet Paul tells us:—

For in Christ Jesus neither circumcision availeth anything, nor uncircumcision.—Gal. 5:6; also 6:15.

Yet it was to be "an everlasting covenant"

with Abraham and his seed, "in their generations." And, mind you, Paul says, "if ye be Christ's, then are ye Abraham's seed" (Gal. 3: 29). Should all who "are Christ's" continue to keep this "everlasting covenant"? No; for Paul says "if ye be circumcised, Christ shall profit you nothing" (Gal. 5: 2). An "everlasting covenant," then, may be fulfilled and cease to be binding. Why may not "everlasting punishment" accomplish its work, and then cease to be operative too? Why should this word mean more, when applied to future punishment, than it does when applied to a covenant, to an inheritance, or to the hills and mountains? Why should it?

Let us now notice briefly the word "eternal." Does it mean endless? Yes, *sometimes*. But it is like those other words: its meaning is *not* so definitely fixed that there can be no variation. If we had a perfect language, a language in which every word had but one meaning, we might afford to be more dogmatic in some of our opinions; but when we consider that most every word in our language has more definitions than one, and that we must often determine the meaning from the connections, it ought to teach us to be at least very cautious in taking our positions.

I shall use but one proof text in which the word "eternal" is used, and in that it is used in connection with the punishment of the wicked:—

Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.—Jude, verse 7.

Now this people suffered "the vengeance of eternal fire," and they are "set forth for an example" too. And if we can learn its effect upon them, it will be of help to us in understanding the meaning of this word, also of the word everlasting, as used elsewhere. By reading Genesis 19: 24-28, we learn that the Lord rained "brimstone and fire" upon those cities and burned them up with their inhabitants, leaving them "neither root nor branch" in all that land—except Lot and family. But when they were burned up, the fire ceased to burn; there was nothing more for it to burn, and so it went out. If you take the position that the "eternal fire" is to burn them after they are cast into hell, as it did the "rich man," then I shall prove to you that even that burning, however severe it may be, is to have an end.

Please turn and read, carefully, Ezekiel 16: 44-63. The Lord here is talking to Israel, and in verse 46 he says:—

And thine elder sister is Samaria, she and her daughters that dwell at thy left hand: and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters.

The younger sister of Israel then is "Sodom and her daughters." Please keep that in mind. In verses 49 and 50, he says:—

Behold, this was the iniquity of thy sister Sodom, pride, fullness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me: therefore I took them away as I saw good.

I call especial attention to this to show you that the Sodom, of which the Lord is speaking here, is the same wicked Sodom that he destroyed from off the earth because of their abominations, and that it is therefore the same Sodom that suffered "the vengeance of eternal fire." The Lord says here, "I took them away as I saw good." I believe that God destroyed

them from off the face of the earth, and sent them down "into the lower parts of the earth," into the pit or prison: turned them into hell with other "nations that forget God." And that this was to be a kind of "house of correction" or "reform school" for them is proven by what follows. In verse 53 the Lord says to Israel:—

When I shall bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them.

And in verse 55 he says again:—

When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate, then thou and thy daughters shall return to your former estate.

Israel had been *very* wicked, more so than Sodom and Samaria, and the Lord tells them, in verse 59, that they had "despised the oath in breaking the covenant," and then, in verses 60 and 61 he says:—

Nevertheless, I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant.

Sodom and her daughters are to be restored to their "former estate" or inheritance, and are to be given to Israel for daughters; but the Lord says it shall not be "by thy covenant." No; for in verse 62 the Lord says: "And I will establish my covenant with thee." The covenant is to be made with Israel; and Sodom and her daughters, those who suffered "the vengeance of eternal fire," are to be restored to "their former estate" and given to Israel "for daughters." Not for slaves nor servants, but "for daughters."

Then in verse 63 we are told that Israel shall be ashamed and confounded, "when I am pacified toward thee for all that thou hast done, saith the Lord God." Yes, the Lord is to be *pacified* toward them, and they are to "know that I am the Lord;" but when they "remember their ways," and think over their past conduct, they will "be confounded, and never open thy mouth any more because of thy shame." They *must* suffer for their wrongdoing. Just so with Sodom: they must suffer the "vengeance of eternal fire," and then, although they may be restored to "their former estate," although it may be "more tolerable" (Matt. 10: 15 and 11: 24) for them "in the day of judgment" than for those who reject the greater light, the light of the gospel, I find no promise, *for them*, of an inheritance in the presence of God. Like the prodigal son, their deeds have been bad and are burned up; they themselves "may be saved, yet so as by fire."

But the "suffering the vengeance of eternal fire," in their case is quite a different thing from suffering a never-ending torment, in the lake of fire and brimstone, with the Devil and his angels. Both these words, "everlasting" and "eternal," are applied to God; and he is represented as being "eternal," and as being "everlasting." But we must remember that God has no beginning of days, as well as no end of life, and that we cannot use those words in the same sense, give them the same meaning, when used in connection with future punishment as when applied to God. If "eternal," when applied to God, means without beginning or end, then when it is applied to the punish-

ment of the sinner in the world to come, it means the same thing, or it *does not* mean the same thing, one of the two. And when you admit that it *cannot* mean the same in the latter case as in the former, because punishment in the world to come must have a beginning, you then concede that the word "eternal," when applied to future punishment, is used *only in a limited sense*. And what is true of the word "eternal" is also true of "everlasting," although "eternal" seems to be the stronger word of the two. And when we concede that those words are used in a limited sense when applied to future punishment, and that they *cannot* mean the same as when applied to God, then why should we assert so dogmatically that they *must* mean without end? If "everlasting punishment" *must* have a beginning, then I contend that it *may* have an end also.

"But," says one, "if 'everlasting punishment' may have an end, why may not 'eternal life' have an end too?" What is eternal life? If we can learn from the Bible what "eternal life" is, then perhaps we can tell whether it *may* have an end or not.

In him was life; and the life was the light of men.—John 1: 4.

And this is the record, that God hath given to us eternal life, and this life is in his Son.—1 John 5: 11.

Not only is the "eternal life" in him, but he *is* the life.

I am the way, the truth, and the life.—John 14: 6.

I am the resurrection, and the life.—John 11: 25.

When Christ, who is our life, shall appear.—Col. 3: 4.

The life, then, the "eternal life," is in Christ, and he *is* the life. But how do we get this "eternal life"?

He that hath the Son hath life; and he that hath not the Son of God hath not life.—1 John 5: 12.

And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.—John 17: 3.

Christ then is the life, the life is in him; and when we know him, and have him dwell in us by his Spirit, then we have "eternal life" in us. Will this "eternal life" ever end? No, Christ is the life, and he has no beginning nor end. We *may lose* the life by transgression; that is, our communion with God, the source of life, may be severed, and we may die; but Christ is the life, and he can never die. Paul says:—

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.—1 Cor. 3: 16, 17.

Again he says:—

What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?—1 Cor. 6: 19.

And again:—

For the letter killeth, but the Spirit giveth life.—2 Cor. 3: 6.

The thought is: Our bodies are temples in which God purposes to dwell by his Spirit, and while that Spirit is in us we know God, and the Spirit gives us life. But God's Spirit will not dwell in unholy temples, and if we defile the temple of God, he will destroy us by withdraw-

ing the Spirit that "giveth life." The *life* does not die, but we *lose* it, are *separated from it*, if we "willfully" rebel against God after having received "the knowledge of the truth." And as man may lose "eternal life" by rebelling and turning away *from* God, the source of life, so the sinner may be freed from "everlasting punishment" by repenting and turning *to* God. The difference is this: In the world to come there will be nothing to cause the righteous, those who are saved, to wish to turn away from God, but everything to cause them to wish to remain with him. Not so with the wicked, everything will be of a nature to cause them to desire to get away from sin and its consequences, and back to that condition of purity which we understand to be the normal condition of the human family.

"Eternal life" then is God's life, the life of the Eternal One; "everlasting life" is God's life, the life of the Everlasting One; and when we obey him and come before him in that condition of purity and holiness that he can take up his abode with us and dwell in us, he gives unto us this "eternal life," and then *we* have "eternal life," the divine life, the Christ life, abiding in us.

And on the other hand, "eternal punishment" is God's punishment, the punishment of the "Eternal One;" "everlasting punishment" is God's punishment, the punishment of the "Everlasting One;" and when we get so wicked, and so far away from God that his Spirit finds no place in us, then we have to suffer "eternal punishment," "everlasting punishment," just as long as we remain in that condition.

By taking this broad and liberal view of the matter we can believe that "the wicked shall be turned into hell, with all the nations that forget God," and at the same time believe that God "will have all men to be saved, and to come unto the knowledge of the truth;" we can believe that those on his left hand shall go away "into everlasting punishment," and still believe that "all the ends of the world shall remember and turn to the Lord;" we can believe that "Except a man be born again he cannot see the kingdom of God," and still believe that "all nations whom thou hast made, shall come and worship before thee," and we can believe that "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," and yet believe that God will "reconcile all things unto himself," "through the blood of his cross," and that the time will come when "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them," shall say, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.

By taking this view of the subject we can believe God's word in its entirety, and have the consolation of knowing that, when so accepted, it will harmonize with itself, from the beginning of Genesis to the end of Revelation.

Now, allow me to quote again, in conclusion, the words of the Creator in the beginning: "Let there be light."

May the Lord help us all to come to the divine light, the heavenly light, and to "walk in the light as he is in the light," that "the blood of Jesus Christ his Son" may cleanse "us from all sin."

(Concluded.)

Conference Minutes.

NORTHWEST KANSAS.

Conference at Lenora, February 25; W. S. Pender presiding, E. M. Landers secretary. Branches reporting: Blue Rapids 78; loss 2. Solomon River 15; no change. Homestead 40; gain 15. Rural Dale 34; gain 6. Norcat 15; no change. Idylwild 94; gain 8. Elders reporting: V. F. Rogers, A. Kent, W. Landers, J. M. Brown, W. S. Pender, L. F. Johnson, J. F. McClure. Priests: W. H. Mannering, F. J. Pierce, N. Lund. Bishop's agent, A. Smith, reported: On hand last report 20 cents; received \$105.82; paid out \$72.50; on hand \$33.52. E. Sandy, district treasurer, Linn, Washington County, Kansas, reported \$7.19 collected. Letter read from Lowry City, Missouri, branch, recommending ordination of W. H. Mannering to the office of elder. Bro. Mannering not being present, conference ordered that Bro. J. M. Brown ordain him at first opportunity. Homestead branch recommended that Bro. E. H. Ebert be ordained to office of priest. He was ordained during Sunday social service by J. M. Brown and William Landers. Motion prevailed that chair appoint one from each branch in the district to solicit funds towards buying a monument to the memory of G. W. Shute; to act conjointly with Oklahoma committee; C. R. Duncan chairman. Motion carried that vote of thanks be given M. E. people for use of church during conference. Adjourned to meet with reunion.

NORTHEAST MISSOURI.

Conference met at Bevier, February 19 and 20. Preaching Sunday morning by R. M. Elvin; sacrament and social meeting was enjoyed in afternoon, and at night I. N. White occupied the pulpit, assisted by W. E. Summerfield. Business session convened Monday morning at ten o'clock; district president J. A. Tanner in the chair, assisted by vice president J. F. Petre. G. A. Tryon secretary, F. T. Mussell assistant. Branches reporting: Bevier, Higbee, Salt River, and Pollock. Ministerial reports: Elders J. A. Tanner, J. F. Petre, R. M. Elvin, W. Vaughn, W. Summerfield, F. A. Evans, J. T. Williams, W. H. Vincent. Priests E. E. Petre, R. Thrutchley, W. Chapman, W. Kelso. Teachers E. E. Petre, H. Gipson, J. R. Allen, J. T. Richards. Bishop's agent's report read and audited: Due church last report \$37.21; receipts \$133.42; disbursements \$128.17; balance due church \$42.46. Treasurer's report read as follows: Balance on hand September 24, 1898, \$10.61; receipts \$4.70; expenditures \$8.47; balance on hand \$6.84. A resolution protesting against the seating of B. H. Roberts was adopted, and copies sent Congressman J. T. Loyd and to the county press. On separate motions, president, vice president, secretary and treasurer, Bishop's agent, missionaries in charge, and missionary of this district, were sustained by unanimous vote. In the evening I. N. White gave a lecture, using chart, and at close of meeting a collection for bene-

fit of missionaries was taken, amounting to \$11.16. Adjourned to meet 18th and 19th of June, at Bevier.

NORTHEASTERN KANSAS.

Conference at Netawaka, February 25; F. Lofty in the chair, J. A. Davis assistant, J. W. Burns clerk, L. G. Gurwell assistant. Ministry reporting: J. A. Davis, F. Lofty, P. Cadwell, A. L. Gurwell, W. Hopkins, H. Parker, H. Green, D. J. Powell, D. E. Powell, of the elders. N. S. Dunnington, H. Thomas, L. G. Gurwell, W. B. Thatcher, H. Boston, W. Orandale, D. Green, J. W. Burns, I. McGilliard. A communication from Atchison branch recommending J. W. Jones be ordained a priest was referred to that branch to do as the Spirit of God may direct. A communication from Fanning branch recommending W. S. Hodson be ordained a priest was accepted and Bro. Hodson was ordained. John Cairns, Bishop's agent, reported: Tithing and offerings received \$177.95; due agent last report \$2.05; paid Sr. J. A. Davis \$155.35; on hand \$20.55. The tent to be placed in the hands of district president, to be provided for by him, and that he may call upon the various branches for support of same. Frank Lofty reelected district president, James W. Burns clerk. The resolution passed October 29, 1898, paying the district president's expenses from branch to branch was ordered erased from the book, and that we pay his [?] anywhere in the district. Evening preaching by D. E. Powell, Sunday forenoon by L. G. Gurwell, evening by F. Lofty. Afternoon prayer and sacrament meeting in charge of H. Green and H. Parker. The district president was authorized to write a document objecting to the seating of B. H. Roberts, congressman-elect of Utah, and send to our congressman of Kansas at Washington. Report of W. S. Pender was overlooked. Adjourned to Baker at call of District President.

Sunday School Associations.

GALLAND'S GROVE.

Association convened at Dow City, Iowa, February 24, assistant superintendent, R. Wight, in the chair; F. B. Shumate secretary. Schools reporting: Benan, Defiance, Salem, Auburn, Deloit, Pilot Rock, Dow City, Galland's Grove, and Harlan. No report from Coalville. Officers elected: Wm. McKim superintendent, James Baker assistant, F. B. Shumate secretary, Lora Duckett treasurer, Dora Young librarian, James Baker chorister. Treasurer's report showed a balance on hand of \$9.09. Each local was requested to appoint a committee of three (local librarian to be one) to select books for local library, and to confer with district librarian before purchase is made. A splendid entertainment was given by Dow City school in the evening. Adjourned to meet at Harlan, June 2, or June 1, if program committee finds it necessary.

NORTHEASTERN KANSAS.

District Sunday school association convened at Netawaka, the forenoon of February 24; Sr. Sarah Parker in the chair, J. W. Burns clerk pro tem. The following schools sent delegates: Atchison, Fanning, Netawaka, Centralia. Enrollment of schools: Atchison 27, Netawaka 47, Fanning 63, Scranton returned for correction. Superintendents of schools reported: Atchison, J. W. Burns; Fanning, W. S. Hodson; Netawaka, Sarah Parker. Superintendent Sarah Parker, and Assistant Superintendent W. S. Hodson, reported. Treasurer's report: On hand \$4.07, expenses 57 cents, balance on hand \$3.50. W. S. Hodson was chosen superintendent, Harry Thomas assistant, J. W. Burns clerk. The evening entertainment was good and instructive. Adjourned to call of superintendent.

CONVENTION NOTICES.

Sunday school association of Eastern Iowa district will meet with Zion's Hope Sunday school at Fulton, Iowa, June 2, at eight o'clock in the evening and Saturday forenoon on the 3d. There will also be dedication of the new church at Fulton, June 4. The reason for the change of time of the convention is that as previously arranged, the Farmer's Creek Sunday school convention will convene at Fulton, May 27. Of this I had not been mindful. Schools please notice the change of time.

J. R. SUTTON, Supt.

Miscellaneous Department.

CONFERENCE NOTICES.

Central California district conference will meet in San Jose, April 14 to 16, at 162 South First Street. Will branch secretaries send reports of branch to this conference for we wish to fully report to the General Church Secretary. Come, brothers and sisters, General Conference appointees, local ministry, and all who will, let us rejoice together and in the Spirit.

J. B. CARMICHAEL, Sec.

NOTICES.

To Members of Fifth Quorum of Elders:— Will the members of the Fifth Quorum of Elders please send a report of ministerial work done since last conference to the president or secretary at once. We wish to know what the Fifth has been doing.

Yours in the faith,

F. CRILEY, Pres.

F. M. SMITH, Sec.

LAMONI, Iowa, March 15.

REUNION NOTICES.

All interested in the Southwestern Iowa reunion of Fremont and Pottawattamie, Iowa, districts will please take notice. 1st. That the committee appointed to fix time and place of the reunion for 1899 consists of Bro. Henry Kemp, D. Hougas, and P. W. Freder-

ickson. 2nd. That the reunion must be located at an *early* date. 3d. Any locality or branch desiring the meeting to be held at their place should present their petition to the committee at once personally, or by letter to any one of them, or to the district secretary as signed below. Act upon this matter at once.

T. A. HOGAS, Dist. Sec.

BISHOP'S AGENTS' NOTICES.

To the Saints of Northern Nebraska District, Greeting:—I trust that all in the district know that God requires you to tithe yourselves, by paying one-tenth of what you have as a commencement of tithing, and thereafter a tenth of your increase, into the hands of the Bishopric of his church, for the support and spread of his work and the demands of the needy.

He has told us through the Prophet Malachi that the withholding of tithes and offerings from his storehouse is robbery. He will not be pleased with us if we only give him the crumbs we may have left after fully satisfying our own desires—as a man would feed his dog; but he requires our best, that which to offer requires a sacrifice.

To do our duty in this way, Paul says is "a sacrifice acceptable, well pleasing to God" (Phil. 4: 18). So I trust that all will be willing to make this sacrifice.

"Seek ye first the kingdom of God, and his righteousness [that is to do the things that are right]; and all these [earthly] things shall be added unto you" (Matt. 6: 33). Then in doing these things that are right we have the promise of his blessings.

But if we offer that which is not a sacrifice for us to offer, we will incur his displeasure; for he has said: "If ye offer the blind for a sacrifice, is it not evil? and if ye offer the lame and sick [crumbs], is it not evil?" (Mal. 1: 8).

The saints in and near Omaha may pay their tithes to Bro. John Avondet, subagent, who will receipt you and send the same to me. Those at Lake Shore may in like manner pay to subagent, Ira Lewis; and at Valley, to subagent, George H. Wilson. These brethren can be fully trusted with your offerings. All who are not situated so as to pay in moneys to these brethren and be receipted by them directly, should send their offerings to me and receive their receipts from me.

Asking God's blessings to rest on you all, I remain, yours in the truth,

J. M. STUBBART, Bishop's Agent.

P. S.—Address me at Octavia, Nebraska.

BORN.

CORBIN.—To Bro. George and Sr. Hattie Corbin, at Hay Springs, Nebraska, June 19, 1898, a daughter, and named Hazel Viola. Blessed February 28, by Elder R. S. Mengel.

MARRIED.

DAVIS—RANDALL.—At the home of the bride's parents, near Columbus, Kansas, on the evening of March 2, 1899, Mr. James Davis and Sr. Ida Randall were united in marriage; Priest George W. Beebe, Jr., officiating.

DIED.

NIXON.—At Pawnee, Harrison County, Missouri, February 21, 1899, Gomer William, son of Bro. and Sr. Ebenezer Nixon, aged 1 year and 5 months. He was a sweet child. Sermon by Bro. H. A. Stebbins, in the Lone Rock chapel, assisted by Brn. Price McPeck and W. T. Shakespeare.

CURTIS.—Charles Curtis, born November 2, 1882, at Lupney, Gloucestershire, England; baptized May 31, 1880, at Salt Lake City, Utah, by Bro. Joseph Luff; ordained by Brn. Blair and Luff; died January 5, 1899; funeral in charge of Elder E. A. Davis.

CHRISTENSEN.—Sr. Ellen Christine Christensen was born May 3, 1867, in Denmark; died at the home of her sister, in Hazel Dell, Iowa, February 4, 1899. She was baptized in Council Bluffs, Iowa, October 20, 1890. The disease was of a painful and lingering nature, but with trust in the Lord she endured with patience until relief came in death. Funeral service in the saints' church by Elder H. N. Hansen.

ALTROP.—At her home, Council Bluffs, Iowa, January 31, 1899, Sr. Mary A., wife of Bro. Thomas Altrop, aged 59 years. She leaves a husband, one son, and two daughters. Funeral services from residence, conducted by Elders Caffall and Chambers.

GITTENS.—George Howard, infant child of Bro. and Sr. R. H. Gittens, aged 4 months and 20 days, in Boomer, Iowa, January 11, 1899. With submission to him who knows best, we submit this innocent one to his care. Funeral service by Elder H. N. Hansen.

LARSEN.—At the home of his son, in Hazel Dell, Iowa, February 11, 1899, Bro. Christian Larsen, aged 73 years, 7 months, 4 days. He was born in Dame, Møen, Denmark, July 7, 1825; was baptized July 13, 1878, at Council Bluffs, Iowa. He remained faithful to the gospel covenant, and passed away in hope of a better life. He leaves an aged companion and three sons with their children to mourn. Funeral service by Elders D. R. Chambers and H. N. Hansen.

WIGHT.—Eliza Wight was born in Liverpool, England, December 24, 1832. With her parents received the gospel about 1841; in 1842 located at Nauvoo. Her father died soon after coming to America, and at the age of sixteen she was left an orphan by the death of her mother. In 1853 was married to Lyman Lehi Wight, who died October 8, 1895. Upon hearing the claims of the Reorganized Church she received baptism August 27, 1865. She was very firm in her religious belief, and nothing could move her from a position she thought to be right. Her life was one of much tribulation, and her faith in God and the work never wavered. Just before her demise she had the following beautiful and significant dream: she seemed in her dream to be traveling along life's pathway. The way was very straight and narrow. By the side of the path ran a beautiful stream of water, and into her hand she dipped some of this and discovered that it was very clear. As she looked ahead she saw the end of the path and the stream of water ran along beside it all the way. She died at Lamoni, Iowa, March 6, 1899, aged 66 years, 2 months,

10 days. Truly her rest must be sweet after her toilsome journey here. Funeral services at the home, in charge of Elder H. A. Stebbins; sermon by Elder R. S. Salyards; interment in Lamoni cemetery.

WIGHT.—Siena Wight was born in Bandera, Texas, February 13, 1856; died in Lamoni, Iowa, February 23, 1899. She joined the Reorganized Church September 14, 1865, and remained a faithful, consistent member until her death, which came so peacefully that she seemed simply to pass into slumber. She received peace and satisfaction, and realized her acceptance with God. Funeral services in charge of Elder H. A. Stebbins; sermon by Elder R. S. Salyards. After services her body was placed to rest in Rose Hill cemetery to await the resurrection.

YORK.—Hazen, the beloved child of George W. and Maude Steele York, February 21, 1899; after two months of severe suffering, he passed quietly away to join the throng of little ones for whom Jesus Christ died, and enter the rest he has prepared for them in his paradise. He was 2 years, 11 months, 15 days old; the joy of parents and the life of his home. Funeral at the home; many friends and saints present. The casket was surrounded with beautiful flowers. Funeral services by Elder R. Bullard.

HORSEY.—Little Mary Hazel, baby daughter of Sr. Kate and Mr. Jack Horsey. Born April 4, 1897; died March 4, 1899, at Lowell, Iowa. Funeral service in the Baptist church; sermon by Priest F. M. McDonald.

CROUCH.—At his home, six miles south of Lamoni, Bro. John Crouch passed away February 19, 1899. He was born in England, February 21, 1826; and lacked two days of being 73 years of age. Came to Canada in 1850. With his wife he emigrated for Utah, and to their disappointment became very much disgusted; and soon after reached Benton County, Iowa, residing there until 1876, then moved to Harrison County, Missouri, where his wife died. He married again in 1884. Up to his death was very faithful and true to the work. His wife and some other relatives mourn for him. Funeral at the home, sermon by Elder T. J. Bell.

BROWN.—Ida May, daughter of Bro. C. A. and Mrs. Emily Brown; born December 13, 1895; died February 27, 1899; aged 3 years, 2 months, 14 days. Funeral sermon by Priest William Chapman in the Holiness church, three miles south of Armstrong, Missouri.

ANDERSON.—At her residence, corner of Fourth and Jackson Streets, St. Joseph, Missouri, Sr. Ida May Anderson. Sr. Anderson was born November 25, 1872, and died March 4, 1899. She was a good woman, loved by all who knew her. She left a husband, two little girls, an aged father and mother to mourn her departure. Funeral from the "Aspey Mission," in charge of and sermon by Elder H. O. Smith.

CALHOON.—At the home of his son, in Akron, Plymouth County, Iowa, March 8, 1899, Bro. William R. Calhoon, aged 77 years, 4 months, and 21 days. He has been a member of the church since 1844.

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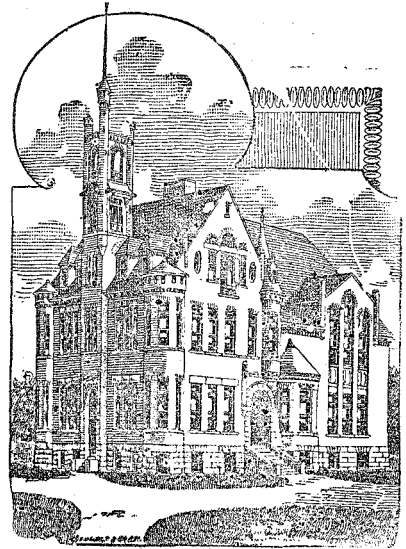
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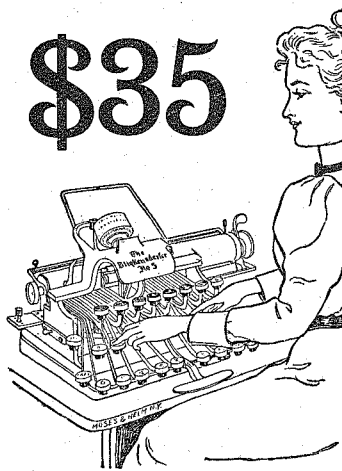
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Vol. 46.

Lamoni, Iowa, March 22, 1899.

RSSalvards
No. 12.

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JAPAN TO BE CHRISTIAN.

NEW RELIGION OF THE EMPIRE LIKELY TO BE ADOPTED.

New York, March 11.—Dispatches from Tokio received in this city today bring the intelligence that the Japanese government is discussing a plan to make Christianity the religion of the empire.

That such a move would really be startling may be appreciated with the assistance of statistics. There are 44,000,000 persons in Japan. Only 200,000 of them are professing Christians, and of these a large proportion are shaky in their orthodoxy, from the point of view of American missionaries. In other words, one native out of every 220 calls himself a Christian. The remaining 43,800,000 are divided between Buddhism and a cheerful agnosticism, which accords well with the Oriental temperament.

An English philosopher remarked: "You cannot make people moral by act of Parliament." The news from Tokio foreshadows an attempt to make 43,800,000 people Christian by imperial proclamation. Persons interested in foreign missions will be anxious to learn whether the government of the land of the chrysanthemum, if it decides in favor of a

Christian country, will adopt the dogmas of any particular Christian sect or whether it will permit the people to construct their own state religion from the teachings of the Bible.

It is explained in the dispatches from Tokio that the wise men of Japan, the statesmen, have come to the conclusion that Christianity makes for progress. They have got trolley cars, silk hats, corsets, and gas stoves, and they have defeated the Chinese in battle. But the Mikado's advisers believe that without the Christian religion Japan will never earn a place in the sisterhood of civilized nations.

It is only a few months since a distinguished Japanese Christian visited this country, where he had received his education, and made public many interesting facts about spiritual affairs in Japan. This visitor was the Rev. Dr. Naomi Tamura, a graduate of Princeton and of Auburn, and the pastor of the largest church of Christians in Tokio and in Japan.

"We are still a heathen country," he said in one of his addresses. "Generally the upper classes are infidels and the lower are hard to reach, though the Salvation Army is having some success with them. Buddhism is on the wane. The lives of some of the priests are not admirable, and with the spread of the common school system the people are more enlightened and are censuring the priests for conduct that was formerly ignored. Thus Buddhists become infidels first and then Christians.

"But I say in all humility that you do not send us the right sort of missionaries to render Christianity much service among us."

The Rev. Arthur T. Pierson of the Foreign Missionary Society of the Methodist Episcopal Church said today:—

"I am not surprised to hear that Christianity may be adopted as the state religion of Japan. The Emperor is showing himself one of the most progressive sovereigns of the world. In political economy, in the disestab-

lishment of Buddhism, and in a hundred giant strides Japan is astonishing the world. In 1873 the calendar of Christian nations displaced the pagan, and Anno Domini determines all dates. In 1876 the national fifth day gave way to the one day in seven as a day of rest.

"Prominent Japanese leaders have long advised as a measure of political economy and national advancement the acceptance of Christianity as a state religion. The popular faith in Buddhism is already dead, and instead of the vast sums formerly spent on temples it is estimated that not more than \$100,000 is now expended, and an exdaimio sent \$500 and a chandelier as a present to the mission church at Saida, at its tenth anniversary."—*Chicago Tribune, March 12.*

BRAIN WEIGHT AND INTELLECT.

Dr. Joseph Simms writes in the December *Popular Science Monthly* on the above subject, and points out that many investigators have observed that men with the largest brains are not necessarily those possessing most brain power, talent, or intellect. Many persons with brains of unusual size have never risen beyond mediocrity, while on the other hand some of those men who have risen to great eminence by reason of their powerful intellectual development have had brains smaller than the average. Esquirol asserted that no size or form of head or brain is incident to idiocy or to superior talent, and with this statement of opinion the author agrees. Dr. Simms some years ago announced that he had made the discovery that the natives of cold climes had larger brains than those dwelling in tropical regions, and supports this contention with numerous statistics.

In one table are arranged the names of sixty renowned men drawn from different parts of the earth whose brains varied in weight from seventy-one to forty ounces. In the next table it is shown that the brain capacity, in cubic inches, of individuals of various races ranged from one hundred and one hundred and two for Swedes and

Lapps to eighty and seventy-eight for Egyptians and Bengalese.

According to other tables, the fact is demonstrated that brains are smallest in the hottest countries, while to Scotland is conceded the honor of reaching the highest average in the matter of cranial capacity. Yet another table is given containing the brain weights of 125 persons of ordinary or weak minds, idiots and criminals, whose brains were on the whole larger than those of the sixty before-mentioned eminent men.

About 9 or 10 per cent of men examined in asylums registered a brain weight of more than 55 ounces, while those of Daniel Webster, Lord Byron, Bacon, General Skobelev, and of many other renowned men were between 53.6 and 50 ounces. The average brain weight of the sixty famous men was found to be less than the estimated brain weight of all men, and the ten most weighty brains in the list of famous men averaged more than nine ounces less than those of the ten heaviest, belonging to the idiotic, criminal, and ordinary classes. —*Medical Record.*

WRITES ON THE "NEW FARMER."

New York, March 12.—James Wilson, Secretary of Agriculture in President McKinley's Cabinet, has written for a New York paper about the "New Farmer." He says he is the result of a revolution in agricultural methods and has already arrived. Part of Mr. Wilson's article declares:—

"A new era is coming for the farmers of the United States, and those of New York and the Mississippi Valley in particular. It will be the new fashioned farmer who will bring it about. He is the Moses of modern agriculture.

"The farmer of the future must be a practical scientist. The man who does not understand the science of the soil has no business on the farm. If a boy wants to be a farmer it is just as necessary that he take a course in an agricultural college as it is to the boy who who wants to be a lawyer, a doctor, a preacher, to have a university education.

"There is no lesson as good as an object lesson. The dairy farmer of the United States is going to be a great factor in the future. I will tell

you why. Because we have learned the secret of Denmark's butter and cheese keeping so well in tropical climates.

"The farmers of New York State and those of the Mississippi Valley make as good butter as is produced anywhere. Denmark makes good butter. We send our butter to China and it cannot compete with the butter of Denmark. Why? Because it won't keep. There is a splendid market in the Orient, but we are shut out of it practically because our butter will not stand exportation to that sort of a climate.

"I sent a man to Denmark to find out about it. He learned that the Danish dairymen fed their cattle food that contained the same substances as the waste of our beet sugar factories—nitrogenous products. Now, then, all we have to do in this country to make our butter just as good in the tropics as that of Denmark is to raise the sugar beet and feed the waste of the factories to our cows.

"I sent a man to the steppes of Russia because I heard there was a grass there that months of winter could not kill it. I got it, experimented with it here, and found that what I heard was right. It will stand all sorts of winter weather and yet be in a condition that as quick as moisture strikes it it will grow like a weed. That is not a particularly scientific fact, but it shows the beneficial results of investigation for the farmer in almost any direction. The new fashioned farmer, the scientific farmer, must study the feeding of cattle. Not a pound of cotton seed was fed to the 400,000 cattle we exported last year, although the South raised 600,000 tons of it. That cotton seed was mostly wasted or made fertilizer."

A recent treatise on alcoholism by Trull states that in England 75 per cent of all cases of pauperism are due to drink and in Germany 90 per cent. Drink leads to 1,600 cases of suicide a year in Germany and supplies the lunatic asylums with 3,000 victims.

A lot of Bourbon County, Kentucky, cattle went into a tobacco barn for shelter during the last snow, and twenty of them died from eating the tobacco.

Booker T. Washington in one of his recent addresses said: "Our race is in too big a hurry. The preachers want the title of D. D. before they know divinity. Some want to take Latin and Greek who do not know the personal pronoun in English."

Echoes from Graceland.

CONDUCTED BY GRACELAND COLLEGE.

The College Laboratory is now in possession of a Chemical and Physical Balance, which is a welcome addition to our equipment. We are still hoping for further aid in this direction, though sometimes we think that it is a long time coming. Next Friday and Winter Term comes to an end, and scholastic operations will be suspended till Tuesday, April 4, when we hope to commence again with renewed energy and a larger enrollment. The work of Graceland students, during the last term, has been of a satisfactory nature. We are glad that we are not greatly overburdened with drones. If no other lesson were instilled into the mind of a student than that of diligence, the period spent in college would not be without profit: the virtues or vices shown by the college student are such as will characterize his after life.

We still meet some good old people who rail against education as a thing unnecessary, and refer you back for proof to the good old times, when they were boys, and were turned out to work at eight, nine, or eleven years of age. In good sooth, they are to be admired because they have done so well in the battle of life, but they ought not to forget that the boy of these days has to strive against greater odds, if he is without education. The number of competitors has increased, and the percentage of those educated has grown manyfold, and still continues to wax greater. If you cannot provide your children with that education which is their birth-right, cease to accept the responsibility of parenthood, so that you may no longer inflict such rank injustice on unoffending ones.

On Friday next the Athenian Literary Society will be in evidence. The closing exercises of the term will be under its care, and we all expect to have a good time; to commence ten a. m., Friday, March 24. All who can attend should come out to college on that morning.

A mistake crept into a recent issue of the "Echoes:" the items accredited to Bro. John Smith should have been placed in the name of William Willey, Fall River, Massachusetts. We extend our hearty thanks to Bro. Willey, also to Bro. J. S. for correction.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, MARCH 22, 1899.

NO. 12.

The Saints' Herald.

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JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, MARCH 22, 1899.

REFLECTIONS ON STUDY, WORK, AND GROWTH.

It is probable that all our readers are not well acquainted with the peculiar and conflicting positions of various sectarian religious bodies on the "question of authority," the history of their origin, their faith, general claims; with the necessity of studying such positions, old and new, etc. However, much has been published in the HERALD, past and present, upon such topics, and many besides the general ministry are well posted upon such subjects. They will therefore understand why we publish the statements from church papers of other denominations which have appeared and that will appear from time to time. We trust the subject matter will be understood, that proper discrimination will be exercised in the reading, and that the admissions made by writers will prove helpful to the brethren, who come in contact with representatives of religious bodies committed to the doctrines and policies treated by the writers whose articles we republish. Other matter of similar import will be given to our readers from time to time.

In republishing such items we shall not attempt to do more than to very briefly indicate the leading points at issue, our limited space forbidding extended comment, and frequent reference to such questions rendering lengthy treatment unnecessary. Leading points will be mentioned, because it is safer to presume that some may not be familiar with the ground covered than that all are. Our friends, the enemy, have waged and continue to wage unrelenting war upon the faith. It is therefore well that their own admissions of value to us be considered and preserved for present and future use. Had more been done in

this line in the past, the matter could have been made quite generally accessible and in compact form for ready reference, for use of those who now can hardly obtain access to publications of early times. Much has been preserved, however.

Verified quotations of such matter as covers ground in controversy are helpful to ministry and laity in obtaining an early and comprehensive understanding of questions at issue, and thus prepares for effective and fearless work among opposers of the faith.

With this object in view, for the general good of the cause, we request the brethren and sisters to keep an active outlook for any and all matter that would prove mutually helpful to any or all departments of church work. We have secured such denominational publications as have been accessible to us on exchange, and others by special arrangement. We shall obtain others, and shall scan their columns with a view to keeping posted in all lines of attack upon the faith. Because the work we represent is divine in its origin, it will endure searching examination and criticism. We shall seek also to give due credit for such other useful matter as sectarian and secular journals may have to present upon religious and general topics. Men and women engaged in the work of God certainly ought to be able to discern truth, even though presented in some form or other by their opponents. Truth is truth wherever found. Certainly those enlisted in its service should be sufficiently impartial and free from prejudice to give due credit for every grain of truth held by any possessor. All have some truth. The knowledge of the truth we claim to have should make us both careful in discrimination against deception, and broad-minded against narrowness, bigotry, or intolerance.

It will be well for us to bear in mind that attacks upon the faith and other resistances to the great latter-day work have not ceased, nor will

they cease until the church militant is merged into the church triumphant. They will continue and will assume various forms and modes, and for aught we know, may again in due time take on the form of open if not vigorous persecution as it becomes more and more apparent that the truth of the angel's message cannot be defeated by fair and open investigation. What we desire to do is to mutually assist all interested in obtaining and keeping up with a progressive knowledge of the past, present, and future, and the ever-changing tactics of our opponents. Let us not forget that the church will continue to meet capable and determined men; men educated, cunning, and wily—well trained in the schemes and arts of aggressive and defensive warfare; men whom the arch-enemy of truth will "raise up" and inspire to "resist the truth" as surely as God raises up instruments to promote its progress. It is therefore necessary that we keep posted on all lines of affirmative and negative warfare; in that we keep ourselves well informed in the new developments that constantly come to the front, in God's good providence, to assist to bring about his purposes. The Lord is employing various agencies to accomplish his work. Men in different departments of life, in literary, historical, archaeological, scientific, and other phases of research and criticism, are delving into the past and prying into the future in quest of knowledge. In so doing much valuable matter is constantly being brought to light; with it there will always be more or less that is false or erroneous in theory, in the conflict between light and darkness, until by proper examination the facts are made to appear in their true light, brought out and emphasized by the contentions of opposing theorists. To keep posted in these stirring times of mental and general activity, means devotion, and work, and study. It requires close application to keep anywhere within respectable distance of the forward moving procession.

In this connection we desire to express an opinion based upon experience and somewhat careful observation. It is this: We believe the ministry, though constantly traveling about, should be given reasonable opportunity for regular, uninterrupted, systematic study. It has become the rule with many to regard the missionary as a sort of traveling "visitor" with "lots of time to spare;" and because of this misconception of his work he is, as a general rule, expected to put most if not all of his entire time in ordinary, passing conversation; is expected to "entertain" or "be entertained" about all the time not actually engaged in pulpit work. This we believe to be a mistake, and one that is detrimental to the interests of the work in no small degree, also to the minister himself and those among whom he labors. It is with a view to a better understanding, and for the good of all concerned and interested that we take the liberty to express a personal opinion upon this matter.

The ministry go out to preach the gospel, to establish the work, to build up the saints and to do good to all in so doing. Their time is not their own, but is expected to be used in the best possible manner. They are commanded to "study," to "preach the word," and to "communicate." This requires preparation—reading, thought, observation; also labor—all these combined; and necessitates a careful economizing of time, strength, and opportunity. Men who succeed in business and professional callings in these busy, stirring times are required to be regular, diligent, and alert, if they would be progressive and meet the demands made upon them. Our work requires exercise of the same diligent application. It calls for the same, and if anything should receive greater application upon the part of those engaged in its service. Men may and do often carry into it whatever they possess of developed energy, education, training, and ability; all according to previous training, habits, disposition, etc. If a man has been trained to activity, energy, self-application, etc., he will carry those habits with him, and thus inspire others by his excellent example, thus help others to higher and

better conditions. On the contrary, if indolent, listless, or careless, he fails to accomplish what he might, hence does not lead the people upward and forward by his general example and attainment. Much therefore depends upon the man himself. He who has not been developed in these lines may observe and set himself to work in self-improvement. He who has had advantages may move forward, and will continue so doing if possessed of the spirit of the gospel to that degree that he comprehends the character of his privileges and obligations; for the Spirit of the Lord will constantly offer the invitation to occupy higher ground, and constantly renew the invitation to whomsoever will labor, all along the line of advancement until perfection in Christ is attained.

It should be intelligently understood that our work represents God—God's standards of living, of thinking, and doing. Because men and women are not where they ought to be, the Lord has sent forth the gospel, the principles and power of a higher life, to make manifest, to bring up to the conditions of a perfect life; and through the employment of definite means, which means are only made effective through and operative by actual practical application, by individuals. The religious thought, the religious conceptions of many persons are erroneous in this: that they are limited to a nominal assent or obedience to fixed elementary principles, in a sort of formal way, while the life, the vitalizing force of the gospel of Jesus Christ—the power of an endless and perfect life—is lost sight of, if it is ever realized at all. The religious life as lived by the Master himself was a life of spiritual realization and activity. It is time for people to learn that religion means work, labor, thought, practice; that it includes every good; that it therefore demands application, service, and training—the doing away with old or low standards, and the acceptance and practice of the higher life in the new. It means that order, system, and definiteness of purpose are required in any line, in all lines of life; that all things worth doing should be well done—done heartily as unto the Lord.

Many homes are places of mistraiding, of miseducation, of actual misdirection of children. Children are often permitted by careless, indifferent, if not ignorant parents, to foster habits of idleness, if not worse things, if worse there can be. Children are permitted to remain out of school at their own whim or pleasure; or if they do attend, their progress is not watched, their work not tested, and what ought to be under constant guardianship of parents supposed to be faithful to the interests of their children and the interests of the community, is left entirely to teachers who may have no other interest in their work than earning their salaries, or to such as might do good work were parents sufficiently awake to cooperate and look after the listless or intractable child. Others through pitiable weakness of the so-called heads of the home are overindulged and permitted to have their "own way" until tyrannical little "bosses" are developed, who not only spoil the home, but are a menace and a nuisance to society ever afterward, ready to project and continue their headstrong ways through life. Others are careless or unclean in person or in work, and lack refinement, energy, industry, or push; who "let things go" generally, who make little or no effort in the line of self-improvement.

These are some of the things seen and noted at times by the traveling elder, by everybody who is observant. We understand that the elders are sent out to teach the people, to lift them up, both by precept and by example. In their travels, while certainly under obligation to be sociable and entertaining to a proper degree, they ought not to be required nor expected to spend too much time in mere ordinary, passing conversation. True, the people are glad to see them and ought to have all-sufficient time for essential conversation and good-fellowship; but the elder must read, and study, and think, if he is to keep up with and do his work. He should have regular hours for study and his time for such work be respected and be reasonably free from interruption.

To work to the best possible advantage to the cause he should be permitted to locate himself at a fixed

point, making it his headquarters while there, in harmony with the admonition so to do. From that central point, after his hours of study or other work, he can go at proper regular times to visit and labor among the people. Besides this it is helpful not to change sleeping quarters too often or more frequently than necessary. Change of location is conducive to restlessness and sleeplessness, which wear out the man bodily and mentally, and should be provided and guarded against so far as possible. Men, even in the Lord's work, cannot defy the laws of nature. They are under obligation to do and to teach them. They should be helped to a compliance with them, and thus be the more in harmony with God, and to be preserved as they are to be sanctified by obedience to law. Many an elder has been worn out, broken down, and retired from service long before his time because of constant recurring loss of sleep and change of diet incident to almost daily change of place and conditions. Some men, too, can endure what others cannot; hence one man's obligations cannot be correctly estimated from the condition of another. It is hard enough on anyone to travel constantly and to put up with all the incidents growing out of the life of the traveling elder; hence due care should be permitted and encouraged.

In the matter of study the student is fed and has wherewith to feed the flock, seeking learning both by study and by faith. Men are granted the operations of the Spirit of truth in thought as well as in speech. If the mind be not inspired in thought, in study, as well as in the hours of open public service, men receive but very limited inspiration and teaching. It is a mistake to conclude that inspiration is not needed in all departments of life. No important work, in any department of labor, should be undertaken without the application of the spirit of thoughtful, prayerful consideration, that mistakes and evils be avoided, and that correct conclusions be reached, and reached by the aid of the operating influences of the Spirit of truth. Truth is light, and light is needed in all we do in every undertaking in church work and in personal life. The men who preach over and over and

limit themselves in a satisfied way to the same old sermons, who never add definitely to their store of knowledge, are the men who do not grow, hence do not feed the flock as they should. Men cannot continue under application of the law of the Spirit of life without feeling and moving in harmony with the impulses that develop them, the impulses of moral, spiritual, and intellectual life. And, a man may be so constantly on the move as to practically confine himself to a limited number of set discourses in a perfunctory way—the word without the essential, accompanying, directing *Spirit*.

It is to the interest of the people that the ministry be encouraged and aided to study. Knowledge is power—power to teach, to reach the hearts of the hearers, and to lead the flock to higher ground. Both ministry and laity must study if all would show themselves approved. Prayer, and thought, and work are essential. Men and women who do not read, and think, and pray, lack the inspiration and inspired understanding requisite to the makeup of intelligent, effective saints of God. We want our children to become both good and intelligent; the Lord desires no less, to say the least, in his children, his people. The church cannot be the light of the world unless itself enlightened and disciplined. The honest in heart among the world will not be attracted to and affected for good by a people who do not give evidence of being taught of God. It is only by a combination of *goodness and intelligence applied* that the church can hope to do the work expected of it; and the true idea is for every individual in his sphere, at home, abroad, or wherever he may be, to apply himself to attainment in his work, that he may be qualified to exercise intelligent discrimination in all things pertaining to the good of the cause—to learn and know where the right is in principle and in general policy. When thus we do we shall come nearer to God, shall then more fully please him, shall avoid mistakes and prevent wrongs, and receive at his hands such expressions of light and favor as shall open up means to further progress in our work. We need to move forward on many lines certainly, but cannot move forward

until we first move upward, by observing what has already proceeded from the mouth of God—his law. To sit idly or listlessly and wait for the body to move—to expect the church to make some rapid jump forward and perforce carry us forward with it, is a mistake. There must be a steady, natural, gradual, sure development of the whole body, by a wise and careful and reasonably complete advancement of the individual entities who compose it, to bring the desired and necessary results. No one has ground for hope of better things who fails in present duty. The present should and must be mastered to insure further and added successes. Advancement is based upon previous work or accomplishment. It is useless to build a wall without a foundation; as well seek heaven by flight as to neglect strict obedience to first and added principles. Character is the basis of salvation, and it is a definite quantity made up of recognition of and obedience to principles strictly essential to the makeup of a healthy, wholesome, accepted moral and spiritual nature. It is not strange that men and women of the church have been admonished and invited to occupy higher ground. The Lord would have all partake of the divine nature, because the human is too far below the standard as he has measured it, for the good of all.

When there shall be a reasonable degree of attainment by the membership of the church in general—not of a few only—we can expect a general forward movement. It is not the advancement of the few by which the end desired and designed is to be attained; all must live and labor in harmony with God, if *all* are to be benefited. Head, feet, and all other members of the body must attain and maintain a progressive supremacy—continuing in a condition of constant advancement and attainment. Past efforts and accomplishments will not suffice for the present and future. The church is required to continue constantly, steadily, and reliably in the process of coming nearer to God.

To locate our real position, to learn our real condition, to study the best methods to be employed, and to employ what God's word, the teachings of his Spirit and good hard, common

sense indicate, seems to present a solution of personal and general problems affecting our personal and general status. We plead for study, thought, and the application of intelligent discriminating action, that success may be assured and continued and guaranteed to every worker and to the body in general.

TRUE SERVICE FROM LOVE.

The Salvation Army, the "Church of the Blacksheep" as it is sometimes vulgarly called, began the celebration of "self-denial week" on Sunday, the 19th. "It is to be celebrated in forty-five countries and colonies in various parts of the world." Last year the Army raised \$400,000 by this means, "through the willingness of its members and friends to give up a few of the luxuries they are accustomed to enjoy."

A commendable example this, one from which many might profit. Luxuries might well be dispensed with, many of them at least, not for one week only, but permanently, in the interests of the cause of truth, on behalf of which God's people have made a covenant with him "by sacrifice."

Does not man himself gain by giving to God? We think so, but do not believe that "gain" should be the motive prompting the giving. There is a *giving in the spirit*, in the sense and fact of giving because the heart is consecrated and the life in communion with God. Giving in such spirit is what the Lord designs, and is acceptable to him.

Where the soul, the life, is sanctified and wholly consecrated, there will be no lack in service, whether the service mean labor or the giving of means, the fruits of temporal labor. It is true in all phases of our service that when in the spirit of the Master, serving and living in spirit and in truth, one moves and acts in entire harmony with the demands, the life of love and service to God. Duty, then, is not a constraint, a compulsion; it is hailed and entered into because of love of doing for God, for his work, for fellow man.

There will be a high character of service rendered, a full expression of life in Christ upon the part of the church in general, when there is an entire consecration of life to the serv-

ice of the Lord. Such was the service of Christ to the Father—a loving and voluntary service, a devoted, a spontaneous and anxious desire to serve; so must it be with us if our service as a people is to be complete, "wholly acceptable in his sight."

The service of God and of Christ is sacred, and pure, and unselfish, because of its nobility, its high character. Can we be godlike in nature lacking such spirit in, such prompting of our service? We think not, but the rather that if service is to be upon a high plane it is "because the love of Christ constraineth us."

Let us love and sacrifice, and serve as did the Father and the Son, as they yet do, and as we must to "be perfect" in service, from the pure love of doing, "the pure love of God," the greatest and grandest principle in heaven above or upon earth beneath. It is "shed abroad in the hearts of the children of men," and we must receive it if we are to serve as we are called to do.

THE *San Francisco Examiner* of March 4 and 5 contains statements of the action of the Northern California district against the seating of Roberts. The article in the *Examiner* of the 5th is given herewith as showing what is being done to educate the public mind concerning the position of the Reorganization on the polygamy question. It seems clear that the faith of the church will become more widely known and more favorably regarded, as a result of the present contention:—

Santa Rosa, March 4.—There is no mistaking the sentiment of the members of the Reorganized Church of Jesus Christ of Latter Day Saints who are here attending the annual conference of the church in Northern California regarding the seating of B. H. Roberts in Congress. They are all strenuously opposed to the Representative's being allowed to have a voice in making the laws while he himself is an avowed lawbreaker.

A number of vigorous speeches were made at the business session this morning, and the resolution against the seating of Roberts was passed without a dissenting voice.

The resolution was introduced by F. M. Sheehy and was seconded by Presiding Elder C. A. Parkin. In discussing the matter Mr. Sheehy reviewed the stand taken by the Reorganized Church against polygamy.

The action taken this morning is important, as it is the first expression given by a conference of the church in the State.

At to-day's session B. F. Taylor was recom-

mended from the district conference to be ordained to the eldership of the church, and J. Lansis was recommended for ordination as a deacon.

THE *Deseret Weekly News* of February 21, published at Salt Lake City, Utah, contains an account of the funeral of one Elder Joseph Woodmansee, aged seventy-two years, at which a number of high church officials were present, among them "President Angus M. Cannon," who is thus quoted as having said of the deceased:—

Elder Woodmansee's life would entitle him to come forth in the morning of the first resurrection clothed with immortality and the means of eternal increase.

Pres. George Q. Cannon followed, indorsing the remarks of the preceding speaker. From this it appears that the vain traditions still remain; that the "peopling of worlds" and other great schemes preached in the palmy days of polygamy are still adhered to.

EXTRACTS FROM LETTERS.

Bro. S. O. Foss writes from Augusta, Maine, the 3d inst., where he was called to administer. He found the State Legislature in session and interest in its proceedings so great as to prevent him from getting a hearing. He was driven from the legislative hall, by the odor and smoke of tobacco to which most of the wise men gathered there were addicted. He says:—

Our stay here will be short, as we are unable to secure a place for preaching, and we do not wish to idle away any time, but work where there are opportunities. Bad storms, grip, and very cold weather during the winter have prevented us from laboring as successfully as desired. There are many chances for improvement of the work in Maine, and it is hoped that the time of improvement may soon come.

Bro. D. E. Chandler, No. 207 Market Street, Portland, Oregon, March 10:—

I was baptized by Elder Thomas Daley, in Sacramento, twelve years ago, and my wife by the same elder, in Seattle, Washington, six years ago; and we have not since heard a sermon from our elders. I would be pleased to receive back numbers of the *Herald* and other church literature. Such would be thankfully received, for we have no church literature and are unable to buy any.

Bro. Henry Kemp, McPaul, Iowa, March 14:—

The Pottawattamie district conference, held with the saints of the Council Bluffs

branch, was really all that could be expected; a very profitable and peaceful session indeed, we think satisfactory to all present. Our work in this mission is a little on the improve. We have nothing to boast of, but much to be thankful for. I have been down for a week with lagrippe, but am up and on duty again; to our heavenly Father be all the praise. The roads are almost impassable in some places, which makes it bad for holding meetings; still we have nothing to complain of, as the people do the very best they can in turning out, and God is blessing us with liberty in presenting the word, and the Spirit bears witness to the truth.

Bro. J. M. Terry, Chicago, Illinois, March 15:—

We are working away with the blessings of God with us; present conditions favorable, and future prospects bright. Bro. J. H. Lake is with us, doing good work for the Master. I go to-morrow to preach funeral sermon of Sr. William Wilson, of Coal City, Illinois, who died last night. Wife and son are with me now. We are just setting up housekeeping again.

EDITORIAL ITEMS.

Bro. Joseph Maxon, Bannings, Pennsylvania, who some time ago was hurt in the mines, writes that he has recovered and is again at work trying to preach the word. He was called upon to preach the funeral sermon of a Universalist gentleman and was listened to by members of other denominations with interest and respect. He is hopeful for growth of the cause in that region.

The Columbus, Nebraska, *Journal* for March 5, contains an excellent character sketch of our veteran brother, Henry J. Hudson, of Columbus. Bro. Hudson has filled the following offices within the gift of the people during his residence in Platte County, since 1857: Presiding elder of the branch of the church from 1865 to date. He has been justice of the peace, postmaster, county superintendent of schools, county clerk, county representative; county commissioner; county supervisor, and is now police judge of the city of Columbus. He was one of the incorporators of Columbus cemetery and helped to bury the first one interred there. He was born November 28, 1822, and is now well along in his seventy-seventh year.

The Boone County *Democrat* for March 10 comes to us with the digest of Bro. Heman C. Smith's sermon on, "I am come that they might have life," delivered Sunday, March 5. The

sermon in Lamoni branch pulpit, by Bro. Salyards, Sunday evening, March 12, was from the same text; both excellent; we heard the last and read the other.

Sr. America Thompson, Beeler, Kansas, reports a recent discussion at that point between Bro. W. H. Mannering and one Rev. C. C. Platt, of "the comeouter order"—a Holiness man we presume. It was Bro. M's first discussion, but he did well and gained a victory for truth, in the opinion of Sr. T., and she states that such is the general verdict. The people are asking for the return of Bro. Mannering, she writes.

Bro. G. H. Hilliard, laboring of late in Pennsylvania and Ohio, will shortly begin operations in the Southwestern mission, in Texas, so we are informed.

Bro. Frank Criley, of the Herald Office, returned from Pittsburg, Pennsylvania, on the 18th, after an absence of about one week on a business trip.

Bro. Ephraim Squire, superintendent of the Brooklyn Sunday school writes as follows from the "city of churches," March 5, in forwarding a contribution on behalf of Graceland College: "Inclosed you will please find five dollars from the Brooklyn school to Graceland College. We wish it were more, but we are laboring under quite a financial strain at present, and if we are able to live up to our heart's desires you will hear from us again."

Pope Leo is reported to be sinking. The College of Cardinals is said to be preparing to choose a successor.

Mothers' Home Column.

EDITED BY FRANCES.

INDEPENDENCE, Mo., Jan. 25.

MRS. M. E. HULMES, Pres. D. Z. S.,

Dear Sister:—In glancing over the past year's record of our local Daughters of Zion, we notice there has been a steady improvement as to attendance, interest shown, and work done. The number of sessions held since January, 1898, was ten; one meeting of the general society having been held in April, and one omitted in March, during the time of our church repairing. The average attendance was twelve, the highest twenty-one, and five names have been added to our roll since last report. At a regular meeting held in May, Mrs. Emma Smith was elected president, Mrs. Clara Frick treasurer, and the undersigned secretary.

Besides the select readings provided by

the Home Column, the society has been favored with readings from "The Child-Study Monthly," pamphlet souvenir of "The Mothers' Congress," and other good publications, which were utilized by the president.

These have furnished food for thought, and the discussions upon the subjects treated have always been very interesting and instructive. Besides the topics presented, such as "Reading," "Books for the Children," "Behavior," "Slang," "Night Meetings," and "Domestic Economy," there have been discussed such subjects as "Bills of Fare," "The Seven Laws of Heredity," "School Topics," "Parents and Teachers," "Good Health," "Food," and "The Teeth." These subjects have been canvassed by general discussion; and the reading of well prepared papers, furnished by some of the members, has been the means of creating an increased interest in the meetings.

A committee appointed at a meeting of the society framed the following *protest*, and it was read before the congregation on the following Sunday:—

"The Daughters of Zion wish to call the attention of parents to children attending night meetings. Those of tender age, who cannot take interest in the meetings being in the habit of going home at night *unprotected*, is a serious question. As a society of the Daughters of Zion we make a protest in all kindness, and hope the wise will take notice."

At each session the programs are carried out, as published in the Home Column.

Being thankful for the increased interest, and for the prospect of a more hopeful future of the society, we desire to press onward; and humbly urge all the sisters here to meet with us on the third Wednesday of each month, and enjoy the blessings of so beneficial a work.

As a society, we extend the hand of sympathy and cordial cooperation to all the sister societies of Daughters of Zion.

ABBIE A. HORTON,
Secretary Independence Local.

OTIPIPI, South Sea Islands,
December 14, 1898.

Our boat came on Tuesday morning. There was a fine breeze, and we soon run across the lake to Temarie. It was well that we went quickly, for the boat was old and leaky, and had we been out much longer may have gotten our feet wet. I was much pleased with the looks of Temarie. The island was so free from the crumbled coral rock that covers the surface of some islands, making walking both unpleasant and destructive to shoes, and no niau branches or old cocoanuts lying about. The ground is very level; comparatively smooth, hard, and white; so white where we were located, that it was injurious to the optic nerves when the sun shone upon it. Being so very low and level, it is flooded quite often.

We remained with the saints there three Sabbaths—the natives do not count weeks, they count "Sabbaths"—the last being sacrament day, on which all fast. There is a good niau building for church, after the style of their "niau fare pure ra"—houses for prayer.

Good niau matting covers the ground, upon which the congregation sits. A table and one chair back of it, constitute the furniture. The saints from the other two islands came each Sunday, and the routine was about the same as the one described, except that there were no Catholics for discussion. They came though, not to take a seat inside, but stood and sat about the door, and leaned over the side, thrusting head and shoulders inside. The priest would rather they would keep away, but their curiosity in regard to new people is too strong, they must see and hear what is going on.

The saints at Temarie were very kind, and provided us with such things—both eatable and otherwise—as was in their power to do. Milk is seventy cents per tin, potatoes, twenty cents per pound, and other things accordingly. I enjoyed having a living room by ourselves. I find it very wearing when compelled to be continually in the presence of the people. But there was one disturbing element, and that was mosquitoes. I never encountered the like before. They were as bad at midday as at any time, and even worse in the day than at night. For a day or two after a heavy rain one cannot do much else but fight against them. We were warned that they would be even worse over here; but there has been a strong wind ever since we came, consequently we have been troubled but little. We came here on Tuesday of last week. Had a lovely sail. The wind was light, and it took three hours to beat across. All three of these islands belong to Anaa. This island, Anaa, is about like all others of the Paumotus group, in that it is simply a rim of land and rocky reef inclosing a large body of water, which vary in size and depth. Some are very deep; but this one is very shallow, at least the most part of it is, so that we were not much of the time out of sight of the bottom. The bottom is of very white sand, and the water so clear it was beautiful. Like all other lakes it has lots of rocks to be navigated around.

Here at Olipiti we are located in a large three-roomed house by ourselves, that is, there are no others living here all the time. Meetings are held in here, and quite a number sleep here on the front room floor, which is not pleasant, on account of the "odor," there being only half partitions. Last Sunday night there were about sixteen. The saints all gathered here on Saturday, and on Sunday had a feast instead of a fast. "Big Pae" did the honors of hospitality most generously; he brought a wheelbarrow load of bread, well rounded up, from the baker's on Saturday. We did not see any preparations for a barbecue; but after Sunday school was over, and the natives were preparing to eat, I saw them lift a good sized porker from a trench in the ground and deposit it in one of their large trays. I have never before eaten any meat cooked by the natives that was so thoroughly cooked and so free from a smoky taste as that was. It was juicy and delicious, a real treat. That, with bread, coffee, and lots of sugar, made their feast. The day was pleasantly spent by all. The members of the Sunday school knew their lesson well, and all

passed off in good order, and in class form.

They have a very pleasant and profitable way of spending their time between meetings. Since all have to remain in one place during the entire day, at the close of the meeting the sisters lead off in singing; then some one asks a question from scripture. Of course there are several opinions given on it, but if it verges towards an argument, they are "sung down." At such times two or three hymns will be sung. The same subject is not resumed again after being sung down. One question that was asked Sunday evening was, "Why did not God speak of the second day's work of creation as being 'very good?'" Another was, "What kind of a body was it that Paul was longing for, when he had one body already?" I did not learn of the others.

I like this island much better than Temarie. There is considerable grass on the ground—salt grass—that relieves the eyesight, and also because it looks more like land. Then there is a nice view of the deep blue lake, and a broad strip of cocoanut woods beyond. There is a nice beach right near, where we have had pleasant walks, and got a good wetting in a rain squall once. It is only a little way across the island to the ocean beach, or sand ridge and rocky ledge. The lone rocks, and miniature caves around and beneath them, with the irregular beach line, makes a walk very interesting. I love to see the great ocean, or broad lake, and when situated where there is no view of the water, I very soon get lonesome, and feel as though I were imprisoned. But I should not like to be kept on this island five or six months, as Bro. Newton was.

We will soon be on our way to Papeete again, if this wind moderates sufficiently to get on board of the steamer. It has been blowing strong on shore now for over a week. We are very hungry for news from home. The August mail received in September being the last we had and here it is almost Christmas time.

Joseph's throat has been troubling him nearly ever since he came here. One cause is, it is overtaxed, and the weather has been of the worst kind for him. These houses are built to keep as cool as possible in, and when there comes a spell of high winds like this, that is rather more than cool, it is impossible to keep out of drafts. We feel the need of being ten or twelve years younger. The missionaries to this part of the world need some of the elasticity of youth; and above all things they need "oil in their vessels with their lamps," for the time of darkness in which they cannot obtain from another, is long and tedious. SISTER EMMA.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

A mother requests the prayers of the Prayer Union in behalf of her only son, that he may be able to overcome drink and be of use in the army of the Lord.

Mrs. C. J. Kay desires the prayers of the Prayer Union. She writes:—

"I live where there is no branch of the church; have been sick over a year. In

St. Louis, after four months' treatment, the doctors said I could never be cured. I want to get well for my children's sake; they have no one else to look to, as my husband died in December, and I am left alone with five children. I wish I could hear a good sermon again, and pray that God will restore me to health, that there might be a branch started where we could attend. I hope that God will answer our prayers."

Sister H. C. Puckett, of Lake Park, Washington, asks the prayers of the Prayer Union in her behalf, if it is the Lord's will that she may be healed of heart trouble. She desires to live to bring her children up in the way they should go.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

DUTIES OF A SUPERINTENDENT.

For the Pottawattamie district convention.

The word "duty" implies obligation, responsibility; that which we owe another. To superintend is to oversee and have charge; hence we conclude duty toward God, and those in charge, responsible for government, example, as overseer in the school of, and leading to the Church of Jesus Christ, intended to fulfill the request of him who said, "Feed my lambs," over which "I have made you overseers." How important to properly execute divine law and teaching to those who shall form the future of church and state. To do this we must learn at the feet of the great Lawgiver; and by humble, prayerful obedience receive the "Holy Spirit as an abiding Comforter that shall lead and guide unto all truth, taking of the things of the Father and showing them unto us." Not all being equally qualified, this Spirit must come to give needed development. Our gratitude to God, love for humanity, faithful discharge of duty, increase as we conceive the good to be done in teaching that gospel of salvation, for which Christ died.

A superintendent's duty is to be promptly, faithfully at his post; not only to work on Sunday, but seek opportunities daily for advancement; to be at place of meeting before time, have season of song, see that even the "wee tots" have a book of songs, and be surprised at their efforts to sing. Be cheerful; and while not acting childish, be a child in your sympathies and sociability. Call to order on the moment announced, and teach to be prompt by example, for it is oft better than precept. When you pray, or have others do so, be brief and to the point, of which the Lord's prayer is an example. Pray for your lambs in general, the sick in particular. Have the pupils honor prayer with bowed head or bended knee, for this is too often neglected, sorry to say, especially by older ones, and more so now than years ago.

Give a smile to all, it costs you naught and improves your looks. See that late pupils are ushered to classes. Be not forgetful to entertain strangers. When the little ones

come in in winter, aid them in removing wraps, and have the teacher see they are properly "bundled up" at close of school.

Keep in touch with teachers by visiting each class during session, giving such aid as may be needed. See to pupils being advanced to higher grades when fit, that they be encouraged. In review be not tedious; seek to bring in new thoughts. Aside from regular class work, address yourself to junior members and encourage them to answer, as the older ones ought then to be interested, and can be appealed to for more difficult answers. Give blackboard exercises with colored crayon, and illustrate with drawings as far as possible, and be pleased to see this the feature of your school. If the superintendent should plead inability to make drawings, letters, etc., select one that may act for him in this department. Do not overlook trifles; move about on tip toe, and the children will learn to move with less noise too. Take the part of the imposed upon and a word of advice to the imposer. Visit the sick. Be kind yet firm; be cheerful, yet sober. See that teachers' meetings, visiting committees, etc., provided by general associations are maintained as far as possible, and rejoice in the seed sown.

Prayerfully,

ALMA FYRANDO.

XENIA, Ill., Jan. 23.

Having been elected librarian of the Southeastern Illinois Sunday School District, respectfully ask the superintendent of each school in the district to please assist in this work by soliciting in your respective branches suitable books for the district library to be used in your Sunday school.

Many of the saints of this district have access to but few of the church works, saying nothing of valuable works on morals and manners, art and literature; and as a worthy brother who made a talk on the subject of the district library, wisely said, "We saints have good books in our houses which we have read, we can donate them to the library, other families can read them, and we in turn can read theirs, and all thereby be benefited."

And I am pleased to say that several of this the Brush Creek branch, have donated books from their own library, and others have sent to the Herald Publishing House and procured valuable church works and donated them; and also Elders I. M. Smith and R. Etzenhouser donated works of their own that are much appreciated.

This district not yet being in the best of working order and the librarian of each school having enough to do to take proper care of *Quarterlies*, Bibles, song books, and also Bible dictionary and map of the Holy Land (which should be if not at hand), without being taxed with the district library, and will therefore insist that the superintendent of each school take charge of district library of his school, keeping list of books, their title and author, and also place in each book a statement that it has been donated to the Southeastern Illinois Sunday school district, by whom and when; that not only each

donor shall have credit for merit due, but to know who is especially interested in certain lines of thought will perhaps awaken an interest in the reader, as also the name being appended will likely cause a more careful selection to be made. You will also keep lists of names of persons taking out books, when taken out and when returned, that our district officers, or anyone so interested, may at any time by referring to the record see just what the district library is accomplishing. This may seem an arduous task, but you can select assistants, by you still being the responsible party.

The subject of selecting books is a vastly important one, and carries with it the gravest responsibility; yet we should not shun duty, but move cautiously, though it be slowly, trusting to the great Author of this work for his guiding hand, as at all other times when the weight of responsibility is laid heavily upon us.

Although the subject matter under consideration be of the highest type, its value in the Sunday school library is not yet assured; for the manner in which such matter is treated is of vast importance, as also its propriety depends largely on the language in which it is couched. If the language be not good, discard the book at once.

I am sure our worthy district president and superintendent will gladly assist you in deciding on such books as may be of questionable value, as they will doubtless visit all parts of this large district; but I plead with you to assist at once in making up this library by seeing both members and friends of your branch; and those who have not a book they can donate will furnish the money to purchase one, that the good work may move on.

This is a work in which every member of the district is interested, and should feel it his or her duty to assist in building it up, realizing that the time has come for us to arise and work with a zeal, to shake off our drowsiness, and enter into the spirit of the work. In the interest of the work,

HEPPIE MORRIS.

Letter Department.

VORIS, Mo., March 7.

Editors Herald:—The intention of these few lines is merely to check an overanxiety to gather into the central point of gathering for the building up of Zion. I, it is true, in harmony with my brethren and sisters, have long hoped and prayed for the time when Zion shall be redeemed. But at the present, being a watchman upon the spiritual walls of Zion, I feel it my duty to warn my brethren and sisters against running before they are sent, lest they run in vain; for I read, "It is not expedient in me that there shall be any stakes appointed until I command my people. When it shall be necessary I will command that they be established. Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter until it shall be otherwise given of me."—D. C. 117:11.

To me there is but one to whom the Lord reveals any commandment for the government of the whole church, as such a command as the one referred to in the above quotation would be, and when such a command is given through the proper channel and accepted in due form by the church, it then becomes a binding law unto the whole church. The law of consecration to us will be governed entirely under the same rule, from the fact that transgression in the old organization set aside, for the time being, the law given to them, and they as a church were rejected. In due time it became necessary to rearrange or reorganize the church, which could only be done by the command of God and under the supervision of those who should be appointed by him for the purpose, from among the faithful ones who remained unspotted by the pollutions which destroyed the old one. This in due time was done, and under the legal and lawfully appointed son of the martyred prophet the Reorganization has progressed through all the stench and nausea heaped upon it by its enemies on account of the abominations into which the old organization fell after the loss of their earthly shepherd, until it, the Reorganization, has found and will if faithful find favor in the minds of the people, as promised of God.

In due time the law of tithing came again into force, and under the directing mind of the Master has been revealed through his appointed one of the mode of operation that should govern his people under that law. If the saints have not lived up to that law as given, and those who should have been benefited by its provisions have been allowed to suffer, the shame and disgrace of their neglect will in a day to come surely find them out.

The law of consecration, as I understand it, was given originally as a law to govern in Zion and her stakes and will be the law which will come again into effect when the Lord shall again command his people and they again gather home to Zion, and those who gather must be pure in heart and comply fully with the law given of God or they will not stand to receive their inheritance in no greater degree than those who were there before them; for the Lord has declared that the disobedient or rebellious shall be cast out, for they shall not pollute his holy land.

It is well then that the law governing in this matter should be taught "That you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand."—D. C. 85:21.

If this is all properly done and acquired and put into practice by all the saints who bear that name as it should be, we would hear no more of our missionaries' children running barefooted or hungry; and, far better, that the law now given should be fully complied with and also fully prepare our minds for that which is to come when our Father shall see fit to command, than it is to half comply with present conditions and go hunting for trouble which will surely come if we are unprepared when the higher law of consecra-

tion shall be demanded of us by the Lord. There are some things which cannot be done acceptably without a command, and that command must come through the proper channel and be accepted in proper form.

Your brother,

WILLIAM HAWKINS.

PORT HURON, Mich., March 9.

Editors Herald:—I would like to say to the readers of your columns that I am alive and well and am battling away for the right. I have been in the Eastern Michigan district for several weeks, and have preached in Flint, Riley Center, Highbanks, Tibbets, Saint Clair, etc.; and although the weather has been rough and cold at times, we have had a fair turnout, and many seem pleased to hear. But it does look to me as though the people are not, as a rule, so willing to accept the gospel as they were in past years. About fifteen and twenty years ago I remember that when we would preach to a good congregation sufficiently to give them a clear conception of the truth, we would usually get ten, fifteen, or twenty, more or less, to obey; while now, to the same number of people and with about the same amount of preaching, we will only get five or six, or maybe eight or ten. There seems to be so much else to draw the mind away from the things of God to the things of this world that the "pleasures of sin," and vanity of this world seem to be uppermost in their minds, or in the minds of the majority.

But we feel to thank God amidst it all that there are some who are coming over on the Lord's side. Four have recently been "baptized into Christ," and "have put on Christ," at Saint Clair, and others are believing. I return there to speak for them to-night, and will continue until over the coming Sunday, after which I purpose to call and see my father, twelve miles north of here, at Lakeport, and then return to the Northern district.

I was sent for to preach in a certain church in Port Huron, but on arriving we found them singing, and praying, and shouting, and making a great noise. The sister who had asked for the church, went to the elder and said in a mild way, "The elder is here now; shall I introduce him to you?" He said "Yes." We shook hands, and he sat with me for a minute and said: "Elder, unexpectedly one of our sisters has come from Canada, and she is on her way to Indiana, and will only have time to stop to-night with us, and we want her to speak to us," etc. I said "All right;" and we waited to hear what the lady had to say, thinking perhaps we might occupy a few minutes after she was through; but the minister then spoke, then called upon a gentleman to speak, etc., and we were not allowed a say in the services. But on the second day after that the same sister went over to him and asked for the church for another time, as it was promised to us, and the elder gave out the appointment himself, and also put a notice in the paper that J. J. Cornish should preach in the church that night. But as their sister preacher had come so "unexpectedly," she thought

we might get it at another time; but the elder said "No!" and then gave as a reason that when he announced the appointment for me some one said I was a Mormon, and I should not be allowed to preach, etc.; also that when his notice appeared in the daily paper several others told him not to allow me the privilege of speaking there; and some of the ministers of other faiths also warned him, and so we got the lady to speak. "But," said our sister, "is that a Christian spirit to promise and advertise it, and then not do it, and get some one else to talk and say she came 'unexpectedly'?" "Well," said the minister, "I am glad he did not speak; I know I lied when I told you that he could speak and then did not allow him that privilege; I also lied when I said she came 'unexpectedly,' we sent for her to come," etc. Poor Babylon! "But," said the minister, "that was the best way out of it."

In my early days in this work, if anything like the above would occur I would grieve over it for days and weeks, not at my disappointment only, but at what they had lost, and what they might have gained had they listened to the truth. But of late years I think, Well, if you will not hear it now, you must go to the pit, where the Lord will bring you to your senses. That is the best the Lord can do for them.

I feel good in the work. God has given me good health and strength to tell the good old story, and he has also given me much of his Spirit to assist me in the same, for which I thank him every day. Bro. Joseph, your blows on Utahism are grand; keep it up. Bro. C. Derry, you have our sympathy. Go on, dear brother, may God's blessing be with you. May God bless all of his saints.

Your brother,

J. J. CORNISH.

APPLEDORE, Ont., March 5.

Editors Herald:—The *Herald*, *Ensign*, *Autumn Leaves*, and *Hope* are welcome visitors to our home; their perused columns often encourage and help to make many an hour pleasant. Life is not all sunshine, neither clouds and disappointments. Our heavenly Father has so blessed us in some way or other, with a knowledge of the gospel that when the saints are most tried and would fall by the wayside the thought of God's past blessings often prove a sweet solace. At a conference in the Lindsley branch a brother sang in the gift of tongues, another brother sang the interpretation, as follows:—

L. M.

"Ye saints of God fresh courage take,
I bless you for the gospel's sake;
I've called you for to sing my praise
In these the great and latter days.

"Be firm and fixed in me your Lord,
I'll bless you if you keep my word;
Your trials shall all dross remove,
Temptations shall love for me prove.

"Then rise, my people, do my will,
Soon you I'll bring to Zion's hill;
My people there shall gathered be,
My face and glory soon they'll see."

June 8, 1889.

So, dear saints, if we have temptations and severe trials to meet, these verses sung under the inspiration of God's Holy Spirit teach

us that they are necessary to help us to subdue our evil natures. And amid the mist and clouds let us look forward into the great beyond for the rest God has promised to those whose prove faithful to the end. Hoping God may bless the tried saints, I remain, lovingly,

Your sister,

MARY M. GREEN.

Colorado.

Editors Herald:—In reading the article of Bro. Hilliard on the gathering, my mind was carried back to about thirty-two years ago. In the year 1867 there was a little band of saints in Nebraska City that was very anxious to go to Missouri, and they met together in the house of Bro. K. Johnson to inquire of the Lord in regard to the matter. They sang and prayed, and the Spirit came upon them in great power,—and the Lord said by the voice of the Spirit to those that were assembled that if they would go and purchase a piece of land in Missouri, and settle upon it, he would be with them and greatly bless them; and believing it with all our hearts, a committee was appointed to go and look up a location and make arrangements for a small tract of land to settle upon. They went and found a beautiful place in Nodaway County, Missouri, where land could be obtained on reasonable terms, but they failed to purchase or even make arrangements for the land; so we were sadly disappointed in not going to Missouri at that time. Now this committee had the means, or enough to make the bargain for this piece of land; but I suppose they were afraid to invest it for the benefit of those who did not have the means, so they with us came short of the blessings that all might have enjoyed if we had only hearkened to the voice of the Spirit.

At that time I was a great advocate for the gathering of the saints in the regions round about, where the Zion of God should be; and I still believe that was the proper and set time. The land was cheaper then than at any time since, and instead of the saints gathering together as they should have done they have been pulling farther and farther apart, and scattering all over the country, ignoring the admonitions of the Lord, and they wonder and wonder why they are not more blessed than they are.

I also heartily indorse the sentiments breathed in Bro. T. W. Williams' letter in the *Saints' Herald* for February 15, and I hope and trust the saints have learned wisdom by this time, and will be willing to hearken and give heed to the revelations and commandments of the Lord in putting all their surplus property into the hands of the Bishop of the church; for indeed this is what the Lord requires his people to do "to-day" as he did in days gone by; for God is unchangeable, "the same yesterday and to-day and forever," "I am the Lord, I change not." Therefore if we want to see Zion redeemed—which of course we are all praying for—we must work in harmony with the law which God has given. He has said in Psalms 50 : 5, "Gather my saints together unto me; those that have made a covenant with me by sacrifice."

Now, dear saints, what do we learn from this? That this is a day of sacrifice, and a day for the gathering of the saints of latter days. Are we all willing to make sacrifice and let this "work" of gathering commence? I hope and pray that the Spirit will inspire all the saints to hearken to the voice of the Bishopric as well as to the voice of the Lord, and then we can look for blessings to come, both temporal and spiritual. And the poor will be made to rejoice in the Holy One of Israel; and many, many hearts will be made glad.

JAMES KEMP.

INDEPENDENCE, Mo., March 12.

Editors Herald:—You may state from me that the elders from Utah, mentioned by Bro. Needham, have reported falsely. I suppose I am the one referred to as "presiding elder," which position I still hold; and if I ever met Elder D. F. Duffin, I do not remember it; and if any of our members have joined the Utah Church, none of the officers know of it, that is, within the time specified.

We have given them ample opportunity to make converts, by allowing the use of our church at different times, and it is true, they have secured a few from our ranks; and one of the few has rejoined us, and another expressed himself as dissatisfied, and will, we think, return; so that so far as my knowledge extends I know only one family that can be counted upon by them as fairly secure in their faith as proselyted from the Reorganization here in Independence.

Yours for the truth,

G. E. HARRINGTON.

GALLAND'S GROVE, Iowa, March —.

Editors Herald:—I feel like bearing a part in the work; I write a few lines to let you know I am in the faith. We should be ready always to give a reason for the faith that is in us.

The reason I have to hope is, that when I do as the Savior says, I am blessed; and when I do not, I am not blessed! I was once an enemy to the church, because I did not know what it taught; but when I heard the first sermon I began to think that was what I believed.

I was baptized in 1879, and for five years lived as faithfully as I could, and enjoyed myself; then I was led away by the evil spirit, and I suffered in body, and my mind was darkened, till three years ago I thought I would give up and not try to serve God; but I could not do that without denying the work, and that I could do; I then commenced to think what I had done that had brought the trouble upon me, and I found that it was a lack of doing what I should have done, and because of doing things I should not have done. I began to try to do, but was like one who had been sick for a long time; I was weak, but as I have tried to do my duty in helping to build up the kingdom of God, my faith is increasing.

Others may do as they will, but as for me, I shall seek to serve God, and I want to encourage others so to do. Now the best way to serve God is to do as the Savior said, "Let your light so shine" among your neighbors

that they will see "your good works," which will encourage them to say that you live your religion and are a Christian. If we do not, they will say, "Look at that man now!"

Let us all pray for one another around the family altar, and if we have none, we should make one, and never let it go down. We may say we haven't time. Well, I take time, and thank God for everything. If we all do our duty the church will arise and shine in her beauty. Do not say, "I cannot pay my tithing, because I am in debt." The way to get out of debt is to pay your tithing, and not think after you have paid that you had better have done something else with your means.

May God bless all and help us to do his will.

F. T. DABIE.

BURT, Mich., Feb. 28.

Editors Herald:—I am still here, unfurling the gospel of Christ to a crowded house every night this week in the Indian M. E. church, and on Saturdays (their Sabbaths) in the Advent church; and they want me to preach in their synagogue through the week; and as the M. E. church is by far the largest place to accommodate the people, I hold forth in it six nights and on the seventh day in the Advent church twice, morning and evening.

This evening the M. E. church was full of attentive hearers. If the number keeps increasing much more the church won't hold the people. They are coming from far and near and the order is so good that one could hear a pin drop when the speaker halts a moment, and not a word of fault has as yet been found with what I have told them. They say it is all Bible, and as long as I stick to that it is what I want. I never met a kinder lot of people, even among our own folks, than I find here. Among the different denominations (some seven kinds) they have not as yet called me any pet names, only a man sent of God to preach the Bible; and some don't think I want to carry a Bible with me, as I have enough in my head. One Catholic man traveling through this part stayed over night where I am staying, attended our meeting, and when he went away reported that he never heard the like before; that it was no trouble for me to talk "sure:" "It just rolled out of his mouth like fire. Sure there is power at the back of it."

Besides preaching every night I am visiting in the day and talking and answering questions till I can hardly talk, with hoarseness; but when the hour comes around again the good Lord is with me and the hoarseness is gone. I forget it and my coat has to come off, and, thank God, I do not lack something to tell them that's new, and still it is the old, old story sung with the old chorus that shakes the foundations of the systems of men and roots up every plant that God has not planted.

Dear saints, pray for me that I may have wisdom given me to do the work of God wisely and be blessed to bring the honest ones back to the old paths. Some have already seen the light and have given their names for baptism; but as the water had risen above the ice it could not be attended

to, but is to be soon. Three gave in their names to forsake the world and its evils and follow Christ, but the storm hindered. Probably it is for the best. I promised to remain this week and there was joy in the camp. The cry comes, "Come and see us," etc.

I am homesick; have been looking for a letter for a week before I left Vassar, but as yet none has come. Have written three letters, but no word yet. Last night I dreamed of home, and in such a way as I am tempted to go home, but it seems too bad to drop the work here at such a stage with interest increasing so widely. Calls come from all around, "Come and preach for us." And the Lord has blessed the sick. Yesterday while at the village of Burt I was invited to call on the sick; one lady declared she was benefited. The people are Advents and their leader attends my meetings and testifies he is getting light on the Scriptures. If Satan does not hinder I expect to leave worthy saints here who will care for the servants of God. If any elder who could labor here sees this, please remember that it is a good field in which to labor for the Lord. Let other churches alone; just build up the kingdom of God. Let your light shine, practice what you preach, and the Lord will take care of the rest.

My permanent address is Five Lakes, Michigan.

Your brother,

A. MCKENZIE.

SPRINGFIELD, Mo., March 16.

Editors Herald:—Having labored in the South Missouri district for the past three months, I am home for a few days, fighting with Mr. Lagrippe. In some way he has made my clothing too large for me, but the Lord being my helper I shall free myself from his grasp before long and be off on duty again.

I have visited every branch in the district but one; and while I cannot say that any of them have reached the standard of perfection, yet I find the saints kind and full of love, and after laboring from one to three weeks it was with reluctance we gave one another the parting hand.

Not in all the world can so great, true, and Christian love be found as among the saints. By it we bear one another's burdens and forbear one with another, and by that spirit we conquer the world, the flesh, and the Devil, and make good use of the mantle of charity, establishing among ourselves a heaven on earth, dispersing every cloud of darkness. Who would not be a saint in latter days if this is a foretaste of the millennium? Who would not sacrifice his time, his talent, and his all for this grand and glorious work and the bringing of many who are good and noble into so great a oneness? Who would not sacrifice the use of tea, coffee, and tobacco, that our bodies might become fit dwellings for God's Holy Spirit, and more especially ye that bear the vessels of the Lord? Be ye clean in that respect.

This district is not what it should be altogether, but improvements have been made in the last few months, and I look forth with

grand anticipations toward a speedy progress in the near future; for by the help of Him that doeth all things well we hope to root out every plant that is not of God's planting; and while we lay great stress upon the evils of tobacco, tea, and coffee, let us not lose sight of the fact that they are but three among hundreds of other besetting sins, and that we need to keep up the bars all around.

I must conclude by saying a few words to the saints who are looking for homes in South Missouri: Saints should use wisdom in matters of that kind. The word of the Lord is, Let the way be prepared before you. South Missouri is a timbered, mountainous country, and in places very rocky. Thousands of acres of no worth, only for pasture, and in places a cow would fall out of that; but there are thousands of acres of fair farming lands that can be bought at reasonable figures and in time make good homes with more or less hard work. But by all means do not buy or trade for a farm or tract of land *till you see it for yourself*. Take no man's word for it; not but what the man's word might be as good as gold, yet you all know that we cannot all see alike out of the same glasses, and what would suit one, another would not take as a gift; although I think South Missouri is a good poor man's home, for a man with small means cannot buy homes where land is worth from thirty-five to one hundred dollars per acre.

Yours in gospel bonds,
J. C. CHRESTENSEN.

HAPPY, Kan., March 3.

Editors Herald:—I am holding a series of meetings in a large, commodious schoolhouse, located on a beautiful prairie called Happy, between Hill City and Wakeeney. It is the first time that the angel's message was ever sounded here, and it seems to be appreciated by some. Measles are raging and affect our meetings materially. I am requested to return when the malady is over, and in the light of the moon when people can come from a distance.

Some of the roads are very dim and hard to keep in a dark night. Last night three men got badly lost on their way home after services, and after wandering over the prairie among the coyotes for a long time, found a road that led to the coveted place and about midnight pulled into the comfortable home of Bro. Morrill; and the funny part is that one of the party was the preacher. It was only two miles across, but we have concluded to go a little further around next time in a better road. The directors say the saints can use the Happy schoolhouse any time.

I have been asked to hold meeting in a schoolhouse five miles from here, and they promise to furnish an organ and a choir. It is no trouble to find places to preach in this country; I have not been able to fill half of the calls.

I start Monday for Bazine, where I will join my colaborer, Bro. Mannering, a very agreeable companion in the ministry.

I stopped here while on the way from Lenora conference to Bazine, to answer the earnest request of Brn. J. W. and H. D. Mor-

rill. There is a fine opening here for any of the ministry. Bro. Morrill says there are several quarter sections of good land that can be got reasonably which he would like to see some of the saints benefited by. There were good crops raised here last season. Bro. Morrill seldom fails of a corn crop; he plants the Early Butcher. He would be glad to correspond with any saints that would like to locate here. This is recommended as a good stock country; plenty of buffalo grass and good water.

Direct to Happy, Graham County, Kansas, to J. W. or H. D. Morrill.

In bonds,
J. M. BROWN.

SAN FRANCISCO, Cal., March 6.

Editors Herald:—Our conference at Santa Rosa has just closed. We had a nice time, considering all things. Bro. Stebbins will soon get the reports of the branches he ought to have got a year ago. The fault lies with the secretary. He did not send them; he did not know he ought to. People who read Bro. Stebbins' notice of Northern California will think we are very slack. It appears so, but we do not want it to be so in reality.

The conference appointed me district president again, which I feel is rather too much work; but I am willing to work for the Master, and I intend that this year will give me a better record for work than any year of the past if God so wills or permits.

I want to get my business so I can take trips to all the branches oftener. The way seems to be "opening up" for me to do more ministerial work.

I thank God for the glorious Spirit we had in administering to the sick.

May peace abide with you and all saints.

In bonds,
C. A. PARKIN.

PEMBINA, Ark., March 12.

Editors Herald:—We are here in the sunny South and isolated from the saints of God amidst religious intolerance and ignorant bigotry; but I am trying to set the true principles of the gospel before the people. Some are delighted with the preaching, and others scorn it. The Baptists have tendered me the use of their church one Sunday in each month, and it would be useless for me to tell you that I was not slow to accept their invitation. I preached my first to them to-day. The major part of them seemed well pleased, but I noticed one Baptist preacher in the audience who made himself somewhat conspicuous by shaking his head, disapproving of our position on the final destiny of man. It is hard to predict what the result of my effort will be at this place.

I have also been invited by the Methodists to preach in a schoolhouse three miles from here, where they have a class organized. I have held several services at their place of worship and enjoyed splendid liberty. Perhaps if Brn. C. J. Spurlock and J. R. Wedlock could hear me preaching for the Methodists here in Arkansas they might have cause to accuse me as they once did at Ozark,

Missouri, that is, "a Methodist softsoaper." But if my effort to plant the truth here is as successful as it was at Ozark, Missouri, I shall be well satisfied, and I think they would be too. The people here never heard any of our ministry until I came, and many are anxious to hear, and I am curious enough to tell them the same old story that Jesus and the apostles told the Jews.

There is a splendid opening here for missionary work, but it will require a man with strong constitution, and patience like Job, to endure the hardship and teach these people the plan of salvation.

This is a high, mountainous country, not very good for farming, but said to be rich in mineral wealth. There is a corps of engineers now at work locating a line of railroad from Pomona to Harrison, Arkansas, and if that road is built this country will take a boom because of its rich mineral deposits. I would not advise any saint to come here. I shall leave as soon as I can; sometimes I wonder why I ever came here.

Your brother,
JOSEPH WARD.

DARK BEND, Ill., March 13.

Editors Herald:—I asked the Methodist minister here for the use of his church to preach in a few nights, but he would not grant the use of it. His objection was that I was a believer in the Book of Mormon. I asked him if he ever heard that subject presented. He said no. I told him if he would let me have the use of his church I would preach on that subject and he could point out the defects if there were any, but he would not consent, saying that he had no faith in it; so you see that we have not converted everybody in this country yet. But we are in the faith and doing what we can to advance the work. We will occupy a private house offered us by Bro. McKee. We desire to work on and live worthy of the blessings promised to the faithful.

F. M. SLOVER.

COLEMAN, Mich., March 8.

Editors Herald:—I am truly thankful that I am one of God's little ones. Nearly two years have passed since God led me to come where I would hear the gospel in its fullness. I was in the ministry for four years before I heard the gospel.

It is useless for me to write my experiences, how God showed me by visions and dreams that this is the Church of Christ. After the saints at Beaverton had succeeded in convincing me I had been deceived, I investigated the work for three months, until the 4th of July, 1897, when I was baptized and confirmed into the church of our Lord and Savior Jesus Christ. I will say that God has truly given me many manifestations of his Spirit to confirm me stronger in the faith. I have tried to live faithful to my covenants.

On the 10th of September last the Lord saw fit to call me into the ministry, and I was then ordained a priest. They then voted for me to preside over the branch at Beaverton, as I lived there until a month ago. I did not have any other appointments until the holi-

days. A bit of my experience was rather rough, for after I had received permission from two of the school board and had given out my appointment, I went to one of the directors after the schoolhouse key, whereupon he turned me out of doors. This introduction was somewhat different than I had been used too. I held several meetings with good interest at the Pennsylvania settlement; I have now moved to Coleman.

I was preaching for the Free Methodists, on a circuit, before I heard the gospel in its fullness. Like Paul and many others I desired to return home and tell the glad news to those whom I had previously labored with. Not only have I the desires, but God has through different manifestations of the Spirit shown me I have a work to do among them. I have therefore opened up an appointment at Dow, about three miles from Coleman, as there is a Free Methodist church there. I first went to their meeting and declared the gospel and asked them the privilege of preaching in their building, but was refused. Truly I can sympathize with Christ and all who have had this experience as he uttered those words: "I came unto mine own, and mine own received me not." Again, "A prophet is not without honor save in his own country." I feel if I give careful attention to the leadings of the Spirit and use wisdom that my efforts will prove a success. Desiring the prayers of all saints,

Your brother,
CHARLES E. IRWIN.

SCRANTON, Pa., March 13.

Editors Herald:—The attendance fairly good at the hall yesterday, though the weather was unfavorable. Sunday school and social meeting from ten to twelve and preaching by the writer at seven p. m. Bro. A. N. Bishop seems to have a wise control of the situation here for the good of all inside as well as those outside of the church, if supported in his worthy efforts.

Preaching in the Llewellyn Hall at Taylorville on the 8th inst., also preaching at the home of Bro. Watkin Jones, of the same place, on the night of the 9th inst. The prospects are encouraging for all who desire to worship God to come to the front.

J. T. DAVIS.

GRINNELL, Iowa, March 13.

Editors Herald:—Please say to the Sunday school workers of Kewanee district that I have again been called home, and that for a time I cannot give attention directly to the work. Any assistance I may be able to render by letter I will gladly give. Address me at No. 503 Hight Street, Grinnell, Iowa.

Your colaborer,
F. A. RUSSELL.

BALMAIN, N. S. W., Jan. 12.

Editors Herald:—Just a few lines to tell you how I love this work. I love it because I know it is of God. My whole desire is to go on walking uprightly before God and letting my light so shine before men that it may glorify my Father which is in heaven.

I am the only one in the church, but I pray that before long I may rejoice to see the rest of my family in. I am only eighteen and have been baptized six months and I know now what a glorious thing it is to be in the light. "Let us pray for one another, for the day is fading fast." We need the prayers of our sisters and brethren.

I go to Sunday school every alternate Sunday. We have a good number of scholars. Dear saints, may we all be found watching when our Lord shall come, is my prayer in Jesus' worthy name. Amen.

Your sister,
LILY WHITE.

NEBRASKA CITY, Neb., March 14.

Editors Herald:—Our late Sunday school convention, held February 17 with the Blue River branch, at Wilber, Nebraska, was very interesting and promises to be better in the future. Many thanks to the saints of Wilber, Fairbury, and Nebraska City for their cooperation with the Sunday school work.

Bro. Forscutt rendered us valuable service. Our newspaper of the district was grand. The entertainment held by the young people was all one could ask. We adjourned to meet with Nebraska City branch, Friday before the conference of next September. Come all.

W. M. SELF.

Original Articles.

"PREACH THE WORD."

Under the above heading an article is written, which, though containing many good points, is in some respects misleading. I am aware that it is possible to expound the claims of the Book of Mormon and of Joseph Smith upon some occasions when they would be better left alone. But I also contend that there are times when these things should be advocated in new localities. A rule governing cannot be laid down, and if an elder is led to present these things he ought to do it, notwithstanding the views that some elite ladies of the town may have. If we withhold these things because certain ones are attending our meetings for the first time, the probability is that these subjects will never be presented, for very often somebody is there for the first time, and yet the main part of the congregation has been convinced of the first principles taught; but the Book of Mormon and Joseph Smith's mission is a stumbling-block to them. Then the elder should take these subjects, that the honest in heart may not stumble, but accept the truths taught and be made free indeed. The writer of "Preach the

Word," seems to admit this, but his article seems to almost discount itself, for he says it is always in season to "preach the word." The Apostle Peter says, "And this is the word which by the gospel is preached unto you." (1 Peter 1:25.) We are informed that in the Book of Mormon is contained the fullness of the gospel (D. C. 17:2; 26:2), and again in Doctrine and Covenants 42:5 we find that in the Bible and Book of Mormon is the fullness of the gospel. From this we conclude that the fullness of the gospel is not contained in the Bible alone, and that "the word" cannot be preached without teaching the Book of Mormon also. If Elder Clapp had said, "Preach the first principles," it would have been all right, for they should be preached first, but he says, "Preach the word," and that means the Book of Mormon and Bible both. With this little straightening out, I think that part of his article is good.

There is much in the article I indorse, but some things I do not indorse. He says: "But when we wander off into the heads and horns and times and half times, we are only speculating, and the very best we can offer in this line is only guesswork," etc. Indeed! Guesswork. Let us see if it is guesswork. We read in Revelation 17 of the beast that had "heads and horns." We read that the seven heads are seven mountains (verse 9). Is that guesswork? That the woman sitteth on these seven mountains. Is that guesswork? We read that the ten horns are ten kings (verse 12). Is that guesswork? We have found that the woman sits on seven hills, and verse 18 says that the woman "is that city, which reigneth over the kings of the earth." Time was 96 A. D. History informs us that Rome reigned over the kings of the earth at that time. History shows also a subdivision of the Roman kingdom into ten parts, which without doubt refer to the ten kings, and yet an elder of the Church of Jesus Christ says it is only guesswork and the very best that we can offer. The heads and horns and the description of them are plain statements of the Bible, and history also substantiates it all, yet an elder says it is "only guesswork." Where are we drifting, anyway?

Now I will notice the "times and half times." What is a time? We read in Daniel 4: 16 that seven times was to pass over Nebuchadnezzar. We learn that these seven times were to pass over the king; for Daniel said it was decreed by the Most High. (Dan. 4: 24, 25.) History again shows that the word of the Lord came to pass, that it was not guesswork. It shows the king ate grass as oxen for seven years. Hence seven times are seven years. So a time is a year. In Revelation we find the church was to go into the wilderness 1260 days. (Rev. 12: 6.) In verse 14 she is spoken of as being nourished for a time, times, and a half time; that is, three and one half years. In Revelation 13: 5 the beast that had the horns was to continue forty and two months. The Jewish year (sacred year) was 360 days, twelve months to the year and thirty days to the month. Forty and two months were three and a half times, or in other words, twelve hundred and sixty days. We also find that the days were used in a prophetic sense, and meant years. If there is any doubt upon the subject, a reference to the "Inspired Version of the Holy Scriptures" will settle the point, for in Revelation 12 it says the woman was to be in the wilderness 1260 years, and the King James Version says twelve hundred and sixty days. This shows the days to be the same as years. Perhaps Elder Clapp will show us where the speculating or the guesswork comes in.

I fail to understand why plain statements of Scripture should be called "guesswork." These heads and horns and times and half times are very useful to those who understand the mysteries of the kingdom of heaven. The kingdom was to be set up after these times and half times, and it follows that those who claim to represent the kingdom should know what these times mean, and unless he can prove these times are past, it will be rather a difficult task for him to establish his claims that "the authority" has been recommitted to earth.

Suppose first principles are taught. Who has authority to administer the ordinances? Should they be administered by some one connected with the heads and horns? Our elder will

say, "No." He will contend that they should be administered by the church organized after these times, half times, days, or whatever we call them, are past. Hence he should know what the time, times, and half time means, and he should also know if those "days" are passed. So saying, I climb "off the fence."

Yours in the one hope,

T. J. SHELDON.

McCOOL JUNCTION, Neb., Nov. 5, 1893.

ELIGIBLE TO MEMBERSHIP.

Under the above caption Elder C. J. Spurlock tries very hard to find fault with an expression I made in an article I wrote, entitled, "Preach the word." The following is the paragraph objected to: "Some have taught that no person was eligible to membership in the Latter Day Saints Church who did not believe in Joseph Smith and the Book of Mormon. I was asked quite recently if this was the case and I answered most emphatically, 'No! believe in Jesus Christ and the gospel, and you shall be saved, is the doctrine of the church as I understand it.'"

In the brother's effort to find fault, he intimates that I wanted to get people into the church before they are taught these things; but if the brother will read a little more carefully, he will see that I did not even intimate such an idea. My objection is to the preaching of those things first in a new place, and for all I can see in Bro. S's criticism, I am of the same opinion yet.

Bro. S. says he has known of some coming into the church that did not know our belief on these points, and they have made but little if any progress, etc. Quite likely; and I have known of others coming into the church that knew all about these things and they have never made any progress at all; but that proves nothing. I also knew an individual who came into the church and made a good member for nine years before he received the evidence of the divine call of Joseph Smith, or of the divine authenticity of the Book of Mormon; and now that same person is one of the most enthusiastic defenders of those two truths that is to be found in the church. But all this does not prove which is the best method of

presenting our message to the world.

Bro. S. must believe that the best way is to preach the Book of Mormon and Joseph Smith first. If he does not, then his criticism is altogether meaningless; and taking it for granted that he so believes, I will make a proposition to him that I think will be fair, and may bring us a little nearer to a unity of the faith.

Let us compare notes for the last thirty odd years; let us take into consideration the fields traversed, the condition under which we have labored, and the amount of work done; and if Bro. S's work shows up the best I will gladly adopt his plan. For I can assure Bro. S. that the whole desire of my heart is to do the very best I can for the Master's glory and the people's salvation.

Very respectfully,

J. C. CLAPP.

PREACH THE WORD.

I have seen an article in the *Herald*, "Preach the Word," which I think is good. I noticed one brother found some objections to it. Now there might arise a question in regard to how much of the word to preach. Jesus said, "Go teach all nations, baptizing them;" "teaching them to observe all things whatsoever I have commanded you." Inasmuch as we are commanded to teach the Bible, Book of Mormon, Book of Covenants, if it is a fact that Joseph Smith's prophetic mission can be proven by either of these books, would it not be preaching the word to bring forth the proof? I am of the opinion that the best plan will be to obtain the Spirit, then we can teach them, leaving the result with God. My experience is that we cannot please all our hearers.

I remember once preaching to the saints, and I taught them the word as I understood it from the Book of Covenants. After I was through an elder took me to task, and said my sermon was a failure. I asked him in what way. Said he, "You offended several of the saints by urging the matter." He also said, "I could see one of the sisters did not like the sermon." "Well," said I, "what I preached, was it the truth?" "Oh yes," said he, "it was the way you presented it."

So by this time I began to feel bet-

ter; the shoe was a little tight for the elder. So the word will not always please; but we must preach it all the same. By turning to Book of Covenants we read:—

And ye shall see that my law is kept. He that receiveth my law and doeth it the same is my disciple; and he that saith he receiveth it and doeth it not, the same is not my disciple.—41:2.

Have we as a church received the law given in the Book of Covenants? If so, we will be found in harmony with it:—

If thou lovest me, thou shalt serve me and keep all my commandments. And, behold, thou wilt remember the poor, and consecrate of thy properties for their support.—42:8.

“Bring all your tithes into my storehouse,” so reads the word. Again we learn from the Book of Covenants:—

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.—59:2.

I find the saints are slow to learn this. Some branches in this district have not taken the sacrament for over twelve months; yet the elders of my church are to “see that my laws are kept,” are the words of Jesus. Again:—

There are many who observe not to keep my commandments, but unto him that keepeth my commandments, I will give the mysteries of my kingdom.—D. C. 63:7.

Again, strong drinks are not for the belly, but for the washing of your bodies. And again, tobacco is not for the body, neither for the belly, and is not good for man, but is an herb for bruises, and all sick cattle. . . . And again, hot drinks are not for the body or belly. . . . All saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health, . . . and shall find wisdom and great treasures of knowledge, even hidden treasures; . . . that the destroying angel shall pass by them, as the children of Israel, and not slay them.—D. C. 86:1, 3.

Now, brethren, do we want to understand the mysteries of the kingdom and escape the judgments that will follow, when the destroying angel passes over; if so, let us observe the law that will entitle us to the same. “Well,” says one, “I do not think it means coffee.” Well; but what says the word. You must not drink strong drinks in any form, hot drinks either. Now some of you coffee and tea drinkers, try a few cups of cold coffee or tea that sits over night. If you don’t confess that it is pretty strong, I will confess that I don’t understand. That

hot does not mean hot, makes me think of the way some people get around Christ’s words to Nicodemus.

The work now lying before the missionary quorums of the church is of such increased magnitude and importance—the field so white unto the harvest, and the need for laborers so great—that the twelve and the seventy under their direction, together with such high priests and elders as can travel and preach as missionaries, shall be free to wait upon their ministry in gospel work, leaving the branches and districts where organization is effected to the care and administration of the standing ministers; . . . thus freeing these spiritual authorities and leaving them at liberty to push the preaching of the word into the new fields now widening before them; in which work, if they will but now take counsel, saith the Spirit. . . . The differences between the quorums be healed, confidence be restored and good will and peace come to the people as a cherishing fountain.—D. C. 122:7, 9.

Now in conclusion, the word tells us though a man may have many revelations, and power to do many mighty works, yet if he sets at naught the counsel of God, and follows after the dictates of his own will and carnal desires, he must fall, and incur the vengeance of a just God upon him. So let us live by every word, as well as to preach it, is my prayer.

C. L. SNOW.

Conference Minutes.

EASTERN WALES.

Conference at 46 Eldon Road, February 25 and 26; Bro. F. G. Pitt chosen to preside, T. Jones secretary. District president T. S. Griffiths, in his report, suggested the necessity of having help here in the missionary force. Branches reporting: Lydney, Cardiff ten baptized, Nantyglo one baptized. Elders reporting: T. Gould, J. Jones, T. Jones, T. S. Griffiths; Priest F. Bevan; Teacher C. Kelsey. Resolved that we express our gratification in reference to the dividing of the districts, as done by the missionary in charge. The following resolution was presented and carried: That inasmuch as our worthy president, Elder F. G. Pitt, will soon be leaving this district; be it resolved, that we the members of this conference do request Bro. Pitt to communicate with President Joseph Smith and Bishop Kelley for the appointment of a missionary to the district, and we would suggest that Bro. A. N. Bishop be invited to labor all his time or part as wisdom may direct, or some suitable elder, seeing we need help in this district. The general authorities of the church were sustained, also the following district officials: T. S. Griffiths president, T. Gould vice president, T. Jones secretary. Bro. Pitt was sustained as missionary in charge, Bro. Gould as Bishop’s agent. Sun-

day morning prayer and testimony meeting in charge of Elder Griffiths; this was followed by short sermons by Elders T. Griffiths, T. Jones, John Jones, F. G. Pitt, and T. Gould. Sunday school session was held in the afternoon in charge of Bro. Pitt, after which five persons were confirmed. Bishop’s agent’s account audited and found correct. In the evening Bro. Pitt spoke from Mark 10:17, “What shall I do that I may inherit eternal life.” Adjourned to Nantyglo, July 1.

NORTHEASTERN TEXAS AND CHOCTAW.

Conference at Cove, Polk County, Arkansas, February 18; E. D. Bailey president, E. A. Erwin secretary. Branch reports: Manchester 49; removed 8. Standley 151; removed 51, died 2, baptized 1. Wilburton; tabled. No reports from Shawnee and Coal Gate branches. Ministry reporting: J. D. Erwin, J. W. Jackson, E. D. Bailey, P. Adamson, H. L. Dalbey, E. Short, E. A. Erwin, W. S. Hogue, J. M. Simmons, J. F. Bedwell, P. D. Batson, and Reed. The district line on the east was extended so as to include the following counties in Arkansas: Sebastian, Scott, Polk, Sevier, Howard, Little River, and Miller. Resolved that the Northeastern Texas and Choctaw district of the Reorganized Church of Jesus Christ of Latter Day Saints in conference assembled at Cove, Arkansas, enter our most solemn protest against the seating of B. H. Roberts in the coming Congress of the United States. Adjourned to July 8, with Shawnee branch, on Shawnee prairie, in Red River County, Texas. Preaching by J. W. Jackson, Ellis Short, J. D. Erwin, and E. A. Erwin. We had a spiritual conference. Peace and joy prevailed throughout the conference, and much good was done. Six were baptized after conference.

GALLAND'S GROVE.

Conference at Dow City, Iowa, February 25; C. E. Butterworth and J. M. Baker presidents, Nellie Rudd secretary, Dora Young assistant. Branches reporting: Deloit 163; gain 1, loss 3. Auburn 59. Pilot Rock 26; gain 1. Salem 65; loss 1. Union 76. Dow City 104; loss 1. Harlan 70; loss 1. Benan 47; loss 1. Galland’s Grove 300. Coalville 43; gain 1. Elders reporting: C. E. Butterworth, J. M. Baker, J. R. Rudd, W. D. Bullard, C. J. Hunt, A. R. Crippen, John Pett, John Hawley, D. Brewster, W. McKim, H. M. Daniels, R. Wight, B. Salisbury. Priests N. V. Sheldon, A. H. Rudd, J. H. Greenwood, F. B. Shumate. Teachers G. A. Hoisington, J. O. Booth, J. G. Myers, J. L. Butterworth, T. J. Jones. Bishop’s agent reported: On hand and received since last report \$1,166.41; expended \$1,052.10; balance on hand \$114.31. A resolution protesting against the retaining of B. H. Roberts in the House of Representatives was passed, and copies ordered forwarded to the Representatives of our district, also published in some of our county papers. The present district officers were reelected for the coming year. A report was received from the Sunday school and Religion associations. Preaching

by R. Wight, C. J. Hunt, John Hawley, H. M. Daniels. Adjourned to Harlan, June 3, at ten a. m.

TEXAS CENTRAL.

Conference met with Cook's Point branch, February 18; S. R. Hay chosen to preside. J. W. Bryan secretary pro tem. Branch reports: Cook's Point 33; gain 3. Texas Central 62; removed 9, died 2. Elders reporting: S. R. Hay, B. F. Spicer, J. W. Bryan, J. O. Skinner, W. W. Squire; W. G. Allen; Priest C. A. Schuster; Teachers W. R. Standifer, A. M. Nunley. Bishop's agent's report: Received \$46.15; paid out \$44.90; due church \$1.25. Sunday school association report: Number enrolled 70, number of schools 3, number reporting 2. Elder James W. Bryan sustained to preach wherever he finds any to hear in the district. F. C. Gough elected secretary of this district, to fill the unexpired term of W. G. McIntosh, deceased. Bro. D. B. Higginbottom asked conference to forgive him of his wrongs after making all necessary acknowledgements. Request granted. Preaching by Elders S. R. Hay, J. W. Bryan, and W. G. Allen. Prayer and sacrament meeting in charge of Brn. Schuster and Squire. Motioned that we petition those in authority to have Elder E. W. Nunley returned to this district. Bro. S. R. Hay to take charge of district records and forward them to F. C. Gough, our secretary. Funds to be collected to pay expenses for sending books to Bro. Gough. Adjourned to Cook's Point branch, July 15, at ten o'clock.

FAR WEST.

Conference at St. Joseph, Missouri, March 11 and 12; I. N. White presided, C. P. Faul secretary. Branch reports: Wakenda 59; gain 2. St. Joseph 410; loss 3. DeKalb 52; gain 2. Kingston 88; no change. Pleasant Grove 84; loss 4. German Stewartsville 75; gain 4. Mt. Hope 41; gain 4. Stewartsville; gain 2. Ministry reporting: Elders R. L. Ware, T. T. Hinderks baptized 7, H. O. Smith baptized 2, A. White, J. N. Cato, F. J. Chatburn baptized 5, A. St. Lewis, C. E. Guinand, A. W. Head, T. J. Mauzey, L. L. Babbitt, B. Dice, D. E. Powell, D. J. Powell, I. N. Roberts, I. N. White, W. Lewis, C. P. Faul; Priest C. Householder. Teachers R. Garlich, C. Cravens. Deacon W. Bowby. Robert Garlich received \$3.10 on seating the tent. C. P. Faul, Ben Dice, and C. Cravens were appointed a committee to solicit money for tent purposes and to disburse the same. A question was asked by one of the Stewartsville delegates, "What shall be done with a brother who signs a saloon petition?" Answer by the chair: "The brother should be labored with." The following resolution was passed: Resolved, that we as members of the Reorganized Church of Jesus Christ of Latter Day Saints, and representing the Far West district of said church in conference assembled at St. Joseph, Missouri, do hereby express our belief that it would have a demoralizing influence on recognized public sentiment, that an individual who is a violator of the law of the land is a proper per-

son to legislate laws; therefore, be it resolved, that we conscientiously and sincerely oppose and protest against the seating of B. H. Roberts Congressman-elect of Utah in the House of Representatives, not on the ground of his being a Mormon, but on the ground of his being a polygamist, which is a violation of the laws of our nation and the teaching of true latter-day saintism, which emphatically enjoins obedience to the law of the land, and is uncompromisingly opposed to the doctrine of polygamy; and further, be it resolved, that a copy of these resolutions be furnished the press and also be placed in the hands of our representative from this congressional district. Bro. W. Lewis offered his resignation as president and Bishop's agent of this district. The resignation accepted. The following was passed: Whereas, as our present Bishop's agent has been unable to thoroughly canvass the district in the interest of finances, and there is no immediate prospect for his doing so, on account of his business affairs, and as we deem it of the utmost importance that the agent should visit every part of the district at least once each quarter to teach and collect tithing; therefore, be it resolved by this conference, that we recommend Bro. Charles P. Faul as our agent for this district; and further, be it resolved, that we as a body express our appreciation of the long and faithful services of Bro. William Lewis in that office, and regret that his business affairs have hindered him in doing as much as he no doubt would like to have done. A vote of thanks was tendered to Bro. W. Lewis for his faithful services as president and Bishop's agent in the district in the past. Officers elected: T. T. Hinderks president, Frank J. Chatburn vice president, C. P. Faul secretary. The matter in the John Rounds case came up for consideration and was laid on the table until next conference. The district officers to appoint two days meetings in the district, and that we sustain them in this action. Preaching by Brn. A. and I. N. White, and F. J. Chatburn. Adjourned to Stewartsville branch, June 17, at ten o'clock.

SOUTHERN NEBRASKA.

Conference with Blue River branch, February 19 and 20; J. W. Waldsmith chosen to preside, James Caffall associate, M. H. Forscutt secretary pro tem., C. H. Porter assistant. Written reports received from Elders J. W. Waldsmith baptized 7, W. E. Peak, C. H. Porter, M. H. Forscutt, W. M. Self, A. J. Myers, and P. C. Peterson. Priests R. O. Self, E. D. Briggs. Sermons preached 170, miles traveled 518, baptized 7, children blessed 12, sick administered to 25, marriages solemnized 1, funerals conducted 4. From J. W. Waldsmith as district president and E. D. Briggs as district secretary. Verbal reports from Apostle James Caffall, Elder W. Savage, Priests J. Lippencott and S. Broliar, Teacher D. Broliar, Deacon H. E. Christy. Branches reporting: Blue River 204; gain by letter 13; removed 4, died 3. Nebraska City 148; baptized 7. Hebron 21. Palmyra 38. Present number in district 411. Bishop's agent's report: On hand and received \$288.88; expended \$258.43; on hand \$30.45.

Resolution on changing time of reports which has been deferred from previous conferences was called up and the following passed as a substitute for it. Resolved that our next district conference be held in September, 1899, and that all official reports of individuals and branches be made to close with and include August 31, 1899; and that thereafter all reports be made to include and close with the last days of December, April, and August, respectively; and further, that the conferences be held in the months of January, May, and September of each year. Fairfield and Union branches were declared disorganized. The seats of the gospel tent were sold to Bro. R. O. Self for \$3. Officers elected: J. W. Waldsmith district president and Bishop's agent, E. D. Briggs secretary, M. H. Forscutt assistant. Resolved, that should the State Camp Meeting Association desire the use of Southern Nebraska district tent this conference does hereby grant permission. Missionary and missionary in charge were sustained. Preaching by Elders W. E. Peak, James Caffall, and M. H. Forscutt. Adjourned to Nebraska City, at such date in September as the district president may appoint.

MOBILE.

Conference met at Three Rivers, Mississippi, February 25; F. P. Scarcliff presiding, C. I. Carpenter secretary. Branch reports: Theodore 31, Bluff Creek 54, Three Rivers 83. Bishop's agent reported: On hand last report \$14.94; received \$23.35; paid out \$35; on hand \$3.29. Audited and found correct. Secretary and treasurer reported due treasurer 19 cents. Tent committees continued. Ministry reporting: Elders D. E. Tucker, F. P. Scarcliff, C. I. Carpenter, W. L. Booker, G. W. Sherman, J. B. Porter; Priest Louis LaPree; Teachers D. Goff, D. W. Tillman; Deacon W. Mizelle. Brn. W. L. Booker, C. I. Carpenter, G. T. Chute, D. W. Tillman, and F. P. Scarcliff were appointed as a committee on reunion, to confer with other districts relative to holding a reunion. Present officers sustained. Preaching by W. L. Booker and D. E. Tucker. Adjourned to Theodore, June 17.

KIRTLAND.

Conference at Kirtland, Ohio, March 4 to 6; W. H. Kelley chairman, F. J. Ebeling and R. Etzenhouser associates, E. P. Schmidt secretary pro tem. Branch reports: Blakes Mills 84, gain 7; Toledo 19, gain 3; Akron 32, gain 1; Conneautville 24, loss 2; Sharon 33, loss 1; Cleveland 46, gain 4; Kirtland 95; loss 1; Washingtonville 25; Youngstown 27, loss 1. Ministers reporting: W. H. Kelley, G. H. Hilliard, R. Etzenhouser, F. J. Ebeling, F. C. Smith, M. H. Bond, L. W. Powell, A. H. Parsons, E. Miller, E. P. Schmidt. Bishop's agent's report received, audited, and found correct. Resolution: Assembled as we are, representing the Reorganized Church of Jesus Christ of Latter Day Saints in the middle section of our country, representatives being present from Independence, Missouri, on the west, and Providence, Rhode Island, on the east, gathered in the old

Kirtland temple, erected in 1834 by or under the direction of Joseph Smith the seer, and believing in the unchangeability of the gospel and law of God as given through him and accepted by the church up to the time of his death in 1844. Whereas, the State of Utah is reported to have elected a polygamist in the person of B. H. Roberts to represent it in the Congress of the United States; resolved, that we hereby earnestly protest against any one guilty of the crime of polygamy, or plural marriage, or unlawful cohabitation being seated and retained as a legislator in the House of Representatives of the United States. Carried. The chain letter system was voted against, and the following resolution adopted: Resolved, that we encourage every member of the church to assist as they may feel willing and able to pay indebtedness of Graceland College. Resolved, that reunion matter be left with the missionary in charge and district president, with full power to inaugurate and carry out if advisable. Resolution passed to sustain tent committee, with power to act and to purchase and operate. Election of officers: A. H. Parsons president, W. J. Baldwin secretary. Bishop E. L. Kelley's recommendation of Eben Miller for Bishop's agent was approved. Saturday evening sermon by G. H. Hilliard, subject, Tithing. Prayer service Sunday morning. Sunday forenoon preaching by A. H. Parsons. Sacramental service in the afternoon. Evening preaching by R. Etzenhouser. Monday morning a profitable interchange of thought by the following ministry: W. H. Kelley, G. H. Hilliard, R. Etzenhouser, M. H. Bond, A. H. Parsons, F. J. Ebeling, and F. C. Smith. Adjourned to Conneautville, Pennsylvania, October 14 and 15.

ST. LOUIS.

Conference convened in St. Louis, Missouri, Saturday evening, March 11; J. C. Hitchcock president, C. H. Jones assistant, J. G. Smith secretary. Reports read from Elders J. C. Hitchcock, J. D. White, Ivor Davies, N. N. Cooke, W. O. Thomas, J. E. Betts, Sen., W. Jaques; Priests J. G. Cole, G. F. Barraclough; Teachers F. Wiley, G. Elliott, J. J. Billinsky, and J. Christensen. A petition was read from Oak Hill branch, that it be disorganized, and the names of the members enrolled on the records of St. Louis branch, and be known as the Oak Hill mission of St. Louis branch; request granted. A petition was read from Cheltenham branch, that it be disorganized, and the names of the members enrolled on the records of St. Louis branch, and be known as Cheltenham mission of St. Louis branch; granted. In order to remedy the unsatisfactory condition of Belleville branch, resolved that this conference disorganize the branch at Belleville, Illinois, and request St. Louis branch to enroll the members upon its records, and that hereafter Belleville be treated as a mission of St. Louis branch. Annual report of Bishop's agent of December 31, 1898: December 31, 1897, balance due church, \$155.07; December 31, 1898, received tithing to date, \$1,149.12; total, \$1,304.19. Paid out during the year 1898,

\$1,205.66; December 31, 1898, balance due church, \$98.53. Quarterly report of Bishop's agent of March 11, 1899: December 31, 1898, balance due church, \$98.53; March 11, 1899, tithing received to date, \$135.61; total, \$234.14. March 11, 1899, paid out to date, \$123.80; March 11, 1899, balance due church, \$110.34. These reports were audited and found correct. J. G. Smith, agent. Sunday forenoon, preaching by J. C. Hitchcock. Seventeen were baptized by J. D. White this forenoon. Confirmation, sacrament and testimony in the afternoon; James Christensen was ordained a priest, Thomas J. Elliott a teacher, Jacob F. Gall a deacon. Preaching in the evening by C. H. Jones. Adjourned to meet in St. Louis, Missouri, Saturday evening, June 10, at seven o'clock.

Sunday School Associations.

NAUVOO.

District Sunday school association at Montrose, Iowa, February 17; G. P. Lambert superintendent, Marjorie Wright secretary. A letter from the former treasurer was read. Fort Madison school was admitted into the association. Reports of the assistant superintendent and treasurer were read. The former was received and the latter referred to an auditing committee. Letter from C. N. Craig concerning the former treasurer was read. A motion was carried that the books of the former treasurer be audited with those of the present treasurer. Reports of schools were read and received. Every school to keep a strict account of all workings of the school, especially of its finances as to collections and expenditures. Officers elected: G. P. Lambert superintendent, D. T. Tripp assistant, Marjorie Wright secretary, R. McKiernan treasurer. The officers of the district to compose the program committee. In the afternoon responsive reading from the tenth chapter of Hebrews, after which the class drills were conducted: the senior by J. R. Evans, primary by Marjorie Wright. Report of auditing committee was read and the following resolution adopted: Resolved, that hereafter the treasurer be required to keep all vouchers, orders, and all papers, and bring them and the books, together with his written report, to each session of the association, that the auditing committee can have same to audit his account. Adjourned to same place, at 10:30 a. m., the Friday previous to district conference.

NORTHEAST MISSOURI.

District Sunday school association met at Bevier, February 18; Louise Palfrey superintendent, G. A. Tryon secretary. At nine a. m. a short time was used for prayer, and at 10:15 business session was held. Three schools were represented and reported: Higbee, Salt River, and Bevier. Superintendents Elizabeth Tanner, of Bevier, Sr. M. A. Richards, of Higbee, Bro. Robert Thrutchley, of Salt River, and Bro. George A. Tryon, of Huntsville reported in writing. Treasurer's report adopted; On hand last report \$9.60;

receipts \$3.59; expenditures \$5.25; balance on hand \$7.94. Bills of expense of superintendent 70 cents, secretary 50 cents, and program committee \$1.58. Question deferred at last convention: "That all nominations of officers be made at convention prior to elections of officers," was considered and lost. Officers elected: Louise Palfrey superintendent, F. T. Mussel assistant, Mary J. Richards secretary, and G. A. Tryon treasurer. Program committee selected: William Thomas, Elizabeth Smith, George A. Tryon, J. F. Petre, and W. J. Richards. Sunday school at 9:30. Sunday morning was divided into seven classes. Eighty-five scholars and three district officers were present. District superintendent gave the review. Adjourned to the day prior to district conference in June.

FREMONT.

Fremont district Sunday school association convened at Shenandoah, Iowa, February 16 and 17; Clara Roberts secretary pro tem. The work consisted of the regular business of the district, along with training work for teachers and officers, provided by General Superintendent and district officers. Schools reporting were: Glenwood, Hamburg, Henderson, Shenandoah, Tabor, and Thurman. The following officers were elected: Emma Hougas superintendent, Joseph Roberts assistant, Clara Roberts secretary, Blanche Andrews librarian, Mary Pace treasurer. Convention to meet at Henderson, May 25 and 26.

SOUTHERN NEBRASKA.

District Sunday school association convened with Union Band Sunday school, February 17 and 18, with district superintendent in charge. Union Band Sunday school gave an entertainment of recitations, songs, and an address by Elder M. H. Forscutt. Written reports from W. M. Self, E. D. Briggs, R. O. Self; treasurer reported on hand \$1.66. E. D. Briggs superintendent of Zion's Hope Sunday school, and teachers, Srs. E. D. Briggs, J. S. Meyer, and Emma Nelson, and Brn. C. L. Gouldsmith and J. S. Meyer, all of Nebraska City, reported. Reports from schools: Fairbury, Union Band, Greggspott Mission, and Zion's Hope. Officers elected for ensuing year: W. M. Self superintendent, A. J. Myers assistant, R. O. Self treasurer, E. D. Briggs secretary, M. H. Forscutt assistant, Sr. E. D. Briggs editor of Sunday school paper. The rest of the afternoon was taken up with institute work. Subjects discussed: Model superintendent, model secretary, and the relation of the Sunday school to the church. For this work the superintendent had charts prepared by Sr. E. D. Briggs on the different subjects. Evening session: Reading of Sunday school paper, and address by Elder Forscutt on the Sunday school in the South Sea Islands. Adjourned subject to call of superintendent. Thus ended a very enjoyable session.

The amount of gold coin in actual circulation in the world is estimated by the Bank of England officials to be about 865 tons.

Miscellaneous Department.

NOTICES.

The following counties comprise the South Missouri district: Greene, Christian, Taney, Ozark, Howell, Oregon, Shannon, Texas, Wright, Douglas, Webster, Dent, Laclede, Pulaski, Phelps, and Lawrence, and if there be any saints living in any of said counties away from branches, they will confer a favor by sending me their address, how to find them, and prospect for labor, and you will be called upon as soon as possible.

My address is 911 E. Dale Street, Springfield, Missouri.

J. C. CHRESTENSEN, Dist. Pres.

PASTORAL.

IOWA AND MINNESOTA MISSION.

Elder James McKiernan, of Farmington, Iowa, (one of the Seventy,) has been duly appointed to take the missionary field, and give his time to the work, in the Nauvoo district. He is also hereby appointed to act as our assistant missionary in charge, in said district. All missionaries laboring in that field will please take notice and govern themselves accordingly.

We are glad that Bro. McKiernan is now in the field again, where, we think, he should have remained; but as there is an added expense to the church incurred by this appointment, we trust the saints of the Nauvoo district will faithfully remember their tithes and offerings, placing them in the hands of George P. Lambert, of Adrian, Illinois.

Bro. J. S. Roth, who is now laboring in the Nauvoo district, will as soon as he can without injury to the work, repair to other parts of the Iowa mission, in order to supply pressing demands where he has previously labored.

J. R. LAMBERT,

HEMAN C. SMITH,

Missionaries in Charge.

LAMONI, Iowa, March 20, 1899.

As per his own request, Bro. H. W. Belville is honorably relieved from ministerial labor as a General Conference appointee, he having decided to take up manual labor for the present, and will travel and preach as circumstances may allow, under the direction of the president of Southern Nebraska district. A petition from members and non-members from Thayer County, Nebraska, requests that he labor in Hebron branch; doubtless Bro. J. W. Waldsmith will direct in the matter. I am of the opinion that labor is needed there. It appears that former labor by Bro. Bellville in the above vicinity was acceptable to the saints and those friendly to the cause. This speaks well for the young brother, who by Godly perseverance may become a useful instrument in representing the gospel.

Those retiring from missionary labor, and being the holders of half fare railroad permits, should not fail to return such permits.

It will be remembered that T. J. Sheldon has been removed from Nebraska to Iowa, and that D. F. Tyson, priest, appointed by

conference of 1898, to labor in Nebraska, has not yet reported for labor. And that in consultation with the Bishop, I learn that the appointment of W. Self to labor in Southern Nebraska district in the place of Bro. H. W. Belville is sanctioned by the presidency, and that the Bishop will arrange with Bro. Self on finance.

Doubtless Brn. Peak and Waldsmith will direct or suggest labor for Bro. Self where, in their judgment he can accomplish the most good. New fields for General Conference appointees should be sought.

JAMES CAFFALL,

Missionary in Charge.

Brethren of Mobile District, Greeting:—Over a year ago it was resolved by the district conference to appoint one day in each month as a day of fasting and prayer; where practicable this should be on the first Sunday, the day generally set apart by the branches to partake of the sacrament. We would suggest that in the next four months the special objects of our fasting and prayer should be, in March: that God would bless the missionaries, district and branch officers. April: an increase of spiritual blessings. May: that God will bless us temporally. June: that God will bless the district conference which convenes during this month.

F. P. SCARCLIFF, Pres.

BORN.

BEEBE.—At Runnels, Iowa, October 20, 1898, to Bro. C. L. and Sr. F. V. Beebe, a son, named Virgil Earl. Blessed February 21, 1899, by Elders Heman C. Smith and C. Scott.

GARD.—To John and Adda Gard, of Hamburg, Iowa, January 10, 1899, a son. Blessed February 10, by Elders Henry Kemp and Frank Beckstead, and named George John.

RHODE.—To Alonzo and Lucy Rhode, of Tabor, Iowa, March 1, a son. Blessed March 9, 1899, by Elder H. Kemp, and named Albert Wayne.

PERKINGS.—To W. E. and Lidea Perkins, of Bartlett, Iowa, August 17, 1898, a daughter. Blessed March 13, 1899, by Elder Henry Kemp, and named Ossa Leo.

WHITE.—Near Lamoni, Iowa, February 19, 1899, to Bro. W. A. O. and Sr. White, a son.

MARRIED.

WARNKY—HOLMES.—At Argentine, Kansas, March —, 1899, Russell H. Warnky and Miss Nellie Holmes were married, at the home of the groom's parents. The ceremony was performed by the groom's father, Elder F. C. Warnky. Only relatives and near friends of the family were present.

CASTOR—SKANK.—At the residence of the bride's parents, Bro. and Sr. G. F. Skank, near Henderson, Iowa, March 9, 1899, Sr. Ida L. Skank to Bro. William Castor, of Hopeville, Iowa; Bro. D. Hugas officiating. The solemn and impressive ceremony was followed by hearty and loving congratulations from the many relatives and friends. Sr. Ida was an active and faithful church and Sunday school worker, and will be missed in Henderson branch. May a long and happy life be theirs to enjoy.

DIED.

MCINTOSH.—December 20, 1898, Elder W. G. McIntosh, aged 39 years, 7 months, 15 days. He was baptized July 14, 1890; ordained an elder September 29, 1895. The brother accidentally shot and killed himself. He bore his testimony to the truthfulness of the gospel in the last moments. He left a wife and six children, and a host of relatives and friends to mourn his departure.

RESOLUTIONS OF CONDOLENCE.

Whereas, in the providence of the allwise God, our brother, W. G. McIntosh, has been called by the messenger of death to scenes beyond this life.

Resolved, that as an expression of condolence to the family and friends of the deceased, and as a tribute of respect to our worthy brother's memory and his work in the vineyard of the Master, that we regret the visitation of the messenger which called him from our midst and so sorely afflicted the hearts of his family; yet feel resigned to the hope that as he occupied well, under trying and adverse circumstances, he has gone to that rest in the paradise of God, to await the glorious resurrection which shall restore him to the company and association of the faithful in Christ.

Resolved, that his patience and energy in the latter-day work emphasized his fidelity and sincerity to the cause for which he endured.

Resolved, that in his death we lose a bright mind, a faithful brother, and a willing worker in the cause of truth.

Resolved, that we condole with the bereaved in their loss and ours, deeply felt, and commend them to the care of Him who doeth all things well.

Respectfully submitted,

C. A. SCHUSTER, }
A. M. NUNLEY, } Committee.
W. B. DOTSON, }

HOWARD.—At Creston, Iowa, March 9, 1899, Sr. Edna G., wife of Mr. Byron R. Howard, and daughter of Bro. and Sr. Ransom Harmon, of Davis City, Iowa, aged 28 years, 4 months, 23 days. She was born in Marengo, Illinois, in 1870. She was married to Mr. Howard in November, 1892, and they have lived in Lamoni and Kansas City; but she was visiting her brother in Creston when the fatal illness came. She was baptized at Davis City, April 19, 1897, by Elder H. A. Stebbins, who, by her request, was called to preach her funeral sermon. She was brought to Davis City for burial, and there the service was held on Sunday the 12th. The husband is left with a five-year-old daughter. The parents and sons and daughters mourn the first loss to their number by death.

YARTON.—At Kansas City, Missouri, March 16, 1899, Bertha May, daughter of Mr. John and Sr. Lula Yarton, aged 3 months and 2 days. The little form was laid away in Union cemetery, while her spirit rests in the paradise of God. May her departure be an incentive to her bereaved parents to strive to meet her in the sweet by and by. Funeral sermon at the residence by Elder F. C. Warnky.

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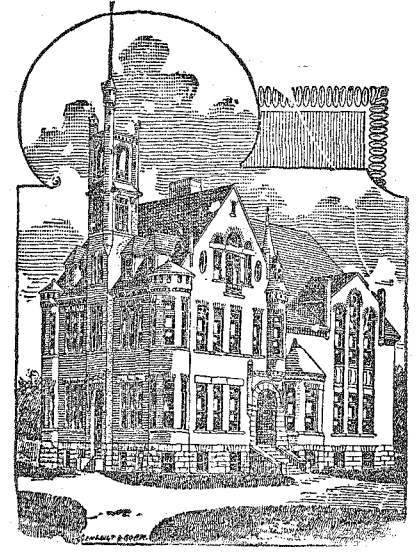
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

Vol. 46.

Lamoni, Iowa, March 29, 1899.

No. 13.

35 Cents

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INSPIRATION OF MAN.

"The Inspiration of Man" was the subject of the Rev. Artemas J. Haynes' sermon yesterday morning at Plymouth Congregational Church. He said:—

"Moral and religious truths are the results of spiritual experience and research. Revelation does not mean religious truths have come down to man out of the heavens. The Bibles of the world are the text books of man's inner soul experiences. They are the records of that which he has experienced or divined. The inspiration is not in the book, but in the man. The burning question is not that of biblical inspiration, it is the question as to whether man has been inspired, and may be inspired to-day. The central teaching of Christianity is that of the incarnation—the great truth that God dwells in man and inspires him. We deny the inspiration of the Bible, only that we may affirm the inspiration of man.

"Many people think of the religious life as something mystic and unreal. Religion is simply morality aglow with inspiration. God's processes are as natural in the spiritual as in the physical realm. The religious life is the fine glow of moral enthusiasm. There is nothing miraculous in it whatever. It is time to take religion out of the realm of blind superstition over into the realm of reason, out of the arbitrary over into the natural.

"When we apply these principles of inspiration to the Bible we find the

result is only to enhance its value. The essential thing is not the shell, but the meat within. The value of Genesis is not in its outlook from the point of view of science; its value is in the affirmation of God and the great truth that man has been made in God's image. We are to take the Old Testament for what it is worth, morally and spiritually. The New Testament is to be received in the same way. The essential thing in the Gospel of Matthew is the character and ethical teaching of Jesus. What do we care if these are draped in legend and myth? Through the primitive fancies of the writer we catch a vision of one who lived a life of such strength and beauty as to lead men to fall down willingly and worship him as God.

"Our astronomies are not infallible, but we study them, for they lead not [out?] the imagination in a stupendous effort to comprehend the glories of the infinite. The New Testament is not infallible. Any schoolboy can prove it from almost every page of the book. But it does lead the soul of man out in a mighty effort to attain unto the moral glory of the life of Jesus of Nazareth. We are to read the Bible as we read every other book, rejecting those parts which were incidental, accepting those parts which are permanent because of their inherent moral and spiritual grandeur. It is an old saying, quoted from Bishop Butler, that it is the province of reason to pass upon the probability of any scripture.

"To conclude, I would say we are not to speak of the Bible as infallible; nor are we to speak of it as being reliable except in parts. It is certainly unreliable as a book of science, and I think few would to-day accept the philosophy of Job. It is not always reliable ethically, especially in the Old Testament. The Bible was the source of the strongest argument to uphold slavery, and this because people held to an entirely false idea of the Bible, as a book absolutely authoritative. Recognize the applica-

tion of the law of evolution in the composition of the Bible and all becomes simple.

"The one word to characterize the Bible is the word of Paul, 'profitable.' 'Every scripture that is inspired of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect—thoroughly furnished into every good work.' We should go to the Bible, as the miner goes to the mountains, for the gold that is hidden and must be dug out."—*Chicago Tribune, March 20, 1899.*

DIVINITY OF MAN.

The Rev. Artemas J. Haynes, of Plymouth Congregational Church, preached yesterday morning on "The Divinity of Man." He said:—

"Science has revolutionized every department of human thought except theology. Science has enhanced the dignity of man. The theological doctrine of 'the fall of man' has been replaced by the scientific doctrine of 'the rise of man.' Man began at the bottom of the ladder, and has been climbing ever since. Evolution has now passed out of the physical into the spiritual. The emphasis is not on the 'human,' but on the 'divine.'

"It is interesting to compare the teachings of Jesus concerning man with those that have been established in our own day. He makes no reference to Adam, to the 'fall of man.' Indeed, you will find no hint in the teachings of Jesus to any of those central doctrines of theology, so called. Jesus appeals to the natural divinity in man. He takes it for granted man is spiritually the son of his Father in heaven. Man came forth from God; and were going back to God. Science teaches that the physical man came up by a process of evolution from the lower animal creation. Jesus nowhere contradicted this. He supplemented it by teaching that man ascended to the Father.

"Concerning the destiny of man, we should form our speculations with great care. We know that all processes of nature are prophetic. Man

began in barbarism. All the more reason that he should conceive divinity as his destiny. From barbarism he passed to feudalism; thence to individualism; and now he is entering on an era of mutualism. He is coming to a recognition of himself as a son of the living God. 'But it doth not yet appear what he shall be.'

'Jesus undoubtedly shared the beliefs of his day, concerning the destiny of man. But we must distinguish between Jesus' belief and his faith. He believed in the Devil; he had faith in God. His belief is passing away; his faith remains, and grows more luminous with time. Whether he taught the everlasting punishment of the wicked is a point of controversy. Scholars are not agreed, and while they engage in dispute let us hold to our idea of God, as the perfect Father in heaven. Let us maintain his Fatherhood in the face of a thousand Bibles, if need be. We need the courage to say plainly that God desires to save all men.' — *Chicago Tribune, March 13, 1899.*

“SURRENDER OF ORTHODOXY.”

DOCTRINE OF EVOLUTION AGAINST SUPERNATURAL PHILOSOPHY.

Preaching on “The Surrender of Orthodoxy” yesterday morning at Stewart Avenue Universalist Church, the Rev. R. A. White said:—

“It is not unfair to the truth or to orthodoxy to say that orthodoxy has surrendered. To be sure, it has not yet admitted the fact. Possibly it is not itself fully aware of the capitulation. Orthodoxy has directly abandoned many long cherished doctrines once delivered to the fathers and considered vastly important. Verbal inspiration is an abandoned fort. Predestination has been refined away to mean little more than heredity and environment. Original sin has become heredity pure and simple. A literal hell of fire has gone by the board, and endless punishment itself has become a matter of conscience. The hell of modern orthodoxy is little more than a mild winter resort compared with the hell of Edwards. It is being admitted that many of the ethnic religions are good.

“What is more significant, orthodoxy, has surrendered or is fast surrendering the supernatural philoso-

phy upon which the entire traditional structure rested. From that position of twenty-five years ago it has shifted, or its educated constituents in pulpits and pews are shifting to the scientific doctrine of evolution.

“If evolution is accepted humanity does not need to be washed in the blood of Christ, however much it may need his inspiration. It is no longer the fall of man, but the rise of man, that must be emphasized. Man is on the march from savagery to refinement, from caves to palaces, forests to schools, from picture writing to literature, from the twang of the bow-string to the piano, from tattooed faces to art, from gods of wood to a spiritual worship. Man does not need a sacrificial atonement in the old sense, but an inspiration. God speaks to men now as much as he ever did.”

WHAT OUR CHURCHES SHOULD DO.

A number of influential gentlemen connected with church work have called a conference to consider a world's parliament of religions, with the idea of promoting religious toleration, reciprocity and cooperation. This movement, if it is directed by practical minds, should produce good results. Religion would profit if there were fewer churches, and if those that were left were better equipped for their work; if, at least once a year, in every church, strong, convincing argumentative sermons on the authenticity of the scriptures were preached; if every church gave to the pastor the necessary help to search out the deserving and suffering poor, and if every church were made an open door for the needy in body or mind. If there were fewer churches and stronger preachers, freer pews and freer religion generally, the work of evangelizing the masses would proceed much more rapidly. Unity of church interests on the lines suggested would result in administrative economies that would give religious work a wider scope and much greater efficiency.—*Leslie's Weekly.*

Old folks can't jump, crack nuts with their teeth, or climb a greased pole, but it is not every kind of old age or wine that grows sour with time. It is always encouraging—for we must all grow old unless we die—to see men and women who find new occupations or new pleasures while growing old.—*Oliver Wendell Holmes.*

A liberally educated man, in the words of President Schurman of Cornell University, is a man that knows everything of something and something of everything.

When'er a noble deed is wrought,
When'er is spoken a noble thought,
Our hearts in glad surprise
To higher levels rise.—*Longfellow.*

Echoes from Graceland.

CONDUCTED BY GRACELAND COLLEGE.

Last week we had to correct ourselves in attributing a donation of books to Bro. John Smith of New Bedford, Massachusetts, but this week we are glad to thank our brother for a fine work on Ethnology, which will be quite an addition to the library. Our librarian, Professor Gunsolley, would be delighted to see a supply of books coming in each week; a new book for the library is almost as good as a meal to him. Then, do not allow him to starve (in a literary way).

At the time of writing, the last day of the Winter Term has arrived. Books have been pushed out of sight; Typewriters no longer make the air merry with their ceaseless click, and The Blackboards no longer accumulate perplexing and intricate-looking diagrams and charts. The library table is short of one of its most interesting features (from a psychological point of view); viz., a wonderful disarray of books and papers. Query, Did you ever see a student who knew how to keep books and papers in order for twenty four hours together? As we look back over the term, we see some things to be regretted, but much to be thankful for. As a school, our *esprit de corps* is on the increase and every student seems desirous of maintaining the honor of Graceland. Our Seniors are endeavoring to wisely carry out the responsibility of their position as heads of the school.

Thursday evening the students of the college were entertained by Bro. Frank Criley and Sr. Ella Rich, at the home of the former, and a most enjoyable evening was spent together. Sr. Rich is at the head of our Short-hand and Typewriting Department, while Bro. Criley, of Herald Office fame, is one of our Trustees.

The closing exercises of the term were placed in the hands of the Athenian Literary Society, and they have produced an exceedingly interesting program, which reflects great credit upon the society. May the College Chapel be filled with auditors!

The Spring Term commences Tuesday, April 4. Registration of new students, 8:30 to 10 a. m. Opening exercises 10 a. m. All students are requested to attend these exercises, and a hearty invitation is extended to the general public.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, MARCH 29, 1899.

NO. 13.

The Saints' Herald.

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

LAMONI, IOWA, MARCH 29, 1899.

OUR COVER ARTICLES.

MODERN RELIGIOUS DRIFTING.

The present HERALD cover contains two synopses of sermons by Rev. Artemas J. Haynes, of Chicago, on "Inspiration of Man," and "Divinity of Man," which fairly well illustrate the present trend or evolution from extreme rigid creedism to radical evolutionary or revolutionary theology—the wide rebound or reaction from one extreme to another. Dr. Haynes says some good things and takes some positions concerning the Bible that are not far from right, when he undertakes to discriminate between its purely historical and its inspirational statements; that is, so far as he may refer, in a general way, to the difference between the history of fallible humanity and the statements of inspiration. While it is true that most of the historical facts related in the Bible are true as such, so far as preserved from error in subsequent manuscripts other than the original, etc., we have never held that "every line and every word" was inspired, the extreme view held by the orthodoxy with which the first elders of the church contended. The Bible, as we have believed, "contains the word of God so far as it is translated correctly." However, in so saying we do not accept the loose and careless opinions of the present day, which would practically cast aside the doctrinal and prophetic portions of the sacred word as of little or no consequence, the exponents of which theory are already treading on the shadowy lines of evolution so called, which is a change or departure from primitive foundations. Such schools of theological evolutionists are at sea, rapidly losing sight of land and landmarks, drifting, they know not whither, bound for the land

of the shadowy nowhere, preaching systems of ethics all fairly well in themselves, but having no God, no power, no force or vitality within to quicken and to save the sons and daughters of men who are religiously dying for want of spiritual bread. Well have their systems been called "a refined paganism."

Extreme Calvinism preached the damnation of unbaptized infants and of the great masses of the human family as a result of the "totally depraved nature of man." Based upon such conception of the "fall," it was not difficult for their uninspired minds to see in the figurative language of scripture a burning hell and to read in its tongues of flame a harsh, severe pen picture of God's wrath and vengeance. The approach to a saving clause (?) if there was one, in their theory, in which they saved their idol divinity himself from "total depravity" and a few of humanity from his ferocity, was the doctrine of "unconditional election," by which God loved and saved the few and hated and burned and eternally tortured the many. "The dawning of a brighter day" however, has released man from such narrow and harsh conceptions, hence the reaction against such doctrines, which were in fact an outgrowth of the apostasy and the darkness that promoted and attended such departure from God.

The Bible is not responsible for such misconceptions nor for the reactionary tendencies which go to extremes which now appear. God himself spoke to this generation in 1830, when the latter-day work was brought to light; in the appointed time and season, the pivotal point in modern times; in a period when it was necessary and timely to call the world away from its mistaken religious conceptions; when it was possible to correct the popular traditions and prevent the incoming tide of infidelity and skepticism from sweeping the people from religious foundations entirely; in a time similar to the one David wrote of when he said, "It is

time for thee, Lord, to work: for they have made void thy law." (Psalms 119: 126.) But no! priest and people with comparatively few exceptions, especially the former, would have none of it, and resisted the influences of light and truth. Like Israel of old, they knew not the things which belonged to their peace and they were hidden from their eyes; and as with Israel, their systems have been overthrown. The new wine could not be contained in old bottles, and the leaven of truth ultimately destroyed their errors of doctrine, and they, clinging to the old and its errors and refusing the light, have been left to drift and toss whither the winds and waves of the spirit of Babylon may carry them.

Sad indeed is the condition of any people without God, "without light." "The fathers" in modern times, as in days of old, "have eaten sour grapes and the children's teeth are set on edge;" for since the restoration of the gospel in 1830 opposition to the truth has continued to come from the popular religionists of the day. Like the day of the Master and his disciples those who should have received the gospel message have been foremost in influencing the people to reject it; those in position to lead the people for good, to accept the truth, have misrepresented the message God would carry to them through his servants, and have held them to the more popular and established traditions of their fathers.

But compensation has come and truth is being vindicated, though the vindicating process is sapping the foundations of the creeds of men and carrying the people away from or undermining their confidence in the Bible and what they possessed of the truth of Christianity; not because there is good reason to doubt either, but because the people are still largely influenced by those to whom they have looked and still look for guidance, the man in the pulpit, the wearer of the sacerdotal garments. The people naturally look to their

spiritual leaders for light and direction; the leaders lacking light and communion with God, cannot direct or lead to heights or plant their feet upon better foundations than they themselves possess.

The situation is a plain one, strikingly so; the position assumed by the early elders of the church is found to be tenable and manifestly correct. Departure from primitive Christianity is not a mere theory, it is an established fact. The past history of Catholicism and Protestantism proves this claim of the early elders to be a true one, and the continued driftings of modern theologians, first from their own creeds, and later from the foundations of Christianity, the Bible and the truths it contains, but serve to confirm the correctness of the instructions given the young Seer when, stirred by a local religious revival he asked which church he should join and was told to "join none of them," "that all their creeds were an abomination in his sight;" "they teach for doctrine the commandments of men; having a form of godliness, but they deny the power thereof."

Looking through the revelations given through the young Seer, one is struck with the clear fulfillment of the predictions made in 1830-35, etc. In section 1, the preface to the Book of Covenants, the church was instructed that the religious world "have strayed from mine ordinances, and have broken mine everlasting covenant; they seek not the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol which waxeth old and shall perish in Babylon, even Babylon the great which shall fall.

In section 3 we have the following statement concerning the restoration of the gospel and the building up of the church:—

And for this cause have I said, If this generation harden not their hearts, I will establish my church among them. Now I do not say this to destroy my church, but I say this to build up my church; therefore, whosoever belongeth to my church need not fear, for such shall inherit the kingdom of heaven; but it is they who do not fear me, neither keep my commandments, but build up churches unto themselves, to get gain; yea, and all those that do wickedly, and

build up the kingdom of the Devil; yea, verily, verily I say unto you, that it is they that I will disturb, and cause to tremble and shake to the center.—D. C. 3:13.

Other revelations declare that the "shame and folly" of religious opposers and persecutors would be "made manifest."

An idol, in ancient times, was the product of a mistaken conception of deity; what the worshiper conceived his god to be he hewed or carved from wood or stone or other material; the idol represented his faulty, erroneous conception. The same principle is true in all essential features of modern idols; for religious creedmakers and church builders have built up systems of faith based upon the erroneous conceptions of God that have been in fact idols—creatures of human imagination and as such destined to fall with the passing of Babylon. The statements of the revelations are being literally fulfilled. The Lord has indeed disturbed them and caused them "to tremble and shake to the center." As in the days of the Master and his apostles, who undermined and destroyed the foundations of Jewish tradition and other errors, it "signifieth the removing of those things that are shaken, . . . that those things which cannot be shaken may remain." It was the destruction of the "false" and the establishment of the "true." God's methods do not change; the works of men, fallible and misleading and corrupting are permitted to be made manifest, until by the force and power of truth he causes error to be swept away. The philosophy and manifest destiny of the great latter-day work cannot be gainsayed or resisted. It cuts the gordian knot and solves the problem of the ages. It saves the world to God from the present drifting of the tide which would carry the race away from God "into the blackness of darkness forever." "Out of Zion the perfection of beauty God hath shined" upon the world, to give light to "the people which sat in darkness, . . . and to them which sat in the region and shadow of death light is sprung up." It was and is the message of peace on earth, good will to men, the proclamation of the coming Christ and of salvation in him by the gospel. The great latter-day work has been established to save the world. With-

out it there is no saving message from God to man, no salvation for the race. Its message is timely; its doctrine is truth; its foundation is sure, substantial, and eternal. Its importance looms up and is strongly apparent to those who discern its character and the gravity of the condition to the world. (The children of light who study world problems should discern and see more clearly the responsibilities it entails, and give close intelligent study to its demands that the exigencies of the situation may be capably, fully met in the requirements of their service.)

With this general mention we return to a more direct but brief comment upon the cover articles. We quote from "Inspiration of Man":

Moral and religious truths are the results of spiritual experience and research. Revelation does not mean religious truths have come down to man out of the heavens. The Bibles of the world are the text books of man's inner soul experiences. They are the records of that which he has experienced or divined, etc.

This is somewhat vague if not contradictory. It is not to be denied that man's spiritual inner consciousness has sought after God, but it is not true that God has been found and revelation received through the slow processes of mere thought upon man's part. God has sought after man from the beginning; he has spoken directly to the race and communicated truth "to man out of the heavens." Man's religious vagaries, are the outcroppings of the uninspired mind, and sometimes of even lower origin; the Holy Scriptures is a record of what God has revealed. It is not to be classed with the Bibles of the heathen world. A critical, scientific comparison therewith demonstrates the vast superiority of "the Bible" over the sacred books of Hindoos and others. "Spiritual things are spiritually discerned;" the uninspired mind cannot "comprehend the things of God;" neither can he know them:—

But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which

man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ.—1 Cor. 2:10-16.

If the Bible records what inspiration conveyed to man, the book should not be treated lightly but be sacredly valued. Truth is always truth.

The important question is "present inspiration;" the necessity of communication from God to the race is emphasized by the present as it has been emphasized by past religious contention. Since 1830 the Latter Day Saints have made the consistent claim that the Father of the race should be sought after; that his children should be both willing and anxious to hear and heed the instructions his Fatherhood alone could supply; that Christ under God was still light and life of man and as such should be heard and heeded. For this we have been contending against the persistent unbelief and stubbornness of the religious world. But present revelation or any claim therefor or assent thereto is inconsistent if it deny the past revelations of God. God is the Father of the world; we cannot ignore the communications of his will to man in former ages, as we cannot separate the past from the present. The scientific world claims an orderly systematic development of the physical universe; that from "the beginning" of the world, from foundation through all subsequent growth, there has been an orderly, systematic, sequence, the one stage consequent from and complementary to the other. Why should scientific theologians, so called, depart from their so-called scientific creed, or rather from true scientific principles almost while their statements of departure, of being scientific, are fresh on their lips? All truth is one; it is unnecessary and illogical to "deny the inspiration of the Bible" "that we may affirm the inspiration of man;" this with the thought that inspiration from God through man is meant. But the preacher probably referred to the present-day conception of his school, the so-called in-

spiration which is denying holy writ. If that is meant it is well designated "inspiration of man," and its inconsistencies not to be wondered at. The thought of Paul is brought to mind, wherein he described men who in a previous age represented the same spirit and who "changed the truth of God" and served or glorified the creature more than the Creator. This is undoubtedly the tendency of some schools.

This tendency may help us to understand the references to "the religious life." The true religious life is not mystical and unreal, not blind superstition. It is natural however in no merely earthly sense—it is not limited to man here or the things of earth's activities; it takes in the spiritual with the material realm. It argues that the attending enlightening Spirit of truth is natural and essential to a natural life, a proper development of the man entire. It is higher and more exalted in its conceptions than the mind of the natural unregenerate man, as "the heavens are higher than the earth." Its aid to man in the past, the necessity for its operations in the present should not be overlooked nor disregarded by those who so broadly assert their high-sounding generalities. It is "the Spirit of truth whom the world cannot receive, because it seeth him not, neither knoweth him."

References to Genesis in the article "from the point of view of science," are significant. It has come to pass that popular religionists, leaders of religious thought, are casting aside the word of God for so-called scientific deductions of the modern school; in other words, the things of God are to be measured and rejected by the standard of modern scientific conclusions, the extreme evolution theory of man's development from low forms of life up through barbarism to present development. The theory contains truths that the Bible does not contradict—the principle of general development; but the claim of secular and theological evolutionists of the origin of man is but a theory, not a demonstration, "a working theory" by no means established, but involving much that is purely speculative. It in itself has a peculiar and "natural" attraction to Bible rejecting re-

ligionists in that it denies the word, treats it lightly, and bids fair to reject its Author entirely as it does largely in fact. It is this theory that denominates the Jewish cosmogony a collection of myths, which regards the statements of early Bible history among the folk-lore and traditional myths of barbarous primitive man. Such is the tendency of modern, up-to-date theologians of the "progressive" school, who, emancipated from the grave clothes and bands of the creeds have swung themselves loose from all hampering restraints and are beating the air in their new-found freedom. Such is the result of proceeding from misconception and error in the beginning, of running without tidings; of lacking a divine commission with its attendant light and power, and rejecting, and of refusing the message God has sent in these last days; such are men without anchor, chart, compass, or rudder, adrift because without God in the world, because they receive not them whom God has sent. The modern theologian with his theory is like unto the modern air ship in its crude stage of development, making efforts to sail aloft but doomed to fall to earth and dashing to death its inventor.

It is the evolution theory that asserts the divinity of man in contrast to the supposed errors of the Bible, its advocates overlooking the distinction between what the Bible does teach and what they suppose it teaches. Their theory has made the creature a revelator superior to the Creator; God's word is banished from the scene of religious action, and God himself dispensed with, as a theory.

This view of the ultimate of such teaching is strengthened by the statements that "Jesus undoubtedly shared the beliefs of his day concerning the destiny of man. But we must distinguish between Jesus' *belief* and his *faith*. He believed in the Devil; he had faith in God. His belief is passing away; his faith remains." (See closing portion of article "Divinity of man.")

Mr. Haynes and his school profess to hold up the personal character of Jesus as a model for humanity. But how can they distinguish the character from the belief and convictions

upon which it is based? how separate the faith of Jesus from his doctrine? With them there has ever been a disregard of the doctrine of Christ, lacking which men are devoid of "the Father and the Son" (2 John, verse 9), hence the evolution of religious belief now presents itself as a radical departure from professed belief in the Bible to "rational" ethical standards. It is in fact but a mere formal acceptance of Jesus and of God in name, but not in fact; it cannot be successfully distinguished from the moral precepts of many Oriental systems of belief in ultimate "Good." It separates ethics from the ordinances and other requirements of the gospel; it enthrones human reason above the Creator and states that error is merely a principle without personification in personal agency behind it, hence that there can be no personality of evil—no Devil, no representative incarnation of error. With such accepted as a working theory, the transition to a similar extreme is to be anticipated, hence doubtless we shall have belief in good, but no necessity for God nor Christ, save that a good man as Christ once lived—a highly developed and evolved type of humanity, but only human after all. Such is the outlook for the assertion of "the divinity of humanity" of the modern schools, who already practically reject both Father and Son, and before whose eyes the faith of their fathers is dimmed and rapidly receding from view.

Above the confusion of Babylon God reigns and will not give his glory to another. The word which men reject presents to man the Christ, the representative of God, as Creator "in the beginning," life and light and Redeemer of man, and ultimate universal Ruler, the Alpha and Omega, and to whom every knee shall bow and every tongue confess to the glory of God the Father, who is and must ever be "all in all," the Majesty on high, who presides in the midst of all things. The Apocalyptic Seer who in the vision of Patmos was permitted to see represented the finale of earth's drama clearly and vividly describes the scene where a great multitude which no man could number stood before the throne and rendered to God their adoration in the beautiful lan-

guage of the word: "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen." It is the conservation and advocacy of this great truth—the Fatherhood of God in fact, the divinity of Christ, and necessity for strict adherence to the revealed word and wisdom of God, which the great latter-day work stands to represent and maintain to the world.

COMPENSATION.

One of the consolations of our common and troubled life is this; that whatever laws may have been enacted for the government and the good of man to be realized here or hereafter, there is one that has never been repealed, abrogated, set aside, or forgotten—the law of compensation, that sure enactment of God recognized by the Apostle in the pithy saying, "Whatsoever a man soweth, that shall he also reap."

The truth, the gospel as the angel recommitted it and as the elders called of Christ Jesus to bear it abroad have been openly declaring it, together with the sowers of the word, that truth, have been so persistently misrepresented and the efforts of the opposers have been so widespread and universal, that truth bearers have at times been fairly appalled at the narrowness of the field themselves occupy, their feebleness and the limited influence they seemed to exercise in presenting and defending the great cause intrusted to their watch-care. But, of late, through the fortuitous circumstances by which the affairs of humanity seem to be shaped to a greater or lesser degree, a wider field of defense is opening before the banner bearers, and thank God, in nearly every place where the head of evil and misrepresentation is raised, there is a "man called of God" whose voice and pen are used effectively to meet the calumny of enemies and the false statements of those separated from the truth.

Bro. F. G. Pitt gets a showing in the press, and shows *the* faith.

Bro. A. N. Bishop, himself a veteran lately from Wales, but now resident at Scranton, Pennsylvania, gets a fair representation in the *Scranton Tribune*, for the 14th and 15th of

March, including a resolution on the seating of Mr. Roberts, of Utah. Bro. P. P. Stark, is out in a capital defense of the faith in the *Evening Leader*, Manchester and Richmond, Virginia, for March 3.

All along the line the brethren are alive to the situation, and it really seems that there is hardly a place where an attack is made but what the Lord has a soldier on guard.

May they steadily increase in number and spiritual life and growth.

EDITORIAL ITEMS.

Bro. T. A. Hougas, Superintendent of the General Sunday School Association, visited Lamoni of late in the interests of his department of church work. Like other ministers in the field he finds much to do in the wide field of work open and constantly extending before the workers—the earnest, devoted helpers of the cause. He reports the outlook as encouraging, bright with promise in proportion as opportunities to do good are sought and improved upon. This is the experience of every man and woman in the church; so many opportunities of doing good and receiving good are all about us that no one need despond; nor should any cease to make earnest endeavor to do his *best*. Within, above, and all around us is life; we have but to live and labor as God would have us do to enter into life "more abundantly." The child of God is an heir of life and peace. We should and must possess life *now*, if indeed in Christ. Let us not forget that "it is written," "If any man [or woman] have not the Spirit of Christ, he is *none of his*;" that "to be carnally minded is death, but to be spiritually minded is life and peace." If indeed in Christ, *retaining* our relationship unto him, we have already "passed from death unto life," and are living in life by the power of the indwelling, renewing Spirit of truth. Death is cessation of activity; life is a manifestation of it. Let us be alive in Christ.

We suppose that a discussion is raging at Barnard, Missouri, between Bro. I. N. White and his old antagonist, T. H. Popplewell, of the Christian Church. It was to begin the 16th, so wrote Bro. Gowell to Bro. Criley.

"Mormons fight shy; decline to engage in a controversy with Rev. H. O. Smith," etc., is the heading of an excellent article in the St. Joseph, Missouri, *Herald*, of March 23. The writer describes the public interest manifested in Bro. Smith's efforts to induce some Utah elders to meet the issue, which they declined. It so clearly states the main features of points at issue between the Reorganized Church and the Utah Church that it will do much to enlighten the public mind. Bro. Hitchcock reports seventeen baptized at the St. Louis district conference of our people, and that the Utah elders have abandoned their mission hall there. Indications point seemingly to an early surrender of the whole field by that body. If they decline to meet the issue the weakness and error of their position will be made manifest; if they do face it, the truth will grind their errors to powder. It is a case of "between the upper and nether millstone."

Bro. Nicholas Stamm writes from Runnells, Iowa, commending the brethren who go down into the mines as among the disciples who have fed and clothed and helped him in other ways in his labors. Bro. Morgan seems to have presented sufficient upon the point, hence we omit further reference.

Bro. W. O. Lynch, St. Thomas, Ontario, writes in good spirit of his love for the cause. He is quite deaf, hence unable to hear well, but derives profit and pleasure from reading the *HERALD* and church books. He asks prayer for improvement in his hearing.

The mission address of Bro. G. T. Griffiths is, No. 3010 Sixteenth Street, San Francisco, California, care C. A. Parkin.

Nearly all of Japan's liberal and progressive statesmen have been under Christian influence, and a number of them have been pupils of the missionaries, "it is said."

"Until the coming of the Son of Man there shall be foolish virgins among the wise." "Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer."—Doc. and Cov.

Mothers' Home Column.

EDITED BY FRANCES.

'Tis a ways morning somewhere, and above
The awakening continents, from shore to shore,
Somewhere the birds are singing evermore.
—H. W. Longfellow.

REQUIRED READING FOR APRIL MEETINGS OF DAUGHTERS OF ZION.

FAMILY GOVERNMENT—CONTINUED.

The next requisite to fit you to rule well your household, is to retain the absolute respect of your children. We say "retain" advisedly, for you have it in the beginning. In their infancy and early childhood, you are to your children as the very voice of God. Developing years, while they bring to them truer ideas of your mutual relations, ought not to decrease this respect, and will not if it rests on the right foundation. This foundation is not your infallibility; if thus based it will and ought to fall. You will make mistakes; you will sometimes do wrong; and the children will know it. Do not ignore the fact, nor seek to deceive them; tell them manfully, "I was wrong; I am sorry;" and if you have been unjust to them, "forgive me." They will respect you more for such a course than they could if you should gloss it over, and even, by sophistry, succeed in convincing them that you were in the right. If you should thus convince them, you would do them an injury in blunting their moral sense by confounding right and wrong. Win and hold their respect by being always thoroughly honest, truthful, and just. "Whatever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report—think on these things," and practice them. Thus will you win and hold the thorough respect of your household.

The third essential in good family government is prompt, unquestioning obedience on the part of children. Expect this, and have it at whatever cost. It follows logically the previous step; if you control yourself and enjoy the thorough respect of your children, they will obey you. EXPECT THIS. We cannot too strongly emphasize this point. If in your heart lurks a doubt as to whether your children will obey, be sure they will not obey. Your uncertainty makes itself felt through your looks, your tones. Your command will be given with the rising inflection of a question, instead of with the falling inflection of certainty, and the children will not be slow to take advantage of the "benefit of the doubt."

Never give a command in a harsh, dictatorial tone; it arouses opposition and tends to defeat itself. Speak quietly, pleasantly, courteously, but with no shadow of uncertainty in your tone. Never give a command that you do not intend to have obeyed; then make very sure your intention is carried out. This necessitates the greatest care in giving commands. Just here is a weak point with many of us; we issue too many orders and are too careless as to their execution. Let your

commands be just as few as possible, and let these few not be given without considering their possible consequences.

We are all familiar with the story of the fussy mother who, on leaving her children in the kitchen with a pan of dry beans within reach of their fingers, charged them, for the life of them, not to put beans up their nostrils. On returning she was horrified to find all six pug noses stuffed full of the rapidly swelling legumes. The children had never thought of this possible use of beans till their mother's command put it into their heads. We laugh at the story, but there is a deal of wisdom to be learned from it in regard to unnecessary commands. You can often forestall the need of them, as that mother might have done by putting the beans out of reach and saying nothing about them.

Make the Golden Rule the supreme law of your little domain, training the children from infancy to make it the test of their conduct, and it will obviate the necessity of many other rules. It is astonishing—nay, rather, it is proof of its divine origin—that it fits so perfectly into all the exigencies of life, as to render unnecessary the thousand and one special precepts which, without it, must be given to fit every special case.

In the fourth place, endeavor to develop and strengthen the good there is in your child, and repress the evil. One way of doing this is by showing appreciation of the good and abhorrence of the evil. The most mischievous child does many more good things in the course of the day than he does bad things. Notice these good actions, and show him that you do notice them. Love of approbation is strong within him; use it to call out his better nature; God gave it for this very purpose. When he does wrong, show your disapprobation just as plainly, but no more so. Make him feel that this disapprobation comes because the thing is *wrong*, not because it incommodes you.

Take your child's part in his conflicts with his evil nature. We all have such conflicts; help him in his struggles with wrong by making him feel that you are on his side against the wrong. Helen Hunt Jackson gives an instance so fully illustrating this point, as well as several others in family government, that we give it almost entire. A little friend of hers had once a hard contest over so simple a thing as saying "G;" the contest was with himself and his mother was the faithful Great Heart who helped him through it:—

"Willy was about four years old. He had a large, active brain, sensitive temperament, and indomitable spirit. He was and is an uncommon child. Common methods of what is commonly supposed to be "discipline" would, if he had survived them, have made a very bad boy of him. He had great difficulty in pronouncing the letter G,—so much that he had formed almost a habit of omitting it. One day his mother said, not dreaming of any special contest, "This time you must say G." "It is an ugly old letter, and I ain't ever going to try to say it again," said Willy, repeating the alphabet very rapidly from beginning to end, without the G. Like a wise mother,

she did not open at once on a struggle; but said, pleasantly, "Ah! you did not get it in that time. Try again; go more slowly, and we will have it." It was all in vain; and it soon began to look more like real obstinacy on Willy's part than anything she had ever seen in him. She has often told me how she hesitated before entering on the campaign. "I always knew," she said, "that Willy's first real fight with himself would be no matter of a few hours; and it was a particularly inconvenient time for me, just then, to give up a day to it. But it seemed, on the whole, best not to put it off."

So she said, "Now, Willy, you can't get along without the letter G. The longer you put off saying it, the harder it will be for you to say it at last; and we will have it settled, now, once for all. You are never going to let a little bit of a letter like that be stronger than Willy. We will not go out of this room till you have said it."

Unfortunately, Willy's will had already taken its stand. However, the mother made no authoritative demand that he should pronounce the letter as a matter of obedience to her. Because it was a thing intrinsically necessary for him to do, she would see, at any cost to herself or to him, that he did it; but he must do it voluntarily, and she would wait till he did.

The morning wore on. She busied herself with other matters, and left Willy to himself; now and then asking, with a smile, "Well, isn't my little boy stronger than that ugly old letter yet?"

Willy was sulky. He understood in that early stage all that was involved. Dinner time came.

"Aren't you going to dinner, Mamma?"

"Oh! no, dear; not unless you say G, so that you can go too. Mamma will stay by her little boy until he is out of this trouble."

The dinner was brought up, and they ate it together. She was cheerful and kind, but so serious that he felt the constant pressure of her pain.

The afternoon dragged slowly on to night. Willy cried now and then, and she took him in her lap, and said, "Dear, you will be happy as soon as you say that letter, and Mamma will be happy too, and we can't either of us be happy until you do."

"Oh, Mamma! why don't you make me say it?"

(This he said several times before the affair was over.)

"Because, dear, you must make yourself say it. I am helping you make yourself say it, for I shall not let you go out of this room, nor go out myself, till you do say it; but that is all I shall do to help you. I am listening, listening all the time, and if you say it, in ever so little a whisper, I shall hear you. That is all Mamma can do for you."

Bedtime came. Willy went to bed, un-kissed and sad. The next morning, when Willy's mother opened her eyes, she saw Willy sitting up in his crib, and looking at her steadfastly. As soon as he saw that she was awake, he exclaimed, "Mamma, I can't say it; and you know I can't say it. You're a naughty mamma, and you don't love me."

Her heart sank within her; but she patiently went again and again over yesterday's ground. Willy cried. He ate very little breakfast.

He stood at the window in a listless attitude of discouraged misery, which she said cut her to the heart. Once in awhile he would ask for some plaything which he did not usually have. She gave him whatever he asked for; but he could not play. She kept up an appearance of being busy with her sewing, but she was far more unhappy than Willy.

Dinner was brought up to them. Willy said, "Mamma, this ain't a bit good dinner."

She replied, "Yes it is, darling; just as good as we ever have. It is only because we are eating it alone. And poor Papa is sad, too, taking his all alone downstairs."

At this Willy burst out into an hysterical fit of crying and sobbing.

"I shall never see my papa again in this world."

Then his mother broke down, too, and cried as hard as he did; but she said, "Oh! yes, you will, dear. I think you will say that letter before tea time, and we will have a nice evening downstairs together."

"I can't say it. I try all the time, and I can't say it; and, if you keep me here till I die, I shan't ever say it."—*Childhood: its Care and Culture.*

(To be continued.)

PROGRAM FOR APRIL MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, Saints' Harp 148. Prayer. Scripture reading, James chapter one. Study select reading in Home Column. Roll call. Business. Closing hymn, Saints' Harp 225. Dismissal prayer.

Sunday School Department.

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

HOW TO KEEP THE YOUNG MAN IN SUNDAY SCHOOL.

The primal or initiatory proceedings by which the *lepus cumiculus* is made palatable, receives in common physiological phraseology the appellation prehensive. So in reply to the query, "How to keep the young man in Sunday school?" the first difficulty that presents itself is to get him there. When God breathed into man the breath of life there came with that life-endowing principle or natural instinct to love and worship its Creator. Untampered by evil environments, this love for the unknown Creator, this tendency to worship the great "I am" would ripen into knowledge, and knowing God as he is, he would take us unto himself. But 'tis no virtue to live a sinless life in a sinless world. As well were it if man were never made of a dual nature but left to praise God in the spirit world.

Environed as we are on all sides by evil and its influences, our proclivities for good are soon educated by the doer of all evil to become our continual menace and then it is a

ceaseless warfare for any man to attempt the right.

Some one has said that every act of the soul leaves as its enduring result a tendency to do the same act again in the same way. If this be true, how important the child's first acts be guided into channels of right conduct. No wonder Peter received twice the injunction, "Feed my lambs" to one of "Feed my sheep." The great Teacher knew the truthfulness of the maxim, "As the twig is bent, the tree is inclined." He knew how much depends upon the nurture received the first few years by the tender moral plant which is to have its ethical emotions cultivated till it becomes a living character, choosing good because it is good, shunning evil because it is evil, not because it is commanded.

Does anyone ask, "What has the parent to do with keeping the young man in Sunday school?" Perhaps all. How many parents realize that they are in a great measure responsible for their children's attendance or absence at Sunday school. No one is old enough to graduate from Sunday school. There will be but one Commencement Day in that school, and that will be when we are ushered into that higher life to begin a new school under the tutorship of the gentle Christ.

If the parents tire of the Sunday school, can the young be censured for like actions? We are children with gray hair and wrinkled visages unless we have formed a character that acts always from high ethical motives. The beautiful story will never all be learned. In the Sunday school should be found hoary heads and forms bent with age, yet with faces beaming with that Christ-love and voices low and sweet telling in trembling accents the story of his wondrous love. Such conditions would ever serve as incentives and an inspiration to the young.

In seeking the solution of the problem in question many plans were suggested. Some suggested that nothing short of good glue would bring the desired results. Others would try ropes. Again, a few would try again the Blue Laws of Colonial times, which compelled attendance at all forms of worship.

One very pretty little girl suggested a row of beautiful young women on the front seat as an inducement. Laying all levity aside, if the young women of this church would insist that no young man should be granted her company until he had acquired sufficient moral development that he loved to attend Sunday school and all church worship, their influence would soon be felt as a power for good in the church. Much depends upon the inducements which bring the young men to Sunday school. Make few promises as to the great blessings he will receive—disappointment is bitter. It sows the seeds of skepticism. Do not promise that he is sure to receive an outpouring of the Spirit and that his soul will be made happy. Whatever is promised be sure it is realized. Make an appeal to his sense of judgment and his reason. There is a time in the life of every individual when the soul longs and thirsts for ethical and religious instruction. This moment should be looked for by teacher and

parent and made the occasion of the person's introduction to the Sunday school.

Important, and above all else as a means of keeping the young man in Sunday school, is the *living teacher*.

It is not the province of this brief treatise to expatiate upon all the necessary qualifications of a successful teacher.

There are few teachers in the world—many instructors.

The real teacher knows the true end, not only of every lesson, but of all instruction. Combined with this knowledge of the true end he understands the most efficient means of securing this result.

How little inducement is there to a young man to attend Sunday school, when he knows just the manner and form in which every question is to be asked and answered; where there is no time for originality, but set questions are hurried over as though life and death depended upon asking and answering all before the hour had elapsed, even though all had learned them as well as a little boy learns his spelling lesson or multiplication table.

The teacher should understand, to some extent at least, the order of physical development. Let him avoid sermonizing and dry talks on unimportant items of heraldry. Better teach living examples of right conduct, teaching that a virtuous life is the happiest and best, though there be no hereafter.

Make the pupils feel at home. If they can sing, interest them in music. If sketching or drawing be their talent, let them prepare board work for the class. Should some be of a literary mind induce them to prepare class work from books of travel, and lives of great characters, teacher and pupils being thus mutually interested but few will desire to absent themselves. One other thought: it is prayer. The future of the church among us depends upon the young. The Sunday school is the offspring of the church. It has been commanded that the lambs shall be brought into the fold and fed. Being the Lord's work, how earnestly devoted should be the parent, teacher, and pupil. Prayer should be continually rising as sweet incense before the Lord. Duty and pleasure being thus performed no fear need be entertained as to the future. That can be safely intrusted in the hands of Him who loveth us and knoweth all things from the beginning.

CHARLES BENSON.

Read before Pottawattamie S. S. convention.

USES OF THE QUARTERLY IN THE SUNDAY SCHOOL.

The *Quarterly*, what is it? It is a text book and help in the Sunday school work. As a text book it should always be thoroughly studied and particular attention given to every part. And as it is also a help, do not fail to take note of all the hints and suggestions in the part known as the Home Readings.

That brings the thought that the pupils must not lay aside their *Quarterlies* from one Sunday until the next and then expect to gain all there is in the lesson; for in order to

be properly prepared with the lesson it is necessary that the *Quarterly* be used both in the class and at home; but especially at home, for you can more easily dispense with the *Quarterly* in the class if the scholar has studied the lesson.

In preparing a lesson from the *Quarterly* the central thought should be the subject studied; how it bears upon the persons or thing named. After getting this in your mind, take into consideration and learn the principal points, such as the places named and the things said or done, and what was their effect in the matter studied. After that, bring up all the minor details you can that will lead up to the subject named.

Outside of the *Quarterly* and as a basis for the lessons the text book should be the Bible and it should be a guide or settler of all points of wonder or doubt, and should be freely used in the class in connection with the outlined lesson.

In connection with what has already been named there are other helps the teacher and scholar often need in the preparation of the lesson; and those are the other standard works of the church. The question was asked, "What other helps does the teacher need in the class?" After a little thought I am led to answer it as follows. A help and one of no little import for a teacher is the scholar's preparation of the lesson. Therefore I would urge all the larger ones in the Sunday school to study their lessons as much as they can through the week so they will be familiar with them when Sunday morning comes and the class is called.

C. L. GOULDSMITH.

Read at Southern Nebraska convention.

Letter Department.

A VOICE FROM MISSOURI.

Were half the power that fills the world with terror,
Were half the wealth bestowed on camps and courts
Given to redeem the human mind from error,
There were no need of arsenals or forts.

Our physical conditions we seldom have wisdom enough to change if we would, and when faith fails us, we learn to be patient. The spiritual state of mind we so much desire seems to depend very much on the grace received from heaven for its degrees from sweet restfulness to sublime ecstasy; but though we may try to walk along very serenely, it is the immoral atmosphere that may surround us which often embitters life and renders it a very difficult thing for even the most saintly to exercise that gift of gifts—charity.

For instance: a brother's horse we see hitched near the church door during the Sunday services, and standing, without food the greater part of the day in summer, and minus a blanket in winter, with the mercury 25° below zero, and exposed to the cold blasts which whistle through the streets at the rate of seventy-five knots an hour; then, grate upon our ears, in the rush of the business days of the week, the harsh sounds (that issue from the miry alley) of some one's cruel club which is being unmercifully applied by

another brother to his faithful beast already prostrate from his masterly belaboring; and then again, the scarlet colors the cheek and the kindly word is choked from utterance when there is the needless exposure, at a branch business meeting, of the first falling away from grace of some brother or sister, tender in mind as well as in years; these are some of the things that should elicit on the one hand pity and charity, and on the other, wisdom to deal justly.

The one is "cruelty to animals," the other is honored with a high-sounding name; but its victim goes out from among us lean of spirit and wan-looking because of the need of the lacteal sustenance of human *kindness*, which is sometimes *justice* tempered with *mercy*. But only the sad complaint of *one* is this; what of that of the *many*?

In the dark and cloudy day, Missouri's sorrowful refrain was heard, and even now Justice laments her wrongs, and many of her people blinded by priestcraft and tradition are groping in darkness. The robber and the slayer still go free, and in the very heart of Zion the truth is rejected which apostles and prophets declared would lead God's erring children to safety and happiness.

The footsteps of crime may approach our doors; yet even this concerns us less seriously than the teaching of false and erroneous doctrines; and we need not go far out of our way to hear them.

Should the intruder enter our peaceful fire-side, he may escape the law's vigilance, and by some means go on his way again. A man, called "husband," enraged with jealousy, pursues into the public street his wife, fleeing from his blows, and with deadly weapon in hand threatens to take her life and that of her offspring unless she will go back to their "home" where often the sacred pledge of love and protection had been broken. At such a sight as this our hearts well nigh stop beating, and a righteous indignation makes us to ask that justice be meted to the offender. To the offended, in the words of the Savior, perhaps we might say, "Fear not them which kill the body, but are not able to kill the soul;" for it is the spiritual slayer we need to fear most. So common is the occurrence of crime, we may as well compose ourselves and try to be interested in what is going on within doors, and mostly under the steeples where, it may be, honest truthseekers assemble and more interesting topics are discussed.

As we enter the place of conference, we hear the "reverend's" voice. His eloquence touches the heart and inspires the mind, as he portrays the beauty of old earth's fauna and flora, the sublimity of the starry firmament and the munificence of the Creator, so all-mindful of his noblest creature, man. At the close, we imagined his repeating the words of Paul: "Do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." And what must have been the reply?

Another exhorts with zeal his brethren to prepare well their sermons, to study the Greek and Hebrew, to examine each word, sentence, paragraph, and chapter, and their relations to each other, because to *preach the*

gospel is all-important and requires "expository preaching." Upon this kind and manner of preaching great stress is laid.

In the minds of some of his hearers this thought infuses new life, the preaching of the *gospel* assumes new beauty, and great light dawns upon them like a flame of inspiration just now sent down.

"Learned philologists, who chase
A panting syllable through time and space,
Start it at home, and hunt it *in the dark*
To Gaul, to Greece, and into Noah's ark."

Their research; how critical, precise, and scholarly! And yet, one cannot but commend it, for it is written that the brethren of Berea were "more noble" than some others because they were apt to learn and "searched the Scriptures daily."

As we listen, the thought comes, "They speak with wisdom, grace, and eloquence; they attract hundreds by their personality;" and then we hear, as from far away, by a saintly voice: "Not many wise men after the flesh, not many mighty, not many noble, are called!"

"A brother bishop from the West asked the venerable Connecticut diocesan: 'Bishop, will you tell me what you consider the best bit of work you have done in Connecticut during your long episcopate there?' The bishop replied: 'Well, perhaps the best work I did for the diocese, and for the church as well, was to keep a number of men out of the ministry.'"

With all their study, critical delving, and word connecting, they but blindly seek and never find; for we hear the Prophet Amos say to them as he said to the "famished" and "thirsty" ones,

"They shall . . . seek the word of the Lord, and shall not find it." These divines say to the young men present, "You need not wait to be ordained, to have the hands laid on you by a presbyter; go forth, and preach the gospel unmixed with science and politics if you feel that you are called!" And looking up as though listening to the apostle's impressive words, they repeat, "Woe is unto me, if I preach not the gospel!"

It is said that when Lady Townsend was asked if Whitefield had recanted, she replied: "No, he has only canted." Their fluent quoting of the words of St. Paul causes us to inquire, though silently, "Why not examine carefully, critically, the words written by him in the fifth chapter and fourth verse of his letter to the Hebrews?" And echo answers, "Why not?"

Their application of the idea of word, sentence, and chapter relations reminds us of a kind of reasoning indulged in by another class of religionists who say, "As it is lawful that the man 'shall have one wife,' he should have one at least, and could have two or more;" and as to "the mountain of the Lord's house," the words "concerning Judah and Jerusalem" are not to be so critically considered. To the Galatians the apostle wrote about another gospel, a perversion of the gospel of Christ; and, amid all the various doctrines and teachers of these latter days, the great Teacher has spoken with trumpet voice and declared that this proclamation "shall

be unto all people, by the mouths of my disciples whom I have chosen in these last days, and they shall go forth and none shall stay them, for I the Lord have commanded them," "that the fullness of my gospel might be proclaimed," etc.

During the thirties the attitude of Justice in Missouri was most hopeless, for mobbing the saints was punished with a fine "just enough to answer the law." Persecution and false rumor with her ten thousand tongues were then rife, and the unpitied people of God were said to be "like Noah's dove, without even a resting place for their feet." It was in Missouri that abolition was said to have reared its "deformed and haggard visage" and lawabiding and inoffensive citizens were forced to leave their homes and lands.

But the clouds begin to disappear, and as the printed word is being sent forth and our elders go forth to preach the everlasting gospel, the result must be that many of the honest in heart will embrace the truth and be brought into "the kingdom."

These are "able ministers," as St. Paul calls such, "not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life."

As in ancient Corinth the apostle uttered the unimpassioned words of confidence in God, so the saints here can say, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair;" for, as Lincoln said, "We know the Lord is always on the side of the right. May the day soon dawn when shall be fulfilled what the prophet of old said: 'The Lord hath broken the staff of the wicked. . . . The whole earth is at rest, and is quiet: they break forth into singing.'"

"The world is young,
And God is good; and truth, victorious;
And right and love and virtue stir us yet;
And Christ is living and we follow him.
See, brother, see, the night is on the wane,
And all the hills are blossoming with morn."

Your humble sister,

WHO LIVES THERE.

INDEPENDENCE, March 15, 1899.

WILBURTON, I. T., March 17.

Editors Herald:—This leaves me well, and will say to Bro. E. B. Morgan, I am back again to Wilburton, Indian Territory to preach, not only to saints, but *coal miners*, if I can get them out. Hope to have a few of them out anyway. Glad to see Bro. E. B. Morgan's nice defense of the toiling coal miner. But, ah! Bro. Morgan don't know them down here like I do. However, I am willing to surrender the question at present.

We had a very fine conference at Cove, Arkansas; much and lasting good was accomplished. After conference, by request of J. W. Jackson, I went down to Euclid, Arkansas, where I received forty lashes save five some few years ago. O, how things had changed! the mob that whipped me all gone, the most of them dead and quite likely serving out a term in the prison house. "Offenses" "must" "come," "but woe to him by whom they come."—Christ.

I had a full house to hear me and splendid attention and behavior. Bro. J. W. Jack-

son lives here and quite a number of saints. Bro. Jackson has been around home much of his time this winter, repairing his house and taking care of family. I hope he will push out now and get the gospel before the people of Arkansas, and not fish too much in the little river near his home.

Bro. Ellis Short and the writer have just closed a very fine meeting at Cove, Arkansas, seventeen baptisms since conference. Bro. Ellis Short is the *iron* wheel of this work in the southwestern mission, financier, preacher, and baptizing some also. God blesses him remarkably because he does his duty. Why don't all Latter Day Saints live the gospel like Bro. Short and be truly a blessed people?

I will go from here to Texas for about seven weeks, and back to Cove the second Sunday in May. Love and peace to all.

In bonds,

J. D. ERWIN.

LONE ROCK, Ore., March 19.

Editors Herald:—I find in the *Herald* much of great worth to all lovers of truth. I wish to give voice to the sentiments of many saints in this part. In a recent issue of the *Herald* appeared an able article from Bro. G. H. Hilliard, "The Gathering;" and I cannot call to mind the time when any theme seemed to reach me with such force as that; for just a few days before I saw it I was reading the revelation given in 1873, paragraph 11, which says: "Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter until it shall be otherwise given of me." The thought then came to me, Here is a revelation given to us of the Reorganization twenty-six years ago, and what has been done towards obeying it? When have the elders counseled the saints concerning the matter, for it says, "Let . . . the counsel of the elders of my church guide in this matter." Guide who? Why, the saints who are scattered over the world, among whom the elders are called to minister; and since the aforesaid article has appeared many come to your writer and ask, "How are we going to do this? How can we all go to Zion or the regions round about? Gladly would we obey if we knew how to proceed to rightly fulfill the commandment."

I find in Doctrine and Covenants 102:7-9, "Let my people who dwell in the regions round about, be very faithful, and prayerful, and humble before me. . . . Talk not judgment, neither boast of faith, nor of mighty works; but [notice] carefully gather together, as much in one region as can be consistently with the feelings of the people: and, behold, I will give unto you favor and grace in their eyes, that you may rest in peace and safety, while you are saying unto the people, Execute judgment and justice for us according to law [What a grand thought, that according to law the saints will receive justice, for what?] and redress us of our wrongs." Who have been wronged? Look back, saints, upon the history of the church, into Missouri, when many thousands were driven from their homes, their lands and goods wrongfully taken from them, their wives and little ones

cruelly slaughtered. Can you not see where justice and judgment could, and God says will be, meted out?

In paragraph 8 the Lord says that when all the lands in Jackson County and the regions round about have been purchased that can be purchased, and the saints possess them, "I will hold the armies of Israel guiltless in taking possession of their own lands, which they have *previously purchased*." What lands are these which they have previously purchased? Those possessed in the dark and troublous days.

But notice further: "And of throwing down the towers of mine enemies, that may be upon them, and scattering their watchmen." But bear in mind this must be done *according to law*.

Methinks I see in this our beloved Temple Lot returned to its rightful owners by law; but before that the saints must be obedient to God's commands. I will close by asking that all true saints keep this matter before one another until our whole *body* sees fit to take much needed action; that we cease to be dilatory longer, but be up and doing, ever ready and willing to obey our Father's commands, that when he shall send his Son again to earth we may be found ready to meet him in peace.

Your brother,
W. A. GOODWIN.

BROCKTON, Mass., March 20.

Editors Herald.—This has been so far, in many respects, to me an eventful year. Changes unexpected and sudden have turned me perforce from lines marked out and plans forecast, and the truth of the proverb, "It is the unexpected that always happens," seems to have been verified.

"We know not what may befall us,
God hangs a mist o'er our eyes;"

And we have to trust the providence and wisdom that plans, without notice almost, the overthrow of our appointments and our will.

On February 4, as you have known, I was summoned to Ohio from Providence by telegram, on account of the death of my only sister. Matters connected with her decease detained me until or about the time of holding the district conference at Kirtland, and am now glad that I remained and was able to meet saints and former friends of the Kirtland and Pittsburg districts again.

The conference and representation was a good one, notwithstanding the unfavorable weather, and was ably and satisfactorily conducted by the presidents of mission and district, Brn. W. H. Kelley and Francis Ebeling. The Lord seemed to be with us all the while, trying to help us along in legitimate work relating to affairs in his kingdom, and we believe that a unity of sentiment prevailed that means good to that district and to the work generally, wherever the church representatives who were present may be called to labor in the interest of gospel work.

After conference we were called, in company with Bishop Hilliard, Brn. Etzenhouser, Parsons, and Ebeling to turn out in one of the worst snowstorms of the season, to go to

Akron, Ohio, in the interests of law and good order. Our associations with the brethren named, Brn. W. H. Kelley and others, notwithstanding disagreeable weather and unpleasant duties to be discharged, were of a genial and satisfactory, and we believe profitable character.

Leaving Kirtland Friday morning, March 10, for Buffalo and Providence, we arrived the following day, Saturday, at noon, finding family in fair health, and Bro. Luff though poor in health, in good cheer over the success which had attended his efforts with others in lifting the church debt in Providence. The manifest approval in many regards, and spiritual direction attending the sacrifice which has made this release from worldly obligation possible and given us, as we trust, a church home free from moral compromise or transfer of obligation, has proved, certainly in many individual cases, what faith and works united may accomplish.

Last Saturday we came to this place to look after our church interests. Exceedingly bad and stormy weather undoubtedly kept some, indifference and carelessness many others, away from meetings yesterday. A few interested strangers, however, out last evening, and we trust some good done. Meeting again to-night and as long as wisdom and circumstances warrant an effort to reclaim the careless or reach the stranger to our faith.

The standard set by the Christ life seems so far above the ordinary human ambition that we may not wonder so much perhaps at the little procession of weary and worn stragglers that in such places as these are trying to keep up with the flag and the demand of our faith and contention in the midst of a crooked and perverse generation of cranks, humbugs, deceivers and being deceived, that swarm in the highways and challenge the attention always and constantly, and especially in the great cities of the East, of the ignorant and the uninformed. And if the church we are called and commissioned to represent have any idea that the novice, the inexperienced, men who do not know not only men and women, but devils disguised in human form, are the men to whom can be safely trusted our interests as a church, they are making a most serious mistake.

We are told in the Book of Commandments to the church that light cleaveth to light, intelligence to intelligence. The bare assumption is not enough; its truths must be demonstrated by rational appeal, and argument drawn from scripture, and human reason, and analogous historical data in its applications to men's lives and current events, "Pray ye therefore the *Lord* of the harvest, that he will send forth laborers into his harvest."

"How can they preach except they be sent?" Ah indeed! how can they?

"Feed my sheep," "my lambs." It was the Master's injunction, apostolic advice long ago, "Feed the flock of God over which the Holy Ghost hath made you overseers." That misinterpretation of the law which counsels the pushing out and leaving congregations and churches, especially in large cities and branches, without pastors or intelligent and

spiritually-minded, capable overseers, to the tender mercies of the ignorant or unlawfully ambitious, to cranks and devils in disguise, is and has been proved to be to the observant in my opinion both foolish and disastrous to our permanent interests, and a defect which must be remedied before we shall be able to stand before the world in a proper light and in an adequate and just as well as profitable representation.

The pioneer, and the protective and educational forces of the church should be so arranged and distributed as that on the one hand, the world may be warned, intelligently warned, while on the other we may not undertake to cover so much territory as shall leave the forts and stations already captured and their inmates to the tender mercies of our common enemy whose most effective and successful work against us has not been in the past confined to the open and new fields of operation.

If this is the kingdom of God in very truth, then must its superior order, discipline, and citizenship be made to appear, or our claims must to the world and to ourselves remain undemonstrated.

M. H. BOND.

SHERBURNVILLE, Ill., March 20.

Editors Herald.—Owing to failing health of some of my family I wish to change climate. Physicians advise us to go to Texas. I would like to communicate with some of the saints in Texas.

We are the only family of saints living in this county—Kankakee, Illinois. Brn. Moler and Keck held a meeting here last fall; one man obeyed, but has through the persecution of his wife and children fallen away.

I hope some good brother or sister will write to me.

Faithfully, your brother,
ERWIN DICKEY.

DELOIT, Iowa, March 21.

Editors Herald.—We are pleased to note that one of our missionaries in charge, Elder Heman C. Smith, has been doing some good work in the Galland's Grove district for the past eight or ten days. He is a welcome visitor and an able instructor. We, the writer and many others, are sorry he could not remain with us longer, but it is quite evident that what we lose by his departure others will gain. The writer had the pleasure of listening to Bro. Smith preach four discourses while at Dow City, Iowa, which were timely, encouraging, and elevating. He is a true soldier for Christ.

Our district conference held at Dow City on the 25th and 26th, while not largely attended, was a pleasant and profitable session, as the good Spirit was present with us. Resolutions protesting against the seating of B. H. Roberts, copied very largely from those adopted by the Decatur district, were passed and published in quite a number of newspapers, and copies sent to three representatives by order of the conference. If our action in this matter should have but little weight in National Congress, we are sure it will materially help us in our field of labor, as in this way many people read the resolutions

adopted, and are thus made aware that we do not indorse polygamy.

This has been a hard winter for missionary labor on account of the excessive cold weather, and bad condition of the roads, and much sickness among the people. However, we feel that our missionaries have done all they could, and local men have done well. Associate President of the District Elder J. M. Baker and others have done good work, which is appreciated by all. Our Bishop's agent, Elder C. J. Hunt, is always busy and is doing a good work as agent, also as a missionary. Last but not least our experienced and honored missionaries, Elders Charles Derry and George Montague, have done us much good, notwithstanding ill health has prevented them from doing as much as they desired to do. However, a little work done at the right time and in a masterly manner often accomplishes much good.

Our district never made so great an effort financially as it is making now, which we are pleased to note, and hope the good work will continue. Spiritually it is doing fairly well, though it might improve its condition. More labor performed by branch officers would result in much good to the work. Brethren, will you kindly take hold and help visit and encourage each and every member of your respective branches?

Missionaries and district officers will try to visit, encourage, and help scattered members. If any need special help, please make your wants known by writing to C. E. Butterworth or J. M. Baker, Dow City, Iowa, and they will do all in their power to help the work along. By a united, wise, and persistent effort we may, with the help of God, be enabled to accomplish much good. Every saint should be alive in the work and a living example to a dying world. Pure thoughts, wise and good words, industry, honesty, and proper deportment beget confidence; and confidence begotten and retained gives us true fellowship and enables us to work together in unison and love for the salvation of souls and to the development and growth of the church, and the glory of God.

The pleasures of this world are not to be compared with the peace, joy, and spiritual feast found by the meek and humble soul who is truly in Christ. A conscience void of offense toward God and man brings to the soul a joy and satisfaction and divine rest beyond the power of the world to give. Why not reach out heavenward and eat of the spiritual food and drink of the fountain of life while they are still within our reach, while we rejoice and learn what it is to "sit together in heavenly places in Christ Jesus"?

It is good to know that every position occupied by the true disciple is an honored and holy position. It is not the office we hold that makes us profitable to the church, but the way in which we discharge the duties imposed. It is not the profession we make nor the office we hold that brings us into favor with God and secures to us the light, joy, assistance, and power of the Holy Ghost; but the purity of the soul, the faith exercised, the prayers offered, and the duties performed. Let us take courage and press forward, for it

is written: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God." In bonds,

CHARLES E. BUTTERWORTH.

ST. LOUIS, Mo., March 15.

Editors Herald:—Seventeen baptisms and one of the best spiritual conferences that we have ever had, last Saturday and Sunday, is perhaps a better index than a long explanation would be to the present status of the work in this part of the vineyard. The interest manifested by our people here is commendable and certainly very encouraging. As true Latter Day Saintism is scaling the heights way above par, Utahism seems to be at a very low ebb. After several years of persistent labor on the part of from three to a dozen elders, they have closed their doors and taken in their sign. Understand indirectly they have another place to hold meeting on Sunday afternoon, but could see no sign at the latter place advertising such meetings. Thus about endeth an earnest struggle. In writing their epitaph would say, Zeal to be commended, judgment to be pitied.

Hustling John D. White, our present missionary, is doing a splendid work. If he don't hear the early birds sing it is not because he is not out looking after the interests of the work early enough. When seeing his earnest work and the successes following, how oft we think of, "Young men for war." Business is business, whether in affairs of life or affairs of church, and we believe should be so conducted; that is, the same amount of energy should be thrown into our gospel work as into our business (when we are working at it).

Was very much interested in the statement in recent *Herald* regarding work to be done by local brethren. I heartily agree that more should be done by them. It is altogether possible to us that sometimes much less is done by them than could be, through lack of wise leadership in mapping out the work. Again, only too often they are not respected in their office. Is it not true that we have given too little attention to the teacher? The priest's work, though the most pleasant of any in the church, we believe, has been neglected. True, circumstances must govern in this, more or less, as in other things; but living as we are in the time when the saints are being tried and the adversary seeking constantly for mastery, if there was ever a time when the priest and teacher should be active it is now.

That every organized branch should hold its priesthood meetings is, I think, now generally conceded. Would this not be a good place to counsel as to just how and what the priest should teach in the family? Unless the priest *instructs* along gospel duties, can we consider he is doing his duty when visiting a family? While the same instruction could not be given in its entirety in all cases, some of it could be, as far as they were in a

condition to stand. Some will not heed, it is true, but the responsibility is placed where it should be and may bring forth fruit earlier than we think. Perhaps I am bordering too close to the ideal for our present surroundings, but we certainly can take steps along this line; in fact, such has been done with us, and with good results. Regular priesthood meetings have a tendency to more systematic work than was done before we held them. Have been holding them for several years; our work is there mapped out, conditions reported, etc.

We notice some are already talking reunion. We are talking reunion down here whenever it is warm enough, but when the thermometer was standing about twenty below, talk of camping out had such a "chilly" sound, we left our argument on the shelf. The weather is now warmer, which we consider sufficient apology for mention of the subject. Some have said we are having too many reunions—to have less and make them larger. In our judgment such argument is decidedly wrong. Every district where strong enough to support one, even though it be small, should have a reunion. It need not be of two or three weeks' duration, not by any means. If you can't support one for more than a week, commence with that. The only argument we have ever heard advanced against this is the question of expense and preachers.

Take for example, the Bluff Park reunion last year was advertised both far and wide as a "general reunion," or something of that nature. Attempts were made to draw from all quarters for its support, which was done, but with all this attendance was less than in some places where district reunions were held. If we hold reunions only for an outing, perhaps that might be alright; but our understanding is they are held for the good they do the saints and the good that may be done the world. This being the case, the more we concentrate our forces and draw from a number of States to one reunion the more we are shutting out the very ones who need the good we are seeking to do. Only those who have means at their disposal can in the first place afford to attend at all. The mother who is all the year shut within her narrow borders must look upon the reunion as one of the luxuries she must deny herself, which if we are to concentrate our efforts and have them hundreds of miles apart, is true.

Before going farther, the question of expense. To use figures that would be most familiar, last year a large delegation, perhaps twenty-five or thirty, went from Decatur district to Bluff Park. The railroad fare alone of that number would doubtless have paid the entire necessary expense of a reunion in Decatur district, and more. Had a reunion been held there, probably fifteen hundred people would have had the benefit of it, who as it was did not; no more money invested, no more time lost by the ministry, and fifteen hundred had the benefits of the reunion, instead of twenty-five or thirty. From St. Louis district some ten or twelve attended Bluff Park reunion last year. The

railroad fare is about twelve dollars, round trip, enough money spent in traveling expenses to have run a reunion in our district, giving to those who could not afford to go so far and who really needed the benefits, a chance, the same time, no loss of money, no loss of ministerial work; perhaps a thousand have the benefits instead of ten or twelve.

Well, how about the preachers? It appears to us it would be better to try and get something that would solve the problem as to what on earth to do with fifteen or twenty good speakers at one reunion when only one can speak at a time. We would not claim or expect the many great bursts of oratory in every district reunion that would be expected at Bluff Park, but most every district has at least one missionary, he with one imported for the occasion, perhaps the one of the Twelve in charge, and the local ministry could certainly keep up the meetings with credit to all concerned. Why not? Is it worse than for two men to go out and keep up meetings in a tent all summer? The prayer meetings, so far as the saints are concerned, are among the best at reunions. The preaching should be good, of course, but why have a dozen good preachers waiting their turn when the world is famishing for the truth?

If I could say it so low no one would feel offended I might say something about large reunions having a tendency to make us think of dress-parade day, and—well, those who have been there know it is true—which goes one step farther toward shutting out the poorer. We have no special war to wage against the Bluff Park reunion, if they will make it strictly a district affair. If those from outside the district wish to attend, all well and good, but to agitate the matter for hundreds of miles around, advertise it as a General Reunion, and try to draw from our forces, is what we most decidedly object to. Most people only want to attend one reunion during the year; if they go to Bluff Park from any distance, they have invested about all the time and money they care to in reunions for one year, hence cannot give their home reunion their support. So far as the good that might be done the world, of course the argument is almost wholly in favor of the district reunion. The largest reunion that we can give is but a small affair in the eyes of the world, hence will only attract a certain class whether we have the attendance of three or forty preachers. If those who persist in holding large reunions only, have any good substantial argument in their favor, let us have it.

We have talked with those who have had considerable experience in these reunions and their argument is most positively in favor of district reunions. That it is much cheaper, is certain; that ten times as many of our people can attend, is likewise true; that ten times as many of the world can attend, will hold good; that there will be a smaller number of good speakers present, may be true also; but I don't believe there is one of our missionaries in fifty that wants to lay around some place for a week to ten days and not get a chance to speak more than once if at all.

Such certainly has not been the disposition of those I have had the pleasure of meeting.

It is not our intention to be arbitrary in this, our motive being the interest of the work all have at heart. We are to have a reunion in our district this year, and are anxious for its success. Every one that is drawn from our district to some general reunion weakens us just that much—retards the work in our district just that much. Will it build with the same weight some other place? That's the question.

Yours truly,
J. C. HITCHCOCK.

PORT ELGIN, Ont., March 20.

Editors Herald:—We are glad to inform you that the work of the Lord is onward here. I baptized three on January 22, and two yesterday, all well-to-do people. Many are investigating the restored gospel here, and we expect a goodly number to come into the fold ere long, as the sound of the gospel trumpet is wakening many from their long slumber. Hitherto they have been fed *anæsthetics* by their former teachers, in order to secure a goodly living and the mammon of unrighteousness. This place is situated on Lake Huron, in the county of Bruce, about one hundred and seventy miles north of my home—Delhi.

This has been the severest winter, the settlers say, for some years, which has hindered the progress of the work to some extent. I have been suffering quite a bit with my lungs. This climate is rather too severe for me in the winter months. We are anxiously looking for the final end when the gospel will reach all nations and the glorious victory be won.

Yours in gospel work,
S. TOMLINSON.

PROVIDENCE, R. I., March 6.

Editors Herald:—It is with joy and thankfulness to God that I write these few lines for his goodness to us as a branch; that he so kindly remembered us by sending his servant Bro. Luff; for we were laboring under a very heavy burden, and could not see our way out of it. When Bro. Luff saw our condition he set to work to get us out of it, and many of us thought it impossible to do so, for we owe over two thousand dollars for our chapel.

Bro. Luff went to work with faith and prayer to God to help him, and he visited the brethren and sisters, and some did not believe he would ever accomplish it, so they would not have their names put down to give anything. But Bro. Luff plead with them. One brother said he would not give a cent, and another that if he got the sum within twenty-five dollars he would give it; and this two thousand dollars had to be gotten within a month; so the brother thought it could not be done. So Bro. Luff went to God in prayer in behalf of the brethren, and the Lord made it known to him that he would get it, and on Sunday morning Bro. Luff said that he was going to the brother and get the twenty-five dollars, and he went and the brother had the bills in his hand for him, and the other brother forty-five dollars.

See how good the Lord is to those who

trust in him. Bro. Luff has worked hard to free this branch and he will accomplish it. My prayer is that God will bless him in body and in spirit, and that his days may be long; for he has been and is a blessing to us in giving us good counsel. May God bless him and those near and dear to him, and all his servants everywhere.

Yours in the gospel,
T. H. MOORE.

DOWNES, O. T., March 20.

Editors Herald:—Prospects for a good work in Oklahoma, the coming year is favorable. Bro. C. R. Duncan and writer held a meeting in the Congregational church at Okarche, closing March 8; interest fair.

At the request of Bro. and Sr. Hiles, I came here the 11th and began in Silver Ridge schoolhouse. Attendance and interest have increased from the beginning; house filled to overflowing last night.

Question box has received queries on polygamy, prophetic mission of Joseph Smith, language contained on Book of Mormon plates, Sabbath question, immortality of the soul, mode of baptism, etc. A general interest is being manifest and a splendid feeling prevails.

We intended to close last night, but were requested to continue, and will do so, perhaps till over the 26th. Bro. R. W. Davis is expected the 23d.

Bro. C. R. Duncan has gone to "D" County.
In bonds,
W. S. MACRAE.

NICELY, Oklahoma.

KIRTLAND, Ohio, March 21.

Editors Herald:—I was privileged to attend the Wheeling, West Virginia, conference, March 11, 12. Although the number of visitors was not large, we had a very good conference. Business passed off nicely; not a discordant voice was heard. The same officers were elected to serve the ensuing term; provision was made for tent work, etc., etc.; prayer and testimony services were cheered by presence of the Holy Spirit to the comfort of all present. Preaching by Elders McDowell and Hilliard was forcible, plain, and instructive. If the counsel given will be cherished and lived up to, we shall surely occupy a higher plane and be better able to bear the heat and burden of the day.

Truly it requires a prayerful, careful, daily life to enable us to have that faith and confidence in God to claim the promises he has made to the faithful as our very own in times of perplexities and trials. How oft am I led to exclaim, "O for a faith that will not shrink!" Experience teaches me that this faith is attainable only by a consistent daily walk. When harassed by willful wrongdoing or careless neglect of duty, and a test comes to us, we have not confidence to plead the promise of the Father, but only ask for mercy, and that in faltering tones; and so many times the waters of adversity cover us for the time being, when had we lived according to the light given us, we might easily have outridden the storm and helped some other tempest-tossed soul.

If rightly borne each trial helps to refine the gold, to purify and rid us of the dross, to make us a purer people, a people whom Christ shall delight to own and bless. How often, alas, instead of our overcoming our trials, do they overcome us!

Now just a word to those who have kindly and persistently remembered me in their petitions before our heavenly Father. I feel grateful for the interest you have manifested in my behalf. I believe the Lord blessed me often through the prayers of his faithful ones. On the evening of February 1, 1899, I was especially blessed, and the evidence was given to me and to some of God's servants that I should be healed. Since that time I have been steadily improving; have been relieved of all pain and nervousness and am gaining in strength. I am able now to attend to light household duties, attend meeting, which privilege I had been deprived of since last June. I have not been so well for six years. To God be all the honor and glory.

May we all ever strive to do our part in the great latter-day work faithfully and well, that Christ may have a people who honor and serve him.

Your sister in Christ,

HATTIE R. GRIFFITHS.

Original Articles.

BUILDING CHURCHES IN THE EAST.

And the branches in the East, instead of building church houses and staying there, let them gather their moneys together, and send wise men to buy land in the regions round about, and in this way establish Zion.—Bishop Hilliard in *Herald*, p. 13, 1899.

It seems to me there is a growing necessity for such an organization as the "school of the prophets," where a unity of purpose and teaching would be obtained as a result of following the Lord's advice, that the elders so counsel together that they may become "more perfect in theory, in principle, in doctrine, in all things that pertain unto the kingdom of God, that is expedient for you to understand." (From D. C.)

This cannot be accomplished in annual councils or conferences. If the school was organized, as a result there would be less of private opinions advanced, and the saints of God would be taught more perfectly in the things of the kingdom.

If the advice quoted at the beginning of this article is right, it should be heeded, if erroneous, it should be treated accordingly. Let us examine it closely.

We are about to buy a lot and erect a modest little brick church here in

Pittsburg, therefore it is of importance to us whether the advice of Bro. H. is to be heeded.

The branch, since it has been organized, has paid out about \$15,000 for rent, and to-day we have no place to lay our head! all because we didn't make an investment of between \$1,000 and \$2,000, which, years ago, would have purchased ground that would have been worth thousands of dollars to-day. Is this financial folly to continue? Not if the present *regime* are able to carry out the movement, started with a degree of inspiration by the former president of the branch, Geo. H. Hulmes, now of Independence, who repeatedly agitated the question of building a church; but there was so much apathy and opposition to the movement that it failed to materialize, until about six years ago, when an "auxiliary society" was formed in face of all opposition, and as a result there is perfect unanimity of feeling in favor of going ahead and building a church, and with the Lord's blessing we intend to do so. Shall we take Bro. H's. advice?

Here is about the situation. In several months we expect to have \$1,100 in our possession. We have a lot in view that we can purchase for \$1,500. A building will cost \$1,500 more, making \$3,000 for both, leaving us in debt nearly \$2,000, which we can borrow at six per cent interest for three years and renew for another three years if we find it necessary, which will place us in this position:—

Our present yearly rent and janitor service.....	\$331 00
Interest on proposed loan of \$2,000 at six per cent.....	120 00
Saved every year while paying interest on \$2,000.....	\$211 00

Allowing for expenses for light, heat, etc., the total revenue of the branch, in connection with the funds raised by the auxiliary society, will be, conservatively estimated, about \$300 a year above what we paid for interest, which could be applied to paying off principal. In five years I believe we would be entirely free from debt, and during that time we would be worshiping God in a building that we could use when we wished without paying five or ten dollars extra. It would not be soaked with tobacco smoke, or restaurant odors, or the

street cars banging along every few minutes as we now are afflicted.

Verily the children of this world are wiser than the children of light, very often. There is not a sectarian church in Pittsburg that would have made such a mistake as we have, and this is often pointed at us, and we are believed to be an unprogressive people, because we have met in a hall for thirty years. Shall we move into a church of our own or keep on paying rent? To revive Lincoln a little: Some people are fools sometimes, and some people are fools all the time, but all the people are not fools all the time.

Enthusiasm about second coming of Christ, the gathering, and several other things have helped to keep us where we are.

Now after paying out thousands upon thousands of dollars for tithing, rent, supporting ourselves without any aid from the church, and helping to raise up and support other branches around us, until we have attained unto the dignity of being the mother of a large number of branches, we don't expect to have high authorities in the church discourage any of our "children" in now turning and helping the "old lady," as we hope they *will* do, and as the church *ought* to do as is commanded in Doctrine and Covenants 42: 10.

But what about leaving the branch here, disorganizing and going west?

There are salesmen, railroaders, bookkeepers, painters, contractors, printers, electricians, telephone operators, machinists, etc., in this branch. Will we give up our positions, go west and farm, or what do you want us to do for a living? None of us here know which is "gee" or which is "whoa," and we think it is nicer to live in the city, because it is so far from the market house in the country; and we couldn't get nice fresh vegetables, etc., as it would be too far to the city to get 'em.

If we all go west, who is to take care of the East? If we don't go in haste, the ones remaining will want to hold meetings and help gather out the honest in heart, and it is much cheaper to build than to pay rent.

Evidently Zion is to be built up by farmers, at least given a good start by them, and as it increases in size

and commercial importance — as it certainly will — skilled artisans will gradually find employment. But say, is Jackson County and the adjoining land now for sale? Is Decatur County in the "regions round about"? If not, why are you booming the college, building a saints' home, etc., at Lamoni? Why not sell 'em and use the money to buy land in the regions that are round about, and not expect us poor eastern saints to do so much? By the way, we have sent quite an installment of our membership out there. You are so well pleased with them that you want the whole tribe of us, do you? We'll be out there in the sweet by and by, brethren; but then the gospel must be preached in all the world as a witness. In Europe over 381 millions, Africa 128 millions, Asia 855 millions, Australia 5 millions, America 133 millions, etc., that must hear the gospel, as it is recorded in Doctrine and Covenants, before the second advent. "Every man is to hear the gospel preached in his own tongue."

I believe the vision Bro. White had, as published in *Autumn Leaves* some years ago, entitled "The Redemption of Zion," is about the way the movement will be carried out. Glad to see the brethren helping the Providence branch to clear their church of debt.

Bro. J. F. McDowell is here interesting himself in our struggle to get out of the rent bondage. He has given illustrated lectures and just finished carrying out an entertainment. The proceeds of lectures and entertainment are to go to the new church fund.

Bro. Griffiths, while here, encouraged the movement, and has done so right along, and advised the branch years ago it was making a mistake in not building.

When we are needed in the West we will be ready at duty's call, but out there you must observe the Lord's warning when he says: "Let these things be done in their time, be not in haste; and observe to have all things prepared before you."

That's the idea exactly. The effort to bring about this preparation should be encouraged; but, brethren, be careful not to advise radical measures that will tear down what it has taken years to build up. There is much work yet

to be done in the East and in the world. The gospel must be taken to 1,500,000,000 souls before it is preached in all the world.

If Bro. Hilliard's article was sent out as a "feeler" you know how some of us "feel" in the matter.

C. EDWARD MILLER,
President of Pittsburg Branch.
PITTSBURG, Pa., Feb. 6, 1899.

"THE MEMBER WITH THE WIVES."

I do not often trouble your columns by way of correspondence, but I would be glad just to "air" a few thoughts relative to the following, clipped from a popular daily paper of this city (Leeds):—

THE MEMBER WITH THE WIVES.

The excitement over the election of Mr. Brigham Roberts, the polygamist, for the State of Utah, is daily becoming more pronounced, says a telegram from the States. Mr. Roberts, who has three wives and families, yesterday issued a public manifesto defending polygamy on religious grounds as an institution approved by God. He entreats the broad-minded American people not to compel him to cast off his wives and abandon his children.—*Yorkshire Evening Post*, Thursday, December 29, 1898.

I do not know whether it is true that B. H. Roberts is in possession of three wives, but it is a fact that he has more than the laws of God or man provide; viz., one. One would have been inclined to think that after reading the telling reply to his theological treatise on ecclesiastical succession, etc., by Bro. H. C. Smith, that Mr. Roberts would have learned to be a little more consistent in his assumption of positions, but here is an evidence which proves him to be as illogical and contradictory, nay, absolutely puerile in his political and moral conceptions as he is in his religious and historical understanding and assertions. And after hearing his attempts to vindicate his position we can say with the Irishman, "We see through it all as clear as mud." Mr. Roberts is presenting himself before the public of America as a candidate to represent one of the States as a fit and capable person to assist in guarding and formulating the laws governing the rights and privileges of the people for the purpose of preserving public peace and assuaging crime.

Now, notice, about 1890, I believe, a law was passed to suppress polygamy in Utah. It was law before

then that a man was only to have one wife and a woman one husband, given by God and indorsed by man, but our Utah friends seemed to think that God had made a mistake and man did not know anything about it, but in 1890 they veered, perforce, and submitted to the inevitable and promised to abide by the law of the land and quit the crime of polygamy. If the law of monogamy be the law governing the people in case of marriage, then it follows to have more wives than one at the same time is not legal but illegal and criminal, and in face of this Mr. Roberts entreats the American people to allow him to continue in his violation of law with impunity, and not only so, but to elect him, a lawbreaker, to sit as a law-maker and assist in moving the machinery of the law through which justice is dispensed, and one of the laws Mr. Roberts would have to represent is that "a man shall be the husband of but one wife." How consistent (?) that will be. "Do as I say, but not as I do, people."

Mr. Roberts' sense of perspicuity and comprehension must have become somewhat blunted for his fruitful imagination to allow him to think that people, intelligent and educated, will forget their sense of right and duty to vote an open disregard of the law and Constitution of the land to be a protector and representative of that law. How can he solicit respect for that for which he himself has no respect? How can he ask people to obey that which he openly violates and defies? In this country the only public institution for which such a one would be eligible would be the jail.

It is said, and truly too, that "they who cannot be governed, cannot govern." On the epitome of faith and doctrine issued by the Utah church they publicly advertise themselves as believing in being subject to kings, presidents, etc., meaning, as is obvious, all lawful authority, in being true, chaste, benevolent, virtuous, and doing good to all men. Though how polygamy is reconciled with virtue we are not informed, and just as to what the definition of the "good" they propose doing to all men may be we are left to find out, but the immutable, inexorable facts of the past present an overwhelming amount of

evidence that the good (?) done to all who did not indorse the wild and sinful vagaries of an apostate priesthood was productive of incalculable harm and evil bodily, mentally, and spiritually to those so unfortunate(?) as to allow their nobler manhood and innate sense of justice, righteousness, and truth to prompt rebellion and opposition to such questionable methods of producing good. And now at the present time it seems Mr. B. H. Roberts publicly entreats the broad-minded (!) American public to allow him to defy the President and ignore the law by which the public good of the people is insured and warranted which the President is bound to guard and honor. What a chaotic mass of confusion this tenacious effort to sustain sin and crime evolves!

The Psalmist says: "Great peace have they which love thy law," and it would appear that had Mr. Roberts have read this with profit his position would not have been one of apology and confession and disquietude of mind, but of honor and peace; but the fact that politically and religiously he knows not the peace and consolation resultant from a practical observation of ethical law of God is evidence that he has not loved "thy law," "O God." Even domestically such a course must bring confusion and disturbance, and I have seen in print that twins were presented to Mr. R. by one of his wives; not usually harbingers of "peace."

We reiterate that had he followed the unchanging law of God, B. H. Roberts would not now have to beseech the people to desist compulsion of casting off his illegal wives and families, nor have proved himself to be a religious fraud and impostor by attaching the names of God, Jesus Christ, the Holy Ghost, and Joseph Smith their servant to such a base scheme of the "father of lies" as polygamy beyond all doubt is and always has been.

Perhaps we may be judged as harsh and uncharitable for so saying, but Mr. Roberts claims to be a servant and minister of God, sent by him to teach and practice the gospel and ordinances pertaining thereto. Let us put him to the test. God provides: "He whom God hath sent speaketh the words of God."

Now what says Mr. Roberts? A public manifesto issued by this polygamist defends this practice on the grounds that it has God's approval. Is this true, that God approves of polygamy? If so, then we apologize and withdraw, and submit that Mr. Roberts is sent of God. If not, then the conclusion as stated is inevitable and inexorable as death and we are not responsible for it; the matter is between God and Mr. Roberts.

Right at the start of man's history, when a "perfect" Creator, God the Father, from whom cometh every "good" and "perfect" gift, presented his work, we read he provided *one* husband for *one* woman and *one* wife for *one* man. This was beyond all question God's work, and God's work and gifts to men are always perfect and good, cannot possibly be improved upon or made better. God revealed to Moses that it was not good that man should be alone, and to meet this he made a gift to man of "one" woman as his wife, and all his gifts are the best, absolutely the best and most perfect, and who should know best, God or Brigham Young, whether one or more wives would be the best for man? God is the source of all inspiration and prophetic truth. Brigham Young did not claim to have the prophetic afflatus, but denied its possession, and in opposition to God's statement it was the best for man to have but one wife, he, Young, proclaimed it was not good that man should have "one" wife but as many as he could conveniently keep, and set a glorious (?) example by taking to himself forty. I wonder if he ever sung, "Great peace have they which love thy law"?

Now when God had created man and woman, after regulating the mundane affairs, he reviewed his work and pronounced it all "very good," and then, before the Devil commenced his interference, monogamy was the God appointed law governing the marital relation. If, therefore, God pronounced monogamy to be "very good," polygamy being the antithesis, the very opposite, as diametrically opposed to God's law as the nadir to the zenith, then polygamy must be "very bad." Further, if goodness be of God and badness of the Devil, then monogamy is of God and polygamy of

the Devil. These conclusions are unavoidable on a scriptural basis. If Mr. Roberts be represented correctly in advocating that God at any time subsequent to that, approved of polygamy, then he proves God's admission of blundering in the beginning, that our estimation of God's being the best and most perfect of workers is misplaced, and what is disastrous to all religious science, that God not only changes but is not truthful, for God says: "I am the Lord, I change not." Samuel, a prophet of God, says: "The Strength of Israel will not lie nor repent: for he is not a man, that he should repent."

If Mr. Roberts has found any evidence in the Bible or any work claiming to contain the revelations of God's mind and will that it was possible for God to change his mind, we candidly confess our ignorance of its existence, and state freely that our love and adoration for God causes us to endeavor to prove to the world by consistent deportment, both by precept and example, that God never tells a lie nor repents of his word or deed, and we believe that man's love for God will be the motive power that prompts to an implicit obedience to all God's commands, irrespective of our own will or desires, and God encourages us so to do by promising us that by so doing we shall have everlasting life. And if loving but one wife fulfills God's commands, this insures us the promise. Then having more than one wife at the same time is sin, and the only ultimatum is DEATH. *God's hand has written it.*

Jesus the Son of God said: "For this cause shall a man" "cleave to his wife: and they twain shall be one flesh." "What therefore God hath joined together, let not man put asunder." Jesus said, "I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say and what I should speak." This should be conclusive that when Jesus left heaven to come to earth that God was still of the opinion that one wife was ample for all the requirements of one man. And when Jesus ascended to heaven he found that his sojourn on earth had not tended to alter God's mind on that point, for Paul corroborates Jesus by saying, "For this

cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh." This was the gospel law of matrimony, and Paul says, "I certify you, brethren, that the gospel which was preached of me is not after man, . . . neither was I taught it, but by the revelation of Jesus Christ." It is manifest that Paul objected to marrying at all, so far at least as he was concerned, (and according to Brighamite philosophy will be damned,) but that that he did command was by revelation from Christ, which was one man was to have but one wife and they two were made one flesh, and whom God put together no man was to put asunder. There are but two powers or forces that operate upon man; viz., the power of God for good and the power of Satan for evil, and we read that kind cleaveth unto kind, therefore Christ says, "He that is not with me [and he taught monogamy] is against me." So once more the inevitable conclusion comes that polygamy is the work of Satan against the work of God.

To argue that because polygamy was practiced by men whom God blessed made it justifiable is a most pronounced case of what in logic is termed *petitio principii*, begging the question. Such a puerile argument, if admitted, binds God to accept anything we do, whether right or wrong, and give us his approbation simply because we, professing his name, "commit such action." The mere fact that a certain act is performed by men good or bad does not guarantee the rectitude of such act nor its acceptance by God. So all the illustrations of Brighamites from the Old Testament are of no value whatever only to show how insipidly weak and blindly puerile is their position.

The revelation on polygamy (so-called) makes it imperative that if we would have salvation we must indorse polygamy. Here are the issues in a nutshell. God says, by the Holy Ghost, the Spirit of truth, Christ has become the author of eternal salvation to all those who "obey him." (Christ taught monogamy, please don't forget.) B. H. Roberts and Company, dead and living, say, *ipso facto*, all who "disobey" God's law (monogamy) shall have eternal life and celestial

salvation. What a striking analogy is this to the terrible human tragedy that obscured the sunlight of God's presence at the dawn of the world's history. God said, In the day you disobey my will ye shall surely die. The Devil comes along and says, In the day you disobey the command you shall *not* die. Who told the truth, my friends, God or Satan? Who is telling the truth on polygamy. God or Brigham Young and Co.? *Who?* He that is sent of God speaks the "word of God." This word is scintillating with the fire of God's inspiration, and that "word" on marriage was *one man one wife*, and whoever says contrary (if God speaks the truth) tells a lie and represents, so far at least, "the father of lies," for we become the servants of whomsoever we elect to obey.

It has been and is still said by the blind leaders of latter-day Israel, that Joseph Smith taught and practiced polygamy. How gallant (?), how brave (?), how charitable (?), to make a man, beloved for his fidelity to God's truth, who died rather than prove false to God, the scapegoat for the sins and crimes of that society! But we reply, and God's Spirit has borne and is still bearing witness we speak the truth, *it is false*, absolutely concentrated falsity conceived in sin and wickedness and perpetuated by traducing the dead, avoiding investigation, and gulling the unwary. The written statements of Utah Mormonism prove the statement that Joseph was responsible for polygamy to be a base lie. In the first place, polygamy was not born in the church until 1852, and Joseph Smith had been dead eight years prior to that date, and hence for the best reason in the world could not have been in any way connected with polygamy, for he was dead. Secondly, in a pamphlet issued by the Utah elders in this country entitled, "A Prophet of the Latter Days," written by Elder E. F. Parley, quite an elaborate effort is put forth to prove Joseph Smith was a man sent by God as his servant and prophet and was inspired by the Holy Ghost, and on page 57 in bold type is printed, "*The Book of Mormon an evidence of the inspiration of Joseph Smith.*" I don't propose to elaborate on the Book of Mormon evidence to prove polygamy

false and sinful, for we most of us are conversant with the fact that in this "evidence of the inspiration of Joseph Smith" the God and power of his inspiration tells us that polygamy is an abomination in his sight, whether it was Solomon or David, Brigham Young and B. H. Roberts included. This pamphlet is written to prove that Joseph Smith was inspired by God. We grant it succeeds, and admit the veracity of the claim, and present one of Joseph's inspired statements as follows: "Again, I say unto you, . . . marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh." The statement of Joseph by the inspiration of God is unquestionable evidence that he was sent of God, for he spoke God's word. But if B. Young, B. H. Roberts, or anyone else says they can have two, three, or forty wives, they certainly are not inspired with God's Spirit, but are opposed to him. If Joseph was inspired in 1831 when he advocated monogamy, and if we allow he introduced the revelation on polygamy commanding that practice, will our political aspirant kindly inform us if he was inspired on that occasion. If he was, then God has changed, and if he has changed, then he has proven untrue and ceases to be God, and so religion becomes a failure and a sham. But the fact that the Utah saints proclaim Joseph to have been a prophet and servant sent by God and continued so up to his death is the best possible evidence that he could not have taught or practiced polygamy consistently with his high and holy calling, for "he whom God hath sent speaketh the words of God."

We could multiply evidence upon evidence to show the invalidity of Mr. Roberts' claim that God approves of polygamy, but think the foregoing is sufficient to show that we are safe in concluding from scriptural premises that polygamy is a sin in the sight of God and all who advocate or practice it are transgressors of God's law and are not sent of God to preach his word, which is his gospel. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," says Paul, and the law of matrimony under

the gospel of God was monogamy, always was, and is, and will be until time is no longer.

Surely Mr. Roberts never advertised his own weakness and puerility so much as when he endeavored to clamber into the seat of the nation's lawgivers by misrepresenting God, Christ, and the illustrious dead. Sin brings its own punishment, transgression and disobedience carry in themselves the seeds of dissension and disruption, and surely sooner or later the iconoclasm of God's eternal truth will cause the downfall of that great ecclesiastical fabrication built upon the sandy foundation of man's ever-changing opinion, and great will be the fall thereof.

J. W. RUSHTON.

LEEDS, England, Jan. 3, 1899.

Conference Minutes.

NEW YORK.

Semiannual conference of New York district convened in saints' chapel, 199 Saratoga Avenue, Brooklyn, New York, February 18 and 19; J. Squire in the chair; A. E. Stone associate, S. Guilfooy secretary. Officers reporting: Elders J. Squire, A. E. Stone, T. H. Truman, G. Potts; Priests J. Cocks, W. Hobson, S. Guilfooy; Teachers H. Buttery, G. Box; Deacons J. Cable, W. Clarke. T. Lester, Bishop's agent, reported: On hand last report \$7.52; collected \$117.30; paid out \$121.42; on hand \$3.40. Treasurer's report: On hand last conference \$8.19; collections \$5.34; expenditures \$2.81; on hand \$10.72. Statistical reports: Brooklyn 113; died 2. Broad River 26; removals 2. The authorities of the church were sustained unanimously. Elders W. H. Kelley and M. H. Bond chosen as delegates to General Conference, providing conference be held this year. George Potts elected president of district for ensuing six months, S. Guilfooy sustained as secretary and treasurer. Sunday services: Prayer at nine a. m., Sunday school ten a. m., Preaching at eleven o'clock by James Cocks, sacrament and testimony in the afternoon, preaching in the evening by A. E. Stone. The following resolution was adopted by the conference, and secretary was instructed to send copies of same to the press and to the representative of our district in congress. Whereas, Brigham H. Roberts has been elected to represent the State of Utah in the United States Congress, the said Brigham H. Roberts being a polygamist in the State of Utah, and a bigamist in the other States of the Union, and as such is living in open defiance of the laws of the land; resolved, that we hereby go on record as being unqualifiedly opposed to one guilty of such crimes being seated and retained in the National House of Representatives, believing that if means are not already provided whereby he may be un-

seated, a law should be passed to debar him and all such persons from a seat in our legislative bodies. Adjourned to Broad River, Connecticut, September 2 and 3.

Miscellaneous Department.

PASTORAL.

To the Missionary Appointees in the Eastern Mission:—Please send to my address, Temple, Lake County, Ohio, your annual reports, as provided by rule of the General Conference, giving items; viz, sermons, baptisms, etc., with suggestions, recommendations, outlook for the work as you may deem wise to present; so that our annual report may be made out and sent in as provided by the same rule. It is preferred that you make out your own reports, rather than to make them from the quarterly reports. Make them up to the first of March, 1899.

Respectfully,

WM. H. KELLEY,
JOSEPH LUFF,

Presidents of Mission.

Elder A. H. Parsons has been appointed to labor in the Kirtland district, Kirtland itself being an objective point, which is likely to claim much of his attention during the summer months. At the late district conference, held at Kirtland, he was selected as the district president. Bro. Parsons is commended as a worthy representative of the faith, one in whom the saints may safely confide, as a man of high moral aspirations and standing.

WM. H. KELLEY,
JOSEPH LUFF,

Presidents of Mission.

By consent of all concerned in such appointment.

To the Officers and Members of the Pacific Slope Mission; viz, Arizona, Nevada, California, Oregon, and Washington, Greeting:—I have felt impressed for some time that if the saints in said mission would observe a day of fasting and prayer, the same would be pleasing and acceptable unto our heavenly Father.

We find by a careful examination of the work of God, that the true and faithful saints in all ages frequently fasted and prayed, humbled themselves before the Lord in earnest prayer, when they desired and were in need of special blessings; and in every instance, where they sought the Lord in faith, and in the depths of humility, their fasting was recognized and their petitions answered. We are serving the same unchangeable God; therefore, if we will but follow the example of those ancient saints, we will be recipients of like favors.

I hereby set apart the first Sunday in May, 1899, as a day of fasting and prayer, and sincerely trust that all Latter Day Saints will meet in their respective places of worship, abstaining from all food and drink, save where physical disabilities preclude, until the evening meal. Let the burthen of our

petitions be for the general good of the work in the territory so named; and

In behalf of the general and local ministry, that greater success may attend their labors, that they may enjoy a greater degree of God's power in all of their ministrations than they have hitherto experienced. Also, that those of us who are called upon to suffer intense pain of body and distress of mind, resulting from manifold diseases to which man is heir, may be speedily healed; also, that those who are weak in spirit and despondent may have their spiritual strength revived.

Now, dear saints, I feel assured that all who will faithfully comply with the foregoing request will be abundantly blessed.

Brethren F. M. Sheehy, T. W. Chatburn, T. W. Williams, and others with whom I have consulted, heartily concur in setting apart this day of fasting and prayer. Will the presidents of branches please call the attention of the saints in their respective charges to this matter.

GOMER T. GRIFFITHS,
Missionary in Charge.

To the Saints of the Central California District, Greeting:—This is to certify that Bro. F. M. Sheehy is placed in charge of the Central California district, for the reason that Bro. T. W. Williams is in demand in the Southern district, and wisdom dictates that he be retained in said district; therefore, let all matters requiring the attention of the missionary in charge be referred to Bro. Sheehy, 231 Castro Street, San Francisco.

GOMER T. GRIFFITHS.

Missionary in Charge.

Mission address: 3010 Sixteenth Street, in care C. A. Parkin, San Francisco, California.

TWO-DAYS' MEETINGS.

There will be a two-days' meeting at Nicely, Oklahoma, Saturday and Sunday, April 8 and 9. As many of the saints as can possibly do so are requested to arrange to be present. This meeting is for the especial benefit of those who have not had the privilege of attending our conferences and reunions. Bro. Duncan, Davis, Crawley, Maloney, and Berry are expected to be present.

NICELY, O. T.

W. S. MACRAE.

In the absence of our district conference usually held at this season of the year, it has been deemed good to hold a two-days' meeting at Plano, Illinois, Saturday and Sunday, April 8 and 9. Brethren and sisters, come and let us have a spiritual season.

HENRY SOUTHWICK, Dist. Pres.

ADAM J. KECK, Pres. Plano Branch.

BORN.

NELSON.—To Bro. W. E. and Sr. Stella Nelson, October 29, 1898, a daughter, and named Leah Ruth. Blessed January 29, by D. M. Rudd and R. S. Mengel.

MARRIED.

SHRADER—WEBB.—At Butte, Montana, February 22, 1899, Mr. Frederick A. Shrader to Sr. Bertha J. Webb; Rev. E. J. Groeneveld officiating.

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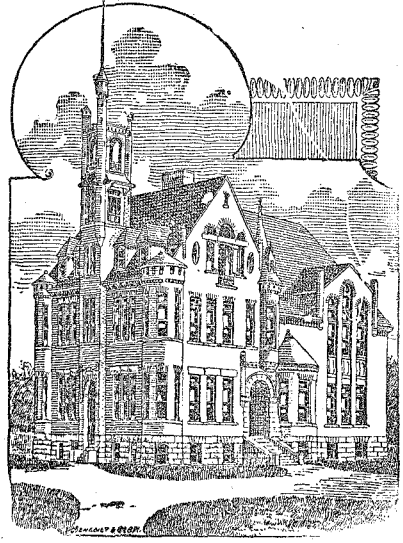
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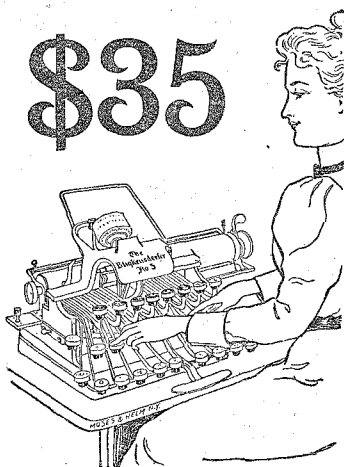
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Vol. 46.

Lamoni, Iowa, April 5, 1899.

No. 14.

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POLYGAMY IN INDIA AND THE PRESBYTERIAN GENERAL ASSEMBLY.

It seems by all accounts that Uncle Sam will have a big time in Congress, as the press reports are as follows:—

"Pittsburg, Pa., May 27.—The last day's session of the Presbyterian General Assembly opened this morning with a crowded docket. An overture from the synod of India, asking for a reply to the memorial upon the subject of baptizing polygamous converts, was considered. The Mohammedan was admitted to the church and he was allowed to retain both wives and house. A memorial was presented asking the General Assembly that final power be given the synod of India in such cases. Dr. Thompson of the committee on church policy, to whom it was referred, said there was no concrete case before the assembly, and that the committee was indisposed to interfere until the judicial case involving polygamy was before it. Dr. Morrison representing the synod trial cases and special legislation, held that the recognition of polygamous marriage by the church in India was an absolute necessity; 'any other rule,' said he, 'would rule David out of the church.'"

Now, Mr. Editor, you can plainly see that Brigham H. Roberts and his ilk can clasp hands with Brother David of the Presbyterian Church, and praise God that though, like other men, they were saved by election, if not by personal grace. How inconsistent these narrow creedists are in connection with the rank and file of present-day Christendom, when they

will seek to cloud the minds of the uninformed. If under said conditions in India, God and the church can condone polygamy, it will be equally applicable here. A stress of circumstances makes queer bedfellows.—*Garafraxa correspondence Fergus, Canada, News-Record, March 16, 1899.*

FINLAND AND THE CZAR.

Mr. Henry Norman in his special cable to the *Tribune* yesterday called attention to the Czar's course in Finland and its bearing on the proposed peace conference at The Hague next May. Helsingfors, the capital of Finland, is in mourning, "the theaters are closed and the people in black, the newspapers heading their articles with the words: 'A Nation in mourning.'" Certainly this is a bad prelude to a conference called in the interests of peace and presumably of human advancement by the disarmament of Europe.

The methods the Czar has recently employed to bring about the Russification of Finland have attracted the attention and also the condemnation of the civilized world. By the peace of Frederikshamn, September, 1809, Finland was severed from Sweden and became a part of the Russian Empire. The Finns, however, by a manifesto of the Czar Alexander, were given large political liberty. Their religion and the constitution of the grand duchy, as well as the rights and privileges enjoyed under Swedish rule, were guaranteed to them, and these rights respected until quite recently. The grand duchy had its own Diet, coinage, and military organizations, while there were perfect religious liberty and toleration and the press was permitted, unlike that of the rest of Russia, to criticise the government and its measures and to point out and correct abuses. It was not under the tutelage of a censor and had no connection with governmental organs or opinions.

All this has been changed. By a recent ukase of the Czar the right of initiative in the Finnish Diet has been taken away and measures must now

receive the approval of the Imperial Council at St. Petersburg before they can even be discussed, much less become laws. Finland, also, has suffered much less from the burden of militarism than other parts of the Russian Empire. It maintained its own army organization, but hereafter 35 instead of 10 per cent of its youth must enter the army, and the Russian term of six years with the colors has been substituted instead of the previous mild military service. The soldiers, moreover, may be sent to any part of the empire instead of being retained for home service, and a military contribution of 10,000,000 marks is exacted. The law requiring officers in the Finnish army to be born Finns has been repealed, another blow to Finnish pride and national feeling.

Previous to these radical changes made by the present Czar, despite the solemn guarantees given by his predecessors, a preparation to this thorough Russification of Finland was made by requiring Finnish officials to have a knowledge of the Russian language. The next step placed difficulties in the way of the alumni of Helsingfors University unless they had a knowledge of Russ. While lectures were permitted in Finnish and Swedish, a chair of the Russian language and literature was established and the authorities given to understand that their making Russ the language of instruction was looked on with favor at St. Petersburg. Recently this preparatory measure has been completed by making Russ the official language of Finland.

The people are naturally in despair at these invasions of their ancient rights and privileges and the evident intention of the Czar that Finland shall become absorbed in the Russian Empire and be ruled wholly by the autocrat of all the Russias. But they are helpless. Finland is too small and too remote from the interests of Europe in general to evoke the sympathy that Poland received, although unavailingly. It is true that Norway, Sweden, and Denmark are naturally indignant that a Scandinavian people,

Protestant and liberty-loving, should thus be crushed under the despotism of the Czar. But Scandinavia is not united for action, and even if it were it is doubtful whether it would care to brave the power of Russia in behalf of Finland. The probability is that the present indignation in Helsingfors may yet result in some outbreak which will be seized upon by the Czar to justify the severest measures, and thus the last vestige of Finnish liberty will disappear.—*Tribune.*

A CHARGE OF HERESY.

One of the possibilities of the near future in Hamilton is a charge of heresy against an elder in one of the Presbyterian churches.

This is how the trouble originated: The young people of the church held a missionary meeting recently. There was a good attendance, and a few of the older members of the church, including several officials, were present. Papers were read, summarizing the latest reports from foreign mission fields. Two or three of these papers concluded with exhortations to those present to do all in their power for the salvation of the heathen, millions of whom were going down to perdition every year because they had never had an opportunity to hear the gospel of Christ preached.

This reiterated statement proved too much for the patience of one of the younger elders of the church. He rose and entered a protest. "I don't think it is wise," said he, "to allow a statement like that to go unchallenged. It is calculated to give our young people a false impression of the nature of God. I believe in God the Father, and I believe that he is the Father of the heathen as well as of those who call themselves Christians, and I don't believe that the Father of the heathen is sending them to hell because they are unfortunate enough never to have heard of Christ. We are told that our Father in heaven is 'a God of mercy,' that he is 'slow to wrath,' that 'he is not willing that any should perish, but that all should be saved.' We are told that 'God is love.' Now I believe that it is dishonoring God the Father to say that he dooms any of his children to damnation because of their ignorance. Such a thought is repugnant to our ordinary sense of hu-

manity. Besides it is unscriptural. There is scriptural warrant for the belief that those heathen who live righteously according to the light they have will be saved."

There was silence for a few moments. Then an elderly elder rose, and in a voice which trembled with emotion expressed his pain that an elder of a Presbyterian Church would venture to utter such heretical opinions in the presence of young people. Christ was the only way of salvation, and how could heathen be saved who had never heard of Christ?

The chairman of the meeting was the pastor of the church. To him the young elder appealed. "I don't think it is wise to discuss theological questions at a meeting of this kind," he said. "We can safely leave the heathen in the Lord's hands."

"That's just what I think and what I said," cried the young elder. "I would trust to the Lord's mercy and leave the heathen in his hands; but Elder —— is not satisfied with that; he insists upon having them sent to hell."

By this time the excitement had grown so intense that some of the young ladies were weeping, and the meeting was suddenly brought to a close.—*Hamilton, Ontario, Herald.*

RITUALISM DISTURBS ENGLAND.

London, March 24.—The debate in the House of Lords yesterday concerned itself with a case that is likely to have a great effect in the present crisis of the Church of England regarding the alleged Romanizing tendency of the ritualists.

The fiercest attack made by the Protestant party is that upon the practice of compulsory confession, said to have been introduced by the ritualists. The particular case under notice is that of a boy of 16, named Cavalier, who formed the acquaintance of an unbeneficed clergyman named Bridge. This clergyman heard the lad's confession, and then gave him a Roman Catholic book of devotion, written by Cardinal Manning. Subsequently Cavalier left home, and went first to a ritualist clergyman at Derby and then to a species of monastery, the House of the Sacred Mission, at Mildenhall.

The Bishop of London defended

Bridge, on the ground that he gave the book without having read it. Lord Halifax, however, strenuously and without qualification defended the whole action, but popular opinion is overwhelmingly condemnatory, for the English public almost universally is jealous of priestly interference with the children, while it is generally believed among Protestants of moderate views that confession is the most threatening of all the ritualistic practices complained of by the Evangelistic party. The mass of Englishmen hate the confessional, and if the practice cannot be checked the nation surely will decline all responsibility for a church in which it is practiced.

Thus even many persons of the high-church party are beginning to see that if they wish to prevent disestablishment they must resist the growing tendency in the direction of compulsory confession.—*Chicago Record.*

THE latest development of the social work of the Salvation Army is the establishment of a "Business-House league," which will step in and provide veritable homes for young men and women engaged in business-houses of every description. It is intended that in course of time experienced officers will be placed in charge of suitable homes situated at convenient centers, where young people can be received, made comfortable, and cared for on reasonable terms.

IN the *American Monthly Review of Reviews* for April the editor reviews the work of the Fifty-fifth Congress, examines the present status of the various plans for inter-oceanic ship transit, discusses the latest developments in the Philippine situation, and comments on the other news topics of the day in home and foreign politics, including the cabinet change in Spain and the altered relations of Germany, England, and the United States.

Among birds the swan lives to be the oldest, in extreme cases reaching 300 years; the falcon has been known to live over 162 years.

The National Armenian Relief committee has 3,500 orphans under its care, 2,000 of whom were rescued by funds from this country.

The present population of Bordeaux, France, is 297,000, of whom 18,864 are in receipt of assistance from charitable societies.

All signs indicate the steady progress of Christianity in Japan.

The first post office was opened in Paris in 1642, in England in 1581, in America in 1710.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, APRIL 5, 1899.

NO. 14.

The Saints' Herald.

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LAMONI, IOWA, APRIL 5, 1899.

THE DIVINE ORDER VERSUS THE WORLDLY SPIRIT.

WORSHIP OF GODDESS ISIS.

Paris, March 25.—The chiefs of the cult of the worship of the Egyptian goddess Isis, which has been introduced in Paris, are the Count and Countess MacGregor, wealthy Scotch people, living in the Rue Mozart. Their names in the new religion are "Hierophant Rameses" and "High Priestess Anari."

At the initiation of a convert the other day—a young woman whose name is unknown and who wore a long white veil—the "mass of Isis" was celebrated and M. Julien Bois delivered a lecture, in which he declared that the name of Paris was derived from "Bar-Isis," or ship of Isis.

The curtain then rose upon a waxen figure of the goddess, seated upon the table, clothed in multi-colored gauze and wearing a sort of spangled helmet. The hierophant and the grand priestess were present, the former curiously helmeted, bangled, and bejeweled, and clad in a long flowing white robe, with a leopard skin upon his shoulders. His wife was a strange vision of shining white raiment, wreathed with nodding flowers. Before the candle-lit altar they chanted and intoned prayers and invocations, the language of which was French, although the accent was Scotch.

The young convert, to pianoforte accompaniment, danced four dances, symbolizing flowers, etc.—*Chicago Tribune*.

The foregoing is one of the signs of an age in which many, "lovers of pleasures more than lovers of God," have more money than sound sense; more love for display and sensationalism than for plain truth and the uplifting of humanity.

The worldly spirit of the times is shifting the scenes and manipulating the gaudy showings of worldly splendor, attracting those in whom there exists the same spirit, developing it and crowding out, excluding what little might remain of the Spirit of truth, which to some extent "lighteth every man that cometh into the world." The rapid increase and concentration of wealth and the headlong

rush of the masses after it even though many suffer that they be gratified, indicates clearly that "unrighteous Mammon" is the god of the world—of Babylon.

Our gospel and its Spirit are unlike the gospel and the spirit of the world, the one foreign, antagonistic, separate from and dissimilar to the other. Our people are called upon to be also separate from the world, by separating themselves from all that is worldly in its nature; from all that pertains to the pomp and glitter and circumstance of the worldly spirit.

Men and women cannot be light-minded and trifling, butterflies of fashion and taken up with the mere passing incidents of social life and amount to very much in spirituality. Great demands and important work require sobermindedness, earnestness, consecration of life. "Spiritual things are spiritually discerned," requiring "the mind of the Spirit" to "know" them. "The carnal mind is not subject to the law of God, neither indeed can be."

There is as great if not greater need that the people of God develop in a united spirituality as that the elders preach the gospel and build up branches throughout the world. With the people of God from head to foot, from highest stations in the ministry throughout the ranks, consecrated to and energetic in the service of God, there would be little in the way of an extension of church interests throughout the world; for while there is opposition to be met from the world, that is not especially to be feared. The chief thought to be considered is, That truth is always strong; that no opposition can compare with the wisdom and power of truth, which has resources all sufficient to contend with and overcome every principle, every phase, of error.

It should also be remembered that in this age of falling systems of men and increasing developments in every form of evil, millions of earnest true men and women are seeking light, and that they are now prepared to

see, to admire, and to come to the standard of Zion provided there can be an exhibition of her spirit—an exhibition of unselfish interest in the welfare of fellow man, of the poor, of love of neighbor as love for self—a manifestation of the Christ spirit actually wrought out not only in the preaching of doctrine, but in the living of truth in all the phases of general life—economically, socially, morally, etc. Baptism into Christ contemplates such conditions to be brought about; but much remains to be done to realize them. However, the amount of work to be done certainly suggests prompt beginning and active application that no time, no opportunity be lost.

Human thoughts, human purposes, human actions, human conditions at best, as such, are so far below the principles and illustrations of the "divine nature" that wise men and women will readily discern, and constantly realize, the need of something better. We understand that every child of God to whom has come the gift of the Holy Spirit, the Spirit of truth, has had bestowed upon him the right, if he will exercise his or her high privilege, to overcome every surrounding condition that affects him personally for evil. We mean by this that the Spirit sought for and its teachings heeded will so enlighten, so strengthen, and so qualify every individual to represent the Christ standard as to make him in fact a representative of the Christ in the interests not simply of himself, but of the church and thus of fellow man.

Looking through the history of the past it is strikingly clear, plain, apparent, that the leading difficulties of God's people have arisen from their own lack of devotion, their carelessness, their indifference, their worldly-mindedness. The Jews and the Nephites were constantly turning and following the world about them. The Jew would turn to heathen idol-worship and the worldly pomp and show and favor that made it popular.

Heathen idols do not appear among the moderns; that is, in actual form; but the spirit of the world is the same, and many in Israel, far too many, worship at its shrines of fashion, idleness, vanity, and general worldliness.

The more life conditions are studied the more apparent appears the necessity that sober, intelligent study be given to the problems of life; that conditions be intelligently comprehended and acted upon. It has ever been true that evil forces have stood ready to take advantage of every wrong condition, to lead downward if forces of an opposite character were insufficiently developed in the human soul to resist their deceptive or open aggressions. No father or mother is qualified to look after the welfare of child or children who is not in touch with the Holy Spirit to that extent that he is prepared to teach and shield his children from the forces that are everywhere about him, ready to enter and lead away captive to evil. It has come to pass that individual and general life conditions are taking on much wider scope and significance in the modern world. With the growth of civilization there is a wider development of life opportunities, life privileges; and it is recognized that every man is not only an individual entity, but a mutual factor as fellow man; in other words, that society has an interest in as it is affected in no small degree by the welfare or condition of its individual members. The downward turn of anyone is a loss to all. No one can fail in duty without entailing loss upon others besides himself.

The standard may be set too high in so saying, but we have understood and do yet understand that in the gospel economy there is the clearest and strongest recognition of the individual and of the mutuality of the spiritual compact known as the church. The family organization is one of the highest and holiest; God himself instituted it and surrounded it by such provisions as are and have ever been designed to make love—pure love—the hallowed influence under which children should grow up to manhood and womanhood as factors in the world. No nearer approximation to the divine love exists or can

exist than the love of a true parent; and supplemented by the spirit of the organization known as the "family of God," the church, ought to result in the development of perfect men and women. It is the practical character of family and church privileges that the revelations of God impress upon the people—that they are not ordinary, but important, and that they should be intelligently and conscientiously studied in order to realize the results designed in the moral and spiritual elevation of the human trinity created in the image of God—man, wife, and child.

The church is heaven's order revealed for the government of man on earth; it is the family of God gathered together representatively, a body called out to enjoy the benefits of and commissioned to represent the divine order of government in the world. To claim less for it than that it represents a true and perfect system of organization in spiritual things, is to claim too little; to demand less than an exposition of divinity in human nature, the suppression and overcoming of the human by manifestation of the higher nature in the actual concerns of humanity, is evidently below the requirement of the Author of the heavenly system of government. We are taught to pray that God's will be done on earth as it is done in heaven; to labor to that end, that there be an exposition of truth applied to human affairs.

Gospel work challenges the admiration and arrests the attention of the honest in heart because it not only reveals truth, but demands that men and women shall rise to its high and exalted requirements; that revelation of truth to humanity be supplemented by revelation of truth in humanity. A system such as it claims to be requires not only the belief that God, Christ, and angels are wise, holy, and pure, but that humanity must become likewise; that men, women, and children can and must rise above the worldly level to the heights in which Christ occupied when, dwelling amid surrounding evil upon every hand, he kept himself "unspotted from the world," pointing effectively to the higher life because he loved it and lived it, thus demonstrating to his fellow beings the pos-

sibilities open to all who will enter into "life" "more abundantly."

God's love is revealed in the strictness of his demands upon us; his perfection is manifest in his insistence that holiness shall be made apparent in the characters of his children. When we teach faith in God, in Christ, and the additional principles of repentance, baptism, laying on of hands, etc., it is because they are parts of the great system of truth whose ultimate is the individual development of those obedient to the gospel. The Christ life in the disciple, "Christ in you," is the hope, the only true hope and foundation of glory and inheritance in God.

It is comforting and inspiring to the intelligent disciple to know that God has counted his children worthy to bear a portion of the responsibility of redeeming the world; that he has imposed upon his people the burden of acting with him in the prosecution of his work. It is plain that all must share in the labor if all are to share in the glory of the redemption of the world. A glance at the history of the past and present shows plainly that though called while in spiritual infancy, those who became effective instruments for good were those who applied themselves and attained to knowledge of God and to spiritual stature in him. From Adam to Moses, from Moses to Christ, down to our own day, no man, no woman has done much for humanity who did not to some extent realize the condition of the world, the purposes of God, and the important character of the work to be done; who did not comprehend the gravity and import of the problems of human life; who did not consecrate his service to God through self-discipline in all the various activities of his human life. Such is history of the earthly life of Christ the Master, who sought by constant communion with his Father to know and to do the will of him that sent him; and such must be the life and character of those who would enter upon and do the work of God. We claim none too much in contending for an advanced, a higher spirituality. We must develop and maintain the same close walk with God, the same *constancy in spirituality*, the same reverent and prayerful thought-

ful care, if we shall succeed in the high purpose of aiding to bring in "everlasting righteousness."

It is not strange that the early elders of the church were commanded to call a "solemn assembly," to organize themselves and "prepare every needful thing;" to establish "a house of prayer," "a house of faith," a "house of learning," "a house of God;" and to "cease" from all their "light speeches," from "pride," "lightmindedness," "wicked doings," etc. The work before them required no ordinary preparation to accomplish it; it was solemn, grave, and very serious in its character; hence it demanded that attention and godliness of character by which alone the instruments chosen to do it could hope to succeed.

Christ, the Creator and Redeemer of men was not and is not an ordinary character; had he been he would never have been chosen to accomplish the wonderful work he did. The exigencies he met, the difficulties he surmounted, would have defeated and overthrown one less devoted, less intelligent, one lacking in any degree his high character. Christ's ministers and his people though not called to occupy as did he, cannot succeed in reaching the heights demanded and that are yet to be demanded in their attainment and responsibilities without rising to higher and purer conditions of spirituality and intelligence. Out of "Zion the perfection of beauty" God is to shine through "a pure people;" a people tried and refined by fire as was the Christ.

It was by "much prayer and faith," much communion with God, by refraining from following in line with the ordinary drifting of human affairs, that Christ found favor with the Father; and it is by a similar process that the church is commanded to do its work outlined in the revelations given in the present dispensation. The word of the Lord thus admonishes us:—

And ye shall remember the church articles and covenants to keep them; . . . And I will bestow the gift of the Holy Ghost. And the Book of Mormon, and the Holy Scriptures, are given of me for your instruction; and the power of my Spirit quickeneth all things; wherefore, be faithful, praying always, having your lamps trimmed, and burning, and oil with you, that you may be ready at the coming of the Bridegroom; for, behold,

verily, verily I say unto you, that I come quickly; even so. Amen.—D. C. 32: 3.

Truths, all truths, seem to need restatement, to be impressed upon the mind. No truth is received simply by reading the word of it, the spirit of it must be received, must be conveyed to and impressed upon the mind, must be sensed by the inner spiritual man. Until possessed by the realization, the nature and importance, the significance of a truth, one is really ignorant of that truth. The hearing ear and understanding heart means more than the mere hearing with the outward ear and the comprehension of the physical brain. It means that the soul, the entire emancipated nature of man, is to be attuned to harmony with God, that man may know and act in harmony with the mind of God. Especially is this true of very important truths, not overlooking the importance of any truth. The necessities of our work demand that "ye shall know the truth," not in its outward ordinances alone, but in its inner spirituality, that light and life may dwell within the soul of every child of God, animating and governing all in all the activities of life.

Exhibitions of human folly, of departure from God, now so prevalent in the world, serve to emphasize the necessity that truth be sent abroad and be lived at home by those called to maintain it—the church. It is written of the church in early times that "vanity and unbelief" had brought it under condemnation and that said condemnation rested upon "the children of Zion, even all," and that it should remain until the church remembered the word of God, not only to say but to do according to what "is written." The Master has more than once admonished his people that they be not condemned with the world. Let us not forget that it will require earnestness and close attention to the things of God to successfully resist the influences of evil now becoming so strong in the world. The word of God and observation of human experience clearly prove that saints from least to greatest have no protection from worldlymindedness, from spiritual blindness, from indifference to things spiritual, from carelessness and drifting from sound lines of principle and policy, if not careful to earnestly

seek unto God for light; if not diligent in secret prayer and in general duty as the Master has repeatedly admonished. First steps in obedience to the gospel have brought blessings to the children of God, and only such compliance has brought the blessing. That continued and added and constantly increasing obedience to the will of God expressed in his word should be manifest in the work of all his children, needs no argument to be proven.

ANOTHER SPIRITIST FRAUD.

The *Sabbath Advocate*, published at Stanberry, Missouri, by the Advent people, had in a late number the following pithy expose of a spiritist trickster. The *Advocate* while being at war with what it understands to be Mormonism, has still some few things in common with the HERALD'S understanding of the referred to "ism." These are: 1. A reliance in Christ that when he comes the good of all things will survive the evil, and the bad perish. 2. That the word of God should be sufficient basis for the faith and hopes of all men. 3. A belief that spiritism, or so-called spiritualism is at best a deception, and much of the so-called manifestations, in seances, so-called, are fraudulent, just tricks to deceive.

An ardent believer in spiritism once told "ye editor" that not more than one manifestation in twenty of the so-called phenomena was genuine, and not more than one in ten of those that were genuine was of any practical value to man. He did not believe in dark seances at all, and when we remarked that his charge against the craft of his brethren was a very serious one, he replied, "Well, I can't help it. I have been humbugged so often that I am discouraged, and forced to my conclusions."

We commend the bravery of Mrs. LaPearl—that is a pearl of worth.

CAUGHT THE SPIRIT.

An exciting incident was witnessed last evening at the spiritualistic seance held at the home of Mrs. Burton, on South Vermilion Street. Quite a large party of people had assembled to witness the work of a man who professed to be a materializing, trumpet, and every other kind of a medium that was ever invented. His name is Sims, and he has been staying at a house on Park Street since his appearance in Danville.

Professor Sims was giving one of his ma-

terializing seances where the spirits of the departed are called from their shadowy home to converse with friends and relatives on earth. He was behind a curtain hidden from the sight of the audience, and when a white robed spirit came out and began its awe-inspiring gyrations there was one in the room who was brave enough to attempt to learn the truth concerning the exhibition. It was a woman, too. Mrs. J. H. LaPearl, wife of the showman, grabbed the spirit and held on bravely. She yelled for others to turn on the light, and when this was done she still had hold of the shade. His clothing did not smell of the tomb, nor did he fade into nothingness with a mocking laugh or with a sibilant hiss such as you read about in the story books. He was in the flesh, good healthy meat, which had been fed on Danville's best for several weeks at the expense, perhaps, of Danville's "suckers." The spirit proved to be Professor Sims.

A press reporter visited the home of G. W. F. Church, secretary and treasurer of the First Spiritual church, and there learned that Sims is not recognized by the church, nor countenanced by its members.

The reporter next visited the home of Mrs. Burton, who talked freely concerning the matter. She said that she did not have much faith in Sims, who had held a seance at her home once before. He will not be given the opportunity to do so again. Mrs. Burton confirmed the story told by Mrs. LaPearl concerning the matter in every detail, and she seemed to be thoroughly disgusted with the fake spirit tamer.—*Danville, Illinois, Press.*

"CHEER UP, COMRADES."

A sister writing from somewhere in the wide West, sums up thus:—

It strikes us that North Dakota is in the van. She has adopted a law "denying marriage licenses to drunkards, lunatics, and the victims of hereditary diseases." This is certainly a "severe jolt" given to the principle of personal liberty; but to look after the interests of the generation coming is both unselfish and patriotic. So say the D. Z., and they will no doubt be glad to hear of Dakota's step forward.

Great advancement seems to be going on everywhere in the world; trolley cars are to be shipped to the land of the Pharaohs; in experimenting with the X rays, it is developed that the printing press and typesetting will no longer be needed. A given original can be multiplied to a great number of copies. Floriculture comes also to the front with a pink for which my native city offers \$30,000. Pink of perfection, sure enough! Then there are great strides taken by the sectarian world, although they do make some very "grievous mistakes."

Some of the ministers' parsonages in New York are furnished with tables on which are arranged meerschaum, and common pipes, and great jars of tobacco, and at their entertainments all reach forth and help themselves.

This morning's paper brings us *vis a vis*

with a flaring headline like this: "Church Row: Hot fight between Topeka Pastors in Conference." (We wonder if it was as exciting a time as the "reverends" had at their district conference, a few weeks ago here, about *preaching the gospel* by the "expository method" without any political or scientific side issues.)

And so the world goes racing along while "we reformers" are agitating momentous questions with great gravity of mind.

Let us take heart, for what are such little foibles as overbeating a brute or hitching him in the street when it is more suitable (according to the sensibilities of civilized man) that it should be sheltered, or even *looking on*, and see a neighbor beat and threaten to kill his wife with drawn pistol, compared with these grosser wrongs done to whole communities?

"A time like this demands
Strong minds, great hearts, true faith,
And ready hands."

Let us not try to keep pace with the wicked, but join heart and hand, and march along with those whose joy is doing kindnesses. O may our heavenly Father protect and keep us while we sojourn here.

THE following eloquent passages from a late sermon by Dr. Hillis, formerly of Chicago and lately appointed as the successor of Beecher and Abbot as pastor of Plymouth Church, will be appreciated. It is timely and appropriate in this season of Easter. It will help to a fuller apprehension of the words, "Christ is risen indeed" the hope and the life of humanity:—

"Jesus Christ, the way home for lost men; an outlook upon Christ's relation to the poet and philosopher and the common people." The text was, "I am the way." His peroration was:—

"Not until fifteen does the youth wake to the thought 'I live.' A few days later he finds a grave digged in the waving grass, and man exclaims, 'I shall die.' Then comes life's greatest thought, 'dying, I shall live again.' The Roman orators exclaimed: 'There is a meeting-place of the dead.'

"Then Christ entered the scene, whispering that God was equal to the emergency named 'death.' Unto God all live. Passing through the grave he exclaimed: 'Because I live ye shall live also.' And from that hour death was clothed with the sweet affection.

"The falling statesman, the dying martyr, and mother welcome the signs of death as signals from the heavenly battlements. The iron mask of death fell off, and death stood forth, a shining angel of God, for welcome and convoy. The dark river narrowed to a tiny ribbon, and it seemed but a step to the immortal shore.

"The path of death became a path of living light, and, striking hands with Jesus Christ, the sage, the statesman, and the seer alike, went joyously toward death, and, disappearing, passed on into an immortal summer."

EDITORIAL ITEMS.

Bro. F. M. Freeman, Toronto, Ontario, writes expressing thankfulness for the latter-day work, in which he finds assurance of faith and hope of ultimate triumph. He describes a late severe sickness and recounts his restoration to health in answer to the prayer of faith and administration, as provided in the law. The widespread effects of lagrippe and other maladies have given our people added reason to appreciate the ordinance by which the sick are healed or relieved. Lamoni has been fortunate in the degree of exemption it has enjoyed, having had less of the prevailing epidemic than other places near by, but has had enough to cause greater dependence upon the Lord for help, and the Father has been very gracious to many. The testimony of the saints in general goes to prove that healing power has been vouchsafed in no ordinary degree to the people of God. May faith grow firm and love become more fervent.

Bro. Isaac Vernon, New Straitsville, Ohio, writes the Business Department of the Herald Office for information concerning mission work at that point. Such matters are not within the province of the Herald Office. This item should be referred to Bro. W. H. Kelley, missionary in charge of Ohio, who at last accounts was at Temple, Ohio, whence mail would be forwarded.

Bro. A. J. Keck, Plano, Illinois, forwards matter from a school publication, Montgomery's United States History, published by Ginn and Company, Boston, 1898, which misrepresents facts of history connected with the church. We refer to the "committee on encyclopedias and school histories," as requested by Bro. K. It is to be hoped that all will be alert to protect the church in such matters. Bro. Keck's action is worthy of note and imitation.

Sr. Ella Wilson, Washburn, West Virginia, writes that Bro. D. L. Shinn, of the Seventy, who labored for years in that field, is ill. She commends him as a faithful laborer and earnestly prays for his recovery. Bro. J. L. Goodrich's labors in the Mountain State are also commended. She is a member of the Harmony branch, which is in charge of Bro. J. H. Huff-

man, a faithful servant in the cause. Increasing experiences increase her appreciation of the work. She commends the principle of faithfulness to all the children of God. Her family are with her in faith.

Sr. Josephine Wood, Coin, Iowa, states that she receives light and testimony in reading the Book of Esdras in the Apocrypha, as in reading other scripture. She would like comments from some of the elders, especially upon chapters 6, 12, and 13. She finds pleasure in study, and lack of understanding of some things increases her desire to know more, and light comes from her efforts. She is gratified at a sense of increasing love for her sisters and brethren, a good indication, indeed; desires the blessings of the gospel to reach all, and keeps her neighbors reading church tracts, etc. She derives comfort from saints' letters and thinks all can help and bless one another.

Bro. Israel L. Rogers, of Sandwich, Illinois, accompanied by Sr. Rogers, is a visitor at Lamoni for the time being, making himself at home among early friends and the saints in general. Bishop Rogers looks well and is quite vigorous in mind and body, though in his eighty-first year. It does one good to see him and to grasp his big hand again.

Bro. Wallace N. Robinson, Independence, Missouri, was at headquarters during a portion of the past week, doing duty as one of the general auditing committee, on the Herald Office and the Bishop's books.

Saints, if any, living in Oklahoma City, Oklahoma, are requested to call on Mrs. H. E. Williams, No 304 Noble Street. Elders in the Territory requested to call.

Sr. Creta Dale, Scott's Mill, Illinois, baptized with others of late by Bro. J. C. Crabb, writes that she has been blessed because of her obedience. She desires to grow in grace with her family and with the church.

Very favorable notices of Bro. J. S. Roth's preaching by the Fort Madison Iowa *News* and Montrose *Journal*. Better could not reasonably be asked.

Bro. C. J. Hunt, of the Iowa mission, has been laboring of late in Sac, Calhoun, and Carroll counties. He intends to labor in Shelby County, beginning with April.

Brethren having articles or other matter to advertise are referred to the advertising columns of the HERALD; the editors cannot insert advertising statements in personal letters or in reading matter. The Business Department will name advertising rates on application. This rule has been stated in the past and will be strictly adhered to.

Bro. J. B. Wildermuth writes from Plano, Illinois, April 1. He has been laboring in Northern Wisconsin since last November. He now returns to Plano for a few days of rest, after which he will enter upon the spring and summer campaign.

Lamoni awaits the coming of spring, with about six to eight inches of snow and more in sight.

"Let no man dare attempt the performance of human duties without a divine motive."

"Righteousness exalteth a nation, but sin is a reproach to any people."

Mothers' Home Column.

EDITED BY FRANCES.

TUUHORA, South Sea Islands,
December 17.

Another Sunday experienced. Our last one here probably for this time at least. Those Sundays here are like young conferences, and Sr. Case knows what they are—in the line of fatigue. The day was very profitable to those who had ears to hear the words of instruction. Joseph preached three times with a good degree of the Spirit, especially in the evening. And the testimony meeting was good, too; still, with the day's exercises, and confusing of motions as well as voices, one is sufficiently weary to be left in quietness to retire; but it is not the custom here to leave the house as soon as meeting is over. And last evening they did not feel like discussing topics, and so they sang for nearly an hour—if it could be called singing—men, women, and children, at a pitch that bulged the veins in their faces and made their eyes stand out. The house being void of furniture, and having an iron roof with no ceiling, gave back a corresponding echo. I thought I should go crazy! Since it was our dwelling house, I could not leave, so had to stay and endure.

The night was too rainy and windy for any to sleep on the porches, so there was a field bed, covering all the rest of the room on the other side of our curtain, in which were two babies, and one was fretful; besides the crying, there seemed to be a continual tramping about that jarred uncomfortably to sensitive nerves. It seemed to me that I had only got

to sleep when I was startled again by a heavy step on the floor; and by the talking and stepping about I knew they were mustering out for the morning. Early dawn finds them astir always. On account of rain and wind, all the doors and windows on one side of the house had to be closed, consequently this morning finds us both feeling very exhausted indeed, as if we had slept in a tight box and had not breath enough left to speak. Some went to their homes this morning, and others have come in again, so there is no rest. Those present now are eleven grown people, and three babies. Such is missionary life in the South Sea Islands. Having pictured the bright side in its brightest colors, I thought it only just to the missionaries to show also some of the things to be endured by them, lest some who might come here would realize a disappointment. We would have appreciated a rest to-day—an entire quiet; but being their special guests, because of having sent for us, they would regard it as a breach of hospitality to leave us by ourselves, consequently three couples with two children have forsaken their homes to remain with us till we go on board the steamer for Papeete again, which we expect will be on the coming Thursday.

Our isolated condition has caused me to have a greater sympathy for the "scattered" ones. And having read from the pen of a sister, her desire for more of those letters from afar, I was prompted by it to make the effort to furnish the column with this, another of my journals.

Papeete, South Sea Islands, January 8, 1899.—We left Anaa one day sooner than we expected, and it was the only good day for getting off the island there had been for a week or more. The wind and sea—what there was of it—was nearly aft, so we had a fine smooth run to Papeete. Arrived just two days before Christmas. Found lots of mail awaiting us, and also a generous "Christmas box" from the dear saints of San Francisco and Sacramento. But for those, we could scarcely have remembered that it was Christmas. We were so hungry for news from our dear native land, but more especially the church, that I could not take time to set our house in order or make any preparations for Christmas, there were so many things to read. And the saints here did not feel very much in the mood of rejoicing, for Afai's eldest daughter, fourteen years old, was thought to be dying all day. She had been sick for about two weeks, so that watchers were needed, and many of the saints were weary with watching. And though they went through with a short Christmas exercise, it was not with the usual animation. But they did not forget to collect the Christmas offerings. Tepuna rallied again Monday, and lived just a week.

The quiet monotony of life in these sun-bathed islands was greatly disturbed of late by a real "war scare." We were not here to share in the exciting event. After the tardy news reached this place that war was impending between England and France, many became quite excited over the matter, and all expected daily to learn in some way that war

had been declared between those two nations, perhaps by a visit from English man-of-war ships. A boat came in from the Paumotu early in an evening, and reported to have seen a large ship sailing near the island, and yet not aiming for the harbor. Imagination soon transformed it into a man-of-war ship. A boat was manned from the French man-of-war that was in the harbor, and sent out to reconnoiter the coast. The night was dark and rainy; they kept inside the reef, and pulled up towards "point Venus." On seeing the lights of two fishing boats, they mistook them for ships of war, at a greater distance, and hurried back with the tidings that two man-of-war ships were lurking near. Immediately the whole town was in a panic. A messenger was dispatched to point Venus with orders to put out the light, and also all the lights along the coast. The city lights were put out also. The French man-of-war was brought into the dock and entirely dismantled preparatory to sinking her in the harbor next morning. All the horses from the livery stables were pressed into service, and the ship's guns, ammunition, and other valuables were drawn through the rain and mud, to the mountains back of the city. Thither also fled the inhabitants of the city as rapidly as the teams could convey their household goods and provisions. The street lights being put out, all was darkness, and men's hearts failed them for fear, and they became as children. Two of the crew of the Tropic Bird being ashore, got into a quarrel with each other, up by the market, and into a fight. From thence the word went like wildfire, that the British soldiers had landed and fighting had commenced at the market place. The authorities thought to arm the natives, ready to meet the soldiers, but feared to lest they should face the wrong way when they fought, or perhaps commence work too soon. Those of our people fled to Tiona (Zion) for safety. Some families did not get away during the night, on account of not being able to get teams to transfer their household goods, that were all packed, and remained by them trembling with fear. It is said that the city mayor was the only man who "kept his head level," and tried to bring the others into order.

As soon as morning came, all eyes were turned to the "look out," expecting to see the balls up; but there were none, which signified that there were no ships in sight. They waited and watched, thinking to be surprised from some other quarter of the island; but time passed, and nothing came of it. So they brought back their stuff, and re-rigged the ship, but one gun was missing, and is not yet found.

Mr. Rowel took thirty sacks of rice to the mountains for his family to eat during the siege. This man has turned out to be an enemy of our people, and is doing all he can to stop our conference. Some of the leading men are in favor of us enjoying our rights, and some against us.

Before closing, I wish to thank the sisters whom I am not personally acquainted with, but who kindly wrote me from the Woodbine reunion and elsewhere. Please accept this

long letter as an answer, dear sisters, and write again. And let all remember that a letter is ever welcome, though I may not write personally in return. This is the method I take to reach all. This leaves us in good health, and feeling as cheerful and hopeful as the day demands.

SISTER EMMA.

OUR BABY.

A tender bud with promise fair
Bloomed in our home one day,
And we in love and happiness
Did homage to its pay.

We thought our babe the sweetest flower
In all earth's garden fair,
And planned to keep her little feet
From every sinful snare.

But God who rules in earth and sky
And knows our human frame,
Planned for our darling better things
Than we could ever name.

He took her from our throbbing hearts,
The snapping ties were sore;
But to his hands we cheerfully
Resigned her evermore.

We'll try to meet you, baby dear,
Within those realms of light,
Where all is peace and happiness
To those who here do right.

MAGGIE MCGREGOR.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Dear Sisters of the Prayer Union:—By request I send you the name of Mrs. Butterbaugh, who is sorely afflicted and has been unable to get relief. She complied with all the instructions of the elders. We have fasted and done everything we know to do without avail. This is our last resort. She desires you to fast on April 8, and to sincerely ask God to heal her. She has been sick nearly a year, is helpless; cannot wait on herself. She is a worthy sister. The attending physician says she has a chronic case of emphysema of the lungs. She is so wretched and miserable and is so desirous that God will heal her, so she can assist in the church work, and care for six children who are small and need her care so much. Please remember her, dear sisters, I am so anxious to see her helped. They will have to take her to the hospital if she gets worse. Her mother and sister have come to see her. They will make arrangements to send her off soon. I do hope it will not be necessary.

Your sister,

MRS. ELLA MYERS.

Sr. Lucinda Carlile requests that the Prayer Union pray for her mother, Mrs. Hannah Fisher of Underwood, Iowa. She has been administered to several times and always gets help immediately. She prays God that she might yet be restored entirely to health.

A sister requests the prayers of the Prayer Union for her, as she is afflicted in mind and body. The sister earnestly desires your prayers if it is the Lord's will she may be healed.

Sunday School Department.

ELDER T. A. HOU GAS, EDITOR.

Henderson, Mills Co., Iowa.

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

"'Tis not for man to trifle: life is brief,
And sin is here.

Our age is but the falling of a leaf,
A dropping tear.

We have no time to sport away the hours;
All must be earnest in a world like ours.

"Not many lives, but only one have we;
One, only one.

How sacred should that one life be.—
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil!"

—Horatius Bonar.

"WE throw away handfuls of time in heedless waste, and suffer no compunction; but if God, with heavenly will, take from us any expected hours, we burst into faithless tears."

"I will listen to anyone's convictions, but pray keep your doubts to yourself. I have plenty of my own."

A number of excellent papers read at the late convention of the Fremont, Iowa, district convention are received and will receive attention in the "Department" in due time. These papers are on timely subjects and show careful thought and much earnestness in their preparation.

We would be glad to receive more of the convention papers. They are of value to us in two ways. They serve a good purpose in the makeup of the department work, and also are to some extent good indicators of the condition and progress of the work in the district from which they come. Will the district officers not see that these are sent in?

WE are in receipt of the Sunday school newspaper of the St. Louis, Missouri, district, called the "Sunday School Advocate" and edited by the district superintendent, Bro. J. J. Billinsky, and his assistant superintendent. We consider it a model paper; and as many have asked that some good paper might be published in its complete form, so that all might see what was called a Sunday School Newspaper, we give this one in its complete form. On account of its length, (but it is not too long,) we are obliged to divide it. It will be concluded in next issue.

The plan followed in most of the districts is to place the editorial work in the hands of one or two persons, who may or may not be the district officers. They usually solicit contributions from many, or all that can and will furnish something appropriate. The editors do the work of arranging what they may have received, or written, or selected, and usually read it at the convention.

To make the reading attractive, let the readers be seated at a table on the rostrum. And having the paper previously divided into several sections, they will read the parts alternately. This rests the readers and rests the hearers, and adds much to the attractiveness of the paper.

Cautions: The paper should be not more than twenty-five to thirty-five minutes long.

There should be few if any very long heavy articles. Let there be many short, pithy, and pertinent sayings, original or selected. Let the whole paper breathe the air of earnestness, energy, and hopefulness. "We have found the Sunday school newspaper an indispensable number of our programs."

THE SUNDAY SCHOOL ADVOCATE.

Published semi-annually, by the St. Louis district Sunday school association; in the interest of the Sunday school workers. District superintendent editor; assistant superintendent associate editor. Subscription price: attendance at the Sunday school convention. Advertising rates: merit.

"It is not until one begins to shrink from duty that he begins to shrink in manhood."

If you are refusing to teach or perform some other work in the Sunday school for fear you will make a mistake, is it not possible that you are making a much greater mistake by so holding back? Think it over carefully.

"SAINTS should be cheerful in their warfare, that they may be joyous in their triumph." Then why get so discouraged and downcast? If the work is the Lord's, he will take care of it; and if we are cheerful, we can surely do more to help him than if we were continually looking on the dark side and feeling gloomy.

IN preparing the lesson study the teacher is apt to raise questions interesting to himself. If he can put himself into the children's place, and imagine what questions they will be liable to ask, or would like to ask if they had sufficient confidence in themselves, a part of his preparation will have such queries in view. An eleven-year-old girl asked her teacher, "What if Jesus had yielded to the temptations in the wilderness?" It was a serious and anxious question, out of a new line of thought to her. Teachers should remember that what is settled, and perhaps simple to their minds, may be strange and perplexing to the child.

THE DRUNKARD'S WILL.

I leave to society a ruined character, wretched example, and memory that will soon rot.

I leave to my parents, during the rest of their lives, as much sorrow as humanity in a feeble and decrepit state can well sustain.

I leave to my brothers and sisters as much mortification and injury as I could well bring upon them.

I leave to my wife a broken heart, a life of wretchedness, a shame to weep over my premature death.

I give and bequeath to each of my children, poverty, ignorance, a low character, and the remembrance that their father was a monster.

TACT.

The superintendent of one of our large mission schools got to school some time be-

fore the opening of the session. Going quickly up the stairs, he heard the organ, and entered to find one of the small boys picking out, with one finger, "Nearer, my God, to thee."

One or two others were looking on admiringly and enviously, but all were startled at the presence of their head. Stepping quickly to the platform, the superintendent said kindly, "Why, Donnell, I did not know you could play; let me hear it again."

Suddenly, proud and pleased, the would-be organist went slowly through the hymn again, and said diffidently, as he finished, "She taught it to me," pointing to his sister, younger than himself, "and you just ought to hear her play it."

Blushing and shrugging her shoulders, the tiny Mary wasn't sure that she could play it. A little urging, however, made her relent, and she too went through with the same piece.

"Now, Mr. —, you play for us!" exclaims one of the children, as Mary finished her performance.

So, seating himself at the organ, the superintendent played one of their favorite hymns by special request, and the children crowded around him, singing softly, but with enthusiasm, for was not it their concert, gotten up just by themselves?

One hymn quickly followed another, until, noticing that the school was gradually filling up, the superintendent arose, and said, "Now we must come to order, for what will the teachers think if they find the superintendent playing on the organ?"

Smiling and thanking him, the children ran to their places, to get ready for the opening exercises.

It was not much, you say. No, perhaps not; but when you stop to consider that Donnell was one of the "worst" boys in that Sunday school, it may impress you as it did me. He expected to be rebuffed and scolded for attempting to touch the organ. Instead of that, he was not only spoken to kindly, but asked to play for exhibition.

What that can do for that boy no one can know, but surely it was the best way to deal with him.

May not we teachers learn a lesson from this rare tact in that superintendent, and in the future think twice before we hastily reprove a scholar for what may not be a wrong thing in itself?

More things are wrought by prayer
Than this world dreams of. Wherefore let
thy voice

Rise like a fountain for me night and day,
For what are men better than sheep and
goats,

That nourish a blind life within the brain,
If, knowing God, they lift not hands of
prayer,

Both for themselves, and those who call them
friend?

For so, the whole round world is every way
Bound by gold chains about the feet of God.

—Tennyson.

Letter Department.

LIMERICK, Ohio, March 27.

Editors Herald:—I wish to say, though silent for a long time so far as the church papers are concerned, I have not been idle, but have been trying to advance the interests of the work in this district, and have been especially urging the saints to a more consecrated life to the service of the Master; and I think quite a number are aiming to take higher ground.

In the early part of March, in company with Bro. S. J. Jeffers, I went to Middletown by request of the presiding officer of the branch there, to try to set the branch more fully in order. There is a noble few at Middletown and Excello who are making noble efforts to advance the interests of the work; but quite a number of others have become indifferent and unconcerned, and still others have drifted off and into transgression. Two of those who had drifted into carelessness and to some extent transgression made confession, and promised fidelity to gospel law; and those that continue in rebellion the branch officials will look after as soon as possible.

The saints at Middletown have a very comfortable hall in which to worship, and they keep up their regular meetings, and conduct a small though very interesting Sunday school. On the 9th of March the saints had five hundred bills printed and scattered through the city, announcing that at their hall, March 12, the writer would give reasons why B. H. Roberts, congressman elect from Utah, should not be permitted to occupy as a lawmaker of the United States of America. A goodly number were present and gave close attention; but it was too much for the adversary, and seeing that we had a fair opportunity of setting ourselves right in the minds of intelligent, thinking people, put it into the mind of one of his servants (who called himself "Poor Christian") to assail us through the Middletown *Signal*; but our energetic young sister, Edith Wren, who is always on the alert for the enemy, took up the pen in defense of the truth and made it very interesting, or I presume rather disinteresting, for "Poor Christian;" and in two articles Sr. Edith so routed him that he either gave it up or became disgusted with his name; and "Poor Sinner" took up his pen, but he is not succeeding any better than "Poor Christian," and the conflict is still on; but Sr. Wren is fully competent for both "Poor Christian" and "Poor Sinner," though she has but very little confidence in herself, and if she could sell herself for her real worth and then buy herself back at her own estimate of her worth, she would have a nice little sum. The controversy is causing many comments, and there is more interest manifest than has been there for some years. I expect to return there in the early summer if possible.

I am now at home, and expect to remain and work until the 1st of May. Elder H. E. Moler came in the 2d of the month from his mission, Northern Illinois, and now is here

instructing in vocal music. He is succeeding fairly well.

Our missionary force is very limited in this district this year, and consequently there is but very little being done in the way of opening up new fields, although there is fair opportunity for that kind of work. We need some young, active men to push out into new fields. There has been considerable sickness in this section of country the past winter, but the saints have escaped fairly well; I believe only three have fallen in the last year, and two of those quite aged.

My desire is to see the saints come up higher and so live that the Lord will delight to bless and protect them. I have a desire and an inclination to try in the near future to direct my course Zionward, but do not wish to be in haste; nor do I wish to sacrifice what little I have, but I expect the good Father to so provide that I will be released here in his own due time, and to this end I expect to pray, labor, and wait.

Hopefully in the conflict,

JAMES MOLER.

LYDNEY, Eng., March 13.

Editors Herald:—Perceiving in a recent number a notice to the effect that no reports had been sent to the *Herald* from several of the branches this side the blue Atlantic, I embrace this opportunity of penning you a few lines. Our beloved brother, F. G. Pitt, has labored in Cardiff, where the greater part of his time has been spent for the past six months, with a fair amount of success, thanks be to God: and from what I can gather from the district president, Bro. Thomas Griffiths, if they fail in making old saints down there they will be enabled to make young ones, as a Sunday school has recently been organized and there is a fair attendance.

Our missionary in charge has not favored us with the long-promised visit yet, but it is with great pleasure I notify you that our worthy colaborer, Bro. William Newton, came from Plymouth to this place. We managed to prevail on him to stay with us ten days, and I believe his able discourses and wise counsels to us who are young in the faith will be the means of helping us along the rugged path which leads to God's right hand.

There is one thing lacking in this branch; and that is, to my mind, a man of wisdom and experience to devote his energies and all his time to the great work of God. While Bro. Newton was with us we requested the subject of tithing to be expounded to us, which was effectually done, and two or three have the determination now to pay their dues into the storehouse of the Lord. May it please our all-wise and ever-loving Father to appoint his equal in this neighborhood, to gather the honest in heart into his church; for we are surely in like condition to them in days of old at Macedonia.

It gives me great pleasure to hear how the good work is flourishing at Scranton, and I say you got a good man in the harness there. Let us have some more news soon, Bro. Morgan. No doubt it will meet your approval to learn

that the Lydney branch is contemplating erecting a meetinghouse in the near future. I am glad to say some of the labor has already been begun by the local brethren. It is a thing which is badly needed in order that we shall be enabled to meet the opposition which is hurled against us. Up to this time it is for that end we have labored and shall continue to labor, as I believe the time has arrived when nothing short of the pure and undefiled gospel of Jesus Christ will satisfy the people in this neighborhood.

I trust that by God's help and guidance I may be able to hold fast the faith I have embraced and go onward and urge a war against sin and Satan. Finally I hope to overcome and be saved with the redeemed.

Your colaborer,

HENRY ELLIS.

WOODSIDE, Mont., March 19.

Editors Herald:—It is a long time since you heard from this part of the vineyard. There seems to be a famine here for truth. We have Bro. A. B. Moore with us now, and he is preaching to crowded houses. The people come from far and near in spite of all the muddy roads. We expect three more to be baptized, and many are nearing the kingdom.

We would like to keep Bro. Moore here, for there is so much work to do; both saint and sinner would keep him and his wife here if they could have him. There are six Brighamite elders here; they cannot do anything only preach to empty benches because they are cold and clammy as clay; they have nothing to draw the people with; but while the influence and power of God is with us and Bro. Moore, that draws the people, so that we hardly have house room. The people here don't believe in an Adam-God; they want the truth and nothing but the truth. I think the Brighamites have gotten about to the end of their rope.

Your sister,

ALICE A. BURROWS.

AKRON, Iowa, March 20.

Editors Herald:—I am one of the isolated ones and have been one of the readers of the *Herald* for thirty years, and cannot do without it. Bro. T. W. Williams voiced my sentiments in the last *Ensign* in regard to gathering and the preparation for the gathering; in fact, all his Sharps and Flats in the above-named *Ensign* no one can take any exception to. I have wondered and asked, When and how are the saints going to gather? for until just recently there has been so little said about the gathering that I have so often wondered, When will Zion be redeemed? But, dear saints, if all will go to work with their might and carry out the suggestions Bro. Williams has mapped out, I feel sure every effort will be crowned with success; and I feel that there is no time to be lost in any department of God's work.

I have no desire to live only to help forward on this work, and the most I seemed to ever do is with my widow's mite, in scattering reading matter, entertaining the elders, etc. I bear my testimony, when there is an opportunity, to the truthfulness of this

blessed, restored gospel. I pay tithes on every dollar I earn and live on what is left. If I would exact my living first I would have nothing left.

Unless God in his kindness heals me, I feel that my work is short. I have been sick ever since October and am able to help myself but very little. I ask all the saints to pray for me, and if the sisters of the Prayer Union will please fast on the second Thursday of April and pray that if it is God's will that I may be restored to health, the praise shall all be his; and as I cannot be administered to on account of no elder being near, I ask Bro. W. E. Peak and Bro. A. J. Myers to join with the sisters in my behalf at that Prayer Union hour. May God bless all his children and his work, is my earnest prayer.

The only two saints I knew of in this place were Sr. Libby Smith and W. R. Calhoun, and both have died recently. With best wishes for the spread of truth,

Your sister,

M. A. CHRISTY.

BURT, Mich., March 17.

Editors Herald:—Since I last wrote you I buried three more in the Flint River to rise to walk in newness of life; two heads of a family and a young man; others are near the kingdom. I was going to leave here after the baptism, March 1. I was holding meetings in an Advent church on their Sabbaths and in the Indian M. E. church every night. This is my fourth week, with good interest and the best of liberty; but the Advent people would not hear to my leaving so soon, as they claimed I had brought them more light than they had.

One of their teachers got up in our meetings and said he didn't see as I did (I suppose on the Sabbath question), but that I was preaching the true gospel and that I had brought him many truths which he had not seen before; that he had been enlightened, etc. We have heard no complaint from M. E. people; some have said they wished I would stay and preach all the time in their church.

Some of the Advent brethren at the village of Burt who took exception to something some one reported I said when I spoke on the Sabbath question, sent for one of their big guns, who I am informed came but only stayed one night. It is reported that when he learned it was a Latter Day Saint holding meetings he never came to his church, but took train next morning for other parts. It was expected that those brethren who let me into their church were going to get a raking down when he came, but he hadn't called on them as yet. He might come back after I leave for home. The Advents that have been attending my meetings say they don't care whether their preacher likes it or not. They are Seventh-day Saints now, and if I can get my twisting machine on the Sabbath and turn it to the first-day Sabbath, they will stand by me, etc. I have heard that the M. E. preacher at Burt, who preaches in the Indian church every two weeks here, had said that I was a Mormon, and some of his

members who heard me tell the difference knew better and went for him, and he is afraid to speak against me. They also jogged his memory of the night I attended his prayer meeting, that he didn't invite me to the stand with him, but called on me to open the meeting with prayer. I sat down the aisle towards the door. Last Sunday evening when he came to our church, as it is called, to preach, he came and invited me to the front with him and to open in prayer, and before the meeting was closed I spoke twice with good effect, and "amen." He is afraid to say much against me, for most of the people who speak after preaching services say God sent me here and that I am doing good.

If faithful labor could be done here I have no doubt but much good could be done. If the Indian M. E's. accepted the truth the church might be captured, which is a fine frame one. They want me to move here and occupy it, etc. I would remain here longer, only my wife writes that I am wanted at home; she complains that not a saint has stuck his head in the door since I left, about eight weeks ago, and through neglect I have lost about forty dollars. I hope what is my loss is somebody's gain. Since I left home in January I have preached fifty times and baptized six, besides attending to other meetings.

This would be a good place for Bro. J. J. Cornish or some other good elder to come. Anyone coming will find a welcome at Bro. and Sr. James Burleson's, Burt, Saginaw County, Michigan. With love for the cause of Christ,

Your brother,

A. MCKENZIE.

FORT MADISON, Iowa, March 27.

Editors Herald:—I closed my meetings here last night. I have been here over three Sundays. The people say the town was never so stirred up over the Bible. I began with one outsider, the next meeting twenty, and so it ran on. Last night the large room was jammed full, the window sills full, others standing up, many sitting around on the floor of the pulpit, others at the windows on the outside trying to hear. After my third sermon the outsiders proposed to pass a paper to raise money to buy an organ for the saints, and as none objected it was done, and the result was the saints got an organ and about eight dollars more than we needed to pay for it; and wisely they sent for fourteen hymnals for public use, and several new reflector lamps for the hall, which were much needed.

I baptized two yesterday; five more were ready and wanted to be, but some of their pious (?) friends prevented them. About fifteen are very near the kingdom, and I believe will obey soon. All the city papers, four in number, gave the meetings splendid notices. I could not learn who sent in the items; nearly every day there would be a glowing account or notice of the meetings, and not one detrimental or slurring notice came out. The inclosed clipping from the Fort Madison News is a fair sample of a dozen or so of the same kind. Many invited

me to come to see them, and many wanted the meetings to continue, but I took a bad cold and must lay off a few days.

I had a splendid meeting of four weeks at Montrose. Some there are waiting for baptism. There the editor of the Montrose Journal proved himself a perfect gentleman. The inclosed clipping, from his paper of the 24th February, is a fair sample of all his notices. How much easier it is—yes, what a help it is, when the papers do us justice.

I was at Burlington over three Sundays. Some are waiting there for baptism; had good crowds, and good interest. The Lord blessed me greatly in my work. I preached thirty-four times in twenty-eight days, and hope to be in the conflict till the end.

In bonds,

J. S. ROTH.

GAY, Ok., March 22.

Editors Herald:—We are pleased to have Bro. and Sr. C. R. Duncan with us in our home. We go to-day to Woods County to commence a meeting to-night. Bro. Duncan is improving some in health and we hope the altitude and climate of Western Oklahoma will prove a benefit to him. Saints, let us unite in our prayers in his behalf that good health may be enjoyed, that the Lord will give him strength to continue in the gospel work.

I hope to be able to visit the Oklahoma and Stillwater branches before the May conference, and hope to have the cooperation of the saints. We would be pleased to see a goodly number of saints at the conference at Sumner, May 13.

Yours in haste,

R. M. MALONEY.

GRINNELL, Iowa, March 27.

Editors Herald:—I was called to this place on the 24th inst. to preach the funeral of Brother Lester P. Russell, who died on the 23d. He died strong in the faith of the gospel, after a lengthy and patient illness, of that dread malady, cancer of pancreas and stomach. He was aware that his departure was at hand, and to him death had no terrors; his hope for the future was bright. Among his last remarks made to his wife was, "Mother, when I am laid away, remember the worthy poor."

I feel somewhat lonely, laboring all alone, after a pleasant association of some three weeks in company with Apostle H. C. Smith, who left us for points in other fields of labor in the State. The saints of the Des Moines district will gladly welcome Bro. Heman to their midst, at any time; in fact, the saints of this district are partial to Latter Day Saint elders as preachers, and there are many calls in our borders for laborers in word and doctrine.

The winter that has visited with us so long seems not to weary of this beautiful country of Central Iowa, and so insists on remaining to chill the smiles of the sunny, southern spring, which we in ardent glowing hope see approaching us from the distance. May she hasten to revive us with her genial reviving warmth.

I desire to commend to the serious consideration of all saints the first editorial in *Saints' Herald*, number for March 22, 1899, entitled, "Reflections on study, work, and growth." I hope all saints will study and digest it, for the times in which we are entering, the circumstances shaping around us, are making and will make demands on the church not hitherto demanded, in some respects, and our efforts must be considerate and united, and the responsibility of the ministry will surely be correspondingly increased. It grows with the growth of the work, and the obligations of the saints will not grow less. No doubt we are entering the initial stage of the closing of Gentile times, and approaching "the time of the end;" and no doubt the time is approaching and hasteneth when the covenant will be offered again to the house of Judah. "God is marching on." His hand is seen among the nations, and shall the church and saints be found slothful and falling to the rear?

Our minds, our bodies, our circumstances, our dependent conditions,—all, cannot be neglected as we pass along. Never before since the days of Noah was the world such an interesting study as now in connection with God's "day of preparation." The fulfillment of divine promises of olden time are at hand to be fulfilled.

Let saints *everywhere awake!* Arouse ye from slumber; Gird ye, trim your lamps, and be ye on your watch tower! Faithfulness to *present duty* keeps us in readiness for coming developments. The church only, panoplied in the armor of God and walking in the light, can do the work and accomplish the divine purpose; and it is responsible to God, itself, and the world for the fulfilling of the work.

Your brother,

C. SCOTT.

PALOUSE, Wash., March 23.

Editors Herald:—I have felt impressed for some time that it was my duty to write a few lines, hoping they might be of benefit to some of the suffering saints. I sometimes read of their great suffering until it brings tears to my eyes, having been quite a sufferer myself the most of my life, and it seems the Lord is not always pleased to heal when we comply with the ordinances of the gospel. I have been healed twice since I have been a member of the church, very miraculously; once of kidney disease, and once of sick headache with which I had suffered for thirty years, neither of which returned any more; yet I found myself still afflicted with divers diseases. At the close of the year 1897 I had severe stomach troubles, rheumatic pains all over me, the piles very bad, catarrh in my head and throat, and skin disease that was very uncomfortable. I nearly always had the headache. I had not been able to do anything for two years. I was so badly afflicted that I prayed earnestly to my heavenly Father to lead me into some way of living that I might enjoy better health, or to take me out of the world; for I did not want to live in such a condition.

About that time a friend told me of a book published at Santa Cruz, California, entitled

"Edenic Diet," and that he knew of people who received great benefit from living on Edenic diet, and that he tried it two months and received great benefit; so I sent and got one of the books; it cost me twenty-five cents. I received it January 2, 1898. At that time I was not able to leave my house. I read the book through two or three times and then began to put its teaching, partly, into practice.

I will not attempt to tell what the book teaches, for it would require quite a volume, but will give you my own experience. Partly in harmony with the teaching of the book I began living on rolled wheat and rolled oats, raw, with fresh milk and honey; and fresh fruit, berries, and vegetables in their season; all raw. I ate about eight ounces of grain per day, and within three weeks I could begin to feel all my diseases giving way. In four months I was able to go to work. I put in a good year's work for most any man, old or young, building a large stock barn and other improvements on the farm, and all my diseases kept giving way until I was left entirely sound. The last to give way was the skin disease, which took about nine months. Since that time I consider myself perfectly sound, except old age; I haven't had the headache in a year.

I have given this diet a thorough test, having lived on it for fourteen months. In addition to diet I have practiced the Ralston regime to some extent; that is, proper exercise, and full breathing in the open air, and bathing twice per week. For some months I have, for the sake of economy, been grinding my own wheat in a coffee mill, and I find it equally as good as the rolled grain, if not better. I don't grind it fine, but crack it up about like coarse sand, and soak it half an hour in milk or water, with honey or sugar. Eight or ten ounces per day gives me all the nutrition I need, with perfect health and strength; so I am convinced that the Lord never makes a mistake, and when he said in the Word of Wisdom, "Wheat for man," he meant just what he said; he did not mean fine flour, nor flour bread; and when he said "All wholesome herbs," and "fruit" "in the season thereof," he did not mean canned fruit nor vegetables. (D. C. 86.) In regard to eating meat, read Genesis 9: 11; Inspired Translation.

I am satisfied that if the saints would live as the Lord directs, they would not have to call for the elders so often, nor the doctors either; and just think, dear saints, what it means to live on Edenic diet; we dispense with the cook stove, and all cooking vessels, and fuel for cooking, and all the kitchen drudgery. Don't you think the sisters would have a better time and more leisure time to attend church and prayer meetings, and the meetings of the Daughters of Zion, and that we could all live healthy and happy and more economically? It is true; we must overcome all the lusts of the flesh, and carnal desires, and live pure in spirit as well as in body, to enjoy the fullness of the blessings of the Lord, which all saints ought to be able to do.

For some time it was a little tempting to see the family sit down to roast beef, fried

fish, and chicken, and I take my little pan of wheat and sit down and eat it and nothing else; but it doesn't tempt me but little any more.

Hoping these lines may be of benefit to some of the saints, I close for the present.

B. R. TURNBOW.

CHELSEA, Iowa, March 26.

Editors Herald:—The year is ended and I have done what I could in my weakness to advance the cause of Christ and benefit man, to teach the people how they can be benefited both temporally and spiritually. I have tried to show from God's word that there is more to do than to obey the gospel; I have tried to show that we must build upon the foundation after it has been laid. To build character, and live pure lives, and to exemplify Christ in our lives—this is what I have tried to do.

How far I have succeeded I leave for others to say, but in trying I am more than convinced that I cannot please every one. I realize the sayings of Paul in Galatians 1:1-10: "For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men I should not be the servant of Christ." I am fully convinced that when we present the word as it is we do not please the great mass of the people. It may please a few and displease the many. The Lord said, Matthew 7:14, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." But there is a consoling thought that it is said in John 10 that his sheep "hear his voice" and will follow him. I do not expect any but the sheep to follow very far; although some may make a start who are not sheep, they soon go again. Galatians 1:11: "But I certify you, brethren, that the gospel which was preached of me is not after man." That is the reason it does not please all men, and I try to preach the same gospel that Paul did; and if it was of man it would be more readily received by man. Experience teaches this to all God's servants. I have observed this to be the case, and too often with Latter Day Saints. Brethren and sisters, please notice when there is some worldly amusement and see how well attended it is, then the following evening see how many are at church, and please notice the excuses: "Too tired;" "not well;" "the weather bad," and with many other excuses; but when the next amusement comes along, supper or dance, literary society or show, the weather is not too bad, none too tired, all is well, and the roads are all right, and plenty of time and money too.

I was in Eagle Grove about four years ago, and we had no services there at the time, so Bro. Hayer and I attended a protracted meeting by the Baptist and Congregational churches in the Baptist church. When we went in there were five hearers, we making seven, and two preachers. What was the trouble? A theatre in town. Then this scripture came to my mind, as it has often when seeing saints doing likewise: "Lovers of pleasures more than lovers of God." I too often find the same among Latter Day Saints; when there are services they are not there;

ask them why, the answers are various; some say, "Not very well;" "Too tired;" "Did not get my work done in time;" "The roads are so bad;" "It looked like rain or snow;" "I did not want to expose myself." In a few nights there is a party, oyster supper, a sociable, lyceum, and sometimes a dance. The weather is just as bad, health just as poor, looks just as stormy, the roads just as bad; but we find then there and enjoying themselves in the society of the world. Nothing hinders, neither time nor money; others are taken up with the orders or societies of the world and must attend them, of various kinds; having their feasts and suppers, neglecting God's service to go there; then the next night too sleepy to attend, or if they do attend, they sleep during the service. This class must attend and pay up dues or they are dropped. They have the time and the money there, but the Lord has said, "Where your treasure is, there will your heart be also." All of Israel are not Israel indeed. In Matthew 7: 21 we read: "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." These are a few of my sad experiences.

When I have spoken against these things to right them, I am told I am too strict. If I am, I cannot help it; the word teaches me that we cannot serve God and Mammon; neither can we serve God, the world, and the Devil; we must sink one or the other; that is my understanding.

I have often wondered how saints could spend their time and money in the worldly organizations and other amusements and see the treasure house of God empty and the poor uncared for in the household of God, also calls for preaching and no one to go. However, there are some to go if the way is prepared for them. Which way are we tending? Stop and think, for one moment. "There is a way which seemeth right unto a man, but the end thereof are the ways of death."—Prov. 14:12. How can we expect the gospel to spread if we withhold our means and supply other worldly demands, and let the Bishop's hands be tied? I am surprised to see the efforts being put forth to raise means for colleges and other worldly-like things, and a very little said about God's storehouse. Where your treasure is, there will your heart be also. Let us take more interest in the things of God and pay our tithes and offerings into the storehouse of God, that the wants of the needy be supplied, lest unhappily we be called thieves and robbers, as is said in Malachi; lest the Lord may say, Seek unto the gods whom you have served. This is my view. I have based it upon God's word. I know we all have human weaknesses, but we all want to overcome if we can. May God bless every honest heart and help all to overcome, is the prayer of your humble servant. May his love be increased in our hearts day by day until we fully do his will. "Thy will be done, and not mine."

My work for the past year has not been as great as I would like to have done. There have been some unavoidable hindrances,

which I am not responsible for; but have endeavored to do the best I could, leaving all things in the hands of him who rules all things well. The winter has been a hard one to labor in, bad weather, bad roads, and much sickness among the people, so many sick, and some of the well ones have to take care of the sick; so all in all the congregations were small. For instance, I would commence meetings Sunday night; Monday stormy, no one out; Tuesday, a few out; Wednesday and Thursday, stormy, too bad to be out; that has been the condition a good deal of the time this past winter. It is hard to get an interest in this way.

I am at home at present. I stayed in the field until the roads were too bad to even try to do any more. I expect to be home until the roads and weather are better. I will have to look after affairs at home in seeding in order to keep the wheel rolling, or soon I would have to stay at home all the time. I only have one boy at home to do anything now, so will have to notice seedtime and harvest; but intend to do all I can as usual.

I think it would be a good thing for the saints to hold one or more two-days' meetings in the various branches during the summer. I have written more than I intended. This is perhaps the dark side of the picture, but I will try to give the bright side in the future if God wills. May God add his richest blessings to all his children.

In bonds,

C. E. HAND.

MOLINE, Ill., March 28.

Editors Herald:—I have been laboring in Rock Island County most all winter; have preached in different parts of the county, in company with Brn. F. A. Russel and D. S. Smith. In some places the interest has been very good.

We find it very hard to get the gospel before the people in the cities of Rock Island and Moline, where I have labored about two months. We have to do a great deal of preaching by going from house to house and talking with parties; we have also done considerable preaching in private houses. Quite a number of good people are interested; two have been baptized and eight or ten more have said they were going to unite with us. One baptized was a member of the Baptist Church in this city. She was a good worker in said church, and they tried very hard to keep her from joining us; both the Baptist and Methodist ministers and a host of her friends called on her and said bad things about the saints, by repeating the old stories that have long since been worn out. Even her own parents turned against her; nevertheless she was convinced of the truth and obeyed it. My life has been threatened for baptizing her. I hope the threat will not be carried out; however, I want to be found doing the Master's will, and if it is necessary to give my life for the truth, I am ready.

I had intended to go to other fields to-day, but thought I had better stay and preach this week, or until the excitement is over; for I do not wish to be found wanting where duty calls. I hope to baptize more ere long.

The saints here are moving along nicely; attendance at both Sunday school and church is on the increase.

Will say to the saints in other parts of the district, I will get there as soon as I can. I expect to go to Canton and Peoria when I leave here. Bro. R. is not with me, as he was called home on account of his father's sickness. Bro. W. A. Smith is with me at present for a few days. In gospel bonds,

J. W. ADAMS.

MIDWAY, Ark., March 18.

Editors Herald:—I feel unworthy to write for your pages, yet it is my desire to do all I can, and that is little. If I had thousands I feel that I could give it all to the Lord to roll on his glorious work, for I know it is true. I have never had visions nor seen angels, but have been taught by the Spirit of God. I obeyed the gospel about eight years ago. I believe the Lord sent Bro. Erwin here to tell the good tidings.

I am one of the isolated ones; have not heard a gospel sermon for over a year. Brn. Jackson and Kent preached for us. I am praying for Bro. Jackson's return. This is a hard place for the elders, but the people are not prejudiced as at first; some say they will be baptized when Bro. J. comes back. We would also like to see Bro. Erwin, and hope he will come soon. I was pleased to read Bro. E. A. Erwin's vision; I hope to see the time when the saints will be gathered and the temple built.

Would like to know the whereabouts of Bro. J. M. Kent. Anyone knowing will please write me. Your sister,

C. C. JUDKINS.

HARTVILLE, Mo., March 27.

Editors Herald:—I just closed meeting last night at Hartville, county seat of Wright County. It was the first public preaching they have had in the town, that is, by the saints. I have met with no great opposition, but have by the assistance of Elder Carrow, who resides here, made a number of friends to the cause. One lady said my chart beat any she had seen.

By permission of the sheriff we held service in the courthouse. I spoke with liberty last evening on the prophetic mission of Joseph Smith and the divine authenticity of the Book of Mormon. I observed no frowns on the faces of the audience, but at the close was invited by the sheriff to come back and occupy again. Bro. Carrow at present is doing no public preaching, but he is strong in the faith and is respected by the people of the town. It is to be hoped that in the near future he will magnify the office to which he has been called.

Success to the *Herald*, *Ensign*, Graceland College, and the work of God in general. Saints, "Let us never cease the conflict till the summons home be heard."

C. J. SPURLOCK.

LARISSA, Mo., March 14.

Editors Herald:—We are still in the faith, thank God. Have had but little preaching here; Bro. C. J. Spurlock has preached some; Bro. Chrestensen came, but was unable

to hold meetings on account of the weather. We hope some of the elders will come soon. There is a call for preaching near us, and we need help. The Methodists have been doing bad work for some of our members. May God help them.

I would like to ask if there is a girl woman who would like a home here in the Ozark Mountains with us—a woman that has been unfortunate not objected to; but do not come unless intending to remain a year or more. If anyone wants to come, write me at Larissa, Douglass County, Missouri.

Your sister,

MARY A. ANWAY.

Original Articles.

THE GATHERING! ARE WE READY?

If so, Bro. Hilliard's article in *Herald* of January 4 covers much if not all of the ground of practical suggestion as to the method of procedure and accomplishment. If *not*, how shall we get ready? What preparation or duties lie before any or all, before a permanent, practical move forward may be undertaken? In a revelation given to the church in 1831 the Lord said to the elders assembled by commandment in Missouri, Jackson County:—

Hearken, O ye elders of my church, and give ear . . . and learn of me . . . concerning this land unto which I have sent you. . . . Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow, *after much tribulation*.—D. C. 58: 1, 2.

They were to be honored of God in "laying the foundation, and bearing record of the land upon which the Zion of God shall stand." A feast of fat things for the poor, "a supper of the house of the Lord *well prepared*," etc. The Prophet Isaiah evidently saw in vision this same thing, and bore record (Isaiah 24: 23; 25: 6).

Social conditions, free and universal discussion of the needs of the poor and the duties of the rich in the church and out, seem to be in the air and everywhere.

Hungry men, women, and children ought not to be in this land of present plenty, and future promise in this regard (D. C. 61: 3). And if this were *all our need*, practical work, and in proportion to the necessity, will duty demand of us prompt action for relief and succor.

Debs, and many other social reformers of our times are proposing,

and the Salvation Army have or seem to have succeeded in an epitomized or inaugural way along those lines, and for the need referred to. Our "leader and commander" has, however, said that "man should *not live by bread alone*." It was Sheridan, the wit, I think, who asked, when invited to a feast and sumptuous bill of fare, "What is your bill of company?" A hungry stomach is a bad thing, no doubt; but what about a starved spirit and an empty soul?

The question of "gathering," as we view it, is more than a one-sided question, and needs discussion and thought.

Nearly two thousand years ago, Luke says the saints "had all things common;" they "sold their possessions and goods, and parted them to all men, as every man had need" (Acts 2: 44, 45). How universal this condition became history does not fully record; that it did not continue history does record. If this was done, as is contended, in fulfillment of the law of tithing, consecration, etc., as we have it to-day, was the doctrine of a "gathering" of the saints together connected with it? We are not without evidence. I think that it was. They were fortified by the prophets. The Patriarch Jacob had foretold that "The sceptre" should "not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the *gathering of the people* be" (Gen. 49: 10). David had said:—

Gather my saints together unto me, those that have made a covenant with me by sacrifice.—Ps. 50:5.

And Malachi had warned them of the sudden coming of the Lord and the neglect of the law of tithing, etc. (Mal. 3; see John 11: 52; 2 Thess. 2: 1.)

Filled with a comprehension of the inequality of social conditions as existed among the purse-proud Pharisees, and Lazarus and his train, with the spectacle of waste and luxurious and wanton extravagance in Rome, where nobility sucked the life of the plebeian and the peasant, the wish became but naturally a father to the thought of relief from the oppressors of men, when the tender and beloved disciple wrote, "Even so, come Lord Jesus, come quickly;" and that he expected favorable answer is indicated

by this confidence, "We know it is the last time."

The belief was evidently widespread in the church that "the kingdom of God should *immediately appear*" (Luke 19: 11), and that parable and instruction upon this point by our Savior was either neglected or misunderstood, though St. Paul seems to have been enlightened somewhat toward the close of his ministry, as seen in the second letter to Thessalonians, second chapter, where correction of former instruction in this regard in a measure seems apparent; but that he with other of the apostles had believed and taught that "the coming of the Lord draweth nigh," is clearly evident. And to what extent they, like modern Adventists, may have mingled heavenly counsels with human zeal when and about the time they "sold their possessions and goods and parted them to all men," etc., is not clear to my mind.

At any rate it did not continue that way. Apostasy, disruption, scattering took place; miscalculation or mischiefs, one or both, both evidently, ensued. True, our Savior had said, to his own, "How often would I have gathered you." To the seed of Abraham and the "sons of Moses and of Aaron," in our day, through his chosen servants, he has indicated the same desire. I believe it to be "the dispensation of the fullness of times," a "gathering dispensation." That within the limits of what will be hereafter seen to be a just definition of the words, "this generation," men will see great and wonderful things come to pass. I believe that a temple will be built, not only in Jerusalem, "after the times of the gentiles are fulfilled," but also in Zion, when "the sons of Moses, and of Aaron," and of "Levi shall offer an offering unto the Lord IN RIGHTEOUSNESS."

But preparation must be had. We believe in the gathering, so did they here in Kirtland, nearly seventy years ago, and undertook it. They undertook to correct the failures of centuries; entered into a war with, and against human and fleshly passion,—unwise zeal, worldly ambition, covetousness, lust, pride, envy, etc. These, many of them brave men, noble women as earth ever furnished, challenged the forces of hell. They arrayed the

standard as best they could—or evidently so thought—of the kingdom of right and righteousness, and flaunted the flag of Immanuel in the face and before the gates of the Prince of this world—in Jackson County, in Far West, in Nauvoo—and they went down, down to disaster and to a disgrace, and a reproach for which tears and even repentance for many will find no place for relief. They fell from their high contention and privilege; and, paraphrasing Mark Antony, we say:—

"O, what a fall there was, my brethren!
Then you, and I, and all of us fell down—
While bloody treason flourished."

Treason against God, against right and righteousness. They "trode under foot the Son of God," and counted "the blood of the covenant," an unnecessary thing. They "changed the truth of God into a lie, and worshiped" or substituted "the creature [Adam] for the Creator," "and even as they did not like to *retain God in their knowledge*," God hath given "them over to a reprobate mind, being filled with all unrighteousness, fornication, wickedness, covetousness, murder, deceit," etc., and a general repetition of the apostasy of the ancients, as referred to by Paul in the first chapter of his Roman letter.

We know and understand that the Lord has said to us as a church, in a recent revelation:—

The law given to the church in section forty-two, over the meaning of some parts of which there has been so much controversy, is as if it were given to-day; and the bishop and his counselors, and the high council, and the bishop and his council, and the storehouse and the temple and the *salvation of my people*, are the same to me now that they were in that day when I gave the revelation.—D. C. 122: 6.

And while we believe this to be all true, we also insist that not only gathering, and a storehouse, and temple building are necessary; but recognition and compliance with the balance of this section forty-two, as well as "every word that proceedeth forth from the mouth of God," so far as it relates to our case. The fact that the Lord here tries to correct a misapprehension of the scope and meaning of the revelation of October 7, 1861, should in no wise lead us to forget that "the salvation of my people" involves attention, and consideration, and obedience to such things as for

instance follows in this same section forty-two:—

And again, thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own hands, and let *all things* be done in cleanliness before me. Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer. And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that *not* by the hand of an enemy. And the elders [not doctors] . . . shall be called, and shall pray for, and lay their hands upon them in my name; and if they die, they shall die unto me. . . . And it shall come to pass that those that die in me shall not taste of death.—D. C. 42:12.

If ye abide in me, and *my words abide in you*, ye shall ask what ye will, and it shall be done unto you.—John 15:7.

"Thou shalt live by every word," etc. To neglect half of the commandments is but to half live.

"The word of wisdom" was given for the *"temporal salvation"* of saints, with promise of spiritual power through obedience to counsel contained therein; and *temporal salvation* is what we are all now talking about. If we "have faith to be healed," isn't it better than paying out the thousands of dollars that is paid every year for drugs, quack medicines, and anti-gospel medication and treatment? Why this fear to stand by the law of God? Why have men's persons in admiration because of some imaginary advantage they may possess, because of their influence or standing in the church or in society? Why not cultivate, preach, and practice *faith in God's promises*; no matter if even in the church of God it exposes a man to insult, ostracism, and opprobrious epithet? "All have not faith." No; and "pity 'tis 'tis true." But why discourage its acquirement? "But it is the gift of God." Yes; so is the gospel power and spiritual blessing; but we have something to do. If we "have a desire," Alma says, we may *experiment* successfully. Trust in God for a change, and try dying without drugs or a doctor. Did you ever do it? If so, how many of you died *without* a doctor? How many *with* one? But it's easier to die with one; what will the public say—"You *have to* have a burial certificate." No; I won't until I'm dead. Don't cross the bridge before you get to it. Let us quit this nonsense, and dispose ourselves to-

ward a careful consideration of God's counsel and the *facts* of history in this regard. Physicians! Do we need them? Yes; plenty of the right kind; surgeons, conscientious, thorough anatomists; trained nurses; professors and possessors of a knowledge of physiology, and true hygiene, and healthful law.

Thomas B. Marsh was appointed to be a physician "unto the church, but not to the world"—and for the good reason—"they will not receive you." Of course not, if he followed God's counsel in these matters. But what has this to do with the "gathering?"

"Gather my saints together *unto me*." I want to emphasize that; and "those that have made a covenant with me *by sacrifice*." Money is needed and must be had; but are we sure that the size of the dollar has not obscured our vision and hidden from our view some other things necessary, not only to a "gathering" but to success in *staying together* afterward? We are willing and anxious that the rich, the prudent, the industrious man should lay his money at the Bishop's feet, and that lands for an "inheritance" for us all should be possessed, and he ought to do it, when the Lord speaks, or the time has come. What of those who haven't got money or property to give? What is *our* "sacrifice"? Or having money, and giving; is that all the "sacrifice" required.

Authoritative testimony has been borne and recorded, we believe, "of the *land* upon which the Zion of God shall stand" (D. C. 58:3). We are quite certain of *its* place, but what of the location of the head and heart? For, verily, first and foremost, "Zion is the pure in heart." And the same revelation that gives us the location, tells us: "Verily I say unto you, My law shall be kept on this land" (Par. 4). Are we prepared to do this? If not, the assurance from the Lord is given us that "it shall not be a land of Zion unto" us.

In the revelation given to us March 3, 1873, we had, and have this:—

It is not expedient in me that there shall be any stakes appointed until I *command* my people. When it shall be *necessary* I will *command* that they be established. Let my commandments to gather into the regions round about, and the counsel of the elders of

my church guide in this matter until it shall be *otherwise* given of me.—D. C. 117:11.

The "commandments to gather into the regions round about" are associated—and may not safely be ignored or forgotten—with the commandments to "avoid haste," and to "*have all things prepared before you*." The "former commandments" say that *wise men*, and *honest men* were to be sought out and found, and money secured with which to purchase the land.

Changed conditions; conditions in many respects much harder, needing more money, and I may add, more confidence than what was needed then, and which unfortunately was not possessed neither then, and I feel positive in asserting, is not at present, or now possessed by us as a body.

In 1831 the Lord said that he willed "that the disciples, and the children of men, should open their hearts even to purchase *this whole region of country, as soon as time will permit*" (58:11). *Time*, or something else, has barred us so far, and up to the present.

And let the work of the gathering be not in haste, nor by flight, but let it be done as it shall be counseled by the elders of the church *at the conferences*, according to the *knowledge* which they receive from time to time.—D. C. 58:12.

A "joint council" was had in compliance with the revelation given in 1894. Some *opinions* or *resolutions* were adopted, and much good I believe accomplished; but serious doubts have arisen as to whether human opinion or a *knowledge* should have governed before carrying out the provisions of at least two of these "resolutions."

The disciples of our Lord anciently, and as before stated, "*thought* that the kingdom of God should immediately appear."

Overanxiety, and the need of better things in the world, lead to misunderstanding and misapprehension.

If apostles anciently made mistakes, we may not be now all ironclad and proof against them. Argument is proof of nothing, but we may perhaps reach safe conclusions through argument, and the discussion should be permitted and encouraged on all sides of important questions; but always trying to keep in memory the saying of Solomon, that "there is no wisdom nor understanding nor counsel against the Lord" (Prov. 21:30). And the

longer I live the more am I impressed with the thought that it is not an easy task for humans to successfully analyze the letter already given, or reach or attain unto that exalted fellowship that readily and really assimilates the "thought of God" or the "mind of Jesus Christ."

True, we should not wait until we are "commanded in all things." Human wisdom and judgment are our only reasonable recourse in many things. But the *importance* of some undertakings demand certainty and a *knowledge*, or at best a *confidence* that superior and *heavenly* wisdom has planned and ordered our movement.

I remember that about the time I first became identified with the church, of hearing the presiding elder of this church, at Park's Mills, near Council Bluffs, Iowa, in answer to clamorous rumor of demand for revelation to the church, say that the wheel to the mill near by "would never turn until the stream poured on from above moved it." And my confidence in the man as a prophet has never been impaired—nor faith shaken in the quality or surety of the revelations that have since come through him because they were delayed or not coming as fast as some of us may have wished or expected. We may or may not have received all we were or are entitled to—all we needed or all we were able to appropriate or make good use of, I do not know. I may have an opinion; but I *am* thankful for the confidence and assurance given in regard to what we *have* received, and my confidence is still in the man that he will not speak until he is spoken to.

And in this connection, I wish to call attention to the following in Doctrine and Covenants:—

And now, I will show unto you a parable that you may know my will concerning the redemption of Zion. . . . And the lord of the vineyard said unto one of his servants, Go and gather together the residue of my servants; and take *all the strength of mine house*, which are my warriors, my young men, and they that are of middle age also, among all my servants, who are the strength of mine house, . . . and go ye straightway unto the *land of my vineyard*, and *redeem* my vineyard. . . . And the servant said unto his lord, When shall these things be? And he said unto his servant, When *I will*: go ye straightway: and do all things whatsoever I have commanded you; and this shall be my seal and blessing upon you; a faithful and wise steward in the midst of mine house; a ruler in my kingdom. . . .

And his servant went straightway, and did all things whatsoever his lord *commanded* him, and after *many days all things were fulfilled*.—98: 6-8.

In a revelation given March 3, 1873, we have this: that stakes are to be appointed by *commandment*; and in 1894, that Lamoni may *in time* be declared a stake; but the "former *commandments*" state that "the beginning of the gathering of my saints" is to be "in Jackson County, and the counties around about" (sec. 98: 9).

This movement is to be inaugurated through authoritative direction, and under the leadership and counsel of heaven, through the Lord's chosen leader and servant—as I understand.

In a revelation given to W. W. Phelps, through the "choice seer," we have the promise that: "I the Lord God will send one mighty and strong, . . . whose . . . bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the saints."

The gathering together of "the residue"—"the strength of mine house." The redemption of the land of the vineyard. The throwing down of the enemy's towers, and the possession of "the inheritance" referred to in paragraph seven of section already quoted, is a matter of future development, and for the accomplishment of which an observance of *all* the conditions upon which success was then promised becomes an absolute duty, and the things that caused failure *then*, must of a *necessity* be *avoided now*, or as the day follows night—so sure will history only repeat itself.

By a lack of wise counsels, or willing rather to follow human inclination, the spirit of speculation, and adventure, worldliness, "covetous, and lustful desires," they "polluted their inheritances," and were scattered—driven—some of them to the "salt land;" a place where still to thousands—honest thousands; ignorant thousands—Utah is Zion or a place of safety—or Mexico, perhaps. We are quite certain of the geographical location of the soil; but are we otherwise safely *located*? Are we in a state of moral and spiritual subservience to the law that can truly preserve us and save both soul and body?

Even high officials here in Kirtland

many years ago, were admonished and warned that they were "not bringing up their children in light and in truth." Are these things forgotten by many of us?

Ye cannot behold with your natural eyes, for the present time, the design of your God concerning those things which shall come hereafter, and the glory which shall follow, after much tribulation.—D. and C. 58: 2.

Is our "tribulation" at an end? And are we prepared for the "glory" referred to? We are told that "the glory of God is intelligence." Are we possessed of it, or are we in a state of preparation to receive it?

He that hath my commandments, and *keepeth* them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will *manifest* myself to him.—John 14: 21.

Herein lies our individual privileges and right of possession. It is not enough for leaders, or a few individuals to know some things—the *whole body* must be educated and elevated, or a thousand dangers may beset us on any land or in any country. False leaders are impossible, or powerless, without blind and ignorant followers. The history of Nauvoo to Utah emphasizes this, and its lesson of shame and failure is being painted across the heavens for the nations to read.

Moneys with which to purchase lands must be had, and somebody will have to make sacrifices in this direction; but we contend that this is not all, for "Though I bestow all my goods to feed the poor, . . . and have not charity, it profiteth me nothing." "Charity" defined to us is "the pure love of God," and this is the love of God, that we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar (1 John 2: 4-6).

Are we striving daily to master our passions and overcome appetites that are at war with the commandments and counsel of God? or are we juggling with our conscience, while we bar the heavenly guests and forfeit the richer blessings and "glory which shall follow after much tribulation?"

My belief is that a work of reformation is enjoined upon us all, and a consecration and endowment not yet possessed, in order that the work of "gathering" may become an assured success. I believe that God is feeling of us, and will speak to us when

we are ready. His last word is still ringing in my ears:—

And the sons of my servants of the leading quorums of the church are admonished, that upon their fathers is laid a great and onerous burden, and they are called to engage in a great work, which shall bring them honor and glory, or shame, contempt and final great loss and destruction; as they shall in uprightness, faithfulness and diligence discharge their duties acceptably to God, or shall in carelessness, slothfulness, or wickedness fail in their calling and ministry therein; and to their sons shall come honor, or shame, as they shall approve, or disapprove themselves to God.—D. C. 124: 7.

Of the possibility of falling or failing upon the part of all the leading ministry we are by this last word warned.

Godly example; family worship; religious and conscientious observance of the Sabbath; attendance upon all the means of grace, from principle rather than convenience or human inclination; the necessary discipline and actual, spiritual consciousness of daily heavenly approval of our lives: Are these our possessions? If so, "Zion, the pure in heart," may move forward when the authoritative trumpet sounds; and "out of Zion," in all her physical, moral, and spiritual grace will God who planned her, execute her redemption from bondage—shine forth in "the perfection of beauty;" the significance and exposition of which is only possible in consecrated and Godly lives.

M. H. BOND.

TEMPLE, Ohio, February 28.

DISRESPECT FOR THE SABBATH.

To the heart of every Christian who is as zealous for the "law of the spirit of life in Christ Jesus," as was Saul for the law of Moses before his miraculous conversion, the observance of Sabbath desecration among professed Christians is exceedingly painful. While the gospel law puts us on a higher plane than that given to Moses on Sinai, called the decalogue, on every *other* principle taught in both, is it possible that we are left by the "law of life" to walk on a *lower* plane concerning the day of rest and worship? I know it is said, that Jesus did not say, nor did the apostles write, "Remember the Sabbath day to keep it holy." Nor is any mention made of it by the Savior in his answer to the young man of Matthew 19: 16-22. Granted; but will the reader

turn to the Doctrine and Covenants, section 59, and carefully peruse the first four paragraphs?

No believer in the latter-day work can consistently read this revelation, with a desire in his heart to keep all God's commandments, and then make Sunday the day in which to do up all or any of the little jobs of work for which he could not take time during the week. No more should any saint allow himself to take the opportunity to do a little item of business on Sunday, while at the church, where he meets for worship, with the brother whom he could not take time to see by calling at his home, or going to his place of business on week day. Nor yet should old or young seek their own (worldly) pleasures on the Lord's day. Going to any religious service on Sunday on a bicycle is as harmless as by any other means of conveyance; but pleasure-riding, particularly racing, and emphatically so for a purse, on the Sabbath, is unquestionably wrong.

Sunday visiting is a most common way of violating the "day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High." (See Doc. and Cov. 59: 2.) There is, as the writer sees the subject, only one, or at the most two conditions under which Sunday visiting can be wholly consistent with a Christian profession. First; upon invitation to dinner from church, designing to return to the afternoon service, the motive of host or hostess being to save the guest distance between the two services, the guest accepting the proffered kindness with thanks. On such occasions the topics of conversation should be wholly religious; *all* worldly affairs being studiously excluded. Second; visiting the sick on Sunday is admissible as a duty; but absolutely wrong as extensively practiced. A person so sick as to need neighborly care, needs it on Monday as well as on Sunday. There is no Christianity in neglecting the sick all the week, and then making Sunday the day to "call" on them because the caller has no other time to go. Frequently the sick room is filled with these Sunday callers, talking till the sick one is tired out, and really worse than before.

Under the law of the ten command-

ments the slightest offense, that of picking up sticks only on the Sabbath day, was punished by death (see Numbers 15: 32-36); while only aggravated cases of theft and adultery were so punished; or, better perhaps, modified cases were not so punished. (See Leviticus 20: 10-12; and 19: 20-22; also Exodus chapters 21 and 22.)

If God was so jealous of Sabbath breaking under "the law of sin and death," when the plan was, "an eye for an eye, and a tooth for a tooth," what would be his care for the day of worship, in the gospel covenant, when the plan is, "love thine enemy"? Indeed the very object of all the incessant and untiring efforts to extend the Sabbath school work is defeated when the pupils, older or younger, attend the school never so regularly, and as soon as released, fly away as a bird released from its cage, to spend the remainder of the day, or any part of it, calling, or on the skating rink, or in any other associations for pleasure.

It is sad indeed to see any of the saints' children doing these things, especially those who have taken upon them the name of Christ, by following him through the waters of baptism. These thoughts though expressed plainly, are offered in love.

O. B. THOMAS.

Conference Minutes.

PITTSBURG.

Conference at Wheeling, West Virginia, March 11; Bro. L. R. Devore presiding, assisted by Bro. Hilliard and Craig, Sr. H. R. Griffiths secretary pro tem., Bro. J. W. Ault assistant. Statistical reports: Pittsburg 176, loss 4; Wheeling 153, gain 5; Fayette City 56, gain 7; Fairview 45, gain 3; Banning 22, no change; Beaver Falls (new branch) 11. Ministry reporting: W. H. Kelley, L. R. Devore, J. Craig, R. Etzenhouser, J. F. McDowell, C. E. Miller, O. J. Tary, J. Reese, G. W. Hull, J. Maxon, L. D. Ullom, F. J. Ebeling, W. H. Forbes, J. F. A. Smith, and J. Cook. Report of Bishop's agent: Total receipts \$448.37; expenditures \$392.55; balance on hand \$55.82. Officers reelected for six months: L. R. Devore president, J. Craig vice president, E. E. Omohundro secretary, L. D. Ullom was sustained as Bishop's agent. Resolved, that the elders and lesser priesthood of this district be requested to labor under the direction of the district president. Also that the control of the tent be left in charge of the district president, Bro. Ullom to assist Bro. Devore in tent work, by caring for tent and assisting in

raising money for tent expenses. Brn. J. F. McDowell and O. J. Tary were appointed a committee to represent the conference to the press and draft resolutions protesting against the seating of Congressman-elect B. H. Roberts, of Utah. The following resolution was adopted: "Whereas, the Reorganized Church of Latter Day Saints stands pledged to the doctrine of loyalty to civil government, and is averse to any infringement upon right principles involved therein, or opposed to the purity of its standard, believing that governments were instituted of God for the benefit of man, and that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments, and that sedition and rebellion are unbecoming every citizen thus protected, and their criminality and tendency to evil among men should be punished by the laws of that government in which the offense is committed; and, furthermore believing that the teaching and practice of polygamy is an act of rebellion against this government and a crime against society, of which B. H. Roberts, Congressman-elect from Utah, is guilty; therefore, be it resolved by the members of the conference of the above-named church, assembled in the city of Wheeling, West Virginia, March 11 and 12, 1899, that we express our opposition to the seating of the aforementioned B. H. Roberts in the House of Representatives of the government of the United States." Preaching Saturday and Sunday evenings and Sunday morning by Elder J. F. McDowell. The saints' meeting was an enjoyable one, the Holy Spirit being present, and the gifts of the gospel being manifested. Adjourned to Fayette City; time to be appointed by district president.

Sunday School Associations.

INDEPENDENCE.

District Sunday school association convened at Lee's Summit, Missouri, March 24; W. Clow superintendent in charge, Abbie A. Horton secretary. After opening exercises the presiding officer delivered a short address. Speeches outlining improvements in Sunday school work were made by several present. Superintendents' written reports were read and accepted. Reports of secretary, treasurer, and committee on literary exchange were read and bills of superintendent \$3.27 and secretary \$1.75, allowed. The following schools were represented: Mt. Zion, membership 414; First Kansas City, 64; Belleplaine, 18; Lee's Summit, 39; Holden, 37. Reports of these schools accepted, and showed a total membership of 668, officers 48, teachers 57, *Quarterlies* used 434, library books 453, *Hopes* taken 229. Officers for ensuing year: W. Clow superintendent, W. Smith associate, A. A. Horton secretary, E. C. Harrington treasurer, E. E. Smith librarian. Evening session: Lee's Summit and Independence choirs rendered special music; auditing committee's report adopted. Literary exchange report read and accepted.

"Methods of Teaching" was the topic presented for discussion, which took up the remainder of the evening. After a profitable and very interesting session the convention adjourned to meet September 8 next, in Kansas City, Missouri.

NORTHERN CALIFORNIA DISTRICT.

SUNDAY SCHOOL WORKERS.

To All Officers, Teachers, and Members, Greeting:—Having been elected your district superintendent for the ensuing year, I sincerely wish to fill the office to which I have been called with honor to God's cause and satisfaction to those with whom I am to work. The Sunday school work should be very near the hearts of all earnest thinking saints. Mothers and teachers, I appeal to you for coöperation in this beautiful Sabbath school work! We most surely believe this grand work is the stepping stone to help build up God's kingdom. It is beautiful, because in it we see the foundation laid for a religious life; seeds are planted that may bring forth a hundred fold. The faith of a little child is established in our heavenly Father by the knowledge instilled into the soul that "God is love," and they learn to love Christ because he first loved them, and said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Where shall they better gain an understanding of God's word than in the Sunday school? Such being the case, is not this truly a grand work, and it is surely woman's work? Who understands child nature as does woman? It is her natural gift; and the lessons of spiritual truths should be taught our children only by those who do and can understand the natures and minds to be reached and taught; therefore, my appeal to *you*, mothers and sister teachers. The sympathetic, tender, and prayerful woman exhales upon the children of her class the same influence for good which her own children feel; her teaching does not end on Sunday, it is continued throughout every day of the week, and she carries the love for these little lambs to the altar of prayer, asking the heavenly Father to give her his Spirit, that she may guide their young souls to rely upon that rock of safety, God's holy word.

Mothers and teachers, I do not overestimate your influence in this noble cause—much is given, much will be required. Mothers, attend Sabbath school, encourage your little ones. I know many mothers are burdened with household cares. I want to say to those mothers, there will be household duties to be performed long after the souls of little children have gone astray for want of religious teaching, and the encouragement that mother alone can give. What then should be the greater consideration—our household duties, or the souls of our children? To-day is your day and mine, the only day we have; the day in which we play our part—a part of action, a part of love; it is for us to express love in terms of human helpfulness. Jesus went about helping others. My desire is to arouse those who are asleep, and encourage those who are engaged in this soul-saving Sunday school work. It

is the broadest, noblest method of laying the foundation of the gospel known to man. When we fully realize this, how much we will desire to be engaged in it. God speed the day, is my prayer.

I should like to have personal letters from any in the district that desire help in the Sabbath school work. I will visit you if you need aid which cannot be obtained by correspondence. Hoping to coöperate with all schools now organized in the district, and trusting that others may be organized and desiring the prayers of all the saints that I may be a profitable servant in the cause of Christ, I remain, in gospel bonds,

MATTIE A. KAIGHIN,

District Superintendent.

Address: Mrs. Mattie A. Kaighin, No. 2080 Market Street, San Francisco, California.

CONVENTION NOTICES.

Massachusetts district Sunday school convention May 13, a district librarian will be elected. The General Association has made provision for such an officer, and we desire to be in touch with all of their movements.

M. C. FISHER, Dist. Supt.

The Philadelphia district Sunday School Association will convene at Baldwin, Maryland, May 6 and 7. Let all attend and assist in making Sunday school work in this district a success. Saturday evening an entertainment will be given.

O. T. CHRISTY, Supt.

E. B. HULL, Sec.

Miscellaneous Department.

PASTORAL.

To the Brethren and Sisters of Nauvoo District, Greeting:—The missionaries in charge having published notice of my charge in this field, I hereby ask your coöperation in moving on *the cause*. Wherever and whenever you see an opportunity for preaching where local elders cannot or do not reach, please write to me and let me know how to reach the place, and the time that would suit best for holding meetings. I will come or arrange to supply as soon as practicable.

Bro. Joseph Snively, Lamoni, Iowa, is in the field with us, and will answer to calls that come to him. Bro. J. R. Evans, No. 1,001 South Tenth Street, Burlington, will render what aid he can. We hope and sincerely urge that all the local ministry will occupy as much time in preaching in their respective vicinities as their temporal affairs will permit; and where practicable seek for new openings, and when obtained, if you cannot fill them write to me and the matter will be looked after.

We hope to have the hearty assistance of all saints and the guidance of the Holy Spirit in the work. "We are laborers together for God." "Whatsoever ye do, do heartily as unto the Lord." May the Lord help us so to do.

JAMES MCKIERNAN,

Missionary in charge,

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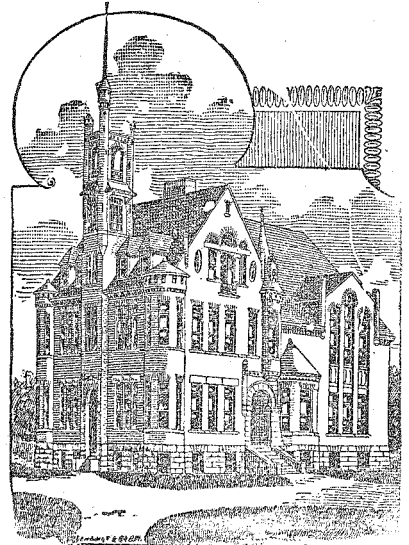
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THE SAINTS' HERALD.

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

R.S. Saltyard Sec.

Vol. 46.

Lamoni, Iowa, April 12, 1899.

No. 15.

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THE REACTION IN BIBLICAL CRITICISM.

That a reaction against the advanced positions of the more radical type and school of modern critics had set in became particularly evident by the massive volume of Harnack two years ago on the "Chronology of the New Testament Literature," in which he, himself a leading representative of the critical clans, insisted that more credence should be given to the traditions of the early church in reference to the origin and development of the New Testament books; and, secondly, he claimed that a space of forty years would suffice as an historical background necessary for the explanation of these New Testament books. This decided innovation in the direction of conservatism and reaction was followed by others, especially Professor Jülicher, of Marburg, in the department of New Testament literature, and the example has proved contagious in this department of the Old Testament also. For several years a number of writers from the ministerial ranks of Germany—for the academic theologians as yet to a man adhere at least to the literary substratum of the Wellhausen theory—notably Pastor Rupprecht and Dr. Ad. Zahn, of Stuttgart, have published some vigorous researches defending the old-time positions in reference to the books of the Old Testament. The latest and most complete work of this character is the

"Wissenschaftlicher Handbuch der Einleitung in das alte Testament," by Rupprecht, which is the first attempt for over a generation, in fact, since the days of Keil, to maintain on the ground of critical reasons and on the basis of scientific methods the traditional views of the church, including such claims as the Mosaic authorship of the Pentateuch, the Isaiah authorship of Is. xl. 66, the authenticity of Daniel, and even the Solomonic origin of the Preacher. A characteristic feature of this school of critical reactionists is the conviction of the success of their attacks on the modern views and the certainty that they represent that truth which ultimately must prevail. The trend and tendency of the school are well illustrated by the "Schlusswort," in Rupprecht's Introduction, p. 506 *sqq.*, from which we extract the following thoughts:—

"The position maintained in this work does not stand alone. It is in full agreement with the greatest theologians of the ancient and the modern church, whose works modern critics have thought it advisable simply to ignore. The present work goes back to the great representatives of theology in the Reformation and post-Reformation period, and if it has been successful in drawing anew the eyes of the church to these teachers of a genuine theology and science, a good deal has been accomplished. For such a return the people of our day are evidentially preparing more and more, and it is becoming evident that they are more than satiated with the siren song of the modern type of naturalistic non-theology and are seeking for a firmer basis upon which to stand for their acceptance of the Scriptures. Then, too, the number of theologians in England, America, and Germany who are taking this conservative view with reference to biblical criticism is constantly on the increase. The cry is now, 'Back to tradition!' 'Back to Christ and his testimony!' It is being more and more recognized that progress in biblical science is not to be found in an-

tagonism to the teachings of ancient traditions, but in conformity with them. And it is probably most notable of all that those very men who have been most determined in raising this new issue in the interests of a conservative biblical criticism are themselves members of the liberal school. Prominent among those are Harnack and Jülicher. The position assumed by the former is an epoch-making event in biblical criticism, and in principle is a veritable catastrophe for modern negative and compromising criticism. Who would have thought this possible, that Harnack, originally from conservative Lutheran extraction, but later lost to the teachings of his father and his church, should now after so many years practically return to many of his former teachings! Is it possible that this Saul, who has for years troubled the church, is to become a Paul to up-build the congregation of Christ? Harnack now agrees in principle with Theodor Zahn, of Erlangen, that the traditional conception of the New Testament books furnishes a solid historical basis for their interpretation. The logical consequences of Harnack's position are absolutely destructive to modern biblical criticism, even as represented by mediating theologians, such as Kantzsch, Driver, and Briggs. Since Harnack's principle recognizing the legitimacy of tradition has entered the arena of critical debate, the days of destructive biblical criticism are numbered. There are reasons confidently to expect that within twenty years there will be as little left of the Wellhausen school of Old Testament criticism as there is now left of the similar New Testament school once so valiantly championed by Bauer and the Tübingen men."

The sanguine expectations and the scent of coming victory expressed by Rupprecht are shared by Dr. Ad. Zahn, who dedicated a recent work to Rupprecht "in honor of his victory." Others are rather slow in believing that Rupprecht's attack all along the line will result in any material gain

for the conservative side. The *Beweis des Glaubens*, No. 1, contains two articles on this reactionary work, one by the editor, Professor Zöckler, who believes that there is some strength in the attack, and another by Professor Oettli, who regards the entire production as a "begging of the question" and from a scientific point of view worthless. The same position practically is taken by Professor König in the *Theol. Literaturblatt*, of Leipsic, No. 1. It seems, however, that Rupprecht's bold challenge to the entire modern Old Testament critical school may compel a reopening of all the leading questions and problems involved. — *Translation made for the Literary Digest.*

EPIGRAMS BY DR. FRANK CRANE.

"No one more profoundly misunderstands God than the one who thinks he perfectly understands him.

"The intolerance that tortured Jesus lived to torture others in his name.

"Mary wept at the empty tomb, and what is all pessimism, doubt, and despair but a viewing of the empty tomb without knowing why it is empty?"

"Without God history is hodge-podge.

"There is something better than to weep over sins; it is to quit them.

"The social state is always a reflection of common theological convictions.

"The fundamental reform is always a reform in theology.

"Materialistic science and materialistic civilization, which we imprecate, are due to the gross materialism of our notions about God and his salvation.

"Christian thought is moving from Good Friday to Easter.

"God, in Christ, is working for the same and for which we work—a better earth.

"Eternal life is primarily eternal in quality, not duration.

"The Jewish idea of the church was segregation; the Christian idea should be leavening.

"The church of the past has been a house of refuge; the church of the future is to be a center of influence." — *Tribune.*

ADDRESSES.

Elder T. W. Williams, 830 Bartlett Street, Los Angeles, California.

BURNS THE PASCHAL CANDLE.

Milwaukee, Wis., April 2.—The aroma of incense burned in a Paschal candle permeated All Saints' Cathedral for the first time to-day. The Paschal candle is the latest step in the progress of the high church in ritualism. The innovation caused little comment. The great candle was placed to the right of the altar and along its sides were a number of niches in which incense was placed. It is the first time a Paschal candle has been used in Wisconsin in an Episcopal church.—*Chicago Tribune, April 3.*

THE PASCHAL CANDLE.

Bishop Nicholson of the Protestant Episcopal Church has caused some comment by ordering the Paschal candle to be burned in one of the churches of his diocese in Milwaukee. His critics think that this advance in ritualism shows too decided a leaning towards Catholicism. In Catholic churches the Paschal candle is lighted on Easter morn and is kept burning during mass for forty days, or until Ascension Day. It is always a large candle, and on one side of it a design of five spices is inlaid to symbolize the five wounds of our Lord. There is always much of the great Paschal candle which is burned in the Vatican remaining when Ascension Day comes, and this remnant, which has been blessed by the Pope, is sent to the sisters of one of the convents. They use the wax in making the Agni Dei, which are worn by faithful Catholics all over the world.—*Tribune.*

NO CHURCH BAN ON TOBACCO.

Indianapolis, Ind., April 6.—The Presbytery of the United Presbyterians, at its session here, has voted not to adopt the overtures suggested by the General Assembly in regard to the use of tobacco. The overtures in part provide that "No student shall be admitted to license to preach the gospel or ordained unless he promise to refrain from the use of tobacco."

MUCH DAMAGE TO IOWA FRUIT.

Des Moines, Ia., April 5.—Secretary Greene of the State Horticultural society in his report says the Iowa fruits have been seriously damaged by the cold weather. Some varieties of apples show damage, 25 to 60 per cent; plums, 20 per cent; pears, 25 per cent; blackberry and raspberry, 50 per cent; grapes 25 per cent; strawberries, condition bad.

The biggest contract for whisky barrels ever let in this country was awarded to a Louisville cooperage firm by the Kentucky Distilleries and Warehouse company. The contract was made for 1,200,000 barrels, extra grade, to cost \$2,400,000.

Mr. Borkedal of Norway announces that the sun is burning out more rapidly than is usually believed, and that unless something interferes our grandchildren will see its extinction. Mr. Mohn, also of Norway, has checked Mr. Borkedal's calculations, and finds them correct.

Echoes from Graceland.

CONDUCTED BY GRACELAND COLLEGE.

The Spring Term has commenced, and Commencement at least seems to be within measurable distance. We hardly know whether we have done right in giving the name *spring* to this term; for is not the word synonymous with radiant sunshine, green foliage, budding blossoms, and delicious, odorous breezes? And what have we had to trudge to college through so far? Our lot has been snow, icy slush, still icier atmosphere, and the wretchedness of our condition has been further increased by the dismal appearance of the bare, lean, shivering trees. But, *meliora speramus*; does not the old maxim say, "Everything comes to him that waits?" And so we will compose our soul in philosophic patience, and dwell upon the springs that have been.

To return to Graceland, the opening exercises of the term were held on Tuesday, the 4th instant, and we had the pleasure of listening to an interesting address from Elder R. S. Sal-yards. On the following day classes, commenced, and work is now in full swing. New courses in Business Practice, Economics, Electricity, and Magnetism, have been added this term. So far, the registration of students has been quite encouraging, though we should be glad to see the number doubled, as it would be if our people would favor their own institution rather than external ones.

Through the efforts of Elder F. A. Smith, a fine set of the Britannica Encyclopedia has been added to the library; the college is certainly under deep obligation to our brother. Can we not have the name of some new donor inserted each week? Our Library ought to have ten thousand volumes at least. We hope that the collection and forwarding of specimens for our Museum will not cease. Much can be done in this direction by the traveling ministry, of whom some have already helped.

The "Success when United" Appeal is open for new subscribers, and we ask for twenty more by May 1. Will some of our brethren and sisters respond to the call? Who knows?

IF YOU WISH TO READ SOMETHING INTERESTING, SEND FOR A CATALOGUE.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, APRIL 12, 1899.

NO. 15.

The Saints' Herald.

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

LAMONI, IOWA, APRIL 12, 1899.

THE GATHERING.—ALL THINGS EQUAL, ETC.

We have received of late a few letters from localities something after the tone of the following:—

There is a spirit agitating the members of this church relative to the laws of consecration and gathering. This spirit is operating through those holding priesthood, and is teaching that the laws for the consecrating of properties, and gathering of the people upon the land, apportioning them an inheritance, and having all things equal, are in force and ought to be observed; and that this church should have been engaged in putting all this into practice.

Since the church has not seen fit to teach and practice these laws, ought not the elders let them rest until the church in conference and quorum capacity agree as to the extent of their application and the practicability of putting them into operation?

Also, until the Lord appoints a stake for a gathering place can the church enforce all these laws pertaining to this subject and be in harmony with what the Lord requires?

Again: If elders and priests teach that the Lord intended for the Reorganized Church to be teaching and practicing the application of these laws for the last twenty-five years, but that it is not so doing because the love of riches with some, and their influence over others in high places in the church have corrupted to such an extent that the mouths of others are stopped; will we not have confusion and lost confidence in the spiritual advisers? Will it not cause envy, and covetousness, and dissatisfaction among the poor?

Some elders censure the church in strong terms, condemning the church officials as rotten and not worthy of confidence, deceivers of the poor they say. These elders and priests are going among the members, telling them the church is not doing its duty, and are causing strife about the law, and confusion of understanding, and suspicion of evil. Please tell me what should be done, as I am branch teacher, and it seems necessary that I should meet all this and obtain peace and quiet. How best can I do this?

Should these and other subjects that it is known differences exist upon be introduced in prayer and testimony meetings? Should any one arise in such meetings and read copiously from Doctrine and Covenants, referring to numerous sections and paragraphs upon

consecration and gathering and apportioning lands, and asserting that these things should now be enforced but are not? Would it be proper and in order to call such parties to order when attempting such conduct? If they insist on disturbing such meetings in that manner what course should be pursued?

1. We believe in the free discussion of all questions of importance upon which it is possible that there are differences, or more than one opinion, or upon which an argument is necessary and may be obtained by interchange of views. But such discussion should be had at such times and in such places as common sense, reason, and a sense of propriety shall dictate; and not where they are necessarily restricted or calculated to injure the spirit of peace among the saints. The prayer meeting is not the place where either elders, priests, or lay members should bring in and attempt to air, or discuss questions of the importance of the ones referred to in this letter. Whosoever does so and will not yield to admonition and remonstrance by the proper officer, should be compelled to desist. No question should be presented by the officers, or be allowed presented by anyone else, which in its consideration is calculated to create discussion, or a clash of opinions. No one should be allowed to take advantage of the saying, "Where the Spirit of God is, there is liberty," to ride a hobby, preach a sermon, or ventilate doctrinal differences in the saints' prayer and testimony meetings. For a man to take up the time of the saints in a prayer meeting on the gathering, all things common, equality, and other kindred topics, on which he may think other elders, or the church as a whole is astray, or derelict in duty, is an abuse of liberty and amounts to license, which no right-minded person should be guilty of.

Every branch in which we have lived had this rule and enforced it, that nothing calculated to stir up controversy, or discussion, should be permitted to take up the time of the prayer meeting; and if anything is presented, or occurs, starting a dis-

ussion, the presiding officer should at once stop it, and defer consideration of it to the next business meeting. Such should be the rule in every branch, enforced without regard to persons.

The proper places for presentation and consideration of subjects of the sort are the branch business meetings, district and annual conferences.

2. The first revelation in which equality in temporal things is treated upon is section 36, Doctrine and Covenants, Lamoni edition, and is an extract from the prophecy of Enoch, not a command to the church, a matter of history and instruction.

The next mention is in section 38, given in 1831, commanding the removal to the Ohio. Paragraph 8 refers to the appointment of certain men, whose duty is pointed out, and applied to those removing from New York to the Ohio.

The next reference is in section 51, in which Bishop Edward Partridge was given instruction about organizing the people of the church at Independence, and by a direction in paragraph 5 was made an example for other churches, branches, or congregations to follow. According to paragraph 1, it was to be done in accordance with the law of the land. Whatever equality was to be secured it was to be within the precincts of the separate churches. See section 51, paragraph 2.

After this, equality in temporal things is presented in section 70, where instructions were given to Joseph Smith, Jr., Martin Harris, Oliver Cowdery, John Whitmer, Sidney Rigdon, and W. W. Phelps, all of whom were more or less engaged in the spiritual, literary, and business affairs of the church rather than in temporal matters of their own; and it seems that a portion of paragraph 3 justifies an application to all similarly employed, and exempts none; nevertheless the closing paragraph confines it to those named at first.

What is called the "Vision," section 76, deals with an equality to be con-

summed when the church reaches the presence of God. This we should strive to be ready for.

Equality is named again in section 77, paragraph 1, and seems to have been directed to those engaged in an order called, as we suppose, the order of Enoch. In this a covenant is referred to by, or in accordance with which they were to organize themselves; it was to be an everlasting covenant that could not be broken. The form of the covenant is not given.

In section 81 we have what is stated to have been the origin of the work given to "Enoch and the church in his day;" the fourth paragraph of which, while it teaches an equality, seems to make a restriction which would be by some construed as more favorable to some than to others; because it recognizes a difference of calling, office, work, and the needs for carrying on such work and recognizing a responsible stewardship in each. If this is applicable to us, it is applicable according to its terms, for several were named as those who should be bound in a bond binding them to the faithful discharge of the duties of their stewardship, in which they were to manage the affairs of the poor and the things appertaining to the bishopric, "for the benefit of the saints, and for a stake of Zion."

This contemplates the existence of a stake in which the rules are to apply. We have been told that stakes would be appointed, but none has been as yet. Can this apply as our querist states has been taught by elders and priests?

Section 82 provides that wives are to have claim on their husbands for sustenance. After the death of a husband the woman will remain on her inheritance, her home according to the law of the land; that is she will hold possession of her home of which her husband died seized, and manage the same for her support.

Children are to be cared for by parents until they come of age. They then become agents to themselves and will be answerable to the church for their conduct having claim on the general storehouse if parents cannot supply them. It is not to be supposed that it was intended by this that children coming of age are to be supported by the church in idle-

ness, or careless freedom from the responsibility to labor and look after their own welfare.

Section 101 gives instruction to Enoch concerning an order for the benefit of the poor. By the terms of the revelation itself application is made to two localities and two similar orders; one, to be called the united order of the stake of Zion, the city of Shinehah. The other to be called the united order of the city of Zion.

Whether the names Gazelam, Mahemson, Pelagoram, Zombre, Ahashdah, Olihah, Shederlaomach, Tahhanes, Shinehah, Ozondah, etc., occurring in section 101 are the same as those in section 81, in which Alam, Ahashdah, Mahalaleel and Pelagoram, Gazelam and Herah and Olihah, and Shalemanasseh and Mahemson, are given as applied we may presume. If so, and Shinehah means Kirtland; Pelagoram, Sidney Rigdon; Mahemson, Martin Harris; Zombre, John Johnson; Gazelam, Joseph Smith; Shederlaomach, Frederick G. Williams; Olihah, Oliver Cowdery; as it is held by some that they do, then the order once existing at Kirtland, by virtue of this command, or instruction, lapsed with the removal from Kirtland; and the one at the city of Zion also lapsed, by reason of the driving out of the church from there, and the death and dispersion of the members of the order there.

We do not herein state any opinion as to the application of these names, whether it is correct or not. Section 81, it is stated, was given to Enoch and the church in his day; 101 was also given to Enoch.

The church in Utah, in the edition of the Book of Covenants published by them in 1876, names Joseph Smith as Enoch and Gazelam in section 76 of that work; and in section 103 Baurak Ale. In the editions of 1835, published at Kirtland, under the direction of Joseph Smith and others of the church authorities; the editions of 1845-6, the printing of which was begun while Joseph Smith was still living, and finished by John Taylor after the murder at Carthage; and the editions of 1852-4-6 and later, up to 1876, the names of Joseph Smith, Oliver Cowdery, Sidney Rigdon, etc., do not occur in connection with Enoch, Gazelam, Olihah, etc. By

what rule of right, President Young, or those under his presidency, inserted these names in connection in the edition of Doctrine and Covenants, published by them in Utah in 1876 and later, we have not yet been informed. We of the Reorganized Church published the revelations as we found them, as we have every reason to believe they were left at the death of Joseph and Hyrum Smith; the same as we did the Holy Scriptures, or Inspired Translation.

If these orders of Enoch were originally instituted and the parties to them named by revelation, and they both lapsed by reason of a departure from the localities named in the revelations; and were revived at any time during the stay of the church in either Missouri or Illinois, it is clear that they could not be revived unless by direction, as church orders. Have any directions been given? If so, through whom?

It must be understood that the editor of the HERALD is quite as anxious for the advancement of the church, the building up of Zion, the relief of those who are oppressed and in want, the uplifting of those who are in the valley of depression, and the general good of all, as are many of those now agitating the question. The accomplished object and its desirability are easily stated. The picture of it may be drawn and is until the glow and beauty of it are felt; and the want of it painfully apparent. Yet, there is such an insistence that whatever is done must be done in the Lord's way that many are in doubt.

When the Reorganization began its work, the attention of the saints was called to the revelation given on Fishing River, after the expulsion from Independence, Jackson County, and the "regions round about" in Missouri. The method of gathering is there presented; and, if the principle therein given is a correct one, and applicable to the conditions, one important point in the theory of the gathering is discoverable.

CALL BY THE KNIGHTS OF ZION.
GRAND GATE ISSUES A NOTICE ON SUBSCRIPTIONS TO THE JEWISH COLONIAL BANK.

The Grand Gate of the Order Knights of Zion has issued the following call to all its members and to the Jewish public in general:—

The success of the entire Zionistic movement and the hope of ever acquiring a home for the millions of homeless Jews in the land of their ancestors depends largely on the success of the Jewish Colonial Bank, which has been established in London for that purpose in accordance with the Basel program.

The bank will have its books open for subscription by the Jews all over the world on March 28, 29, and 30.

In Chicago subscriptions will be received by a trusted committee appointed for the purpose by the Grand Gate at Zion Hall, 209 West Twelfth Street, on the above-mentioned days, between the hours of 7 and 10 every evening.

"The par value of a share is \$5; only 20 per cent (or \$1) advance payment will be demanded from each subscriber.

Every Jew who sympathizes with the movement and is willing to contribute to the regeneration of his oppressed brethren should not fail to respond.

The foregoing, from a late issue of the *Chicago Tribune*, scarcely needs comment further than to say that the action is a result of the Zionist movement of which the *HERALD* readers have been quite fully informed. The movement seems to be endowed with life and vigor, and bids fair to succeed.

EXTRACTS FROM LETTERS.

Bro. T. W. Chatburn wrote from Sacramento, California, that he was having a contest with the elders from Utah, on the streets. He closes his letter thus:—

I intend to stay with them every night until they are sick of their own medicine. We are in the fight and happy.

EDITORIAL ITEMS.

Bro. William Franklin, Fish Creek, Wisconsin, sends us press clippings; one a good article written by him in defense of the Bible, another a new version of the old "Spalding Story" of the origin of the Book of Mormon. Bro. F. has corrected other misstatements of the faith in local papers. He makes a good point in stating that had Joseph Smith been an impostor he would have done well to have based his work on different foundation, omitting the Book of Mormon and other unpopular features to which the religious world urge such strong objection.

Bro. Rees Jenkins, Johnstown, Pennsylvania, No. 930 Von Lunen Road, requests any of the ministry or saints who may be near to call on him.

Bro. E. B. Porter, Santa Rosa, California, writes of spiritual bless-

ings enjoyed in past times by saints there, which confirm his faith in the work, and of which he writes, bearing testimony to the satisfaction received through the gifts of the gospel.

Bro. S. E. Ballou and Sr. Alice, daughter of Bro. and Sr. J. W. Gillen, were married on the 29th ult., Pres. Joseph Smith officiating; and on the 9th inst., Bro. W. B. Paul and Sr. Ethlyn, daughter of Bro. and Sr. George Harger, were also united in the bonds of matrimony, Bro. A. S. Cochran, uncle of the groom officiating. Bro. Ballou and Paul are connected with the *Herald* Office composing department. The *HERALD* extends congratulations.

"The Pope's failing health is said to be the chief topic of discussion in nearly every European capital. His closest advisers have been quoted as saying that he can hardly be expected to live more than three months at the longest. One day the German Emperor is described as pulling the wires for the selection of his favorite, and the next morning a secret cabal in the Sacred College is represented as making advances to Cardinal Vaughn and endeavoring to induce him to stand as a candidate with a view to promoting the fusion of the Anglican and Roman churches."—*London Dispatch*, April 9.

Mothers' Home Column.

EDITED BY FRANCES.

AS ONE MOTHER SEES IT.

Latter-day revelation states that if parents teach not their children the principles of the gospel, and have them baptized at eight years of age, the sin is upon the head of the parent. "Sr. Ida" has asked, "Dare we disobey?" This revelation speaks for itself, and God must know his own business. "Sr. Ida's" questions are good for each parent to answer, and I would like to add another. If the fault is in the system (baptizing them so young), why do not the children of Catholic parents come to the same end? The Catholic boast of "A Catholic at six years—always a Catholic," is comparatively without failure. They act upon the same system, but with better results, hence it must be the practice rather than the principle at fault.

All through the Book of Covenants we find admonition to *all* to teach the little ones these duties, and many that held high offices in the church were often under condemnation because they failed in their duties to their children. These are thoughts for parents to consider and act upon, and we believe the

children would be as firmly rooted in the right way as is the Catholic child in the Catholic way, and baptism would be the natural desire of the child, as it is of the adult when once converted.

I know many good saints who hold the opinion that if a child is trained exactly according to the parents' wishes, they are robbed of their agency. If so, why are we not commanded to the contrary? Allowing that all saints *do* teach and train their children (which a large per cent of them do *not*), we close our eyes for a moment and memory brings the various systems of government we have observed before us, and we wonder no longer *why* there is such confusion and wildness in the ranks of the growing children. Here we see a family of little ones rushed through their childhood, and out into the world with fists, clubs, or anything else handy, behind them; here is mother with the proverbial wisp of hay ever before them, coaxing them on; then comes another packed in cotton to keep the harmful influences and evil knowledge from them; others are treated to exactly the opposite method; others are driven through their home training before a swarm of angry hornets in the form of a scolding mother's ungoverned tongue.

There are ways and ways—governments and governments—parents, parents, and parents—each calling "This way, please;" "My way's right." But still remains the sad fact that the children *do* drift away; a panic seizes them, and they often, like a frightened horse, plunge headlong into the very thing they would avoid.

Occasionally, like the oasis in the desert, passes before the mental vision the true home life. Here the children are reverent and obedient. Angry words are not heard here; nagging tongue-lashing has no part in their discipline; they never hear, "Get out of that, you little imp, or I'll skin you!" "Confound it I've told you the same thing a thousand times, and now if you don't mind I'll break your tormented neck."

There is no place on earth where accents of love are so required as in the home. How can we teach the love of God and his mercy to our little ones, and then tell them "Get out of my sight—you are too bad for me to care to look at."

O mothers—mothers—some other way *must* be found.

We send our children to school during the years they are too young to earn their way in the world, and the education they there receive they seldom forget, and we believe if they were as thoroughly taught by competent teachers in matters of morality, moral principles would be as permanently fixed in the mind as the multiplication table. We are their teachers in religious matters, and must be able to practice before we can teach. When we have learned to apply the principles to our own lives they will be such that the children will imitate. They can find no inharmony between our "system" and its "results"—hence will not abandon the system.

If a school-teacher said that "2 x 2 = 4. Remember that, children, it's right because the rule says so," then turns to the black-

board and demonstrates $2 \times 2 = 5$, what is the child to believe? No wonder confusion ensues, and the children doubt the teacher, doubt the system, and resolve to do as they please.

Let us deal with the little ones as God deals with us. Teach them, pray with them, chastise when necessary, *never* deceive, and through every moment of their lives *love them* and let them *know* you love them. Then I believe they will abide by their early teachings and all will be well.

AGNES WHITE KECK.

PLANO, Ill., Feb. 5.

TO THE READERS OF THE HOME COLUMN.

Since "Sister Emma" has been my writing signature for a number of years, I think it justice to myself and the author to inform you that the article in Home Column of *Herald* January 11, over the same signature is not *mine*.

This same thing occurred once before—a few years ago—and *then*, as *now*, there was no address given, or distinguishing mark of any kind about the signature. I have no desire to wear other people's honors or credit that does not belong to me, and since there are many Emmas in the church, I will in future subscribe myself

SISTER EMMA BURTON.

PAPEETE, February 16, 1899.

STANDLEY, I. T., Feb. 6.

Dear Sister Walker:—When I read the statement: "That as a rule the children of the church were leaving it, especially those who were baptized at eight years of age, according to the commandments in Doctrine and Covenants," in Sr. Ida's letter in *Herald* of February 7, I took my Doctrine and Covenants and read: "And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; . . . and they shall also teach their children to pray, and to walk uprightly before the Lord. . . . These sayings are true and faithful; wherefore transgress them not, neither take therefrom."—68:4.

God did not say we were to teach these things if every child baptized at eight followed strictly in the line of duty and never swerved from the straight path Christ gave us to follow, but he did say we were to teach these things, or "the sin be upon the head of the parents."

It is written: "Train up a child in the way he should go: and when he is old, he will not depart from it."—Prov. 22:6. If this be true, and the statement made by our brother to Sr. Ida be true, that "as a rule the children baptized at eight were leaving the church," I ask, where or what is the reason for this? Can we admit the fault to be in God's law? Surely not.

If God gave one imperfect law, what assurance have we that he gave one perfect law? or what assurance have we even of salvation?

It may be true that some so baptized lose interest and drop out, it is equally true that some adults baptized lose interest and drop out; some of Christ's disciples "went back, and walked no more with him."—John 6:66. Shall we fail, for these reasons, to teach the law as God has commanded? Could we at the judgment day offer such excuses for not teaching his law?

Christ said, "And now also the axe is laid unto the root of the trees."—Matt. 3:10. Therefore, let us as saints begin at the root and hew ourselves down to fit the law, and not try to hew the law to fit us, lest we be among that number of whom it is written, "I never knew you."

Christ said, "If a man love me he will keep my words."—John 14:23. So, dear sisters, do not hesitate to teach your children the "words" to "bring them up in the nurture and admonition of the Lord."—Eph. 6:4.

Some day the ways of Providence shall be made clear; the "things hard to be understood" shall be explained; we shall discover order in what seemed intricate, and wisdom in what we thought unaccountable.

Till that time let us trust God and obey his laws.

Your sister,

EVA M. BAILEY.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

You are once more requested to remember Sr. Sarah Wexstaff in prayer that if she be not afflicted unto death that she be relieved from her sufferings. She is a true, noble sister, and has done much for the cause of Christ.

Sunday School Department.

ELDER T. A. HOGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

Build thee more stately mansions, O my soul,
As the swift seasons roll!
Leave thy low vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting sea!
—Oliver Wendell Holmes.

SPRINGTIME is fast approaching. Are you prepared to fill up the deserted ranks in your school? There is no better time in the year than now.

We are now in a new quarter's work. Have you canvassed the work of the quarter? If you are teacher or officer, you should at the first of each quarter canvass the entire quarter's work, that you may be able to properly plan the work for the class or school. You can do far better work with this preparation than without it.

If your primary or intermediate class is annoyed or attracted by what they can see in the room, make a room for them by hanging curtains on wires. These curtains will slip back to the walls and be entirely out of the way in a few seconds' time. This has been tried by many and pronounced a decided success. Try it. You will be delighted.

"SOMETHING new under the sun." Did you ever hear of a district association without a school in it? We have the report of one. It was organized with two schools and both became disorganized. The district organization went on just the same and succeeded in reorganizing the schools. So much for a little hopefulness, and we might say "grit."

Early in February the General Superintendent sent out a circular letter to nearly three hundred missionaries and Sunday school workers. Many of them responded very promptly and carefully. We are much pleased with the results thus far; but would be very glad to hear from many others who have not yet replied. The questions asked in the letter are of much interest to all, and especially to all who are interested in teaching the plan of salvation. They are asked with the hope that the answers given will help to solve one of the problems now before the Sunday school workers. We sincerely hope that no one will entirely neglect to answer. Let us hear from you, and as soon as convenient. As soon as all or nearly all replies are in, we will give the questions and a synopsis of the answers to the readers of the department.

THE SUNDAY SCHOOL ADVOCATE.—CONCLUDED.

(From the St. Louis, Missouri, District.)

Variety is the very spice of life, and let us have a little of the spice in our Sunday schools as well as elsewhere. A little wholesome seasoning is good, just so we do not season too highly, or use the wrong kind of seasoning. Anything foreign to the Sunday school work would be like salt in ice cream.

WHEN?

Written for the Sunday School Advocate, by Mrs. S. R. Burgess.

In a recent number of the *Sunday School Times*, under the above heading, we read, "A word of criticism or advice uttered by me to-day may only serve to ruffle still more my friends' feelings—. To-morrow that same word may accomplish all that I could wish—. If this time is not the best time for me to act—, it is wrong for me to do now, what may be right at some later time."

This may be too true in regard to criticism or advice, but a kindly word, a proffer of help to one in need, a little timely sympathy never comes amiss, and often accomplished more good than the word of "criticism," or "advice."

As Christian workers it is our duty to give help and comfort; and to do such acts of brotherly kindness as the Master would approve. The one we would criticize may be doing the best his circumstances will permit, and know his shortcomings only too well. Encourage the good, and be slow to censure, should be the aim of every one who expects success among the young.

The following is from a private letter to the superintendent by one of our young coworkers, now in one of the Southern States:—

"I will say right here in this connection, that from what I have observed, together

with what I have read and learned otherwise, that the Sunday school work is assuming a position with reference to the church that is marvelous; and I am not so sure but the time will come when it will be regarded equally important with the church. It reaches a class of people that the church itself does not reach—a class that is in touch, you might say, with an element we need. And I am glad to see young men and women, with minds calculated to influence, giving the Sunday school question deep and earnest thought; not only are they *thinking* about it, but are giving their time and talents to raise it to a standard paramount to all other institutions in the church. And whether or no their efforts are crowned with success, as far as their aim is concerned, they will surely be rewarded as far as their motives are concerned in their effort to advance the cause."

UNITY OF THOUGHT.

All the ideas we bring to our study from outside the *Quarterly* should be made to conform, as nearly as possible, to the main thought of the lesson. Every lesson presents to our mind some kind of a picture, which, if our ideas are harmonious and definite, will be clear, attractive, and beneficial. But if on the other hand there is a discordance of purpose, and material is used which does not assist in bringing out the main thought distinctly, the result will be a picture more or less obscure, and one in which our attention is detracted from even this imperfect result by the presence of material, otherwise good. All our material, both from outside sources and our *Quarterlies* as well, should make the leading thought more clear, and everything that will not do this, however good it may be at some other time, is herein harmful.

CHRISTMAS OFFERINGS.

Now is the time to begin saving up for your Christmas offering for next Christmas. Superintendents, don't let your schools forget this. Teachers, keep it before your scholars, and help them devise plans for making money for their offerings.

THE TEACHER'S MISSION.

"What a mission is thine, O Teacher,
Most blessed beyond compare;
A mission an angel might covet,
Leading the youthful and fair
To the One altogether lovely,
Bidding them sit at his feet
Where they may learn precious lessons
Of perfect love, rich and sweet!"

THE GRADED SUNDAY SCHOOL.

Do you favor grading the Sunday school, or advancing the scholars from one class to another? Think it over, and we will discuss it at greater length at some future time.

If Sister "A" is an excellent primary teacher, is that any argument that she is a first-class intermediate teacher. If Bro. "B" was just the teacher for those boys when they were small, perhaps Bro. "C" can do more with them now since they are grown.

A B C.

In some of the schools we have visited we have noticed the teacher of the real small children using an A B C book, and trying to teach them their letters. While we believe this is much better than no teaching at all,

the time can be employed to much better advantage, and much more good done the children by telling them the regular Sunday school lesson, or if you cannot make an interesting story out of the lesson, tell them some other Bible story. And always be sure to impress upon their minds some good moral, taken from the story, that will be of use to them in after life.

They will learn their A B C's at the day school, but will they learn any Bible stories there? Besides that, many times the parents will teach them their A B C's when they would not think of teaching them anything from the scriptures. The time the Sunday school teacher has with the scholars is so limited that they cannot afford to lose a single opportunity to impress them with some practical truth.

THOSE PENNIES.

We believe it would be hard to find among us many who are willing to contribute of their means to the church work without a good idea of about how it was a going to be used. When we appoint a committee to perform any work we want a detailed report of all expenditures. As men and women are only children grown older, they are not unlike their seniors. They, too, want to know where their money goes. So if we explain to them, minutely, the things that are purchased with them, the cost of each article, and make them feel that they are helping get them, we believe they will take a greater interest in giving than if they are merely given to understand that they are giving to Jesus, and at the same time have an idea that Jesus never gets the money. It will also teach them to watch their expenditures, both large and small, and know where their money goes and what for.

S. A. BURGESS.

Letter Department.

MOUND CITY, Mo., April 1.

Editors Herald:—I am reminded by your last issue that a debate in which I participated as moderator has been going on at Barnard. Some of the brethren agreed to write you concerning it, but as they may not, I will describe the battle as I saw it. In February, while Bro. William Roach (lately ordained a priest) and myself, were holding meetings near Barnard, the "Christian" fraternity challenged us to furnish a debater (I. N. White preferred) to meet T. H. Popplewell as their representative. I wrote out propositions as follows:—

1. Was Joseph Smith a prophet of God?
2. Is the Church of Christ of which T. H. Popplewell is a member, in harmony with the church described in the New Testament, in respect to doctrine, organization, faith, and practice?
3. Is the Reorganized Church of Jesus Christ of Latter Day Saints of which I. N. White is a member, in harmony with the church described in the New Testament, in respect to doctrine, organization, faith, and practice?

Without delay the questions came back, duly signed and accepted by Bro. I. N. White for our church, and T. H. Popplewell for the Church of Christ. March 16, the fray began in the Christian church at Barnard, Bro. F. J. Chatburn appearing on the scene in Bro. White's stead. I believe the attendance would have numbered thousands instead of hundreds, had it not been for the awful state of the roads. This country is not noted for good roads anyway; the soil is too rich for one thing; but we had quite an interesting time as it was. Bro. Chatburn had only two days for preparation, and his strength was not specially on the first proposition, as regards the affirmative argument, nor in handling the prophecies, but his tact, wit, winning manner, and natural qualifications aided by the Spirit in handling familiar scripture, and setting forth the fundamentals of our economy, seemed gradually, and finally completely to gain the good will and friendship of the people. He was often applauded, while his opponent scored on that line but once or twice.

I am satisfied prejudice has been removed, light disseminated, and good will and friendship gained to a very considerable extent. I do not think *one* enemy was made to our cause by the debate. Bro. Popplewell signally failed in his grammar argument and effort on Mark 16: 14-20, to prove that the signs did *not* follow the believer, but rather the apostles. He cited the rule, "a pronoun must agree with its antecedent in person, number, and gender" and then tried on the blackboard to make them, verse 17, agree with "the eleven," or apostles as its antecedent, which the audience could see would not work, apostles being second person, (those spoken to) and "them" being third person (those spoken of). Jared's boat, as usual, came in for ridicule, but did not sink, notwithstanding the hole in the bottom. The name Reorganized was shot at, but not hit very bad. Frank referred to the reorganization going on in nature, and in the human body, saying "my friend [Popplewell] is continually being reorganized, and it won't hurt him either."

The debate was an educator I think to all of us who attended; it was to me at least. I realize more than before, perhaps, the necessity of study in the line of our work, "the books," Church History, opposing faiths, *all* that we may use in defense, all that we may meet in opposition. An elder must not go to sleep. He may get along knowing little of the letter, but can only be able in every situation, by being thoroughly furnished through study and constant application. I appreciate very highly the late *Herald* editorial, "Reflections on Study, Work, and Growth." By it I think I have a better understanding of my duty as a missionary in respect to study, visitation, etc. The visiting demands upon an elder if always responded to, would altogether prevent study, reflection, and mental development. I believe if all the elders, and then the saints, will read and profit by this article, the work will thereby receive an impetus. To my mind good counsel is often as valuable as a "Thus saith the Lord" in thun-

der tones, and should be as carefully treasured. "Wisdom is the principal thing," as Solomon said, therefore let us all seek for and receive wisdom.

The work seems to be onward with us. We are moving slowly but surely; yet I hope for better times in the near future; believe the incoming church year will be a successful one in this vineyard. Numbers of young people are rising up to strength and usefulness. I hope the older ones will not get weary in well-doing. That unity is the hope of our cause, I see more and more clearly. I for one wish to promote it. If the missionaries will without ceasing remember the high priests, elders, and local ministers all, and the district and branch officers will continually and thoughtfully sustain the missionary arm of the church, every member of the body being essential to success, what can hinder progress? Let us then of the *priesthood*, standing ministry, and traveling elders, "pray for one another" in our respective responsibilities, that the words of the hymn,

"Thou hast promised us thine aid
When we united be"

we may thus help to fulfill. Wishing the prayers of the saints, that I may be able to understand and fully perform *my* duty,

In bonds,

M. F. GOWELL.

ELLENSBURG, Wash., March 25.

Editors Herald:—I am still striving to serve God. Brn. Enge and Holt have been holding meetings in this valley during the fall and winter, and have left good impressions here, with calls for more meetings and some investigating earnestly for the truth. Bro. Enge has preached at two schoolhouses and in Ellensburg, and has removed lots of prejudice.

I live nine miles southeast of Ellensburg, and if any elder or saint comes this way I would like to have them stop. My house is open. We want some more elders in this part, if possible. In June or in winter I think the best times for people to turn out. My earnest prayer is that all saints be humble and prayerful, that others may see our good work and fall in with us. I love to read the letters in the *Herald*.

W. T. SHELDON.

WINFIELD, Kan., April 2.

Editors Herald:—I am now located in my new home, three miles south and one west of Winfield, Kansas, and wish to say to any of the traveling ministry that my latchstring is out; that as they are passing to call on me and I shall be pleased to entertain as best I can. And if any saints are living near this place I wish to make their acquaintance and have prayer meetings, also preaching if opportunity offers.

I also wish to say to whomsoever is in charge of this part of the vineyard that I desire to let my light shine, and so humbly ask that they will grant me the right to labor in this part, either in calling the few saints in these parts together and holding prayer meetings, or in preaching, as we may feel led and occasion offers. There are here now,

so far as I have learned, six members of the church, including myself and family. I hope to hear of more, and also trust the Lord will meet with us as he has promised to meet with two or three when they meet in his name.

I am truly thankful for the kind expressions of remembrance by the Plano saints and friends, feeling that I did but do my duty; if I did even that, or if I felt so I should feel more thankful. However, I pray the Lord to bless the Plano branch, that he will acknowledge them as his, and that they may be faithful to him. With regards for the saints at Lamoni and love for the truth,

Yours in bonds,

W. VICKERY.

LOS ANGELES, Cal., March 31.

Editors Herald:—I left home on the 13th ult., and it was with reluctance that I pronounced the sad words "good bye," and gave the parting kiss to loved ones. However, I felt thankful to our heavenly Father that circumstances were so auspicious as to permit of my leaving home to enter upon my missionary labors, in view of my wife's past ill health. It is very gratifying to me to know that, through the mercy and blessings of God, she is regaining physical strength very rapidly. She seems to feel confident of final restoration to health, and I truly appreciate the blessing of God to her, as her past suffering and weakened condition have been a source of great anxiety to me for many years. I feel to exclaim in the language of the poet, "Praise God from whom all blessings flow."

My first stop was at Bevier, Missouri. Here I had the pleasure of meeting Brn. I. N. White and R. M. Elvin. The former was not enjoying the best of health, but was in good spirits and alive to the interests of the work; the latter has changed considerably in his outer appearance since he acted as "best man" at our wedding at Sandwich, Illinois, in 1881. His grey hair and beard indicate that old age is creeping on. His labors are blessed of the Lord and appreciated by the "Northeast Missouri" saints. I was delayed about ten days at Brookfield, Missouri, owing to severe illness of my brother Edwin, who laid at the point of death for a number of days, but was much improved, though still confined to bed at my departure.

I remained a short time at Independence, renewing old-time acquaintances. It affords great pleasure to meet with those of like precious faith. The new building of the Ensign Publishing Company is a credit to the movers of that enterprise and will reflect credit as a church institution. The Editor-in-chief is as cheerful in spirit as in the "days of yore" and seems content with his arduous station. Independence is a very pretty city, almost as beautiful as Kirtland. I called on the families of Brn. Luff, Chatburn, and Etzenhouser, who were well but very anxious to see their "loved ones" who were far away from home, laboring for the salvation of their fellow men. I truly sympathized with them; yes, from the heart, for it has fallen to my lot to drink from the same bitter cup for lo, these many years. O, what a terrible ordeal to be sepa-

rated from those we love so dearly! Nevertheless we must bear the cross patiently, for the Lord desires those who serve him to do so willingly and cheerfully. I attended one prayer service of the Armstrong branch. The meeting was attended by a marked degree of the Spirit. Remained all night with Bro. and Sr. Harrington, who are lively stones in the building of our God.

Arrived in Denver, Colorado, early on the morning of the 3d inst., and soon found Sr. Jamison, who took me to where Brn. Shupe and Gilbert work. The rest of the day was spent in the company of Sr. Schmutz and her daughters. At night met with the Z. R.-L. Society in the saints' commodious chapel. A very pleasant time; and, above all, a good spirit was manifested. Will not soon forget the saints of Denver. Was delighted with the city. Had I known that I was to be blockaded for twelve hours in a snowstorm at Laramie, I would have remained over the Sabbath; but then we do not know always what is ahead of us, and perhaps it is a good thing.

Sojourned for three days with my nephew, Prosecuting Attorney D. G. Thomas, and his wife, at Rock Springs, Wyoming. Here I met an aunt and two cousins who are members of the Utah Church. Was pleased to learn that they were not very strong in that faith.

Reached the "Great" Salt Lake City on the eve of the 8th inst., and was kindly cared for at the home of Bro. E. Barrows, also visited Srs. Robinson and Wilson and Bro. Davis and wife. Met with and preached for the saints in their chapel on Sunday and enjoyed a marked degree of the Spirit throughout the day. Bro. Barrows does well in view of his advanced age, but it was made apparent to my mind that a young man full of push and gospel fire should be stationed in said city. Was introduced to Ex-Governor Thomas. In the interview that I had with him he stated, in the presence of a "Mormon" who was piloting me through the city and introducing me to the leading lights, that the Josephites were not aggressive enough in their work among the Utah people. He felt confident that there were thousands of those people who were believers in the principles of the gospel, but disgusted with polygamy and its attendant evils, who were "on the fence." It was his opinion that we should keep able aggressive ministers in the city. *I concur in this opinion.* Your (Bro. Joseph's) cousin, Samuel Smith, attended my meeting. I had quite a chat with him, being favorably impressed. He does not seem to have a very high opinion of the Mormon dignitaries. I gleaned from his conversation that, if the coast was clear, he would be one with us. He spoke very feelingly and favorably of yourself and Bro. Alexander. Two of his sons are members of our church and are much interested in the work. They both told me that they had made up their mind to devote their time and talent in the interest of this grand cause. God help them to carry out their good intentions. I attended services in the Tabernacle and heard your cousin, Joseph F. Smith, speak; he said some good things and is quite an orator. The choir of five hundred

voices with the organ was a grand and melodious affair. The Temple is magnificent, but Mormonism in Utah is a "rotten" institution. Yet they have thousands of good honest souls, among them several very warm friends of mine. I spent most of my time while in the city in company with their membership, eating and sleeping in their homes, and was treated with every kindness. We have some noble workers in our branch in Salt Lake City; Srs. Hogan, Davis, Cochrans, Wilson, Barrows, and others, whose names I do not now remember, through whose untiring efforts and that of a few middle aged and aged brethren the camp fire is kept blazing.

I came on by way of Sacramento and San Francisco, remaining only a few hours at the former city, meeting Brn. Daley and Joehnk. Met Brn. Sheehy and Chatburn in San Francisco. Was glad to gaze on their smiling faces and to grasp them by the hand once again. Judging from reports both have acquitted themselves nobly as ministers of Christ. My sojourn in the city was made very pleasant. I had the pleasure of forming the acquaintance of Brn. Parkin, Price, Lincoln, Anthony, and others of the saints. Expect to return to these cities in the near future, and will then have time to become better acquainted. Have been here over two Sundays and have enjoyed the society of the saints exceedingly. We have a noble band of workers in this city.

Bro. Williams is here and stands high in the estimation of the saints, by reason of his faithfulness to duty. He will be stationed in this place for some time to come, as his labors are in great demand. Bro. Dana, who has been hindered from performing ministerial work by reason of the illness of his son, is about ready to enter upon his missionary duties again. We have a priesthood council Saturday evening, April 1, at which meeting we expect Brn. Harris, Holt, and Carmichael. California has been favored with considerable rain since my arrival and there is an abundance of fruit and flowers. It is a strange sight for an easterner to see orange, lemon, fig, and apricot trees in the gardens. It is more pleasant to partake of the fruit. Have been kindly received all along my journey. With kindest regards to all,

Yours in Christ,

GOMER T. GRIFFITHS.

INDEPENDENCE, Mo., April 4.

Editors Herald:—Have read your editorial on "Reflections on Study, Work, and Growth," and pronounce it good to excellent—worthy of thought and a putting into practice. "Tried experience" has proved to me that the church should heed such counsel. To keep pace with the demands of the times, is no child's play. He that is called to meet the adroit, cunning, and wily opponent of this great latter-day work, must be a man of more than ordinary faith, wit, and ability, if at all successful; unless he has had better opportunities to read—study and meditate—than a large majority of our traveling ministers have had.

During the cold days of January and February I made a trip through Southern Illi-

nois and Eastern Missouri. I was gone just forty-five days, and during that time preached forty-one sermons, administered to about fifty sick, reorganized one branch, attended and spoke at conference and Sunday school convention; wrote scores of letters, in which answered perplexing questions and made an effort to cheer and comfort some that were passing through severe trials, besides directing the work of the ministers in my charge. Went from house to house, calling on dozens of saints, and yet I failed to meet all the demands, and learned some felt "slighted" because I did not "call around." Well, no one would have appreciated such a "call" more than myself; but I was exhausted and nervous and was compelled to seek rest or go down both in body and in mental vigor. Could I have complied with the good advice given in the editorial referred to, I could have continued for three hundred and sixty-five days in the year and would not have felt the wear and tear of body and mind as I did in the forty-five days.

I do not write this to prevent the missionary who is wholly laboring with and among the saints from visiting and calling upon them to instruct and encourage. Neither would I discourage the general missionary from calling on the saints now and then in a general visiting way; but he cannot take the place of the priest whose duty it is, to "visit the house of each member, and exhort them to pray vocally and in secret, and to attend to all family duties," etc. (D. C. 17: 10.) Christ, in speaking to the Twelve, said: "And unto whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence." (Matt. 10: 11.) This is right in line with the instructions found in the editorial referred to. This applies more or less to all the general missionaries, but more especially to the Twelve, of whom Paul said: "Beside those things that are without, that which cometh upon me [the Twelve] daily, the care of all the churches." (2 Cor. 11: 28.) And again: "The Twelve are a traveling, presiding high council, to officiate in the name of the Lord, under the direction of the presidency of the church, agreeably to the institution of heaven, to build up the church and regulate all the affairs of the same in all nations." (D. C. 104: 12.) I ask, How can they do all this, if they are required to make regular "visiting officers" of themselves? They must have more time to "study" (the law), to meditate and write to enable them to "regulate all the affairs" of the church that are placed to their care. When I entered the Quorum of Twelve, Bro. Luff said to me: "Bro. White, you will not be able to preach as many sermons during this year as you did when you were a seventy." His words have proven true. When God revealed to me that I would be placed in the Quorum of Twelve, I, Jonah like, shrank at the thought; but seemingly to try me the voice said: "Your responsibility shall be increased." To say that this last sentence has proven true, is expressing it very mildly. I have tried to meet the demands of my office; but probably I have made mistakes, and some for lack of

charity have seemingly turned a "cold shoulder," while others have remained friends and administered a word of comfort that has cheered me when burdened with care. I shall seek to abide the counsel of God given me through his Spirit, and honor the word; to-wit: "Wherefore, now let every man learn his duty, and to act in the office in which he is appointed, in all diligence." (D. C. 104: 44.) Shall hope to be mindful that "he that is slothful shall not be counted worthy to stand, and he that learns not his duty and shows himself not approved, shall not be counted worthy to stand." (Ibid.)

I am more or less interested in the "gathering." There is a great preparation to undergo before we can expect to be qualified for such a great event. A member of the seventy writing me of late from the "hub" said: "It will be a long, cold day before some at this place will be prepared to gather." This saying will do to pass along the whole line, and let the saints commence to examine themselves. It may be that "five" out of the "ten" will have sufficient "oil" to gather into the "regions round about" and get their "lamps trimmed and burning" as a preparatory measure to the gathering.

"Consecration!" This means more than merely giving of our substance. The whole soul, body and spirit, must be consecrated to the Lord if we expect to abide in Zion. The admonition of the Spirit has been to "come up higher;" but I fear that few have fully heeded it in "all things." The command has gone forth: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." (Ps. 50: 5.) This can apply to none else but our people, as they are the only ones called "saints" among all the bodies of religionists. I feel sure the time is nearing and an early preparation is necessary. Who will abide it.

On the night of March 28, 1899, while burdened with care, and praying for the redemption of Zion, I fell asleep, and the following vision was given to me: I saw two large bodies of saints attempting to march in line like unto our soldiers. They stood about ten to twelve abreast. One line was called the "western line," and the other the "eastern line;" all marching in the same direction. I was with the "western line," being with the number at the front. Those at the front seemed to be leaders and ran from side to side seeming to be greatly exercised over the carelessness of the many that would not keep in line. There was some compelling power that forbade a moment's halt; all had to move forward, whether disorderly or not, or fall out of the ranks altogether. It became such a difficult matter to keep the saints in line that presently I saw a whip hanging over the line as they were marching forward. The whip was small, though very lengthy, and was constructed of peculiar material that I was unable to describe. The whip was handled by some hand above us, but as I gazed up to see from whence it came, I observed it penetrated the misty dense high above us and the hand that held it was lost to view. This "lash" swung vigorously to and

fro, and when one or a number of saints broke rank it would dart down like an arrow at their very heels, which sent a thrill to every heart; but there followed a reverential fear that caused the offending ones to seek refuge in the ranks again.

Oftentimes, a dozen, aye, an hundred, would become mixed up in some kind of a muddle; though they did not break the line, but were in great disorder and confusion. When in this condition the "lash" would come down among them, first here and there, in quick succession, seemingly like a chain of lightning. This was kept up vigorously until every one was in perfect line again. Every soul had a reverential fear of this "lash," even every man from the head to the foot of the line. Though the "lash" seemed to labor so vigorously, and was terrible, yet, so mild!

At this juncture I looked before me and there was a heavy, dark cloud that rested upon the ground. We were nearing it. Oh how dark! the eye could not penetrate it. I marveled to see how close we were to it. During our march I had often beheld some object before us, and noticed particularly that it was leading us; but it was obscured and I had to peer into the darkness to see the object at all. (The time was late in the evening.) Presently the "lash" moved to our front and struck this "object" and a flash of light burst forth from it, and I perceived that it was like unto the cloud that went before Moses and the children of Israel. No sooner had it flashed a gleam of light than it was dark again. We took courage and pressed forward, and the closer we got to the dark cloud that rested upon the ground the more frequent would the whip dash into the "object" before us, and more brilliant became the light, until it became one constant light, and growing larger and larger and more brilliant and grand.

Presently we reached the "dark cloud," and the "lash" flashed into it, and the whole thing lit up as bright as the heavens. It was simply a pillar of fire; but so dense that I could not see an object beyond it. The whole multitude was brought to a standstill. I stood with other leading men of the church in six or eight feet of this burning cloud. How grand, but O, how terrible! I felt no heat from it, yet it was like a consuming fire. I felt no perceptible change, yet every soul seemed to almost melt into ashes before it. I wondered if any could abide this trying ordeal. I felt its purifying power, and spoke out, saying: "Fire is a purifier, and this will consume the dross, but who can abide it? I ask, 'Who then can be saved?'" I said further: "This is a personal preparation for the events to come." We stood in amazement, wondering what our destiny would be when once passing through this burning cloud. I asked in my mind, Is it the gathering of the saints, or is it the millennium? which, or either? It was all hidden from my understanding. We all stood waiting for the command to go forward if that was the thing to be.

Now to return to the "eastern line." I was in the "western line," but when getting

near the "dark cloud" I was commanded to go to the eastern line, which I did at once, and it was here that I saw all the latter part that I have related. Both lines were going in the same direction, and both met the "dark cloud" the same, and both had the same experiences. I awoke and was so impressed by the vision that I arose and dressed—thanked God and took courage. I ask, What does it mean? That I may not be too burdensome, I close.

Yours in gospel bonds,

I. N. WHITE.

MINNEAPOLIS, Minn., March 31.

Editors Herald:—I am still on duty in the city. It is now the last of March and the ground is covered with snow. "When will spring come?" is the cry all around. Some two weeks ago the Utah elders held their conference in this city, elders from Chicago and other parts of the country being present. On Sunday, the 19th, Heber J. Grant, one of the apostles, addressed the people of the city in Masonic Temple, defending Elder B. H. Roberts of whom so much has been said since his election to congress.

We felt it our duty to say something in reply and further show the difference between the Reorganized Church and the Utah Church. The daily papers kindly advertised us well for the occasion, so on Sunday, the 26th, we went to the hall without gloves. We had a fair crowd in the same hall; eight of the Utah elders being present at two of the services, and but two at the other one. We were blessed in our effort and feel sure good was done. I have challenged the Utah men to debate, but they won't take hold. None of them seemed willing to defend the issues between the churches. When we would introduce the evidences from their own history it was easy to see they were not posted in the dogmas of Brigham's teaching and thought I was only doing what I did to cause persecution.

Two of them called on me, wishing the use of our hall. I told them they could occupy it by paying for heating and lighting, but when I wanted the privilege of replying, they began to squeal and say, "We don't teach polygamy, but believe in it;" and when I began to press the question upon them they did not want the hall, and further said they did not want to get into a rat hole. I told them if they never got into any worse place than that they would come out all right. Finally I told them that if they were afraid I would not reply to them. O, no; that would not do; so I told them I would go out of the city until they got through. But, poor boys, they would not bite at that bait, so we let them go.

Several parties have told me since my reply to Mr. Grant that they were pleased at my exposure of their rottenness. Had we been able to have paid the rent of the hall for a week I should have liked it very much. All who helped pay for the use of the hall for the three sermons I delivered on Sunday say they got their pay. If we were only able to hire a place in the central part of the city we would soon get a large crowd out to hear and investigate our claims. I firmly believe if

we had thirty or forty dollars to expend in the way above named we could after that get along much better with the work in the future. We can use the tent in the summer to a good advantage; we are figuring on a vigorous effort for this place during the summer, and I now am of the opinion that if we could bring the tent here earlier in the season it would pay us better in the conversion of souls than the reunions we have held heretofore. Not but what our reunions have been of good to us in the way of spiritual gain to the saints, for they have done much in that way; but I believe we could use the tent to a better advantage by continuing with it all through the summer in this city and St. Paul.

I married Bro. Edwin Bennett and Sr. Florence Serrell, of this city, on the 23d. I expect to go north the coming week. I spent nearly four months in the city and feel that my labor has not been in vain. Although there is a lack of unity amongst some, yet we hope in time to see everything properly adjusted and all rejoicing in the truth. I am well in body and spirit and hope to labor on.

In the faith,

I. N. ROBERTS.

LOUISVILLE, Ky., March 29.

Editors Herald:—The work in this field is slowly progressing. It has been a very tedious work and slow; but, thanks be to the Lord, there has been some progress made, and the work is beginning to be on a solid basis. I had the pleasure on last Sunday of baptizing seven precious souls into the kingdom of God. Among the number was a preacher, James Metcalf, a comeouter of the Baptist Church, who denounced that sect and united with the Methodist Church, but did not find there what he was seeking, and he denounced all sectarians and was among the Evening Light Sanctified Saints; but he did not find there what he believed to be the truth and separated from them and opened up a mission himself. But upon hearing the gospel as taught by the Reorganized Church, and the manifestations of the Spirit that a greater light had come, he was admonished to walk in the light, and he did not hesitate long before he and his wife demanded baptism. He will make an able defender of the faith. He has a work to do and will be a great help in this city.

During the past year I have baptized sixteen, all heads of families but one. We now have good material here to organize a branch. We are holding cottage meetings in the city. I preach in five different places in the city and out in Jacob's addition, once every month, and have opened the work out in the country in four different places. This city is a Babylon, sure enough; all kinds of deluded spirits here would, if possible, deceive the very elect; but we have a test to try the spirits by, and that is the law of God, bringing the doctrine of Christ and to the law and testimony as the Prophet Isaiah said, looking into the perfect law of liberty and continuing therein, being not forgetful hearers but doers of the work; such men shall be blessed in their deeds. (James 1:25.) Jesus the Christ said: "Not every one

that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matthew 7:21.) "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 7:46.) "But in vain they do worship me, teaching for doctrines the commandments of men." (Matt. 15:9.) All the institutions of men are vain—the systems of uninspired men, who are vain worshippers, and under the influence of this false system of religion which constitutes the Babylon that must fall. Then there is something for the human family to do; not merely to believe, but render obedience to the gospel of Christ, by coming in at the door as Christ came in, by authority in one vested with it, by being baptized with water or born of water and of the Spirit, as Jesus taught. So we have safeguards. The law of God is the only sure foundation, and then the Spirit of God we receive under the law or in harmony with the law. The Spirit operates through the word. Paul said: "And take the helmet of salvation, and the sword of the Spirit, which is the word of God." So we see that the sword of the Spirit is God's word, to be used as the means of conversion of the soul. "The law of the Lord is perfect, converting the soul" (Ps. 19:7), when preached by authority, the minister being under the influence of the Spirit of Christ and those hearing the word and receiving the same are begotten spiritual children: "For in Christ Jesus I have begotten you through the gospel." (1 Cor. 4:15.) And there is a growth until the time of birth, then the children of God are born of water and of the Spirit, and are members of the household of God, and are entitled to the blessings of the government of God or of Christ, the spiritual manifestations and healings, and all the spiritual powers mentioned by the Apostle Paul 1 Corinthians 12. They must be sought for, for the benefit of the children of God. These are the jewels, or part of them, and they must be used with care and wisdom for the glory of God. At our confirmation meeting last Sunday night the Spirit was manifested greatly to the rejoicing of all. The Lord recognized the act and confirmed to others the truthfulness of the work.

My field address is, No. 624 Myrtle Street, Louisville, Kentucky.

JAMES M. SCOTT.

LUCAS, Iowa, April 3.

Editors Herald:—About January 1 I went to Butler County, expecting to hold a series of meetings at Antioch, three miles from Clarksville, where I did some preaching two years ago, and I left it with bright prospects for an ingathering; but on my return I was surprised to find that two Utah elders had been there and told my friends that we were the same in faith and practice only differing in leaders. They staid around the neighborhood for months, until the people became disgusted with them and drove them off, and when I got there they said they did not want any more Mormonism, and I failed to get a hearing where I once had a large congrega-

tion. I told the people the men lied. I hope sometime to get a hearing there again.

I then went ten miles north, where I found Sr. Farr and Bro. and Sr. Metcalf, who had recently come from Canada. They assisted in securing a new schoolhouse, where I held two weeks of meetings with good interest, and no doubt but some will yet unite with the church; but owing to the extreme cold weather I closed. We had good congregations, with the mercury from 20 to 28 below zero.

I then went to Charter Oak schoolhouse, two miles north of Eddyville, where Bro. George Langdon secured the use of the house. I here held a series of meetings for five weeks with the best and most interested congregations I have ever met since uniting with the church. A goodly number await baptism on my return. Owing to the snow-storm and rise in the river I postponed it until the 20th of April; but Bro. Grant Barnett said he would not wait, and in spite of the storm, on March 30, with his father and brothers (who are not members of any church) waded through the snow and storm and was buried with Christ in baptism.

This is a new opening and our church was unknown to the people, who say they were astonished at the doctrine I preached, and more so when they found it all came from the Bible; and many of them publicly declared they had heard more Bible in three weeks than in all their lives before; and, strange to say, most of them were church members nearly all their lives.

I met much opposition from the different preachers. The Baptist and Christian preachers forbade their members coming to hear me; but Roman tyranny failed, except in a few cases. Bro. Langdon, who is a good musician, furnished an organ, and so interested the young people that we had splendid singing, which greatly added to the interest of the meetings. I will return and hold meetings in more new openings as a result of the meetings just held.

Yours in the conflict,

W. H. KEPHART.

COVE, Ark., April 1.

Editors Herald:—This leaves me at this place in the interest of the church. There has been quite an ingathering here of late; seventeen have been added by baptism; others have given in their names, so I learn. The work is getting along nicely, all things considered; the saints are alive to the work, which speaks highly for them. I hope their zeal will continue, seasoned with wisdom. "Be ye therefore wise servants, and as harmless as doves," should be kept in mind all along the line. This will bring great reward to the servants as well as advance the cause of the Master. One unwise act hinders greatly sometimes, and renders it hard to overcome. We are having a light exposé by Mr. Parker. We are taking notes each night with the expectation of making reply.

It seems that J. D. Erwin has gone out on the mission of faultfinding. This may be right in its time and place. Who can say when that comes?

He stated in *Herald* of the 26th of March that J. W. Jackson had spent most of the winter repairing his home, which is true, for it was in need. He then states: "I hope he will now push out and preach the gospel, and not fish too much in the little river which runs near his home," leaving the impression that I was fishing for the finny tribe too much. I have not put a hook in water for nine months. Does he want to do me an injustice? J. D. is a fine speaker and I honor him highly for the work's sake; so let us go on and be careful in our writing as well as in our preaching.

Our work is looking up in this State. We greatly need one more missionary in Arkansas, as Bro. J. M. Smith has gone to Mississippi, leaving us minus his help. I hope Bro. Smith will be of great benefit in his new field. The saints compliment him highly where he labored in Arkansas.

Yours for truth,

J. W. JACKSON.

THOMSON, Ill., April 3.

Editors Herald:—We desire to say through the *Herald* that we would be pleased to correspond with some of the saints at Savannah, Illinois, as we saw by a letter in the *Herald* that there were saints there and we are unable to learn if they have a place of worship or not, and where; and as we are of the isolated ones, we would like to meet with them as it is our nearest and most convenient place.

Ever praying for the welfare of Zion,

MR. AND MRS. D. N. DANIELSON.

VASSAR, Mich., March 29.

Editors Herald:—The *Herald* is always a welcome visitor to our home. It has visited us for the past eighteen years. Friday is always the day we look for the *Herald*; and *Autumn Leaves* comes laden with good news to cheer our lonesome hearts. My little boy is always the first to get the papers and remove the wrappers, and I am so thankful that he loves to read the church papers and that he was baptized into the church.

We are taught to teach our children the principles of the doctrine and the love of God toward his dear children, and at the age of eight years to have them baptized. Alma always wanted his papa to baptize him; but he was quite young and I thought he did not understand what it was for. I remember one time his papa was baptizing quite a number, and he wanted to be baptized. I said, "No, Alma; you cannot be baptized to-day." So hand in mine he walked along by my side away from the banks of the river, crying as he went. And there and then I promised the Lord the next time he asked to be baptized it should be granted him. So it was not long before he insisted on his papa to baptize him; and what a load was taken from me then, for if he had died during that time and not been baptized I would have felt that I would have to answer for it, and I never could have forgiven myself for the act. Alma is now twelve years of age and is a great comfort to me in my lonely hours. I pray that we will ever prove faithful until the

end, and meet with the loved ones gone before.

I have been a member of the church eighteen years, and the Lord has blessed us in a great many ways, temporally and spiritually, and I still feel his guiding hand over me and his watchful care. My heart was made to rejoice one day last week. My neighbors got me up a nice pile of wood and when cut will make about eighteen cords. Wood is very scarce in this part of the country and hard to buy at any price, and I was without money to buy with, and the wood pile was getting smaller every day, and I did not know what I was going to do. But God opened up the way for me to get wood. I had to sit down and weep, I felt so thankful.

One time this winter I had but a few sticks of wood, and had told the Lord about it; so early one morning I saw a man and team coming down the road with a load of wood. I said, "That man is coming here," not knowing who he was at the time. When he drove into the yard he said, "Mrs. DeLong, I thought I would bring you a load of wood." At another time when away working I came home at night and found a nice pile of wood, with which a man had come seven miles. He was not a saint, but it was a good, kind act and I thanked him for it, saying, "The Lord will reward you;" and I praised God from whom all blessings flow.

Although I have been called to pass through many heavy trials, one trial is that when my husband had to be taken away from me by the messenger of death. I am still thankful for the hope I have that reaches beyond this vale of tears. With love to all saints,

Your sister,

LIZZIE DELONG.

FAIRBURY, Neb., March 30.

Editors Herald:—We are still striving to keep the work before the people. Our new church is completed sufficient to hold services in. The attendance ran down to six and seven, owing to unwise and bad conduct of some of the saints.

As we had no money to buy seats we went around and solicited a chair from those who would help us. We now have over fifty chairs; some gave two and three; one man gave seven; some of them needed gluing and fixing. The second-hand man donated the fixing. Some gave nice new chairs; Sr. Voight and I put in the whole day Saturday in soliciting chairs and asking people to church. We enjoyed ourselves immensely in this kind of work. We have to paint many of them.

I never saw a building I felt so proud of; just imagine my joy when I tell you I have worked, prayed, and waited to see this accomplished for ten years; and now I have reason to feel thankful and rejoice. It looks neat.

Owing to diphtheria and scarlet fever raging in town the churches were closed, but that is about all over and the quarantine is lifted. We had preaching services in our church Sunday night for the first time. There were thirty-two in attendance; the

weather was so unfavorable that it kept many away. Satan has tried his powers in most every conceivable way to destroy the work here. I think the worst is over; I hope so, but we must be ever watching and on our guard lest we fall and be overcome and be cast out. Ye elders who read this, Who can come this way and give us some preaching? We are now ready to hold meeting whenever it is convenient for you to come. Let us know and we will do the very best we can to get a large audience.

Your sister,

MRS. ELLA MYERS.

BAZINE, Kan., March 24.

Editors Herald:—The work in this part of the Northwestern Kansas district is in a prosperous condition; the members are partaking largely of the spirit of the work and conforming to the object lesson found in the meek and lowly Jesus. Extra efforts are made to meet together with the saints, especially in sacrament meeting, which occurs the first Sunday in every month. Ten miles is thought but a short distance for saints to go to attend meetings. The Spirit of the Master accompanies the work here, not only in dispensing the word, but in uniting the saints together in the bonds of love and unity. I have conducted two sacrament meetings since here, and at the last one (March 5) the spirit of confession was manifested in a way that is calculated to benefit the cause and redound to the honor and glory of God, the members nearly all taking part in the social meetings is very encouraging.

Bro. and Sr. Ebert deserve a word of commendation for persistent efforts in the Sabbath school work. When I was here in 1894 their Sunday school was kept in their dwelling house and consisted of their family; now they are running a large school in their district schoolhouse, with good interest and large attendance, using the saints' *Quarterlies*. I have not visited a better school since I left Decatur County, Iowa.

The Beeler debate that commenced February 15 and continued nine sessions of two hours each is worthy of notice. There were four propositions: Baptism by immersion essential to salvation; laying on hands; signs and spiritual gifts should follow the people of Christ to-day; living apostles and prophets should be in the Church of Christ to-day; Elder W. H. Mannering, of the Reorganized Church, affirming; Elder C. C. Platt, of the Pilgrim Church, denying. The writer was moderator for Elder Mannering.

Good order was maintained throughout, attendance good, the large schoolhouse being packed nearly every session. Both speakers were commended for the gentlemanly way they conducted themselves. Elder Platt argued that those outward ordinances were pertaining to the Mosaic law but were done away A. D. 64, and quoted Colossians 2: 14-23; 1 Timothy 5: 23; 2 Timothy 4: 20. Every proposition was met by Elder Platt with the same line of argument.

Elder Mannering maintained that baptism, laying on hands, and the officers of apostles

and prophets, together with the spiritual gifts, pertained to the gospel economy, and that it could not be complete without them. He supported the first proposition with numerous spiritual texts connected with blackboard illustrations, showing a routine of witnesses testifying of the divine sacredness and essentiality of the ordinance of baptism, fortifying scriptural texts with logical reasoning. The remaining proposition was met with a variety of appropriate texts interspersed with blackboard illustration. The Doctrine of Christ (Heb. 6: 1, 2), was emphasized, showing that the principles of repentance, faith, baptisms, laying on of hands, resurrection from the dead, and eternal judgment, were fundamental principles of the gospel, harmoniously connected together, each principle bearing its respective relation to the gospel economy, that dispensing with one of those principles would disjoin the whole system, equivalent to taking the principle of addition from the six fundamental principles of mathematics, which would affect the whole mathematical system.

The perpetuity of the gospel was maintained. It was Bro. Mannering's first experience in that line, and he did extremely well. Light was reflected upon the word, and good was done to the cause.

The traveling missionary finds good help here in the local ministry in the persons of T. E. Thompson, E. H. Ebert, J. W. Sawyer, and N. Lund.

In gospel work,

J. M. BROWN.

BAYPORT, Mich., March 29.

Editors Herald:—I thought some of the brethren might be wondering where I was, or what I was doing, especially those present at our fall conference, as I said there that I intended to do all I could for the work this winter. For some reason unknown to me, I have been hindered, so I have not been able to do anything, either in the field or in the branch. I thought my intentions were all right; but it is nine weeks now since I took the grippe, and I am not able to be out much yet. My companion has been sick for some time, also two of my family. I do not write this as a complaint, but that the brethren and sisters might know our condition, that all will pray for us, that such blessings as we need, the Lord may be pleased to grant.

I rejoice when I read of the progress of the work; also the articles, "The atonement of Christ, and the final destiny of man;" that on "succession" was grand, also Bro. Hiliard's article on "the gathering." We are trying as much as we can to live to the law of God, but feel our imperfections very much. I would like to leave this part of the country as soon as I can, as I think a change of climate would improve our health. This is a good farming country, but it seems hard to sell land. I have it in my mind now, if I can sell, to go to Missouri, and would like to hear from some of saints in that State.

Hoping and praying for the advancement of the latter-day work, I remain

Your brother,

WM. DOWKER.

Original Articles.

CRITICISM.—ANSWER.

In the second epistle general of Peter, the first chapter and twentieth verse of King James' translation of the Bible, we find the following:—

Knowing this first, that no prophecy of the Scripture is of any private interpretation.

According to the Holy Scriptures, as translated by Joseph Smith, the above quotation is a mistranslation. In the Inspired Translation it reads thus:—

Knowing this first, that no prophecy of the Scripture is given of any private will of man.

Now I ask, is it right for the ministry when debating church doctrine with those from without the church to quote the above citation in the King James translation, merely to try to make a point in the argument against their opponent, when they themselves in many instances do the very thing they are accusing their opponent of doing? By giving the above quotation, in the King James Bible, our brethren sometimes endeavor to keep the ministers of other churches from putting their "private interpretation" upon the scriptures. Now the word "interpretation" means the act of explaining or unfolding the meaning of, and the word "private" in this sense would mean talking on scripture with one or more; but in a private way—what we call a fireside conversation. As a people we prove by our works that we believe in interpreting the scriptures, or "unfolding" their meaning, whether in public or private. This is not only our privilege, but our duty. However, if we place a wrong interpretation on scripture, either in private or public, we err in so doing. If when traveling to preach the gospel of our salvation we were asked to explain a certain scripture while sitting in the family circle, and we were to reply, We don't explain scripture in private, the people would think us very unwise, which in such case would be the truth. Suppose for instance we were not allowed to interpret scripture or unfold its meaning, and we were asked to explain such as Matthew 8:22:—

But Jesus said unto him, Follow me; and let the dead bury their dead.

Also Matthew 9:16, 17:—

No man putteth a piece of new cloth unto an old garment; for that which is put in to fill it up taketh from the garment, and the rent is made worse.

Also in John 3:5. If we could not explain or unfold the meaning, and tell the honest inquirer after truth that this last citation means that the Savior meant that one must be baptized by water and receive the Spirit in the Lord's appointed way, by the laying on of hands, we would not be very wise servants. Certainly then the Inspired Translation by Joseph Smith, the latter-day prophet, is correct in the above quotation. The full quotation as given in the Inspired Translation is as follows:—

Knowing this first, that no prophecy of the scripture is given of any private will of man. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.—2 Pet. 1:20, 21.

The latter part of the quotation shows plainly that the Inspired Translation is correct, as it shows that men uninspired of God did not write or speak scriptural prophecies, or that they were given merely by the mind and will of man; but that they were and are of God. I thank the Lord for the Inspired Translation of the Holy Scriptures, as so much more light is reflected by them than by the King James Bible. There is as much difference in the King James Bible and the Inspired Translation as there is between an old broom and a new one, as was shown to a sister in a dream. With the old broom she by great effort could remove the dirt from the floor, but with the new one it is much easier. "A new broom sweeps clean."

It is hard to meet an infidel with the King James Bible, but his arguments are soon swept away by the Inspired Translation. In thus giving a word of reproof to those who quote the King James Bible, where it is a mistranslation, I do not mean to undervalue the King James, neither do I wish to overrate the work of Joseph Smith in revising the King James version.

When we speak of mistakes in King James' translation we attach no blame to God, neither to those whom he inspired to write it; but if blame is to be attached to any it is to fall on those who permitted the old manuscripts from which the scriptures were taken

to become so much worn that some of the words were either torn out or blotted out. Latter Day Saints are not alone, however, in the statement that there are mistakes in the King James Bible. For instance, John Wesley says in his explanatory notes of the New Testament, third American edition, New York, published by Hitt and Thomas Wall for the Methodist connection in the United States, John C. Totten printer, 1812, Mr. Wesley says in his preface paragraph 4:—

In order to assist these (people in general) in such a measure as I am able, I design first to set down the text itself for the most part in the common English translation, which is in general (so far as I can judge) abundantly the best that I have seen; yet I do not say it is incapable of being brought in several places nearer to the original. Neither will I affirm that the (Greek) copies from which the translation was made are always the most correct. And, therefore, I shall take the liberty as occasion may require to make here and there a small alteration.

Also in the preface to the Revised New Testament we have the following:—

We recognized from the first the responsibility of the undertaking; and through our manifold experience of its abounding difficulties we have felt more and more, as we went onward, that such a work can never be accomplished by organized efforts of scholarship and criticism, unless assisted by divine help.

Also the Presbyterian General Assembly adopted the following declaration:—

Resolved that the Bible as we now have it in various translations when freed from all errors and mistakes of translators, copyists, and printers, is the very word of God, and consequently wholly without error. (See Three Bibles Compared, by R. Etzenhouser, p. 18.)

Again:—

At the regular weekly meeting of the Methodist ministers of New York, yesterday, the proposition "that the inaccuracy and infallibility of the Bible are no longer possible of belief among reasonable men" was advanced in a paper read by Rev. S. P. Cadman, pastor of the Metropolitan temple. . . . Mr. Cadman said that the authorship of the greater part of the Old Testament was unknown. The New Testament likewise contained many contradictions. At the conclusion of Mr. Cadman's paper the four hundred ministers present, including Bishop Edward G. Andrews, applauded him.—Kansas City World, March, 1899.

Seeing then that the Methodists, and Presbyterians, and many others say the Bible contains many errors—that is the King James translation,

I wish to ask our Methodist and Presbyterian friends, What are you going to do, seeing you are in a great dilemma as you admit? I kindly ask you, Do you want help; for help is at hand?

C. J. SPURLOCK.

A BURIED TALENT.

In a recent *Herald* the writer of this brief article read a very interesting letter from one of the many active elders of the church, whose talent as a *writer*, as well as preacher, has not been buried. The editorial comment included a just, though gentle rebuke for those who have neglected writing, fearing they might be regarded as desiring notoriety, which was keenly felt. A resolution was quickly formed that such a motive should no longer hold a humble pen in almost "eternal" silence.

Thirty-two years ago, nearly, the writer, with five others, was led into the waters of baptism by Bro. E. C. Briggs, in a neighborhood where they were the first to "break the ice" for the "latter-day work," and where a branch was then organized with six members; afterwards numbering forty-two, in fulfillment of a prophecy given through Bro. N. W. Smith, who arose immediately after another had spoken of the coincidence in numbers between the organization of this little branch and the church of April 6, 1830, and said, "It shall number six times six and more," and sat down.

Not long after the writer was ordained a priest. Expressing a feeling of timidity in undertaking to preach, he remarked, if he could be permitted to write his sermons, as so many of the ministers of other churches do, he would have no fear. Bro. H. A. Stebbins replied, "If you like to write, why not write for the *Herald*?" "I will," was the ready reply. An almost wholly broken promise. "A baker's dozen" would most likely number all the letters and articles written for publication in all the church papers during the thirty long years. Shame attends the confession; and, most emphatically so, when remembering the many, many times the Holy Spirit has unmistakably prompted to write on a subject given also by the impression. No complaint can be offered that the few letters or articles sent have been re-

jected by the editors, since only in a single instance was any part of any communication withheld, and this instance caused no ill feeling, as the poetic portion not appearing was inferior to the prose portion of the same article. Why then the talent buried? For no other reason than that for which the gentle censure was given. 'Tis late now to set out to reprove the past. It cannot be done. No amount of exercise can now make it what it "might have been."

Of all sad words of tongue or pen,
The saddest are these, It might have been.

So far as "preaching the word" is concerned, no compunctions of conscience are felt for not having improved every opportunity; but the deep regret which follows such unpardonable neglect of pen, words cannot express. The stranger too, when writing has always been a pleasure. Whole days, day after day, have been spent at the desk, but not for print. Shame! Should one who deigns to read this humble article be led by it to wield his pen for general good, the object will have been reached.

O. B. THOMAS.

PROPHECY, AND THE LATTER DAY SAINTS.

They that have been scattered shall be gathered. . . . Zion shall not be moved out of her place, notwithstanding her children are scattered, they that remain and are pure in heart shall return and come to their inheritances; they and their children, with songs of everlasting joy; to build up the waste places of Zion. *And all these things, that the prophets might be fulfilled.*—D. C. 98: 4.

In 1844 the church was supposed to number over two hundred thousand members. Shortly after the death of Joseph Smith they were scattered all over the face of the earth; something like thirty thousand following Brigham Young to Utah. Many of the others united in bodies under the leadership of aspiring men who claimed to be Joseph's successors. But thousands of others became discouraged, disappointed, heartsick, and disgusted. They saw errors and wickedness creeping into the church; they saw the sanctuary being defiled; they beheld men who were supposed to be ministers of Jesus Christ becoming heady and overbearing, on account of the extra importance they placed upon their positions; they saw the law to the church and the Book of Mormon dis-

regarded; and they saw disgrace and shame coming upon the fair name of the church.

Thousands of good honest souls who had become convinced of the truth of the gospel as preached by the Latter Day Saints, had left home and friends and forsaken all, for what they believed was the cause of Christ. But now beholding all these things, in their sad and dejected condition, they lost faith—as did the saints and apostles at the crucifixion of Christ. Many of these lost all confidence in religion, many tried to find satisfaction in spiritualism, and many became infidels. They hid themselves in all the towns and cities. Many also of those who followed to Utah soon saw the abominations practiced there, and became thoroughly disgusted. And when the sins which had long been practiced in secret began to be proclaimed openly, these virtuous and honorable souls became ashamed even to have it known that they ever had been Latter Day Saints. They tried to get as far away as possible from civilization, and to-day many of them are scattered all over the Pacific coast, in the cities and on farms and ranches, away up in the mountains, where they silently nourish their disappointment, and wish that they could know that the latter-day work was all a fraud. But a portion of the light which God gave them, in evidence of the truth, is still with them, to be fanned into a flame in God's own time.

Some doubtfully ask, "Is it possible, that a work that made such wonderful progress in fourteen years, and had such a marvelous display of God's power, could be a deception? If it was the work of God, why was it so broken up? Why was the prophet slain? Why did such spiritual darkness come over the people? and the church become disgraced." "All these things that the prophets might be fulfilled." "Those that are scattered shall be gathered."

All the trouble that came upon the church had been foretold! Our heavenly Father had foreseen it all, and had revealed it for our benefit and instruction. We, now, with the history of the past before us, can see by reading the scriptures and revelations to the church, that all this was necessary "that the prophets might be fulfilled."

All the scattered ones who remain "shall return," and build up Zion. It was known that the prophet would be slain and the church scattered. False apostles and prophets were to develop and be known. Wicked leaders were to cause the people to err, and because iniquity should abound, the love of many should wax cold.

Paul speaks very pointedly concerning one event fulfilled by a portion of the church:—

Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron.—1 Tim. 4: 1, 2.

Paul here gives us to understand that he had a special revelation, telling of the evils coming on the church in the "latter times," and that some should depart from the faith. This could not be until after the restoration of the gospel in 1830, as all Latter Day Saints are aware that the faith was not on the earth from early days until then. These who were to so depart were to "give heed to seducing spirits, and doctrines of devils." Shall we mention polygamy, blood atonement, Adam-god theory, etc., as doctrines of devils? These same individuals were to speak "lies in hypocrisy," and we are willing here to assert, that there never was a doctrine introduced, concerning which there has been more lying than there has about polygamy. It was born and bred in lies; it was introduced in lies, and has been lied about ever since; and those who gave heed to these have truly had their conscience seared, and in many instances, they have killed their conscience.

This prophecy certainly applied to the people of Utah, and the latter-day apostasy had to come in.

Peter speaking of the same people says they "privily shall bring in damnable heresies. . . . And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of."—2 Peter 2: 1, 2.

Elders of the Reorganized Church can testify that everywhere they go they are compelled to meet the shame and disgrace brought upon the church by the evil doers of Utah. And "the way of truth" is evil spoken of, on account of their transgressions. Peter, still speaking of them in verse 15,

says they "have forsaken the right way, and are gone astray." Also, "it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (verse 21).

All this the Utah Mormons have fulfilled. And it is also proof that they once were in "the way of truth," and "the way of righteousness;" but have departed from it.

One of the most wonderful prophecies that had to be fulfilled by the Mormons was recorded by Jeremiah, two thousand five hundred years ago. He says:—

Thus saith the Lord; Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. For he shall be like the heath in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness, in a salt land and not inhabited.—Jer. 17: 5, 6.

The church was rejected in 1844, and dire distress came upon the members; they met persecution of all kinds from their enemies, so much so that the leaders at Nauvoo concluded that they could no longer remain within the bounds of the United States, and they determined to go beyond her jurisdiction, where possibly they might live in peace. They began the exodus from Nauvoo in 1846; but before they evacuated the city, an armed mob came upon them and drove them out. They crossed the Mississippi, marched through Iowa, crossed the Missouri about six miles above Omaha, and on to the West, away out of the land of Zion. The Lord having said "the rebellious shall be cut off out of the land of Zion, and sent away." This prophecy they fulfilled! But what was their objective point? Where were they going? To California! then a possession of Mexico. One of their hymns reads:—

In upper California,
Oh that's the land for me.

Sam Brannan had been sent to California from New York, in the ship Brooklyn, with a company of saints. They sailed into the bay of San Francisco, and up the Sacramento River, where they began to build a city, and commenced to publish a paper—they having brought a printing press with them. Mr. Brannan then left the party and started overland to meet the body of the church wending their

way westward. He met them on Green River, and reported what he had done in California. News soon reached them that the Mexican war was ended and California had been ceded to the United States, so their plans were frustrated, and circumstances compelled them to locate in the Salt Lake Valley, a barren, bleak place, where no white man lived, and where it was considered impossible for any crops to be raised. Where was this? "In the parched places in the wilderness, in a salt land and not inhabited." Where Jeremiah said they should go. They had "put their trust in man." Had failed to accept of him whom God had appointed to be the successor in the prophetic office, and leader of the church; but had accepted man's advice and counsel, and had followed under the leadership of aspiring men, contrary to God's revelations, and as a consequence of this, and turning their hearts from God, they were now sent to this salt land—"that the prophets might be fulfilled."

Is it possible, some may ask, that the apostasy came in, and the great progress of the work was stopped, in order to fulfill the prophecies? Yes! God had foreseen what would occur, and had inspired his prophets to foretell it, and their prophecies had to be fulfilled. Brigham Young was permitted to become the leader of a portion of the people, to lead them into sin, into apostasy, and into the salt land.

Joel makes another peculiar prediction, which has also been fulfilled in our day. He says, speaking of the last days:—

It shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.—Joel 2: 32.

In verse 23 he predicts the return of the former and latter rain to Palestine. This was fulfilled in the year 1852, after there had been no rain for about eighteen hundred years. Then he passes on to verse 28, where he says, "And it shall come to pass *afterward*." That is after the return of the rain and the fertility of Palestine; after this there shall be safety "in the remnant whom the Lord shall call."

When those who followed Brigham Young and others from Nauvoo, got

to Winter Quarters, they found that none of the direct family of Joseph Smith was with them. They never went away with them, neither did thousands of others; among whom were high priests, seventies, elders, priests, teachers, and deacons. These who remained behind, and remained true to the gospel covenant, never lost the authority that had been given them of God. They became spiritually dazed for a time, by the calamity and troubles that came upon the church, and in their blinded condition they were afterwards found as described in the beginning of this article.

About 1852 the Lord began to feel after these loyal ones, and they began to meet together in prayer, a very few in number, in different localities, and little by little they began to add to their numbers others whom they found were true to the original faith. Soon they began to hold regular prayer meetings, and God heard their prayers and spoke to them by revelation. He gave them instruction how to form a temporary organization, who should preside, etc., until the rightful successor should take his place. These little groups of saints finally merged into one—called together by the Spirit of God. They had remained faithful. They were the *remnant* whom Joel says “the Lord shall call.” He did call them, and led them, and they eventually grew into the Reorganized Church of Jesus Christ, with Joseph Smith as their God appointed president and prophet. Joel’s predictions were fulfilled; but had there been no latter-day apostasy, there would have been no remnant. All this was to be.

Micah takes up the strain, saying:—

In the last days it shall come to pass, . . . saith the Lord, will I assemble her that halteth, and I will gather her that is driven out; . . . and I will make her that halted a remnant, and her that was cast far off a strong nation: and the Lord shall reign over them in mount Zion from henceforth, even for ever.—Micah 4: 1, 6, 7.

The Lord here says he will “assemble her that halted.” What does *assemble* mean? “Bring together; . . . collect into one place or body; . . . bring or call together.”—Webster. But who was it he was to bring together? “Her that halted”! What does *halt* mean? “To stand in doubt whether to proceed, or what to do; . . . to hesitate.”

The Lord here positively declares that in the last days he will bring together, into one place or body, those who stood in doubt as to proceeding, or what to do, and then he adds, “I will make of her that halted a remnant.” Three of these who did not know what to do, he is to make the remnant; and in the remnant “shall be safety,” says Joel. No other people has filled this prophecy but the remnant, which grew into the Reorganized Church. When the church was scattered, some of those who did not follow Brigham Young, “stood in doubt;” they knew not “what to do;” but eventually God called them—the remnant.

He also says, “I will gather her that is driven out.” To gather, is “to pick out and bring together from among what is of less value.” So God is to pick out the best of those that were “driven out,” and were “cast far off;” and is to reign over them. Where? In Mount Zion, forever after. He also said through Joseph Smith: “They that remain and are pure in heart shall return . . . to build up the waste places of Zion.” He is going to cull out the pure in heart! He also says he will then reign over “them”—those that halted, and those who were driven out—in Zion.

The Reorganized Church has fulfilled this prophecy, as pertaining to the remnant. The Mormons of Utah are the fulfillers of the rest.

Zephaniah also saw the work of God in the last days, and tells of his plans with the Jews and with the saints. He says:—

In that day it shall be said to Jerusalem, Fear thou not: and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing. I will gather them that are sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden. Behold, at that time I will undo all that afflict thee: and I will save her that halteth, and gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame.—Zephaniah 3: 16-19.

The Lord here says he will gather for the solemn assembly, the sorrowful ones, who are of Zion. To whom the reproach of it—that is, being of Zion—was a burden, and he will get them praise and fame, every-

where, that they had been put to shame. Hear, O ye scattered saints, ye who have long cherished your faith, and tried to nourish your blasted hopes. The Lord is feeling after you, anxious to gather you into his solemn assembly, formed by the remnant that halted; which God here says he will save, with the pure in heart, culled from those that were “driven out” of Zion. Has it not been a reproach, all these years, when it was known that we were Latter Day Saints, or the children of Zion? and still worse, when we were called by the nickname—Mormon. So much shame and disgrace has been heaped upon that name, that we now absolutely refuse to be called by it, preferring to let it apply to the ones who disgraced it, now located in the salt land.

The reader will see that this prophecy also had to have its fulfillment. The very name had to become a reproach, and the reproach was to become a burden to those “who are of thee”—Zion. And after it had become a reproach and burden, the saving and gathering was to be accomplished, and with this comes the praise and fame which God promises “in every land where they have been put to shame.” All this is being fulfilled to-day. The reproach is being removed.

The world is learning the difference between the Mormons of Utah and the Reorganized Church. They are learning that the abominations taught and practiced there were no part of the original faith, and are not in any way countenanced by us.

The saints are learning that Brigham Young was not called of God to be the president of the church, but that Joseph Smith, son of the martyred prophet was. They are learning that Utah never was appointed of God as a place for building temples to him—nor for the works connected therewith, and that all their labors and efforts there are useless, and must all be done over again, under the supervision of the remnant which God has called and chosen, and commanded to build up Zion. And who now, in harmony with his commands, are gathering into the regions round about Zion, and with his help making the name of Latter Day Saint honora-

ble, even in the very towns, cities, and States from which the saints were once expelled.

Now as we look over the history of the church, in the past, and see the prophecies concerning her, which have been fulfilled, our faith grows stronger, and we know that all is going, concerning it, as God knew it would go, and we are reminded of the words of our Savior, "he that endureth to the end shall be saved."

Brothers and sisters, let us renew our efforts, and do all we can for the cause, for now is the time when God says "to Zion, Let not your hands be slack." Let us work with a will.

G. S. LINCOLN.

Conference Minutes.

SHEFFIELD.

Conference of above district convened at Sheffield, England, January 14 and 15; J. Austin presiding, J. Roberts clerk. Officers present: 6 elders, 4 priests, 1 deacon; including Elders W. Armstrong and H. Greenwood of Manchester. The following resolutions were passed: Moved that in future all members of this district in good standing have voice and vote in said conference, and become members of the same. Letters of elders' court were read in case of Elder J. Naylor of Clay Cross; the decision was that his license be taken from him, and he be silenced until this January conference to make restitution. He not having conformed to the same, we therefore refer him to his branch president to be dealt with as seems wisdom. Resolved, that the European mission conference has no jurisdiction over the Sheffield district. Moved that we sustain all the church authorities and missionaries by our faith, prayers, and means. Sunday services: Morning prayer meeting in charge of C. Cousins. Preaching in the forenoon by H. Greenwood, J. Austin in charge. Afternoon, Sunday school session, when a very able subject was given on the flood, by W. Armstrong, which was very instructive and beneficial. Evening preaching by H. Greenwood and W. Armstrong. After the evening service, two ordinations were attended to: G. H. Holmes of Clay Cross, to the office of priest; and Deacon J. Roberts of Sheffield branch, to the office of elder. This was one of the most enjoyable and profitable times ever spent in Sheffield district. Adjourned to call of president, as to time and place.

CENTRAL NEBRASKA.

Conference convened at Inman, February 25; Levi Gamet in the chair, W. M. Rumel secretary. Elders present and reporting: James Caffall, W. W. Whiting, D. M. Rudd, L. Gamet, J. H. Jackson, J. B. Williams, W. M. Rumel; by letter: C. W. Prettyman, R. Oehring, J. W. Smith. Priests: C. N.

Hutchins, E. Downey; Teacher M. Petersen. Branch reports: Clearwater 116, Meadow Grove 53, Shelton 77, Round Park 30. Bishop's agent reported: On hand and received \$323.18; paid out \$257.78; balance due church \$65.40. The district officers were all sustained. The following on the Roberts case was adopted: Whereas, B. H. Roberts is, we believe, an avowed polygamist; and whereas, polygamy is condemned by the Constitutional laws of the United States; and whereas, the practice of the abomination is degrading to society and hateful to the Almighty; and whereas, the seating of the said Roberts as a member of Congress would foster the evils practiced in Utah; therefore, resolved, that we in conference assembled do hereby enter our protest against Brigham H. Roberts being permitted a seat in the Congress of the United States. It was ordered that a copy of the same be furnished the leading papers in the district for publication. Preaching by Elders James Caffall, W. M. Rumel, and D. M. Rudd. The weather was very cold and stormy, but a good and peaceful time was enjoyed. Adjourned to meet in Clearwater sometime in August, date to be fixed by the president.

Sunday School Associations.

POTTAWATTAMIE.

District Sunday school association convened at Wheeler, Iowa, March 18. General Superintendent, T. A. Hougas, in charge; Emma Hougas secretary pro tem. The work consisted of regular business of district, along with institute work provided by the General Superintendent. Schools reporting were: Council Bluffs, Hazel Dell, Wheeler, Carson, and Honey Creek. Treasurer's report read and received. Officers elected for coming year: D. R. Chambers superintendent, I. Carlile assistant superintendent, Jennie Scott secretary, Marion Elswick treasurer, Clara Briggs librarian. The district superintendent and secretary to compose the program committee. Subjects discussed: "Should the teacher review the class they teach?" "What is the prime object of the Sunday school?" "How may the superintendent build up a school?" and "How can the lesson be made practical?" Adjourned to Underwood, Friday preceding district conference in May.

NORTHERN CALIFORNIA.

Convention of above district Sunday school convened at Santa Rosa, March 4. A fair attendance representing the different Sunday schools of the district and reports read. An article on "The Primary Class" was read, and by a vote with the consent of the writer, Sr. M. A. Saxe, the article was to be sent to the *Herald* for publication.

MRS. J. R. BOGART, Sec.

In addition to the many reformatories on land Great Britain has three reformatory ships, where hundreds of wayward youths are sent every year.

Miscellaneous Department.

CONFERENCE NOTICES.

Bro. S. D. Condit, president of Idaho district, having requested me to call a conference for said district, notice is hereby given that conference will convene May 20 and 21, at Malad, Idaho. There is a possibility of Brn. D. W. Wight, R. J. Anthony, S. D. Condit, and myself of the missionary force, also Charles Albertson, being present. *Come!*
J. W. WIGHT.

BORN.

HUDSON.—At Lamoni, Iowa, June 16, 1898, to Bro. Oliver O. and Sr. Adra Hudson, a son; named Willie Kent. Blessed March 8, 1899, by Elder H. A. Stebbins.

HANSON.—To Bro. and Sr. Alma B. Hanson, in Lamoni, Iowa, February 8, 1899, a son; named Claus Alma. Blessed by Elders F. B. Blair, Frank Criley, and E. R. Dewsnup, March 30, 1899.

LAHUE.—To Bro. Thomas and Sr. Annie Lahue, of Leavenworth branch, Indiana, a son.

STOBAUGH.—At Fort Madison, Iowa, October 18, 1898, to Bro. and Sr. J. W. Stobaugh, a daughter. Blessed at Montrose, Iowa, February 19, 1899, by Elders J. S. Roth and J. S. Sniely, and named Mary Ellen.

YARRINGTON.—At Princeton, Missouri, to Bro. C. J. Yarrington and wife, a daughter, on October 12, 1898. Blessed March 14, 1899, by M. M. Turpen, and named Beulah Estella.

YOUNG.—At Bevier, Missouri, March 12, 1899, to Bro. Alex. G. and Sr. Mary Young, a daughter. Blessed at home, March 26, by Elders Robt. M. Elvin and Francis A. Evans, and named Golda Juniata.

DIEHL.—To Bro. John and Sr. Lillian Diehl, January 6, 1899, a son, and named Frederick Blair. Blessed February 24, by D. M. Rudd.

WOODS.—Blessed at Wilber, Nebraska, March 26, 1899, son of Warren and Lucy Woods. Born at Wilbur, May 2, 1898, on the day of the taking and subjecting the Spanish fleet at Manilla, the fond parents named him after the hero, George Dewey. Blessed by Elders M. H. Forscutt and W. Savage.

BROLLIAR.—Blessed at Wilbur, Nebraska, March 26, 1899, Francis Emery, son of William H. and Emma J. Broliar. Said child was born at Lamoni, February 11, 1898. Blessed by Elders M. H. Forscutt and W. Savage.

MARRIED.

KNAPP—ZENOR.—At the home of the bride's parents, near Watson, Nebraska, on the evening of March 1, 1899, Mr. Alva Knapp and Elizabeth May Zenor were united in marriage, Rev. Hess officiating. The young couple were recipients of many valuable and useful presents, as well as the good wishes of their friends and relatives.

LUCAS—CASTEEL.—At the home of the bride's parents, near Blue Mound, Kansas, on the evening of April 2, 1899, Bro. James Lucas and Miss Cora Casteel were united in marriage by Elder Lee A. Quick.

HOLFORD — BEATTEY. — On Saturday, March 4, 1899, Bro. Edward James Holford and Sr. Elizabeth Minnie Beattey were united in wedlock at Lydney, England. The happy couple received some very useful presents from the saints and friends, and all the good wishes of the Lydney branch for a happy and prosperous union through life.

DIED.

BUCKLEY. — Sr. Mary Buckley, born January 15, 1841, at Cincinnati, Ohio; married Bro. James Buckley October 21, 1870; embraced the gospel at Centralia, Kansas, and has been a faithful member, respected and honored by all who knew her. Departed this life March 7, 1899, at her home in Leavenworth, Kansas. She leaves a husband and five children to mourn her departure. The funeral services were conducted by Elder W. E. Peak.

ERVIN. — At Union, Cass County, Nebraska, March 8, 1899, Sr. Ravina Ervin, at the age of 84 years. She was one of the oldest settlers in that section, locating with her husband, John Ervin, in 1858. Was baptized in January, 1893, and has since been a devoted member. Leaves four sons and three daughters. Funeral sermon by Elder J. W. Waldsmith.

CABLE. — March 3, 1899, Sr. Mary A., wife of Bro. George Cable. She was born in New York City, October 27, 1874; was baptized December 11, 1896, in the town of Norwalk, Connecticut, where she has resided until her departure to the great beyond. She leaves a husband and two children—a little boy of eight days and a girl of eighteen months. Funeral services at her late residence, No. 1 Chestnut Street, Norwalk, Connecticut, by Elder A. E. Stone; interment in Riverside cemetery.

WILSON. — Jennie G., the beloved wife of Bro. William Wilson, passed away at her home in Coal City, Illinois, March 14, 1899, at the age of 37 years, 4 months, 29 days. She leaves husband and six children—the youngest being four years, a father and mother, five brothers and two sisters to lament her departure. She was one of the spiritual daughters of Bro. E. C. Brand, being baptized by him in 1889, at Scranton, Kansas. Sermon by Elder J. M. Terry, to a large gathering of relatives and friends, who mourn her as one beloved by all.

O'BRIEN. — At South Rawdon, Hants County, Nova Scotia, March 11, 1899, Clarence Blake, only son of James and Sr. Hattie O'Brien, aged 6 years and 11 months. Clarence was an exceptionally bright and interesting child, and was well known; hence a very large funeral at the saints' chapel. Sermon by Elder H. J. Davison. "Is it well with the child."

MARBLE. — At Davis City, Iowa, Alonzo A. Marble died very suddenly while at work, on January 27, 1899. He was born March 6, 1852; united with the church about ten years ago. Funeral sermon at the saints' church by Elder J. R. Lambert assisted by Elder M. M. Turpen.

GLASS. — At her residence in Kelley Township, Warren County, Illinois, February 26, 1899, Sr. Isabel, wife of Seymour Glass, aged

72 years and 1 day. Sr. Isabel Black was born in Harrison County, Indiana, February 25, 1827. She moved with her parents to Warren County, Illinois, in 1837; joined the church in an early day. She was faithful and earnest. She leaves a husband, seven children, and two sisters to mourn. Funeral in charge of Elder D. S. Holmes, who held short services at the house, and delivered the discourse at the Forest Flower schoolhouse to a large concourse of friends and relatives.

SERENE. — At Argentine, Kansas, February 14, 1899, Mr. James H. Serene, aged 69 years. Funeral service at the Baptist church. He was a devoted member of the United Brethren Church; leaves a wife, three sons, and one daughter to mourn. He was buried in the family burying ground at Welda, Kansas.

RUSSELL. — At Grinnell, Iowa, March 24, 1899, Lester Phelps Russell, aged 66 years, 10 months, 1 day. He was brought up in the faith of the gospel restored, and died in its glorious hope. He was born near Kirtland, Ohio, and when twelve years of age, the family removed to Iowa, settled in Dubuque County. Deceased was married to Sally A. Shumway, March 19, 1854, and who survives him. Three sons and five daughters, are the fruits of this union. He was baptized at Buffalo Prairie, Illinois, September, 1868. His wife, three sons, four daughters and two brothers remain to mourn his absence. His home was a resting place for the elders, saints, and the weary, himself and family always being considerate of the comfort of those sojourning with them. His unvarying kindly greeting will be missed by many. Ever true to convictions of the good and true his rest remaineth. His funeral held at his home, March 25, was largely attended. Remarks in memoriam by Elder C. Scott. We sorrow not as those without hope. His remains are laid to rest in the beautiful cemetery at Grinnell.

LAMB. — Isaac Lamb was born at Kewanee, Illinois, May 8, 1875; baptized at Kewanee, May 29, 1892. On his way to work, on the morning of March 16, 1899, he was struck by a fast mail train and instantly killed. He leaves a widow and daughter and many relatives to mourn. Funeral at the saints' church, Sunday, March 19, sermon by Elder J. S. Patterson.

ASA. — At Dudley, Missouri, March 3, 1899, Bro. Preston Asa, aged 69 years, 4 months, 20 days. He was born October 11, 1829; and was baptized in August, 1868; was married to Mary A. Green, daughter of the late Elder T. P. Green, July 14, 1859, who with five sons and three daughters are left to mourn a true husband, a loving father. He was a good Christian till the last.

SNEATHEN. — Near Davis City, Iowa, March 26, 1899, Bro. John Sneathen. Deceased was born at Penn's Grove, Salem County, New Jersey, January 23, 1819; was baptized by Elder O. B. Thomas, July 29, 1877. Funeral services conducted by Elder F. B. Blair, text from Job 19; interment in Seymour's burying ground. Deceased leaves a wife and eight children.

COOPER. — After days of lingering on the confines of the other world, Mrs. Rhoda

Cooper, of this city, entered her rest March 27, 1899, at the residence of her daughter, Mrs. W. A. Douglass at Hopland, California. Mrs. Cooper was born in Trumbull County, Ohio, October 25, 1809. January 22, 1828, she was united in marriage to John A. Cooper, near Peoria, Illinois. In 1831 she was baptized. During the Black Hawk war she was in Chicago. For a time the Coopers lived in Missouri and Iowa. In 1854 with a family of four sons and four daughters Mr. and Mrs. Cooper started for California by emigrant train, arriving in Amador County after a journey occupying four months. After a short residence in Amador the family moved to Sonoma County, and lived on a ranch five miles from Santa Rosa. After a residence on the farm of twelve years they moved to Santa Rosa. Mr. Cooper died May 23, 1871. Since then Mrs. Cooper's home has been here. She leaves two sons, three daughters, and one brother. Sr. Cooper died firm in the faith. She was an exemplary woman; lived for Christ, and died in the hope of a glorious resurrection. She went through the trials of the early church of this dispensation. She had thirty grandchildren and twenty-two great grandchildren. At the Latter Day Saints' church on Fifth Street the funeral was largely attended by relatives and friends. The service was impressively conducted by Elder C. A. Parkin, of San Francisco. A quartet of singers sang several appropriate selections. The casket was covered with exquisite floral pieces. The pallbearers were six of her grandchildren. The casket was placed in a vault at the cemetery, and will finally rest in the family lot.

BARDSLEY. — At Kansas City, Missouri, where he had gone for medical treatment, Thomas R., son of Sr. Betty Bardsley, of Neola, Iowa, where he was born October 1, 1860; died March 27, 1899; his death having been caused by enlargement of the spleen. Mr. Bardsley though not a member, was a believer in the gospel as taught by the saints, and always ready to assist the work of the Lord. At Walnut, Iowa, his home, where for years he had been a practicing attorney, had won the esteem and honor of the community. His earthly frame was laid to rest at Neola, Iowa; the large concourse of relatives and friends attending the obsequies bore witness of the respect in which he was held. His wife, one child, and aged mother, together with other relatives mourn. Funeral services in the M. E. church by Elder H. N. Hansen, assisted by Rev. Pruett.

COONS. — At her home, Ludington, Michigan, December 17, 1898, Sr. Amelia J. Coons. She was born in Canada in 1864; united with the church January 19, 1896. She lived a life worthy of example, and her faith in the gospel never wavered. She will be missed by the Prayer Union and Aid Society. Funeral sermon in the Baptist church by Bro. R. Kinyon, assisted by the Congregational minister. She leaves a husband and three children. She was greatly loved by the saints who knew her every-day life, and was greatly respected by those who were not of the household of faith.

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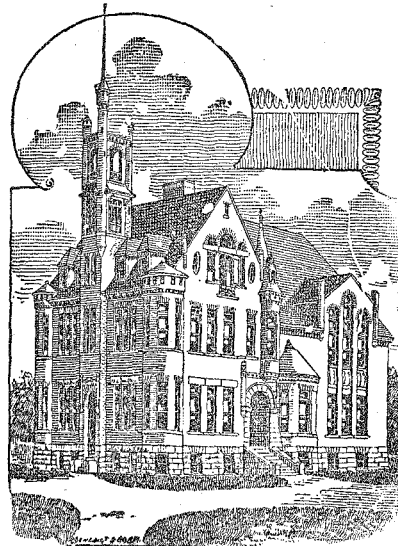
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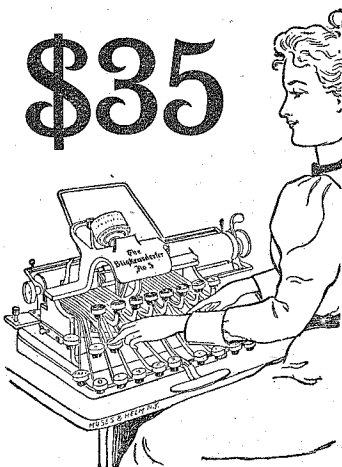
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R.S. Salyards

Vol. 46.

Lamoni, Iowa, April 19, 1899.

No. 16.

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SHALL THE BIBLE BE EDITED?

Rev. S. P. Cadman, of New York City, appeared before the regular weekly meeting of the Methodist ministers of New York City recently, and read a paper in which he said that the Bible could not be accepted as the sole rule of faith any longer; that "the people can find truth only at the fountain head of the Bible, Christ;" and that the Bible should be edited. Remarkable as were the paper and the suggestions made by Dr. Cadman, the manner in which its delivery was received was none the less so, for the four hundred prominent New York Methodist ministers present, including Bishop Edward G. Andrews himself, actually applauded the man who took such a bold stand. The Bible stories that he would edit or entirely eliminate from the Bible are the following:—

That the earth was created in six days.

That Methuselah died at the age of 969 years.

That a whale swallowed Jonah, in whose belly he lay for three days.

That the Red Sea was divided in order to permit the passage of the Children of Israel out of Egypt.

That a snake tempted Eve in the garden of Eden.

That Joshua commanded the sun to stand still and that it obeyed him.

The tower of Babel narrative.

The turning of Lot's wife into a pillar of salt.

The story of Noah, the flood, and the ark.

That God spoke to Moses out of a burning bush.

That Aaron turned his rod into a serpent.

That Moses tapped a rock and that water gushed forth.

That Moses drew forth his hand and that it was "leprous, white as snow."

That Elijah was translated to heaven in a chariot of fire.

That Elisha threw the mantle of Elijah across the Jordan, causing it to dry up and allow him passage.

That the earth opened and swallowed Achan and his companions.

That Shadrach, Meshach, and Abednego walked in a fiery furnace unharmed.

That Daniel stayed unhurt in the lions' den.

The speaker referred chiefly to the Old Testament, half of whose pages, he said, were unknown authorship. The New Testament likewise contained contradictions. The Bible, the church, the ministry, he said, were agencies, the true source of inspiration was neither a book nor a church nor a ministry, but the living Christ himself.

The Bible, he said, was compiled much as is any other book. It was written from the record and witnesses of the time. It had been impossible to determine the authorship of much of the Old Testament. Half of its pages, said Mr. Cadman, were of unknown authorship. The same was, in a measure, true of the New Testament. Matthew, Mark, Luke, and John differed in quoting words said to have been pronounced by Christ on a given occasion. Parallel passages were not alike.

The speaker said that the trend of thought in the Methodist Church during the last fifty years had been to-

ward a better knowledge and a newer view of Christ himself rather than of the Bible. He said that there had been a vast increase in the number of the "Lives of Christ" in the last decade; that the energy and force of Christ as the incarnation of God was becoming better understood every day. He regarded as inevitable a re-statement and a rejudgment of the church on the infallibility and inerrancy of the Bible.

Science's contribution to the knowledge on mankind was hand in hand with a belief in God. By this statement he did not mean to agree with those philosophers who had used the word God as a peg on which to hang their vagaries, but nevertheless he believed in the demonstration of God in the seas, in the mountains, in the various forms of life on this planet.

There were the means of salvation outside of and beyond and before the Bible. God has saved souls before the Bible was written. That must be conceded by everyone.

"When we come to know God it is no longer necessary to know him through any book," said he, "but the book then will become all the more precious for having been the means of knowing God."—*Monroe County, Iowa, News, March 24.*

THE POPE'S FAILING HEALTH.

The Pope's failing health remains the chief topic of discussion in nearly every European capital. His closest advisers have been quoted as saying that he can hardly be expected to live more than three months at the longest. . . . One day the German Emperor is described as pulling the wires for the selection of his favorite, and the next morning a secret cabal in the Sacred College is represented as making advances to Cardinal Vaughn and endeavoring to induce him to stand as a candidate with a view to promoting the fusion of the Anglican and Roman churches. Then there will be a counter movement in the interest of a reactionary Italian candidate, and this will be followed by a canvass in favor of an American Cardinal, with Satolli

as a compromise choice, agreeable to all factions.

All these surmises are imaginative, but the effect of so much journalistic enterprise is to induce caution and self-restraint in Vatican circles, and to encourage credulous acceptance of every rumor of improvement in the Pope's condition.

Little discernment is required for a true forecast of the nationality of the Pope. No foreign Pope can reaffirm the claims of temporal powers as forcibly as an Italian Pontiff.

These claims, moreover, must be proclaimed anew and instantly emphasized; for otherwise the Pope would become the chaplain of the King of Italy, and would lose much of his political prestige and influence in Europe.

The logic of the situation is an Italian Pope and an indefinite continuance of the struggle between church and state. The sacred college, in any event, is not controlled by a secret caucus. It does its work when the time comes for decisive action and not before.—*London Cor. Chicago Tribune of April 9, 1899.*

ENGLISH CHURCH ISSUE.

DEBATE IN PARLIAMENT ON NEW UNION.

London, April 11.—The church question is likely to become more and more prominent from now on in British politics, as the extreme party under the leadership of Lord Halifax has formed a church union.

This union issued recently a memorial inciting the clergy to disobey the rulings of the Bishops and the judicial committee dealing with church matters.

To-day Sydney Gedge in Parliament moved a resolution condemning lawlessness existing in the church and calling upon the Prime Minister to refuse preferment to any member of the church union.

The debate was interesting as showing a strong feeling in the House against the existence of a political party in the church, which already leans towards Rome, while it is actually breaking the law in matters of ritual, especially regarding the confessional.

Although Parliament is anxious to show its disapproval of Lord Halifax and his church union, there is evident

reluctance to interfere in so delicate a matter.

Arthur Balfour made the most important speech of the session, requesting Mr. Gedge to withdraw the resolution because it was aimed against only one sect and not against lawlessness in the church in general; and, secondly, because no resolution of the House could be effectual to prevent illegal practices.

While opposing the propriety of the resolution, the leader of the House of Commons emphatically denounced Lord Halifax and his followers for embroiling the church in factional strife at a moment when the actual existence of the church was threatened.

He called upon all moderate-minded men to leave these unfortunate quarrels and defend the English Church.

He went on to say that in his opinion the English Church, like the Scotch Established Church, should enjoy greater autonomy than it does at present, since it is evident the Judiciary committee of the Privy Council is not capable of deciding the spiritual matters in controversy.

Mr. Balfour's speech was delivered with great earnestness, and produced a deep impression, because it recognized the great feeling which is growing up in England against the Established Church and against religion in general, and he endeavored to counteract this growth; and, secondly, because for a man like Balfour, who is almost a freethinker, to advocate the idea of giving greater autonomy to the church in dealing with its own affairs was, to say the least, surprising.

The resolution was fortunately not carried, since its effect would have been rather to strengthen the church union by seeming to persecute it.

Nevertheless, as an expression of opinion it showed that something like a crisis in church history is imminent, and although Parliament is loath to interfere in spiritual matters yet it dislikes intensely the tendency shown in the church to go back to the Roman ritual.—*Chicago Tribune, April 12, 1899.*

ADDRESSES.

Alma C. Barmore, No. 511 K. Street, Sacramento, California; care C. C. Joehnk.

H. E. Moler; mission address, Plano, Illinois, care Box 142; home address, Radcliff, Ohio.

Echoes from Graceland.

CONDUCTED BY GRACELAND COLLEGE.

COURSES OF STUDY.

It is desired to arrange the courses of study so that they may be within the reach of all. In this age of specialties every avenue must be open to the progressive ones who have a minimum of both time and money at their disposal. It is equally desirable that a course be presented to meet the demands of those who wish to acquire a full Collegiate education. With a view to meeting these demands, the following courses have been arranged:

COLLEGIATE.—Classical and Scientific.—Each four years, leading to the degrees of B. A. and B. S.

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REQUIREMENTS FOR ADMISSION.

Students for admission must be of good moral character. If from other schools, they must show certificate of work done. Students coming from recognized high schools and academies, are admitted without examination. All others must enter the preparatory department or pass an examination in the following studies:—

GROUP 1.—*Latin.*—Jones' First Lessons, accompanied by Allen and Greenough's Grammar. Cæsar, first four books, or two books of Cæsar, and selections from Viri Romal and Nepos, Vergil, first four books. Latin prose composition based on the text read. Cicero de Senectute.

GROUP 2.—*English.*—English Grammar, Analysis, Composition, Elocution, English Classics, Genung's Outlines of Rhetoric.

GROUP 3.—*Mathematics.*—Arithmetic completed, Algebra to quadratics, Geometry, plane and solid recommended.

GROUP 4.—*Science.*—Credits may be received in Botany, Chemistry, Physiology, Zoology, Astronomy, Physics, Physical Geography.

GROUP 5.—*Civil Government and Economics.*—One term each.

GROUP 6.—*German.*—One year's work may be presented.

GROUP 7.—*Drawing.*

The above are the requirements necessary to admit to any of the college courses. Students desiring to enter the Classical course will be required to present Groups 1, 2, 3, 4, and 5. Those who desire may omit either or both of Groups 6 and 1.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, APRIL 19, 1899.

NO. 16.

The Saints' Herald.

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

LAMONI, IOWA, APRIL 19, 1899.

WHO IS THE CHURCH?

We frequently hear the expression, "The church believes thus and so," or, "The church teaches thus and so;" and it has occurred to us that some confusion of ideas has resulted from a too free application of the term; and that if there was a more commonly uniform understanding as to what, or who the church may be, it would relieve the situation.

When a man representing himself to be a minister of the church states in regard to the views or theories propounded by him before the public, that *the church* holds to this or that, there ought to be some way of knowing who are referred to as the church.

We are sometimes asked, What does the church hold in regard to a named subject? Unless there has been a consensus of opinion and belief of the elders obtained either by public statement and agreement, or by a series of inquiry and reply, the views held by the several elders are obtained and the preponderance taken as the belief of the church, how shall it be discovered?

On all the fundamental features of the faith of the church there is a unanimity of opinion and belief, and all those positions assumed are the result of long continued expression and agreement upon the word of God, contained in the Bible, Book of Mormon, and the revelations in Doctrine and Covenants. These have been epitomized from time to time, beginning with the one made and published over the signature of Joseph Smith, Jr., in 1842. This, with the additions made necessary by events occurring in the history of the church forms today the belief of the church, so far as a formula is warranted.

It has been held that Methodism was the faith of the Methodist Church

as presented by Bishops Wesley and Watson; and of course Catholicism is the faith of the Catholic Church as affirmed by the Pope; the faith of the Disciple or Christian Church as enunciated by Alexander Campbell and his associates at the institution of the church, etc. But we need not carry this further, only to inquire, is the proposition correct as applied to the Latter Day Saints? That is, Is the faith of that church those forms of belief and practice set forth by Joseph Smith, Hyrum Smith, Sidney Rigdon, and Oliver Cowdery, at the institution of the church in 1830 and during the period of time elapsing between that date and June 27, 1844, when the connection of the first two named with the church was severed by death, and that of the two others by disruption and division?

The exposition of the faith by these men and their able and spiritual associates was so thorough and full, that when the men themselves were removed from their labors there was no cause for misunderstanding the positions taken by the church under their teaching and rule.

While as a church no lawgiver other than Jesus Christ is acknowledged, it is necessary that for a safe continuous prosecution of the work begun in 1830, there should be a well understood and universally known and acknowledged adherence to the doctrines pronounced by those accepted exponents based upon the word of God, and an acquiescence in the idea that those who most certainly represent and hold those positions constitute what is meant by the term, The church believes and teaches it.

IOWA STATE FAIR.

The Iowa State Fair for 1899 will open at Des Moines, the capital city of the State, August 25, and hold to September 2. We have received from the secretary a premium list and a descriptive letter which we insert for the benefit of those of our readers who may feel inclined to visit the fair, or become exhibitors in it. (See Miscellaneous Department.)

PERSONAL LETTERS IN HERALD.

A brother writes us under a late date rather protesting against letters of a certain personal cast being put into the HERALD. He names two, one recommending certain Missouri lands, and other items connected therewith, and the other a recommendation of "Jaredite corn." He suggests that he hopes that the one or ones offering this "Jaredite corn" will faithfully fill all applications for said corn sent by mail; but states in connection with it, that last year the corn was tried in Northwestern Iowa, by some, who were not pleased with it, upon the ground that it did not do well in this northern climate.

We know nothing about the characteristics of the so-called "Jaredite corn," as a grower and a producer. The small amount left at the office by Bro. Bowen, looked like ordinary corn, something like a two-eared variety that used to be grown in Illinois some fifty years ago, with which we were quite familiar; except that this "Jaredite corn" seemed to be somewhat golden in color rather than red or yellow, and appeared to be a softer corn, as if grown further south than this latitude. If this corn was really "Jaredite," (of which we say nothing,) and its habitat was much farther south than this latitude, and it indigenous to regions where the soil and climate were different to those of Missouri, Nebraska, Iowa, and other northern States, the very natural result of removing it and planting it in localities farther north would be a decrease in productiveness and a depreciation in quality. Corn brought from localities north to those south, within certain limits, increases in size of kernel and ear, and grows softer in quality, grows ranker in stalk and leaf, and matures later than in its northern habitat. Corn brought from the south to the north changes in like manner, grows smaller in stalk and ear, and hardens and matures earlier than south. If the distance between where the seed is grown to where it is planted is great, in either instance,

north or south, the result is failure. No one ought to expect any departure from this general rule, even if it should be that this so-called "Jaredite corn" was really descendant from stock grown among the Jaredites long ago, which is, to say the least, problematical. It is a variety of corn to be tested; just like a few years ago in the region of Lamoni when an apparent failure in the corn crop to ripen and keep over the winter, caused fears in regard to the growing quality of the corn saved over; in which emergency corn for seed was shipped in from Kansas, sunny Kansas; the result of which was that the Kansas corn in Iowa soil and climate and under Iowa farm management and method of culture, failed to give satisfaction as a crop grower.

We supposed all these things would be taken into account by the HERALD readers, before sending to anybody for corn because it was "Jaredite." Nor did we for a moment suppose that the publishing of a brother's letter in regard to the corn, and his offer to furnish unlimited quantities of it to those who chose to apply, would be taken as an indorsement of either the brother or the corn, or as a voucher that because the corn was "Jaredite," it would therefore be a safe crop to plant in any climate and any soil, and be a profitable crop venture for any and everybody. "Try the spirits," of what manner they are of, is as true of corn, oats, potatoes, or any other plant or crop product, as it is of spirits as a principle.

The brother suggests, also, that there ought to be somebody, or somewhere, where letters for the HERALD of the kind cited, might be referred before publication, and thus avoid any possible loss, or trouble to the saints, either wise, or otherwise.

Of this we have to say, It might be possible, perhaps; but we may be pardoned the suggestion that if the person, persons, or committee or board was to be appointed by the church independently of the Board of Publication, it would make all such letters the authoritative utterances of the church itself rather than its members as responsible entities of the whole, and would establish a censorship by church domination. If appointed by the Board, would it be any

better than it is now, the editors being responsible for the exercise of their duties to the Board, and the Board to the church, and every man whose letter is published responsible for what he writes and is published over his signature?

There may be a possibility that the saints who believe in the Book of Mormon may be so enthused by their belief as to be led to think that anything which might come to their attention as having come down to us from that people would be of great value, and they displeased and disgusted, if it should turn out differently. But we are of the opinion that in the case of this "corn" of supposed "Jaredite" origin, those of the saints who may send for it will not go wild over it, nor waste much time or money on it; until they have given it a trial in a small way.

In regard to lands in Missouri, or elsewhere, no matter by whom advertised, or whether in the church papers in private letters, or in paid advertisements, or in the secular and local newspapers. We have over and over again advised the saints in the HERALD, their own journal, not to buy lands upon which they proposed or designed to make homes, either in Missouri, the "regions round about," or anywhere else, unless they shall see and judge of the lands, their location, price, etc., for themselves. We renew this advice.

We advise further, that if any member of the church disregards the advice given above, and buys or trades for lands he has not seen, and finds that the lands are not up to his expectations, he will be manly and honorable enough not to blame the church or its officers for his error, but bear his supposed or real disappointment and loss as the result of his own action.

We advise further that if any one, two, or more members of the church in any branch or branches near to each other shall desire to combine and purchase lands in any locality in "the regions round about," for their own settlement, or to settle other worthy members on, in aid of those members, they will ascertain clearly the amount each member to the effort will have to put into the enterprise; select from their own number the "wise" man or

men, whom they wish to represent them and act for them in purchasing and settling those lands, so that "all things" may "be done decently and in order." If it is desired that the Bishopric shall assist in the movement, let them be notified of and consulted about what is going on.

By taking into consideration what we have written above we think that those who may be anxiously desirous to help and hasten the building up of the localities where the pure in heart shall dwell, without taking part in any general movement by the church, may proceed safely and with a fair assurance of success in doing themselves and others good.

The details of each effort must necessarily be determined by surrounding conditions and according to the wisdom, energy, and perseverance of those engaging in them respectively.

THE ATONEMENT OF CHRIST AND THE FINAL DESTINY OF MAN.

This new work, lately published in the SAINTS' HERALD, and now issued in pamphlet form, is one of the most important and timely contributions to our tract literature ever issued by the church. It treats upon the leading or central feature of the gospel economy—the mission of the Christ. It brings out and develops the Christocentric theory and doctrine, revealing Jesus Christ as the center and circumference of human life and destiny.

The work is from the pen of Elder Isaac M. Smith, of the general ministry, a close Bible student and able minister of the word. It was written for the special purpose of reaching those unacquainted with the principles of the gospel, as taught by Jesus Christ and his apostles and restored in the great latter-day work.

The pamphlet is divided into seven chapters, which indicate its contents, as follows: 1. The Mission of Christ—its Object, Duration, and Final Results. 2. The possibility of repentance in the world to come, is it reasonable, is it Scriptural? 3. The work of Christ in Hades. 4. The unpardonable sin—The sin against the Holy Ghost. 5. The different glories—every one to receive according to his works. 6. The object of future punishment—for the good of the individual. 7. "Forever," "everlasting,"

and "eternal," as applied to future punishment.

This tract makes clear the central position of Christ in the history of the world, as Creator, Redeemer, and final universal Ruler; the Alpha and Omega, the "Desire of All Nations." The completeness of the atonement is set forth and demonstrated, that "as in Adam all die, even so in Christ shall all be made alive," "every man in his own order;" that Jesus Christ, not Satan, gains the victory; that Christ was "made manifest to destroy" "the works of the Devil," "sin and death," to bring "life and immortality;" and to whom "every knee shall bow and every tongue" "confess;" that he saves "all the works of his hands."

The magnitude and completeness of the character and mission of the Christ are presented from a Bible standpoint, in contrast to the erroneous conceptions of creeds formulated by men.

No candid reader will fail to find in this tract that which will lead to a fuller investigation of the faith of the church.

By mail, single copies 5 cents; 50 cents per dozen.

EXTRACTS FROM LETTERS.

Bro. C. W. Hawkins, San Jose, California, April 4:—

We are sick and afflicted, and poverty stricken, and don't know when we can pay for the paper; but we want it to read, and will pay for it when we get able. I am doing what local work I can while I toil for bread. May God speed the day when Zion shall be redeemed, and the Lord's poor have a chance to live. Still in the faith and battling for truth.

Bro. Jacob Petre, of Angola, Indiana, now in Alaska, wrote to Bishop Kelley a statement of conditions and prospects in the Copper River country, much advertised by interested parties, which we give herewith for the information of any who wish to know the facts as they appear to one on the ground. Bro. Petre's letter is dated Port Valdees, Alaska, November 26, 1898:—

I am in good health and hope the saints are well and prospering. Of the Copper River Country, I can say that no gold has yet been found in paying quantities, although there are many creeks located here and filed, and false reports sent out, how men are finding nuggets on Quartz Creek as large as pheasant's eggs; while the facts are there

have been nothing but colors found and some scale gold about as big as one's little finger nail, but not so thick; and there are good miners here who think those large scales come from Forty Mile Creek, and for this reason bedrock in one place crops out in the bed of the creek, and by scraping the bedrock in the best places could only get fifty cents to the pan; so nuggets are few like small hen eggs, especially on Quartz Creek; and in the whole Copper River country so far nothing has been found. To show how deceiving some men are, on the Tazalena River they got good colors, so they put in sluice boxes and kept sluicing until they ran up the creek far enough to get down five feet deep and then take a pan of the best dirt and sand colors, send it to Chicago, and that is what we find in digging five feet from the surface of the ground; making people believe they got it by sinking a shaft, instead of by sluicing a half acre of ground. There are clippings from newspapers constantly sent in, felling how rich we are striking it on Copper River, when we are striking nothing; therefore I think it best to fully warn the saints in regard to these flattering newspaper reports published for the transportation company and the Klondike merchandise traders. No man should come to Alaska to seek gold unless he can stay three years, for he cannot get into the country in less than one year, and it is a slow job prospecting; for it is the swankest country I ever saw; and still it is a very dry climate—it is watered by glaciers.

Bro. I. P. Baggerly, Lydia, Texas, April 7:—

The gospel is slowly progressing here. I had the pleasure of inducting two precious souls into the kingdom of God near Detroit, Texas; Bro. Peter Godsby and wife, of good antecedents, who I believe will honor the cause. Others near there will obey in the near future. I also visited the battle ground near Clarksville, where Mr. Chism and I held our debate, and I received a very kind reception; the house was full to overflowing. Will return there next week. I think some will be baptized; indeed, some have so expressed themselves. Bro. John W. Kent has also baptized some in Bowie County. He is from Colorado, laboring at his own charges. The outlook is fair for quite an ingathering this year. I am feeling moderately well in body, also spiritually.

EDITORIAL ITEMS.

Bro. M. D. Lewis, Hiteman, Iowa, writes that elders would be welcomed at the home of Bro. and Sr. Joseph Wilkinson, at Eddyville, Iowa, formerly of Pekay and Albia, this State.

Bro. A. McKenzie, of Michigan, writes from Five Lakes, that State, that continued success had attended his efforts in Saginaw County, where he had been laboring for five weeks. Opposing ministers had sought to destroy his work, but the people ac-

cepted him and the doctrine as sent of God. He was preaching every night, visiting among and talking with the people night and day. The opposition was creating a sentiment in his favor.

A report from the Manchester, England, District Burial Society comes to us—delayed in some manner, from which we learn that the society was established in 1880; that thirty-five funeral claims have been met, at a total cost of £122.; that the present membership is one hundred and sixty-nine; and that the total assets are, £160. 2s. 0½d.; Bro. Joseph Dewsnup, Sen., President; Bro. John Foden, Secretary. This is one instance of the advantage of coöperation in unity of spirit. The saints of this organization have done well in their effort.

Bro. F. T. Dobie, Galland's Grove, Iowa, writes again of his general experiences. They are in substance like that of many others; when diligent in duty God has blessed, when neglectful he has suffered because of unfaithfulness. He exhorts saints to be diligent in duties at church and in the home, and that children heed the counsel of parents.

Bro. Thomas Whipple, Mystic, Connecticut, writes of his desires to see the church occupy higher ground in all phases of life and duty, that the work intrusted to the church be well and faithfully done. He regards it of primary importance that the church observe and do according to the revelations given to govern the membership.

Sr. Jennie Stephenson, Red Oak, Iowa, writes that Utah elders have kept busy at that point throughout the entire winter and have baptized a number of people. She regrets that the Reorganized Church has not been represented there in contrast to the Utah Church.

We wish again to remind correspondents that advertising matter must appear in the regular advertising columns, not in personal letters. We have letters advertising articles and services for sale, which we cannot publish as such. It is not intended by this to prohibit publication of useful recipes, remedies, etc., etc., when attention is simply called to such things without advertising for pe-

cuniary profit; but articles and services offered for a consideration are *business* matters and will be treated as such. Don't forget it, please.

The address of Bro. A. C. Barmore is No. 511 K Street, Sacramento, California; care C. C. Joehnk.

Bishop E. L. Kelley returned on the 14th from Omaha, Nebraska, and other points where he had been on church business.

The mission address of Bro. H. E. Moler is Box 142, Plano, Illinois; home address, Radcliff, Ohio.

The present address of Bro. A. H. Parsons is Temple, Ohio.

Sr. A. R. Crippen, Cherokee, Iowa, writes, urging payment of tithing that all demands for the prosecution of the work of the church may be met. Hearing of so many calls for the preaching of the word, she desires to see all have opportunity. Believing that the Lord gives all that is gathered, she thinks the distributions made by saints should be liberal, and that the spirit of free giving would bring the givers into closer sympathy with the Master who presides over his work and is seeking to advance its interests.

There is a positive sense of hunger expressed by many of the scattered saints, who write of their earnest, anxious waiting for the coming of some of the ministry to preach the word. It is in evidence of the power attending the preaching of the word in the Spirit which, conveyed to the honest in heart, is to them spiritual meat and drink indeed.

Mothers' Home Column.

EDITED BY FRANCES.

REQUIRED READING FOR MAY MEETINGS OF DAUGHTERS OF ZION.

FAMILY GOVERNMENT.—CONTINUED.

The second night settled down dark and gloomy, and Willy cried himself to sleep. His mother was ill from anxiety and confinement; but she never faltered. She told me she resolved that night that, if it were necessary, she would stay in that room with Willy a month. The next morning she said to him, more seriously than before, "Now Willy, you are not only a foolish little boy, you are unkind; you are making everybody unhappy. Mamma is very sorry for you, but she is also very much displeased with you. Mamma will stay here with you till you say that letter, if it is for the rest of your life; but Mamma will not talk with you, as she

did yesterday. She tried all day to help you, and you would not help yourself; to-day you must do it all alone."

"Mamma, are you sure I shall ever say it?" asked Willy.

"Yes, dear; perfectly sure. You will say it some day or other."

"Do you think I shall say it to-day?"

"I can't tell. You are not so strong a little boy as I thought. I believed you would say it yesterday. I am afraid you have some hard work before you."

Willy begged her to go down and leave him alone. Then he begged her to shut him up in the closet, and "see if that wouldn't make him good." Every few minutes he would come and stand before her, and say very earnestly, "Are you sure I shall say it?"

He looked very pale, almost as if he had had a fit of illness. No wonder. It was the whole battle of life fought at the age of four.

It was late in the afternoon of this the third day. Willy had been sitting in his little chair, looking steadily at the floor, for so long a time that his mother was almost frightened. But she hesitated to speak to him, for she felt that the crisis had come. Suddenly he sprang up, and walked toward her with all the deliberate firmness of a man in his whole bearing. She says there was something in his face which she has never seen since, and does not expect to see till he is thirty years old.

"Mamma!" said he.

"Well, dear?" said his mother, trembling so that she could hardly speak.

"Mamma," he repeated, in a loud, sharp tone, "G! G! G! G!" And then he burst into a fit of crying, which she had hard work to stop. It was over.

Willy is now ten years old. From that day to this his mother has never had a contest with him; she has always been able to leave all practical questions affecting his behavior to his own decision, merely saying, "Willy, I think this or that will be better."

His self-control and gentleness are wonderful to see; and the blending in his face of childlike simplicity and purity with manly strength is something which I have only once seen equaled.

For a few days he went about the house, shouting "G! G! G!" at the top of his voice. He was heard asking playmates if they could "say G," and "who showed them how." For several years he used often to allude to the affair, saying, "Do you remember, Mamma, that dreadful time when I wouldn't say G?" He always used the verb "wouldn't" in speaking of it. Once, when he was sick, he said, "Mamma, do you think I could have said G any sooner than I did?"

"I have never felt certain about that, Willy," she said. "What do you think?"

"I think I could have said it a few minutes sooner. I was saying it to myself as long as that!" said Willy.

Few mothers, perhaps, would be able to give up two whole days to such a battle as this; other children, other duties, would interfere. But the same principle could be carried out without the mother's remaining herself by the child's side all the time.

Moreover, not one child in a thousand would hold out as Willy did. In all ordinary cases a few hours would suffice. And, after all, what would the sacrifice of even two days be, in comparison with the time saved in years to come? If there were no stronger motive than one of policy, of desire to take the course easiest to themselves, mothers might well resolve that their first aim should be to educate their children's will and make them strong, instead of to conquer and "break" them.—*Childhood: Its Care and Culture.*

(To be continued.)

NORMAN, Neb.

Dear Sr. Frances:—I think it will not be amiss to write you at the close of this Sabbath day. O how I have longed to be with those of like precious faith; there is indeed nothing that gives such real satisfaction as meeting and enjoying the spirit of peace. I often thought, while I sojourned with the saints, that I could not be thankful enough (and I think so yet) for that spirit.

I have been reading the leaflets to-day, published some years ago by "The Daughters of Zion." I did not read them when they were received for the reason that because I did not have any little ones to instruct, and it always grieved me so, I felt as though I had no part with you.

However, I could not destroy them, as I thought there might come a time when they would be a benefit to some one, if not to myself. As I was reading of some sister who at one time didn't welcome the dear little innocent life, my heart was indeed sad; for O, there have been so many times in the past years that I have yearned so much to clasp a little one to my bosom and call it mine; but such has not been my lot, and I fear never will be. I have prayed as earnestly as I ever prayed for anything, that such might be; but as my prayer never was answered, I have felt resigned that it was not God's will it should be so. My prayers have been answered in many instances, so I know the Lord hears.

But many times when I have seen mothers who have not been happy in their condition (and they are indeed many), I have wondered why it was so. Again, I have seen little ones whose mothers have not been kind and good to them, and cuffed them and scolded them when the dear little innocent ones have not been at fault, but rather should have been talked to in a kind manner.

I have a little niece of three years, whom I had not seen until last summer. Often I would take her on my lap and talk to her, as I would to one of more mature years; and her mother would say I spoiled her. But I do not think that. She comes to me now, and I try to explain to her just how things really are, and I try to impress the mind of her mother to be careful in always telling her the truth; for O how many little ones, sooner or later, learn that all is not true that is told them by parents. How careful we should be to do and say only such things as would be for their good.

I feel like saying to all sisters, don't be discouraged, for yours ought to be a happy

lot in life, to foster and rear these little ones in ways of righteousness. You reward is sure, and what can be greater? I know of nothing. God bless you and help you to magnify your calling, is the prayer of

SISTER MARGRETA.

HOW THANKFUL I AM.

How thankful I am that our Father above,
So great in his wisdom and might,
Is just as he was when in infinite love
He sent down his Spirit in form of a dove,
And caused it on Jesus to light.

How thankful I am that the gospel of old,
The Savior taught here upon earth,
Is given again to the sheep of the fold,
And Jesus is coming again, I am told,
But not as he did at his birth.

How thankful I am that while many deceive
When teaching from God's holy word
To those who in fullness the gospel receive,
The signs shall then follow all them that believe,
Confirming the words of our Lord.

How thankful I am we are given the choice
The good or the evil to serve;
The sheep hear the shepherd, and knowing his voice,
They follow their Master and happy rejoice,
Nor strive from allegiance to swerve.

How thankful I am that the virgins so wise,
Who tarry the Bridegroom to greet,
With those of the just from the dead who arise,
Will meet with the Lord and his saints in the skies,
Thus forming a union complete.

How thankful I am that he judges us all,
And gives to each one his reward;
Though low in the judgment of man we might fall,
He dealeth out mercy to great and to small—
Our Savior, Redeemer, and Lord.

MINA PERKINS KEARNEY.

Dec. 6, 1898.

Sunday School Department.

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Henderson, Mills Co., Iowa.

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

WHY GIVE TEMPERANCE A PLACE UPON OUR CONVENTION PROGRAMS?

In studying over the subject assigned us for this paper, the story of the old parson came so impressively to our minds that it seemed a fitting answer to the question. You remember that when he entered his new parish his first sermon was on repentance, his second sermon was upon repentance, and his third, and so on until the good people alarmed and wondered if he were not a little demented, whereupon some good brother took it upon himself to ask what he meant by it, to which he replied, "I have preached repentance, but have you repented? It is of

no use, I shall preach nothing else till you "repent." So it is with us, we need to keep the subject of temperance before us till we all become temperate.

So long as we have pauperism, wretchedness, and suffering, the blasting of all that is noble and grand and godlike in man, and are compelled to contemplate it in all its awful reality, as it crushes humanity down to the level of the beast; so long as we have ruined homes and broken hearts we shall teach temperance. Nor shall we cease until every tramp, whose condition is the result of intemperance, is morally reclaimed, and every man or woman who calls himself a citizen of this free republic is too conscientious to sell their vote and voice to the unscrupulous dealers in the liquor traffic. For so long as intemperance in the use of intoxicants exists, we shall not have an honest ballot and a pure government. It is undermining our liberty, ruining our homes and our happiness, destroying lives for time and for eternity.

But why all this to a gathering of Sunday school and church workers? Are we not safe and out of danger? Have we paid to temperance the tribute of Wordsworth, in which he says:—

"Temperance, proof
Against all trials; industry severe
And constant as the motion of the day;
Stern self-denial round him spread, with shade
That might be deemed forbidding, did not there
All generous feelings flourish and rejoice;
Forbearance, charity in deed and thought,
And resolutions competent to take
Out of the bosom of simplicity
All that her holy customs recommend."

Are we temperate? Are we trial proof and industrious? In our bosoms do the flowers of forbearance bloom and flourish? Is stern self-denial armed with resolutions strong enough to resist all temptation? Remember, "'Tis little sticks that build the fire; big sticks put it out." No man becomes a drunkard with his first drink, nor does he commit a crime while still a Christian. But little by little, step by step, is he led on, as the following illustration will show. I was a Christian young man, with confidence in myself that I could go where I pleased, with no danger of temptation. My employment threw me in the society of those whom I know to be morally bad. I laughed at the fears of those dear to me when I entered this society. At first the coarse language grated harshly on my ear, and I longed to be where I would not have to hear it. But I got used to it, and after a little while I partook of it a little, and soon I could keep up with the rest. The smell of the tobacco at first sickened me, but one of the men offered me his pipe, saying it would help me to get used to it if I would take only a whiff or two, and it did; but it took several whiffs to satisfy me. One day I chanced to remark that "I did not know the taste of liquor;" whereupon I must taste it—one taste would hurt no man. But I tasted it a few times and I rather liked it. I began to buy a little, and soon—you know the story. But I was no drunkard, I never got drunk. How it happened I never could tell. I had taken only the usual dram, but it made me drunk. While in this condition one of the men angered me and I struck him,

and he died. I had no murder in my heart. I was no murderer. We see where he began. We see where he ended; and as Emerson says of Burns, we say of him:—

"Thus thoughtless follies laid him low,
And stained his name."

Are we out of danger? Is there need of our keeping the subject ever before us? Temperance, a moderation in all things, even our jollity, our soberness, our sociability and reserve, and a total abstinence from all things harmful. We need to think of these things, to discuss them at our conventions, that we may come to a better understanding of the best methods to pursue in the endeavor to advance the temperance cause. Until we are strictly temperate we must study temperance.

We, as Sunday school workers, have enlisted in the army that is to sweep evil from the land, and build up Zion, and prepare the people to dwell in that holy city—the "New Jerusalem" which John saw coming down from God out of heaven, prepared as a bride to meet her husband. Of this city whose streets are of gold, and which needs not the light of the sun nor the moon, supported upon twelve foundations, which are twelve precious stones, and the twelfth an amethyst, Canon Wilberforce says: "The twelfth an amethyst—and why an amethyst? Put aside for the moment the unbroken chain of legend which has clustered around the amethyst, and which corroborates the application I would make; treat it in the matter of fact, scholarly point of view; put imagination on one side, and translate the word literally; it can bear but one interpretation—a combination of two familiar Greek words—'a' not, and 'methustos', a user of strong drink. Its literal common sense translation is, 'Abstinence from strong drink.'"

"The twelfth an amethyst." The twelfth regenerating principle upon which, as upon a foundation stone, the New Jerusalem alone can stand, "Abstinence from strong drink!" What a marvelous prophecy have we here! Uttered twelve hundred years before the pernicious art of distillation was invented, it points distinctly to the peculiar and special peril of these latter days and its remedy. How clearly and manifestly true, if in the New Jerusalem there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; how manifest to the meanest comprehension, that one of its foundation stones must be the victory over that ever-wasting destruction which, accompanied by the sigh of hopelessness and the groan of pain, is brutalizing, ruining, pauperizing, and maddening thousands for whom Christ died, and for whom Christ followers are in a large measure responsible!

If this be true, can we as Sunday school workers and professed followers of Christ abuse one privilege of purifying the social atmosphere, by breathing into it a healthy element, that of a pure life. We may not be able to evangelize the world, but we can prove ourselves a "shining light to the world," with the soft luster of an amethyst for God.

Emma Hougas, for the Fremont, Iowa, district convention.

Letter Department.

IDAHO, March, 1899.

Editors Herald:—Dear *Herald*, ever welcome messenger to so many homes, bringing cheer and encouragement to those burdened with cares, doubts, and fears. With all the hindering causes which cause so many to falter and grow weary with the struggle, wishing it was over and the victory won; yet few, I opine, after a few bright victories in succession would change the conditions if they could. Every victory won but clears the obstructions and reveals the actual weakness of the foe supposed to be so mighty. Prince of darkness, indeed. Too many of us are beguiled with blandishments in the pursuit of pleasure or profit, to step over the dead line and fall an easy victim, in the snares so charmingly arranged.

We are often cautioned to write matter of interest for the general good, and I daresay those of us not acquainted with the necessary capacity of our church waste basket should be admonished, as a word to the wise is sufficient.

My appearance at this time at your reading table is to relate an incident in my life recently, which I wish all the world could have been a partaker of, or have a similar experience; for "the testimony of the Lord is sure, making wise the simple." I am very fond of reading the experience of others, along the "highway of holiness," who seek the pearl of great price, earnestly, zealously, and lovingly. These shall not lack in testimonies, which will move every impulse of the soul to diligence to seek the face of the Lord and nestle down in the "secret place of the Most High."

Between one and two o'clock a. m., the 19th inst., as I lay asleep at Albion where a daughter lives, I was roused by some one apparently by my bedside, calling my attention to a bright and growing light in the room. I looked to see who it was, but only caught a glimpse of a personage moving aside; but the light was growing fairer and my attention was drawn entirely to it. I thought, What a beautiful light is in this room, brighter far than morning light! I noticed it faded towards the edges, or near the ends of the room. Several seconds must have passed during its growth and its fading again leaving the room dark.

By this time my senses were fully alert, and a savory odor was present. For a few moments I lay, thinking how pleasant the sensation; then a low, sweet voice trilled through me, saying, "I am thy Lord, thy Redeemer, write my words for a testimony to those of like precious faith and to all who shall read them. I am moving my people to more diligence in observing the words of eternal life, in the laws I gave them for their sanctification and the redemption of Zion. My Spirit shall be poured out more abundantly, and the spirit of inquiry for "the old paths" wherein is peace and rest to the weary, shall grow stronger among my dispersed people. Be thou faithful to me in the covenant thou hast made and you shall grow stronger

than many waters. Be my servant in very deed, and I will open to you the treasures of wisdom and knowledge as they are in mine own bosom. Grace for grace you shall receive, and so you shall be enabled to walk in the light as I am. Remember how many and how great have been the testimonies I have given you. I will give to you and all who obey lovingly my laws, assurances most sweet and convincing; for the elements and the starry hosts shall minister to dispel the doubts and fears of the faithful.

"None have ever sought me lawfully who were turned empty away. Those who prefer my pleasure shall sing for joy of heart, and only see and hear the destruction, misery, and woe befalling the wicked and rebellious, by the lighting down of mine arm; but those who love me need not fear.

"The meek of the earth shall increase among men, and none who wait upon me shall be ashamed; for I will truly honor those who honor me. As a lion among the beasts of the forest, shall the remnant of Jacob soon become. O my people, gird on the whole armor of righteousness, and let faithfulness be the girdle of your reins. Listen to my voice; as a song in the night shall it fill your senses with delight. A crown of glory shall my presence be to those who love righteousness and hate iniquity."

Truly, great is the peace of all who truly love the Lord, waiting daily on his pleasure.

We should aspire to the same spirit of loyal love as the Master showed. The crowning thought and desire, "Thy will, not mine, be done." Sons of God indeed, unto whom the word of God comes. Aspire earnestly to the purity which is in God. May not our bodies be the temples of the living God truly? Let us walk in the light as he is in the light.

What are the possibilities of the sons and daughters of the Most High? Let us covet, lovingly, the blessed promises of the Lord to his children, in this, the "dispensation of the fullness of times." As the apple of his eye, put away all bickerings and strife, cast every idol to the moles and the bats, and walk in holiness before the Lord, and be brethren in the Lord, as dear children of the household of faith.

Let us make straight paths for "our feet," lest the lame and the blind be turned "out of the way." We should seek to heal and bind up the brokenhearted. We are to be the only people that will not be at war with one another. We should have the fullest confidence in one another, and not trust in vain. This requires that we deal honestly with one another and with all men; that we should be a committee of the whole on the Lord's errand. This is the principle of the gathering, by the pure in heart. I am to answer for myself before the Lord, whether I will assist in this glorious work.

We are called to do a preparatory work before the coming of the Lord, "that by and by I may come with the residue of mine house and possess the land." (D. C. 98: 7.) It is evident that a few have been zealously at work for years, but they need the united hands, as also our prayers of faith. Our faith is the electric energy stirring us to action.

Day and night let us plead with the Lord that he come forth and pour the spirit of supplication upon us. We are to seek our restoration to Zion's land with all our might, mind, and strength. This is the way we seek everything the heart yearns for. And the redemption of Zion will be glory, honor, and the presence of the Lord, to those who thus seek it. Let us be one.

Loyally for Zion's weal,

CHARLES ALBERTSON.

SMITHLAND, Iowa, April 2.

Editors Herald:—As a pilgrim sojourning through this unfriendly world and looking for a better country beyond this vale of tears, I with the many readers of your pages rejoice with a joy unspeakable that God in his infinite mercy has brought me to the light of the gospel of Christ.

Eight years ago this winter the beauty of this latter-day glory was presented with no uncertain sound; it was like a fresh, cool spring to the thirsty soul. With much meditation, study, and prayer I oft sought the Lord, until I received a witness which is as an anchor to the soul.

I obeyed the voice, for obedience is better than sacrifice, and through this obedience I have enjoyed the fruition of the spirit. Had I ever been obedient to this heavenly voice how much greater would have been my joy, but we often learn obedience by the things we suffer; for, "whom he loveth he chasteneth." Many were the promises in confirmation, of which some linger yet clear in our mind. This brought great joy to me; still we have hopes that all the Lord has promised will yet be fulfilled. We realize that God will do his part if we do ours.

In the month of June, 1893, I was ordained a priest, a different brother invoking the blessing; but that same Spirit spoke, reassuring that it was the unchangeable God. I sought to magnify the cause of Christ and reaped the fruits of our labor. We labored on until the voicing of the Spirit came, and in June, 1897, was ordained to the office of an elder in Israel, under the hands of a different brother again; but the same spirit, only additional blessings, and that we should bring many unto Christ. Previous to this the Lord promised that I should yet go to my country people, to "Germany," and bring many into the church. This is part of a prophecy by a still different brother. Now with these promises set before us we still have hope to do our part by the help of the Lord.

It has not been all sunshine along our pathway; we have felt the bitter sting of thorns; trials have come, the darkest clouds have threatened our peace to destroy. We cleave to the rod of iron, and when God who is merciful saw it was enough, he bestowed a greater blessing than before; he opened unto us the vision of heaven and all that which is sublime. We heard the audible words of the immortal "messengers" with their heavenly chorus, accompanied by harpers, and, O, such melody! It was no dream, for it was in waking hours. With these testimonies, so far, along life's rugged road we feel to press onward and upward.

I am doing what I can in warning my neighbor, since I have been warned myself. Would to God we had many more shepherds in the vineyard to feed the flocks as they are scattered in various places. Also do we enjoy greatly the various articles and letters pertaining to the gathering. We watch them closely, compare the different ideas presented, then draw our conclusion that firstly as laborers to gather in the regions round about will chiefly be farmers, that fruits of the field may abound, the hungry be fed, the naked clothed. We oft desire to be among those who gather for this purpose to bring God's blessing upon his people. How pleasant it would be to dwell in a locality where peace and unity prevailed, but we must bear the glad tidings of great joy which should be unto all people to fulfill our office and calling.

May the watchmen of Zion cry aloud and God abundantly bless his servants and handmaids in every department of his kingdom, inasmuch as they humble themselves and seek his aid is the earnest and fervent prayer of,

Your brother in Christ,
F. E. COHRT.

NEBRASKA CITY, Neb., April 6.

Editors Herald:—"Why do you not write for the *Herald*?" "Why don't you write something for the *Ensign*?"

Looking back over a chequered life, ministerial and otherwise, it would indeed be expected that I should be a witness of some of the events which have caused and marked the changes that distinguish the church of to-day from the church of my earlier years. Abler men have dealt with this division of church work, and church history. Two thousand ministers are loudly, and strongly, and convincingly advocating its doctrines, so that it does not seem necessary for the aged to step forward into the line of the active workers, to be left behind very shortly by the Lord's young warriors in that department. Some years ago I reached the conclusion that I had done nothing worth naming, nothing worthy of especial mention, and was not endowed with the power to do aught great. What then, I ask my friends, shall I write? The only thing left, and that of little moment, is experience. I trust this will be a sufficiently intelligible answer to those who urge me to write.

As I turn from self to the dear saints among whom I have labored, and glance at the pictures of saintly faces on memory's canvas, I recognize among the faithful of to-day some whom I have known from 1847, some from the early fifties, some only during the past decade. The gladness of soul occasioned by reading about them and their faithfulness and perseverance in the divine life, suggested the thought that they might at least receive with kindness a word from me, however poorly written. I wish then to say to them, and to all my *real*, my *true* friends everywhere, that although sickness, circumstances, and sundry trials have prevented personal correspondence, I have not forgotten one of them, nor forgotten to love them still with the old-

time love which "made dearer than self, our brother's fame." And as the faithful elders report of your faithfulness, so be assured that I am still in the faith of God's elect, still struggling with all the power I have to keep the earthy part of self subject to the spirit, still laboring to bring, and asking the Father to bring my spirit into such complete subjection to the Divine Spirit, that God may be my all-in-all.

I wish for the information of those who have no other vehicle of news than the *Saints' Herald* to say that, although I have not used space in the correspondence column for some years, to any extent, I have not been silent. But the brethren with whom I have labored have generally reported the work done, and that is all there is necessity for. Having been physically unfitted to baptize of late years, I have not added to the few hundreds of my former lists. Other brethren, physically qualified, have willingly and kindly relieved me of this burden. I have, however, been made glad with the testimony of some of those baptized, that God had used me as the means of their conversion. One plants, another reaps; one planteth, another watereth; but God giveth the increase.

At our late district conference at Wilber, Nebraska, an urgent desire was expressed for me to occupy more times than its equitable division among several elders would permit to one. I agreed to visit there shortly, and do this, if the proper officials should consent. Bro. Caffall, Peak, and Waldsmith, our mission, sub-mission, and district officials, were all in force, and in good health during our conference, and each did well the part of the work assigned to him. Bro. Caffall is especially blessed in health, and labors with an unwavering devotion to duty highly commendable for one in his eighth decade. Bro. Waldsmith is younger than he, and unites devotion to duty, and zeal for the right to the full measure of his ability. Bro. Peak is an able and thoughtful speaker, and a keen debater, shrewdly desecring the weak points an opponent makes.

A week or two after my return from conference, an invitation came through Elder Charles H. Porter, backed by the triune authority named above, and with the consent of all I returned and gave a series of twelve discourses at Wilber. Bro. Porter had already anticipated the series by a few discourses on inspiration. I found the spiritual atmosphere redolent with the fragrance of that plant, and pressed home the subject with all the spiritual and logical forces at my command, which, thanks be to God, were supplied abundantly for each occasion.

No candidates for baptism applied; but the expressions made by some of those who attended were not unfavorable to our claims. We can but do our duty, prayerfully and lovingly, and leave results with him who doeth all things well.

One feature of the work at Wilber was satisfactory. The branch has been presided over by Bro. Porter; but was asked to release him for the larger field. The feature referred to is the love for him and confidence

in him held by the members there. Making my home with him during my series of discourses, and witnessing his earnest and studious manners there, I was not surprised. A clear-sighted brother with whom I was visiting one day, said: "Brother Charlie is well-posted on scripture and history. He suits well the field in Nebraska. God bless him and his."

We have had hindrances to the progress of the work in this city, but we trust the hindrances are mostly removed.

M. H. FORSCUTT.

CENTER CHAIN, Minn., April 5.

Editors Herald:—I give a brief account of my labor of the past fall and winter. I left this place after preaching twenty-seven sermons in and around this part of the county (Martin), October 4, for Fillmore County; called first on Bro. C. H. Crosby, at Spring Valley, with whom I remained for three days. I found no privilege of opening the work there, so went on to Rushford, to some of my distant relatives and friends. I tried to get a hall, but the charges were too high, so I tried for a schoolhouse, and got permission to occupy with the understanding that I preach to them in the Norwegian language; but being unable to fill the bill as a preacher in their language, I had to decline and therefore held no meetings at that place, but had a tilt with a Lutheran preacher for about two and one half hours; he in the Norwegian, I in English. This was by request of the family with whom I was staying; but it was quite evident the preacher's say was preferred to the written word of God, with the assurance that he ought to know, as he had been to school and therefore understood it perfectly well, and the Scriptures was taken as second-hand matter, and in explanation of the thousand years' reign we were informed that since the apostles were burned to the stake, crucified, etc., Satan had been bound one thousand years, consequently peace has been the result ever since. The hour of the evening by this time being late, the reverend bade us good night. We were sure he did not enlighten us, at least on the matters talked over.

The next day we went to Newburg, where I held two meetings in a country schoolhouse, with a fair attendance and interest, and on the following Sunday evening in another schoolhouse to a full house. The following week I labored at Harmony, five miles still further west, where I had the town hall for four evenings. These meetings were by request of Bro. T. Morris, of Greenleaf, after which I went to the Chatfield vicinity, where I met Srs. Butts and Garrett, who had not heard any of our preaching for more than twenty years. I spoke in a schoolhouse four times with good attendance and excellent interest, and think good results will follow in the Lord's own due time.

Being called home on account of sickness of my wife, I was away from the field over one month. When I returned to the last mentioned place I held nine more meetings with many invitations from outsiders to come and see them, which I did as much as possible,

and the offer of the schoolhouse by the directors any time I wished it. The next week on to Greenleafton neighborhood, where I held seven meetings in all. The Dunkards reviewed us on one of them, to which I replied the following evening, to a packed house, mostly Dunkards. The truth lost nothing; the good Lord blessed the effort. All these were new openings except one.

Was called to Illinois on account of the death of my uncle, Ole H. Elefson; attended the funeral at the old Mission church, the first church building in the Reorganization, I understand, built in 1863, within sixty rods of my old birthplace, where I learned of this glorious message I am now trying to bear.

Leaving there after three weeks, I returned to Lamoni and found the folks at home well. I stayed over Sunday and returned to my field, and have tried to hold meetings as best I could. The Dunkards did not seem willing to hear more, as they thought we were too liberal with the departed dead and regardless of conditions or laws; "that we would all be saved just the same;" that's the way they prefer to have it, whether we believe otherwise or not. Consistency is truly a jewel. They were not in favor of letting us have the schoolhouse any more, fearing their craft was in danger, so I went back to Chatfield again, where I held five meetings with the promise that I must return, as they wish to hear more of our doctrine.

I came here, to Bro. and Sr. Taplin's, March 28; have held four meetings with rather light attendance, the roads breaking up perhaps the cause.

I feel to press on in this work, although I look for dull times in the near future among farmers, as the spring here seems very late and the work will be rushing when it comes. I feel hopeful, however, for the outcome of the work and for the salvation of souls, if we are humble and faithful each in discharge of our duties whereunto we are called.

Yours in the conflict,

ELI HAYER.

SEILING, O. T., March 27.

Editors Herald:—I came to this Territory on the strength of a letter published in the *Herald*, of August 17, 1898, I think. I landed in the vicinity of Guy and was very much disappointed in the country round that post office, as it is very sandy and covered with a growth of scrub oak called black jack; but by the assistance of Bro. Frank Vrooman I found this place, a new town in the north part of D (now Dewey) County, surrounded by a fine appearing country, bounded on the north by the North Canadian River, with other small streams running through it, with considerable timber of the cottonwood and elm varieties, principally. I am well pleased with the country so far.

There is no government land here worth taking, but claims can be bought for from five hundred up to two thousand dollars. I would advise the saints not to come here unless they have at least five hundred dollars in money, as those that are here are mostly poor and unable to help anyone else along.

Bro. Maloney, our district president, and

Bro. Duncan, the missionary in charge, are both in the neighborhood and have been holding a series of meetings north of the river, which the writer had the pleasure of attending a part of the time, and by invitation addressed the people on the 26th; but I am sorry to report Bro. Duncan in very poor health and thinks of leaving the Territory; but I trust when the weather settles he may improve and remain among us.

I write this letter for the benefit of my many friends in Iowa and the saints in general, who might come here and meet with disappointment.

Yours in bonds,

H. F. DURFEY.

DETROIT, Minn., March 29.

Editors Herald:—This winter I have been busy visiting and preaching. I commenced the last of January, at Audubon, and for seventeen days the glass never registered above zero and the lowest point reached was 60° below.

I reached Clitherall February 1, and was made welcome by Bro. Alonzo Whiting and family. I held one meeting at Girard, to a good congregation, at Bro. E. Anderson's. From there to Silver Lake, to Bro. Oakes', where we again held meeting. On Sunday we were with the saints in the Barnhard schoolhouse, where we again told them the old, ever new story. Here Bro. Powers, a priest, met and wanted me to go with him to open up the work in a new field; so we drove fifteen miles through the cold, taking our supper with Sr. Bundy in the town of Amour, then to the schoolhouse, where Bro. Powers gave a good sermon on first principles; after which we drove five miles to Bro. Huntington's. The next night I preached to a very small congregation; the weather was too cold to expect people to come two miles, and the next day I walked back to Maine, with Bro. Powers, thirteen miles, the thermometer 30° below. The remainder of the week was spent in visiting and preaching in saints' homes.

On Sunday, February 12, Bro. and Sr. Oakes took me to Amour, where we held three services to good congregations. The house was crowded, a number standing. We were well cared for at Bro. Nelson's, and on Monday, the 13th, Bro. Nelson drove us to Perham, where we took cars for Minneapolis. Two weeks of labor and visiting in company with Bro. Roberts was a pleasure. The saints arranged for a surprise, and so one evening a number of them came to Bro. Smith's, where I made my home, and with other friends we passed a very pleasant evening. May the dear Lord ever remember them.

I reached home February 23, and took up my work as branch president. On March 20, in company with Bro. M. Erickson, I went to Amour and held a series of meetings, Bro. Erickson preaching part of the time in the Swedish language. We were cared for by Bro. Nelson, who with others paid our traveling expenses; good congregations and some interest. We made many friends.

This was Bro. Erickson's first effort amongst strangers. The Lord blessed him

with the Spirit, especially in his own tongue, and I hope the time will come when he can give more time to help on the work. Bro. Powers is commencing well, and I can only say, Go on. Bro. Whiting and Way hold their regular meetings, both as branch presidents, Bro. Whiting reaching out into new places. We expect to have our conference and reunion the last of June at Detroit. Expect Bishop Kelley will be with us. Notice will be sent later.

Yours in gospel work,

T. J. MARTIN.

SALT FOR CANCERS.

LEOTI, Kan., April 7.

Editors Herald:—Permit me to say that salt is a sure cure for cancers; to wet and apply or put strong brine on with a number of thicknesses of cloth; and I find the same taking away two tumors I have, as fast as can be expected, without pain. I used to have a cancer in my mouth. My daughter had a spider under her left eye, which got to be very troublesome to her. A woman here had a rose one on her under lip; a little salt cured them all. But the blood must be also cleansed.

I had long dreaded having my tumors cut out, so at last thought I would try my cancer cure. It is a perfect one; it is so good for catarh; a weak brine snuffed into the nostrils and the throat gargled. I give this not for gain to me, but to the afflicted.

Your sister,

MRS. MARY E. TURNER.

JOHNSTOWN, Pa., April 11.

Editors Herald:—It may not be amiss to give a brief account of our situation here. We are three families, including three elders, J. H. and A. H. D. Edwards and the writer. We came here from Llanelly, Wales. Since our arrival we have endeavored to unfurl the banner of King Immanuel and invite people to accept the gospel. By invitation we have occupied at some of the churches of this city. Bro. J. H. and A. H. D. Edwards have occupied at the colored people's church many times, having good and attentive audiences. Elder A. Edwards will, by invitation, occupy the United Brethren church, April 9. We have also been invited to preach to another congregation of the United Brethren who are too weak financially to support a minister. Are also conducting services at private houses. So while one occupies at the church the other two occupy at private dwellings. We have our regular meetings on Sundays and on two other nights in the week at our house, also Sunday school. Thus we endeavor to spread the truth among our fellow beings. In presenting the truth to the people the Spirit of the Master has come to our aid.

Some six weeks ago Elder J. T. Davies visited us while on his way to Scranton, Pennsylvania. He preached several times with good liberty. We were very pleased to meet him; had not seen him for some ten years. Bro. Davies, come again.

We feel well with the work and hope to be instrumental in doing some good to the souls

who are in darkness. Though having entertained the idea of remaining here to farther the work of truth in the Flood City, intelligence comes this morning which gives us to understand that while the mill here will be operated, things will undergo such a change that it will be necessary for us, or some of us at least, to seek fresh fields and pastures new, and I sometimes think that New Castle or Sharon will be our rendezvous.

How I wish the time had come so that we could gather together and establish among ourselves all the industries which would give employment to all artisans, from the tiller of the soil to the master mechanic, civil and mechanical engineers so that the church could be ready in every respect to have the Lord call upon us, "Come out of her [Babylon] my people," and leave her with all her trusts, syndicates, combinations, etc., and be free from her oppression and tyranny, and escape when her plagues come. Earnestly hoping, praying, and working to this end, I am as ever, your brother in bonds,

REES JENKINS.

CORDOVA, Ill., April 10.

Editors Herald:—I came here from Clinton, Iowa, on the 4th inst. Have held five services in the private house of Bro. Will McCauley. I tried to get the M. E. church, but the minister said it was to be occupied by orthodox denominations only. He would not as much as allow me the privilege of announcing meeting at Bro. McCauley's.

I understand that the devout people here have been warned against us; nevertheless I commenced meetings with an audience of one besides the four saints who live here. The last night of meeting the M. E. choir rendered excellent music. The brethren here will try to rent a hall for a series of meetings to be held sometime this summer.

I go to Rock Island to-morrow for a day or two, then on south, endeavoring to reach Canton a few days prior to our June conference.

Yours hopefully,

W. H. RHOADS.

NEBO, Ill., April 9.

Editors Herald:—There is a small branch here composed of members, some of whom were once members of the old Pittsfield branch. Some years ago Elders Mills and J. C. Crabb did some preaching north of here and were treated to a dose of eggs; so Bro. Crabb and others say. This was during the war. The first preaching the writer ever heard was by Elder Goodale, the next was by J. C. Crabb, who baptized my wife and I and one other brother. This was in 1892. Since then Brn. Crabb, Evans, and Snively have preached in this locality, all leaving such impressions long to be remembered both by the brethren and outsiders.

Elder Snively just closed a series of three weeks' meetings last Sunday night. In the meantime he baptized four. The brother launched right out on the main features of the work, showing that Christ organized a church; that it apostatized; and that it was restored again to the earth, in connection with the coming forth of the Book of Mor-

mon. True the work is not booming here, but is gradually gaining ground. For illustration, one old gentleman once said to me when I invited him to come to church, "No," he didn't "take any stock in it" himself. But, strange to say, when on his deathbed a few weeks ago he sent for me, and his request was for me to preach his funeral sermon, which I did to an interested crowd.

I have preached four funeral sermons right near home in six months, three of which were of nonmembers of the church. Do you hear, Bro. Crabb? One of those funeral sermons was to a full house in the Nebo Baptist church. Am invited to speak to a neighborhood gathering on the last day of our school on "Morals and religion in our schools."

There are now more opportunities for preaching than ever before in this locality. Those in charge of the Saint Louis district should know that there are some places for preaching in North Calhoun County. Can't you do something for this part of your district? When you want information regarding the matter address me as above.

For Zion's welfare,

WILLIAM A. GUTHRIE.

ELDORADO SPRINGS, Mo., April 10.

Editors Herald:—I love to read the productions of others in the *Herald*, and feel it is my duty to assist to keep that department supplied, providing I shall pen something that will meet the approbation of those who select articles for insertion. We as a branch, so far as I know, are the recipients of God's tender mercies and watchcare hitherto, for which we owe the deepest gratitude, even that which manifests itself by deeds of kindness unto others.

I value the efforts of others, brethren of the ministry, from Bro. Joseph down to the weakest layman, who bestow thought, time, and what means it takes to keep the columns of our church papers supplied with matter calculated to instruct and edify. I am also glad to help disseminate the truth by giving our papers to those in the church unable to take them; also to neighbors, or anyone casually calling or staying over night. I think sometimes we read too much and remember too little, and that our minds become too much like a sieve that cannot hold water, no matter how much is poured through it. In other respects it would be well to be like a sieve that rejects the bad and retains the good wherever found.

I am thankful that our church literature is so free from everything not calculated to elevate, especially of late. Sometimes when brethren measured theological swords I rather it had been elsewhere, as I wished to give the *Herald* to those, who could not probably understand the situation, and whom I thought would be benefited by other matter it. My object in writing is simply to let those know who labor in this department of church work that I, for one, appreciate their work and give others the benefit of it.

When I stop to think, What have I learned that I have utilized for my own or others' benefit? I feel discouraged, and I see the reason is because I have not sought as fer-

vently and diligently for the Spirit that is promised to aid to wage a successful warfare against my own besetting sins or bad habits, not realizing the amount of damage they do, especially at home; not realizing that we are every day exerting an influence for good or ill to others around us, particularly the young. I believe that which is given by the Spirit of God orally or to be written for edification to the children of the kingdom or instruction in righteousness. If we are not helped to get out of the old ruts of bad habits, it will be our own fault. The sincere prayer of our hearts should be, as expressed in hymn 272 in *Saints' Harp*,

"Abide with me; . . .

"What but thy grace can foil the tempter's power?" etc.

Dear saints, let us wake up to live lives of usefulness in some way or another and not bestow our time, strength, and talent upon gaining the bread that perisheth by the using. I am glad to learn there are a goodly number who are willing to take the Lord at his word and make an effort to honor his laws as a whole, and thus find peace and comfort as well as growth in grace; for they are fruits of the Spirit. No passing events, however sad, can cause their hearts to fear, as the poet has sung,

"My steadfast heart shall fear no ill."

There are many promises given in the sacred word of God. They are known by those who are Bible students and students of latter-day revelations, to assure such as wish in sincerity to keep his commandments, that therein is the only path that leads to life eternal in glory.

If I understand the teachings of the gospel, we shall all live eternally. But where, oh where! That is for us to determine day by day. May I, together with all the saints that now are, and yet to be, see to it where we are going. I have no fault to find with any of God's laws; if I don't keep them I will have myself to blame and the consequence to endure.

I have a feeling of love and respect for those servants who teach the law of God without respect of persons, even though they are not perfect themselves in all things. With good wishes for Zion and her children, I wish to become worthy to be called one of them.

The effort of Bro. I. M. Smith on the atonement savors of inspiration, which we who are permitted to read should ponder upon, as it reveals to us the magnitude of God's love and mercy which he has designed to reach all the race of mankind. On the other hand we are shown what we who have already received the overtures of mercy will lose if we trifle away our time and means to make the proper use of those overtures. I now desire that this effort together with all others of like nature or emanating from the Spirit of God, will be blessed to arouse every saint to examine himself and see where he stands with regard to keeping the law in its entirety.

Let us try to purify ourselves, commencing at our own doorsteps, and not continue to grieve the Holy Spirit by yielding to the tempter's power from day to day. Then I believe we should have some grand testimonies to bear of what the Lord has done for us; then our faith will be strengthened as a natural

consequence. We know that if we do not sow the seed we will not reap; in like manner if we do not do the works of righteousness we shall not reap Eternal Life in the conditions designed for the tempted, the tried, and the true.
C. LLOYD.

PHILADELPHIA, Pa., April 10.

Editors Herald:—After three years' service in factory work, laboring locally as opportunity afforded, by request of those in charge I quit manual labor the 1st of March, to again enter the field of gospel work. I attended the district conference at Kirtland, Ohio, March 4 and 5. To me it was one of the most remarkable occasions ever experienced. To pass over the threshold of the only house which the Eternal One has builded to his name since the beginning of the Christian era, was a pleasure. "The Spirit of God like a fire is burning," has well been sung by those who under the inspiration of God's power have felt that "it is good to be a saint." Between those hallowed walls the inspiration of his love has been felt by the many here. The Lord of glory endowed his ministry with power and taught them in the school many truths hitherto not understood. As I passed through the temple, viewing the pulpits, the seats with straight backs, and the schoolroom of the prophets and ministry of bygone days, my soul went out with this query, "O Lord, how long before thy ministry shall gather to learn more perfectly thy will and be endowed with an increase of power to go forth into the world in this the closing hour?"

As the conference has been reported, I will only say that in touch with the sense of duty to God and in behalf of my fellows I reluctantly accepted of the presidency of the Kirtland district; hence to respond and do successful work will necessitate a united effort upon the part of all concerned. In response to inquiry made, let me suggest to my brethren and sisters (though many of you are strangers to me) that the system embraced by us is perfect and will produce perfect results when it is the rule of our life. It is the duty of each member to help maintain unity and peace. Jesus laid down the rule of action. If discord should arise, if we follow this, there will be but few calls for an elders' court: "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee [some teacher of the church, or, if such teacher be not obtainable, or be an interested party, a deacon, if obtainable, otherwise, a member, . . . but shall not state the matter of grievance to such officer or member except in the presence of the party offending.] one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church." "If no reconciliation shall be effected by this second visit and effort, . . . may lay the matter before the presiding officer of the branch, or, if such presiding officer be not an elder or other officer in the Melchisedec line of authority, before the presiding elder of

the district." (See Matt. 18: 15-17; Book of Rules, p. 133: 3, a; p. 134, b.)

If each member will follow the Savior's advice, peace and love will prevail; the ministry can spend their time and talent in leading the hundreds who are standing out of the ark of safety to a knowledge of the truth, instead of being compelled by reason of failure in most cases of members doing their duty to settle difficulties; and when settled by elders' courts it is impossible to please everybody. Besides the loss of time by the ministry, there is an expense that some one has to meet. If cases could be settled to please both parties concerned, it is possible that they would feel more like meeting it themselves, but this cannot be done often; hence I believe the branch should see to it, when forced to call assistance by an elders' court that expenses are met. If members fail to do as Christ bade, then it is necessary for the branch officers to see to it, as outlined in the perfect law, and nip the thing before it grows or is magnified by the Devil's telescope; which he is always ready to loan, especially to saints. As men of God we should look carefully after the flock committed to our trust and allow no evil to enter therein and take root, that we can possibly help. I shall be pleased to hear from those in charge of branches occasionally, as to the condition of the work.

The brethren laboring in the missionary field in this district are cordially invited to render such service to the branch officers in the way of preaching as their circumstances and wisdom shall direct; and when thus laboring, shall be pleased, especially, to hear from them as to their observations.

After six years and a half of labor in the Philadelphia and other districts, I now linger on the threshold of severing my relation with it. It is not as easy a task as it would have been some time since. My maiden effort there was made in Sr. Cameron's house, October 30, 1892, to only eight persons. After a continued struggle since the above date, last evening the hall was quite well filled with interested listeners. I have baptized forty-three persons, and Brn. Moler, Smith, Kent, Baker, and Robley have baptized quite a few since I have been in charge. I have been blessed in administering in gospel duties, in some instances remarkably so. So far as I know, peace and love prevail throughout the district, with one or two exceptions. May they continue, and God's loving power increase in the midst of his children, for the redemption of themselves and fellows.

Prior to dividing the district I labored and baptized twenty-one in the territory of what now is called the New York district, helping to make an opening at or near Norwalk, Connecticut, where now they have a church building, which they are struggling, under the presidency of Bro. A. E. Stone, to pay for, and I hear are baptizing now and then; so the good work moves. I have intended to visit them during this year, but now it looks doubtful. I trust they will accept the desire for the visit till such time as opportunity may afford the pleasure. I extend grateful

thanks to the saints of both districts for confidence enjoyed, and bid you to press on in your service for the redemption of Zion, and commit you to the care of our heavenly Father, trusting that in his allwise providence and our faithfulness we shall meet again.
In gospel bonds,
A. H. PARSONS.

SANDWICH, Ill., April 13.

Editors Herald:—Last Saturday the saints in this part who could, assembled at Plano for a two-days' meeting. The attendance was only moderate, but the services were a success. We had a good supply of ministers present: Brn. Cooper, Southwick, and Moler, of our own district, and Brn. E. M. and J. B. Wildermuth, of Wisconsin. Five preaching services were profitable to both "outsiders" and saints. The two prayer meetings were spiritual seasons indeed. That on Sunday morning was specially profitable; promptness, earnestness, and brevity characterizing the prayers and testimonies. The Spirit of the Lord acknowledged those elements, as it always does. Our hearts felt the melting influence of divine power that makes us know why Jesus called it "the Comforter." Then, too, wisdom of speech and the gifts of tongues, interpretation, and prophecy manifested the work of the "teacher." A call to the ministry was indicated to Bro. F. T. Haynes, confirming impressions the writer received six years ago, and at other times since. Sandwich, Mission, Chicago, Ashton, and Shabbona were represented at the meeting. Elder Lewis, of Boyne, Michigan, was with us.

Paul said, "Neglect not the assembling of yourselves together often," and latter-day revelation says, "It is expedient that the church meet together often." Our experience proves the value of this counsel. "If ye are not one ye are not mine," says the Lord; and meeting together is one of the most potent means of unifying the body. We know this is true of the branch, for the Lord has appointed an office, one of the chief duties of which is to "see that the church meet together often." A branch is the church in miniature; the church is an aggregation of branches. May not these statements about "meeting together often" apply to the whole church? I voted for two-year adjournment, but I am at least half converted from that notion. Brethren, let us not get our religion so modernized that dollars become the measurement of spiritual values. General Conferences are expensive (in money); but if they produce spiritual good not to be had in any other way, dollars expended by them should not be mentioned. Then as to the time spent. I fancy some of our time-saving brethren could hardly have "tarried" at Jerusalem for the endowment from on high. Time spent in getting and keeping in condition for work is often more valuable than that spent in the work. (Editors: If you don't want to print these reflections, cut them out and print the news.)

Yesterday, Brother H. E. Moler and I came to Sandwich, and visited among the saints, and held prayer meeting last night. The

"gracious Spirit" was present with us, and tongues and interpretation were manifested. We are feeling encouraged with the outlook at Plano and Sandwich; not that conditions are what they should be, but that they are improving.

If any in the district wonder where I am, I wish to inform them that for some time I will be devoted exclusively to the interests of the work at Plano and Sandwich.

Your brother,

ADAM J. KECK.

CHICAGO, Ill., April 14.

Editors Herald:—With much pleasure I write these few lines to inform you how I am getting along in this wicked city of Chicago. I think I have got my foot in it now. You will see by this card when I started my protracted meeting. I have had a very good congregation every night since I opened, and have preached with good liberty; the Lord has stood by me in speaking to the people. I have had able assistants in the missionary, J. H. Lake, who preached two nights, in Elder Keir one night, and in E. C. Briggs three nights, and with local ministers—Lange and Strange, and our worthy missionary in charge, J. M. Terry, once. Every week he preached with good liberty. May God bless all his ministers; for this is a wonderful work.

I baptized two March 13, and an able young man April 3, who, if he lives faithful God has a work for him to do in the sweet by and by. The colored people are getting stirred up to a sense of the duty they owe to God. I have opposition from deceitful, false so-called ministers, who work deceit against me and tell the people that our work is nothing. But I expect to fight on just the same. Last night just before I closed my meeting three more stood up for baptism, the best in the neighborhood, the upper tens.

My poor wife, who has been sick so long, is feeling a little better to-day. May the good Lord raise her up for this great latter-day work. Please, dear saints, remember her in your prayers. I never felt better in the work than now.

Yours for truth,

G. H. GRAVES.

An anti-Popery movement, which in the long run may be of serious consequence to Austria, has begun among the German Roman Catholic population in Bohemia and the other German provinces of Austria. The movement is leading to wholesale conversions to Protestantism in Bohemia, Styria, Carinthia, etc. It is not a religious movement only, but a political one, and is conducted by the National German or Germania Irredenta party, who wish to be absorbed by the neighboring German Empire. All their previous agitation was vain, because it was impossible for Germany to swallow up six or seven million more Roman Catholics without imperilling the Protestant supremacy in Germany.

Prove all things, learn their real character, whether true or false.

Original Articles.

FALSE SYMPATHY.

In reading *Herald* and *Ensign* I have sometimes been amused at the soft soap religious generosity of some, who go beyond the bounds of the law in manifesting sympathy for some deceased friend who never obeyed the gospel. I'm not in favor of it. I believe in giving every gospel rejecter the full benefit of the law. Jesus said:—

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.—John 12: 48.

One would almost think, if led by the expressions of some saints, that their dear brother or sister had actually steered clear of this judgment, and had reached a heaven of their own. While it is true that we should not partake of the feelings of the harsh and bitter, thereby becoming uncharitable, yet it must be understood that charity should lean toward the gospel law first and foremost. A true expression of charity is found in the Doctrine and Covenants:—

O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not? How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunders, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, . . . and by the voice of mercy all the day long, and by the voice of glory and honor, and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not.—43: 6.

After such calls are made to every one to repent, do we think that some may still reject the gospel and expect charity of mercy awaiting them on the other shore? Nay, verily! The charity of judgment, or adherence to the law, will be forcibly displayed. In the above paragraph it is said, "Behold, the day has come, when the cup of the wrath of mine indignation is full." Mercy cannot rob justice; and all the charity in the world or in the worlds above, will not save anyone if they don't obey the gospel. In plain terms the Lord says:—

Verily, I say unto you, that woe shall come unto the inhabitants of the earth if they will not hearken unto my words.—D. C. 5: 2.

Woe, I say again, unto that house, or that village, or city, that rejecteth you, or your words, or your testimony of me; for I, the Almighty, have laid my hands upon the nations to scourge them for their wickedness.—D. C. 83: 16.

We understand that everyone is a "rejecter" if they fail to accept this gospel by obeying it. There should be no sympathy given to that class who have heard this gospel and understood it to be their duty to obey. If sympathy is used, let it be manifest towards those who fail to see it their duty to obey. In a revelation which God designs to go unto the world he says:—

And the day cometh that they who will not hear the voice of the Lord, neither the voice of his servants, neither give heed to the words of the prophets and apostles, shall be cut off from among the people.—D. C. 1: 3.

Know assuredly all ye gospel rejecters, who will not hear and heed the pleadings of a kind Father through his servants, that sooner or later the avenging hand of an Almighty God will consign you to hell, there to wail out your bitterness; it don't matter even if you have a cousin, an uncle, a brother, or father a Latter Day Saint, you stand in your own shoes for "that servant, which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes" (Luke 12: 47).

There is only one class that will be saved—those who obey the gospel, and even they shall hardly escape "if the righteous scarcely be saved where shall the ungodly and sinner appear" (1 Peter 4: 18). ;

Again:—

I, the Lord, am angry with the wicked; I am holding my Spirit from the inhabitants of the earth. . . . And fear shall come upon every man, and the saints also shall hardly escape; nevertheless I, the Lord, am with them, and will come down in heaven from the presence of my Father, and consume the wicked with unquenchable fire.—D. C. 63: 9.

This is plain talk, readers, and I believe the sooner the ministry will imbibe the spirit of the above, and with holy boldness denounce all that won't comply with this gospel; the sooner will they feel the eternal vigor giving force to their statements, and sinners will begin to partake of the reality in God's word, thus many more would obey. True it is, we believe in some glory being meted out to all, except the sons of perdition; but the

glory of those who hear and will not obey, seems very slim in comparison with that of the obedient; moreover, let none think they will partake of their glory until prepared for it, and to be prepared means to obey the gospel, "for it is the power of God unto salvation." In Doctrine and Covenants we learn of a class who come up in the lesser glory; they are "they who received not the gospel of Christ, neither the testimony of Jesus;" and in reading a little further on we notice the abominable class, they come forth with the liars, sorcerers, adulterers, whoremongers, and whosoever loves and makes a lie; "these are they who suffer the vengeance of eternal fire; these are they who are cast down to hell and suffer the wrath of Almighty God until the fullness of times" (D. C. 76: 7).

It seems to me that if there be any brightness of glory given the gospel rejecters after they suffer in hell, that such glory will be very dim by the appearance of such an unholy crowd among them. Let no one think they can disregard the gospel and expect to come forth in a star glory regardless of their sin; they have got to be purified "as by fire." The Lord says:—

And surely every man must repent or suffer, for I God am endless; wherefore, I revoke not the judgments which I shall pass, but woes shall go forth, weeping, wailing, and gnashing of teeth; yea, to those who are found on my left hand; nevertheless, it is not written that there shall be no end to this torment.—D. C. 18: 1.

This is how we understand the gospel, hence they who obey not this gospel need not expect any reward until they suffer in hell, and do obey it; the Savior is coming "in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power" (2 Thess. 1: 8, 9). I am in favor of proclaiming with force to every one who don't obey this gospel "except ye repent, ye shall all likewise perish" (Luke 13: 3).

He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mark 16: 16.

Except a man be born of water and of the Spirit, he cannot enter into the kingdom.—John 3: 5.

We are not called upon to "smooth down rugged texts to suit a stubborn will." Any man or woman hearing this gospel, and won't obey, will have to go to hell, and they deserve all the hell they get. I have no sympathy with them.

Yours in sympathy with Christ and the gospel,

ARTHUR, Ontario.

DANIEL MACGREGOR.

WHY PEOPLE DO NOT COME TO CHURCH.

In the *Herald*, and also from the ministry, and especially the latter when occupying the pulpit, complaints are often directly and sometimes indirectly made in regard to the absence of the members; and the membership, in conjunction with the ministry, deplore the seeming prejudice of the public to the truth, that seems to them so plain and so easily understood. And complaints are often made that the saints will attend the reunions, conferences, and meetings where an able and experienced minister is to preach, and absent themselves from all other meetings. The acts of every person are the result of some cause, and in this article it shall be our endeavor to point out some of the causes that exist for their absence from church meetings. The object of preaching, as stated by Paul in his letter to the Ephesians, was to edify the saints. This is an age of intellectual development. There has never been a time in the world's history when schools, colleges, newspapers, magazines, and good books were so numerous and of easy access to so many people, and as a result they are very critical; and for a minister to induce the public to come and hear him he must have a message of interest to them, and also present it in an interesting manner.

With nearly twenty-five years of observation, it is my candid opinion that the minister who preaches Christ in such a manner that his mission can be understood, and who uses method and system in doing it, will not lack for a congregation. Many of the meetings of our ministry are not preaching in the true sense of the word. The minister commences with an apology. He tells the congregation that he is ignorant, and he will have to trust to God to help him. Fifteen to thirty

minutes are spent in telling what he will prove by the Scripture. A few minutes is spent on the main question, and that mostly in reading proof texts, then a recollection of something Rev. Sam. Jones, or Rev. Moody has said, or what he has read in the various creeds gives an opportunity to criticize, and that very likely in a harsh manner. His domestic relations are talked of; the sacrifice that has been made in leaving wife and children is spoken of at considerable length. And he may not forget to tell his hearers that "his back was never rubbed against a college wall," and that the church does not believe in an educated ministry.

In "conclusion" is followed by twenty minutes of a rambling talk. The congregation has got weary in sitting for an hour and a half, and go away disappointed. They came to hear of "Jesus and his love," and how they might follow him. Is it any wonder they do not come back? They were looking for the bread of life, and received husks; they had a right to expect from one of God's servants food that would feed their hungry souls.

The following are some of the essential conditions that must exist, in order that a minister may be successful in his work. He must have a character beyond reproach; it must be above suspicion. He must be clean in person and honest in his dealings. He must remember that while he claims to be honest in his belief, to not forget that those who differ with him are equally so; and the best method to convince him of his error is to show the truth, appeal to his reason, and let *him* make the comparison between the conflicting ideas. He must be educated; not in the sense of being able to talk in several dead or living languages, although that would not injure him if he possessed the other qualifications necessary (D. C. 11: 4); but he must have a thorough knowledge of the scripture, its history, doctrine, morals, and its prophecies; also of ancient and modern history, so that he can successfully show the fulfillment of prophecy, its superior doctrine, and morals. (See D. C. 85: 21.)

In order to meet the opposition to the Book of Mormon, it is also nec-

essary that he has a knowledge of the geography of the world, and especially of America, its inhabitants, their customs, traditions, and also their written history; knowledge from every avenue that will give added light to their past and present condition.

He must not weary his congregation with long and tedious discourses made up mostly of repetitions and meaningless phrases. As an example of what people sometimes think, the following narrative will illustrate. A friend attended meetings several times, and while in conversation on church matters, remarked, "Mr. Blank is no doubt a good man, but not much of a preacher; he tells all he knows of the subject in about five minutes, and the remainder is repetitions and pet phrases."

PAUL PARKER.

KINGDOM OF GOD IN LATTER DAYS.

It is affirmed in Daniel 2: 44:—

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; . . . but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

The objector may say the kings referred to were the *Cesars*, and that the kingdom was set up by John; others say on Pentecost. That the above position is incorrect is evident from the fact that if the kingdom in the days of our Savior had "smote the image," it would have hit too high; for the image was not fully developed then. Rome was not divided into Eastern and Western division until A. D. 364; and that Rome was a unit in the days of Christ is farther evident; for Luke says:—

And it came to pass in those days, that there went out a decree from Cesar Augustus that all the world should be taxed.—Luke 2: 1.

Did the kingdom in the days of Christ do what is affirmed of the kingdom in Daniel 2: 44, "break in pieces and consume all these kingdoms?" No; but the reverse is true.

And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force.—Matt. 11: 12.

It is affirmed of the little horn, or papal Rome:—

And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.—Dan. 7: 25,

From the above it is clear that no stone kingdom of Daniel ever smote earthly kingdoms, "and they became like the chaff of the summer threshingfloors; and the winds carried them away, that no place was found for them." As history records no such events in the past, we are forced to look to the future for the fulfillment of Daniel 2: 44. That the kingdom referred to will exist in a preparatory state, before it smites the image, see the following:—

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matt. 24: 14.

The end referred to evidently is the time when Christ ceases to be Mediator, and God gives unto him the throne of his father David; the time when Mary asked for her two sons: "Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom." The thief said, "Remember me when thou comest into thy kingdom." The Master in his great prophetic denunciations of the events that were to be characteristic of his coming and kingdom, said:—

Behold the fig tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.—Luke 21: 29-31.

To my mind it is clear from the following: that when Christ comes he will find the kingdom in a preparatory state before it assumes its physical proportions, or smites the image.

I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom. . . . But the saints of the Most High shall take the kingdom and possess the kingdom for ever and ever.—Dan. 7: 13, 14, 18.

I am of the opinion that we have not so much as a township of the inheritance yet, as Bro. Kelley said; but when he comes we expect to hear him say:—

Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—Matt. 25: 34.

Behold, I come quickly; and my reward is with me, to give every man according as his work shall be.—Rev. 22: 12.

May I say in conclusion, Come, Lord Jesus, come.

M. R. SCOTT, SEN.

THE EFFORT REQUIRED FOR ONE TO BE A TRUE SAINT.

But few persons if any out of the Church of Christ, and not all in the church fully understand what an effort it takes to be a true saint. It takes a greater effort than anyone unassisted by divine aid can imagine. To be a true saint not only requires that one obey the laws of adoption into the kingdom of God, but it also requires obedience to the laws of the kingdom itself, as given in apostolic times, as well as those that have been given in this age, or that may be given us in the future. Before anyone can make a successful effort to become a child of God, he or she must believe in him who gave the laws of the kingdom, as well as the laws of the kingdom by which its citizens are to be governed. As both spirit and body are to be effected and benefited by the laws of God, it naturally follows that both are to be exercised in the effort to secure salvation, hence the Savior taught that "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself. . . . This do, and thou shalt live" (Luke 10: 27, 28).

Evidently one cannot comply with the above first and second great commandments, without putting forth great efforts of a mental, physical, and spiritual character. Bear in mind, the Lord did not say thou shalt love the Lord with a part of the soul, a part of the mind and strength; but in this connection the word "all" is used instead of the words a part; hence it will take our utmost endeavor, by using all the strength both of mind and body, to serve God acceptably. We sometimes see or hear of men of great strength, both of mind and body, who conclude they can be saved without using *all* their strength in the cause of truth; hence they exert only *a part* of their powers in the work of the Lord, and the rest in heaping up earthly treasures, and in indulging in worldly lusts; hence such, like David and Solomon of old and Brigham Young of latter days, gradually depart from the path of rectitude and right. For such there is tribulation and anguish, for our Savior says, "ye cannot serve God and mammon." So we see that whether our strength be

great or small, we must use it all in the service of God.

If we trace the cause of the apostasy in the days of Brigham Young, or any individual member who has apostatized from the Reorganization, we will find that it was caused by those falling away not putting forth the proper effort to keep the two great commandments quoted above, and given by our Savior. If our strength be great, then our talents are great; but if our strength be small, then our talents are few. If we have many talents we must not conclude they need no improvement; if they be but few, we should not be discouraged. I believe it will take as great an effort on the part of the one who has five talents to secure salvation as for those who have but one. The more talents or ability we have, the more is required, and *vice versa*.

Men like Brigham Young and others, having great talents, have departed from the faith, not because their talents were few, but because they did not love God with all their mind, but used at least a part in serving Satan. While some having great talents have failed to make the necessary progress in spirituality, not putting forth the proper effort. God be thanked, others of fewer talents pressed steadily onward, keeping the even tenor of their way, have thus secured salvation. This shows that we must not put our trust in the arm of flesh, however great our talents; but that we must use them all in the service of God. To be a true saint one must study God's word, must pray vocally and in secret, must visit the sick and aid in a lawful way to help the poor by paying tithes and offerings. Perhaps some one says, "I can't do all that; I've not got time. I have my family to support." Does not the Lord know as well as you who are depending on you for support? If you believe the Lord has required an impossibility of you, I ask where is your faith? Do you believe in God? If so, what kind of a God?

Let us believe in the true God, and that he is a rewarder of those who diligently seek him. As each saint is the keeper of his or her brother, it takes not only an individual but an organized effort to secure salvation, hence the necessity of an organized

church of Jesus Christ, that the members thereof may make a systematic and united effort to watch over each other in love. This organization has been perfected by Christ himself, so that not only the laity may watch over each other, but there may be certain officers, whose duty it is to watch over each other and the laity, and instruct all in the principles of righteousness, that all may come to "the unity of the faith, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4: 11, 13).

There being many poor people, and these poor having the gospel preached unto them, it is but natural for many of the poor to come into the church. Christ the head of the church, he being the one from whom all the members, whether poor or rich, receive their nourishment, certainly would provide a means whereby the poor might be cared for, and their financial wants supplied. In providing for the poor in the church we must ever keep in view the second great commandment, namely, "Love your neighbor as yourself." To love our neighbors as ourselves we must see that they are provided for as well as we. If he has a poor house and no money, and we have a good house and some money, we should contribute of our means till our poor brothers are as wealthy as we. "But," says one, "to do all that would take quite an effort indeed, even greater than I have ever made; yet seeing it is God's law, I would willingly make it now. But my neighbors—my brothers and sisters in Christ—who are worthy of my aid are scattered in Europe, in America, and in the islands of the sea, hence I cannot help them by consecrating my 'surplus' as the law provides, while they are thus scattered." Then what is to be done? Why, man's extremity is God's opportunity; hence he says the saints should gather together in Jackson County and the regions round about. Let your gathering be not in haste nor by flight, but let all things be prepared before you. And to the elders he says, you shall see that my law is kept. Shall we do it, or shall we say it takes too great an effort? Truly it will take a great effort both by the individual members and as a body, but the effort must be made.

Saints; why do we have the First Presidency, the Twelve, the high priests, the Bishopric, the seventy, the elders, and so on? Is it to carry on the work of the Lord, or to hinder its progress? Shall we get near the promised land, and then like ten of the twelve who went in the time of Moses to view the promised land, say: *We can't occupy; we are too weak.* If God is for us, who can be against us?

Ah, listen! Do we not hear the voice of one of the Bishopric, speaking through the columns of the *Saints' Herald*, in tones of love, saying the effort to gather together is not too great to be made. How many more are, like Bro. Hilliard, ready both by precept and by example to keep the whole law? I for one believe we can, by the help of God, do all things that he requires of us; but we must keep the two great commandments to do it.

C. J. SPURLOCK.

Mt. Grove, Mo., Feb. 15.

Conference Minutes.

ALABAMA.

Conference met with Lone Star branch, March 25; president M. K. Harp in the chair, D. E. Tucker secretary pro tem. Officers reporting: Elders M. K. Harp baptized 1, D. E. Tucker, J. G. Vickrey, W. J. Booker; Teacher J. J. Hawkins. Branch reports: Pleasant Hill 148; baptized 19, removed 1, Lone Star 123; baptized 1. District officers and missionaries sustained. Sunday morning two were baptized by Bro. M. K. Harp. Preaching by Elders J. G. Vickrey and D. E. Tucker. Prayer meeting in charge of Bro. W. J. Booker. Adjourned to meet at the call of president.

INDEPENDENCE.

Conference convened at Lee's Summit, Missouri, March 25; R. May president, J. W. Brackenbury assistant, J. C. Moxon secretary. During the past six months there has been a net gain in membership of twenty, against a net gain of fifty for the preceding six months. The present number on the district roll is 1,649. In the district there are 174 officers, of which two are apostles, seven high priests, nine seventies; twenty-six of the ministry reported either by letter or in person. Bishop's agent, R. May, reported; Due agent last report \$187.66; total receipts \$2,586.73; paid out \$1,955.37; balance on hand of \$443.70.

The following preambles and resolution were unanimously passed: Whereas, B. H. Roberts, a polygamist, was elected to Congress of the United States to represent the State of Utah in the House of Representatives; and whereas, we as a church hold that a belief in and practice of polygamy is a violation of the laws of both God and of the United

States; therefore, be it Resolved, that we the members of the Reorganized Church of Jesus Christ of Latter Day Saints, of the Independence district, assembled in conference, hereby protest against any polygamist being permitted to take and retain a seat in congress, and that a copy of this be sent to our representative for Missouri.

Conference will convene with First Kansas City branch, September 9 next.

SPRING RIVER.

Conference convened with Pleasant View branch, Kansas, February 24; T. S. Hayton secretary. Branch reports: Columbus 49, Maysville 87, Pleasant View 127, Angola 77, Webb City 165, Travers 44, Weir City 93. Ministry reports: Elders F. C. Keck, O. P. Sutherland, J. L. Lancaster, E. Henson, A. M. Baker, J. A. Graves, J. W. Thorpe, J. M. Richards, W. S. Taylor, F. L. English, T. S. Hayton, G. Bird, A. H. Herke, W. H. Smart; Priests G. W. Beebe, Jr., W. Lee, W. E. Haden. Bishop's agent's report for four months: Cash received \$337.26, paid out \$322.51. Auditing committee reported on Bishop's agent's books from December 3, 1897, to February 24, 1899: Received \$1,094.05; paid \$1,131.44; balance due agent \$37.39. Friday, February 24, was given to Sunday school association. Preaching by Elders W. H. Smart, A. M. Baker, G. W. Beebe, F. C. Keck, and W. E. Haden. Prayer services in charge of W. S. Taylor and J. A. Davis. Adjourned to Columbus branch, Sherwin, June 23.

LITTLE SIOUX.

Conference at Mondamin, Iowa, March 25 and 26; H. C. Smith presiding, assisted by A. M. Fyrando, J. F. Mintun secretary, assisted by Annie Stuart. Branch reports: Persia, Union Center, Magnolia, Little Sioux, Mondamin, Woodbine, Missouri Valley, and Logan. Ministry reporting: C. Derry, G. Montague, J. C. Crabb, G. M. Scott, H. Case, J. F. Mintun, D. A. Hutchings, J. Seddon, A. M. Fyrando, S. B. Kibler, F. Hanson, F. E. Cohrt, J. A. Donaldson, J. C. Johnson, D. Maule, A. A. Baker, W. R. Davison, H. M. Daniels, O. Case, D. W. Palmer, W. T. Fallon, J. Gunsolley, W. W. Baker, C. H. Belkham, G. Shearer, C. M. Wilder, A. Hight, J. S. McDonald, A. T. Harper, S. H. McDonald. Bishop's agent's report read and found correct. Report of Sunday school convention read and received. Tent work was left in charge of missionary in charge and district president. Ordination of J. P. Garner as an elder was provided for. District officers chosen: A. M. Fyrando president, G. M. Scott and J. A. Donaldson associates, Lenna Strand secretary; A. M. Fyrando was sustained as Bishop's agent. General church authorities were sustained by prayers, means, and every effort that can be made on our part. Reply to preambles and resolutions sent by missionary in charge and district president to Smith McPherson member of Congress from Ninth Iowa district was read. Preaching by J. F. Mintun, Heman C. Smith, and Charles Derry. One social service was held.

Sunday School Associations.

LITTLE SIOUX.

Convention at Mondamin, Iowa, March 24; J. F. Mintun and S. B. Kibler in charge, Annie Stuart secretary. Opening address by J. F. Mintun. Short speeches were heard from T. Worsencroft, G. Montague, L. Carstenson, S. B. Kibler, C. M. Wilder, C. Derry, H. C. Smith, and Srs. M. Myres and J. Atkinson. Schools reporting: Sunny Glen, Pleasant Valley, Magnolia, Woodbine, Mondamin, Persia, Union Center, Little Sioux, Missouri Valley, Smithland, and East Union Center. Officers reporting: Superintendent, secretary, treasurer, and librarian. Officers chosen for the year: J. F. Mintun superintendent, A. M. Fyrando assistant superintendent, Lenna Strand secretary, Nellie Ballantyne treasurer, Annie Stuart librarian. Normal work by J. F. Mintun. Sunday school newspaper edited by Alice Case and Nellie Ballantyne; read by Annie Stuart and Lizzie Kilts. Secretary was requested to send the paper to editor of Sunday school department of *Herald* for publication. Review of Sunday school lessons discussed and explained by Bro. Mintun. Teachers' meetings discussed. Some time was spent in discussing question. Three sessions were held. Adjourned to Friday previous to next quarterly conference.

Miscellaneous Department.

IOWA STATE FAIR.

I mail you a State Fair premium list. In many departments the premiums have been increased over former years and the list of articles has been greatly increased. No entry fee is charged. We hope this concession will greatly increase the number of exhibits.

We have contracted for a better and more complete line of attractions than ever before, and they will be put on so that a continuous and magnificent show will take place each day and early enough so that the people can depart for the city before night, if so desired; and the management will do all possible to make the stay pleasant and profitable.

Good camping arrangements can easily be made and tents can be had at reasonable prices, put up ready for use. We recommend this convenient and independent method of visiting the fair. The hotels and citizens of Des Moines will entertain visitors at reasonable prices and a bureau of information will enable strangers to find lodging places.

A Century Closing Exposition feature has been added since the premium list (except the cover pages) went to press, so that only announcement, briefly stated, could be made, but we expect this feature to be entertaining and educational. We hope to show the progress and development by object lessons that will be a revelation to our people, and especially the young.

The great Iowa State Fair and Century Closing Exposition is for the benefit of the whole people, and we trust that the press of

the state will aid us in making this the greatest fair ever held in Iowa. We will appreciate any assistance you may give us and will thank you for marked copies of your paper containing notices.

G. H. VAN HOUTEN, Sec.

REPORT OF THE GENERAL CHURCH RECORDER.

For the information of the church in general I make my annual report this year the same as if there had been held a General Conference, believing that it will be of interest to many to know just how the church stands in numbers as each year passes.

During the past year I have recorded two thousand seven hundred and thirty-eight (2,738) names, as the accompanying "Statistical Table" will show. Of these there were one thousand eight hundred and forty-four (1,844) new baptisms, and the remainder, eight hundred and ninety-four (894), were received by letters of removal, or by vote upon evidences of prior membership.

The losses have been eight hundred and ninety-four (894) by letters of removal, one hundred and thirty-three (133) by expulsion, and three hundred and ninety-two (392) by death, making a total of one thousand four hundred and nineteen (1,419), thus leaving a net gain over all losses of one thousand three hundred and nineteen (1,319) members to the Church Records during the year closing March 31, 1899. The number of deaths has been more than usual, many of the aged having passed away in the twelve months since last report. Also the net gain is the smallest we have had for many years. The total names now as net membership upon the Record is forty-one thousand nine hundred and fifty-eight (41,958), including all officials.

The largest gains by countries and States are as follows:—

Missouri 267, Michigan 253, Iowa 149, Canada 126, followed by Nebraska 87, and Ohio 68 net gain. The gain in England covers two years in the most important portion of the work there.

Two hundred and five (205) new ordinations have been reported, including high priests, seventy, elders, priests, teachers, and deacons. Also two hundred and seventy-five (275) changes of names of sisters by marriage have been placed upon the records.

The work of indexing all names added, and changed by marriage, has been continued as heretofore.

Sixteen new branches have been reported, including copies of their record sent to me, which have been transferred to the General Record, names of branches being as follows:—

Arthur and King Lake, Ontario; Alta Pine, Alabama; Open Head, Florida; Leavenworth, Indiana; Alcona, Greenbush, Hillman, Mikado, Prescott, and Star, Michigan; Mountain Grove, Missouri; Toledo, Ohio; Canadian Central and Stillwater, Oklahoma; Bell Grove, West Virginia.

The existence of others I am informed of, but copies of branch records have not yet come into my hands. Branch and district clerks will kindly take notice that records of branches should be had in the Church Re-

cordor's office before he can credit the church with such branches as existing and officially known to him.

There has been a commendable efficiency on the part of most of the district and branch clerks. Many letters of inquiry that I have written about errors remain unanswered,

which I regret, as the perfecting of the records is hindered; but the majority of clerks are prompt, which I am pleased to note.

As my annual report this is respectfully submitted,

H. A. STEBBINS,
General Church Recorder.

has lived the life of a consistent Christian gentleman, and enjoyed the confidence and respect of the entire community in which he lived. He leaves an aged wife, and some married children to mourn. Funeral service at his late residence by Elder J. W. Waldsmith.

ANNUAL STATISTICAL TABLE.

COUNTRIES AND STATES.	Total 1898.	Baptized.	Received.	Removed.	Expelled.	Died.	Net Gain.	Net Loss.	New Ordinations.	Marriages.	Total 1899.
Australia	588	7	3	3		3	4			2	592
Society Islands	1,949	9			1		8				1,957
Hawaii	105	4			4						105
England	961	84	19	15	11	14	63		12	15	1,024
Wales	213	2	2	14		3		13	3	1	200
Scotland	15	1					1				16
Denmark	17										17
Sweden	4										4
Switzerland	25										25
Canada	2,411	155	37	37	7	22	126		19	22	2,537
Nova Scotia	60					1		1			59
Alabama	708	51	40	39	7	12	33		2	16	741
Arkansas	299	6					6			1	305
California	2,070	57	33	46	1	25	18		4	13	2,088
Colorado	345	9	23	16	1	1	14			2	359
Connecticut	32	4					4		3		36
Florida	362	9	9	9		2	7			1	369
Idaho	191	3	1	3		1					191
Illinois	2,792	54	34	42	19	20	7		17	24	2,799
Indiana	611	62	1	3	3	8	49		4	5	660
Indian Territory	165	7		3			4				169
Iowa	7,425	265	178	210	8	76	149		22	57	7,574
Kansas	1,698	40	21	31	8	13	9		5	8	1,707
Kentucky	145			1	2			3	1		142
Maine	625	27	11	9	5	9	15		5	1	640
Maryland	31			4				4			27
Massachusetts	553	22	10	9	6	12	5		2	9	558
Michigan	2,988	302	37	44	12	30	253		18	20	3,241
Minnesota	377				3	3		6	2		371
Mississippi	169	14		3	6	3	2		1	4	171
Missouri	5,505	291	270	218	19	57	267		35	44	5,772
Montana	207	4				2	2			1	209
Nebraska	1,729	95	44	33	1	18	87		8	12	1,816
Nevada	104					2		2			102
New Jersey	14										14
New Mexico	18										18
New York	161	16		1		1	14				175
North Dakota	52										52
Ohio	1,059	72	33	22	4	11	68		12	5	1,127
Oklahoma	52	20	30	3			47		6	1	99
Oregon	167	3				2	1				168
Pennsylvania	574	28	12	10	3	4	23		9		597
Rhode Island	280	5	4	4	2	3			1		280
South Dakota	73										73
Tennessee	163	6		3		3			1		163
Texas	647	44	6	20		8	22		4	3	669
Utah	622	6		2		7		3			619
Virginia	36										36
Washington	114	10		2			8				122
West Virginia	481	19	33	30		10	12		1	4	493
Wisconsin	632	31	3	4		6	24		8	4	656
Wyoming	15			1				1			14
Total 1898	40,639	1,844	894	894	133	392	1,352	33	205	275	41,958
Net gain	1,319	894		133		392	33				
Total 1899	41,958	2,738		1,419			1,319				
		1,419									
		1,319									

CONFERENCE NOTICES.

Massachusetts district conference will convene at Providence, Rhode Island, April 29. We hope to have with us Brn. Joseph Luff and W. H. Kelley of the Twelve, some of the Seventy, besides the local brethren. So, excellent preaching is practically guaranteed us. Let all come together in good spiritual condition and lend aid in advancing the work.

M. C. FISHER, Clerk.

DIED.

NICHOLS.—Three miles west of Auburn, Nebraska, March 31, 1899, Bro. Walter Nichols. He was born at Glasgow, Scotland, August 8, 1826. After coming to the United States he lived for some time at St. Louis, Missouri; emigrated to Nebraska some thirty-three years ago, and settled where he has lived ever since. About six years ago he united with the Reorganized Church, and

Safely gathered into the garner of God,
They rest with the just and pure:
His will was their law,
In his footsteps they trod,
In him their salvation is sure.

KINGSLEY.—Near Maquoketa, Iowa, April 10, 1899, little Gladys, daughter of Mr. James and Sr. Lizzie Kingsley. This little one was only eight days old, but left many loving friends to mourn. Funeral at the residence by Elder J. R. Sutton.

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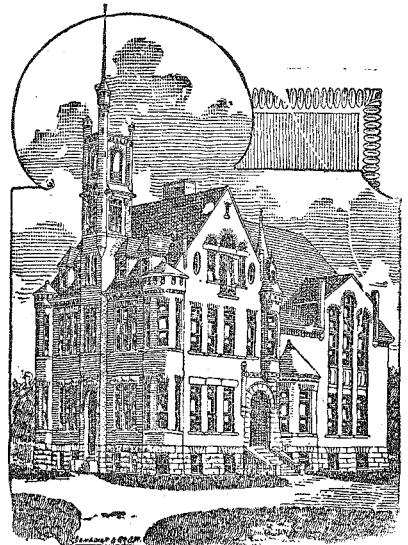
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THE SAINTS' HERALD.

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

Vol. 46.

Lamoni, Iowa, April 26, 1899.

No. 17.

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THEMES FOR DISCUSSION AT PEACE CONGRESS.

Captain Mahan and Captain Crozier, who will represent the navy and army respectively at the Czar's disarmament congress, have been furnished with the official Russian program of the event. The themes to be considered by the international conference are:—

1. An understanding stipulating the non-increase for a certain period of the actual effectiveness of armed land and sea forces as well as the war budget and all pertaining thereto. This understanding to permit a study to be made beforehand of the means in which in the future a reduction of the kind can be accomplished.

2. Interdiction of the use of new firearms, of new explosives, and more powerful powders than those now used both for small as well as big guns.

3. Limiting the use in field campaigns of high explosives already existing and prohibiting of the discharge of shells and explosives of any kind from balloons, etc.

4. Interdiction in naval warfare of submarine torpedo boats or engines of destruction in the same nature, and an agreement not to build in future any more vessels with rams.

5. Application to maritime wars of the stipulation of the Geneva convention of 1864, upon the basis of the additional articles of 1868.

6. Neutralization under the same heading of all ships and launches as-

signed to the saving of life during and after a naval fight.

7. Revision of the declaration concerning the advices or notices and customs of war, elaborated in 1874 by the conference of Brussels and remaining unratified until this day.

8. Acceptance in principle of the usages of the good offices of mediation and arbitration, to the end of preventing armed conflicts between nations and for an understanding to be entered into as to the uniform manner of procedure.

9. It is well understood that all questions concerning the reports of the states and the order of things established by treaties, as well as the questions in general which will not enter directly into the program adopted by the cabinet, ought to be absolutely excluded from the deliberations of the conference.— *Chicago Tribune.*

WARNS ENGLISH CLERGY.

London, April 18.—The Bishop of London to-day in addressing the clergy warned them against giving any offense against church rules.

In view of the recent controversies, the church is just awakening to the supreme danger of dismemberment and disestablishment which confronts it.

A strong effort is being made at Rome to win over the high church party to the Catholic churches.

ROME WANTS ENGLISH CONVERTS.

There is a rumor that Cardinal Vaughan is to succeed Pope Leo, which shows the anxiety of the powers in Rome to win over a large mass of the English converts by making an English appointment.

It is not likely, however, that Cardinal Vaughan will be chosen, although the energy of the Catholic Church is certainly turned just now in the direction of England.

In any case, disestablishment is bound to become soon an important issue. Even Arthur Balfour advocates giving fuller autonomy to the church, while the High Church party under Lord Halifax is openly

in favor of disestablishment as the only means of freedom.— *Chicago Tribune, April 19, 1899.*

ROGER WILLIAMS CASE IS UP.

Boston, Mass., April 18.—Representative Davis of Cambridge presented in the Legislature to-day the following petition and resolve, which went to the Committee on rules:—

"Whereas, The General Court of Massachusetts Bay, at its session in Cambridge (Newtown) passed a sentence of banishment against Roger Williams, Oct. 9, 1635;

"Whereas, The Hon. John Winthrop, Governor of Massachusetts Bay, requested that Roger Williams be recalled, his sentence revoked, and be duly honored, which was refused;

"Whereas, Roger Williams' doctrine of religious liberty, for advocating which he was banished, has become the fundamental sentiment of Christendom; be it,

"Resolved, We, the citizens of Cambridge, Massachusetts, petition the honorable Legislature, at your earliest convenience, to pass an act revoking said sentence of banishment, and your petitioners will ever pray God save the Commonwealth of Massachusetts."

The resolution provides that the sentence of expulsion against Roger Williams in 1635 be revoked.— *Chicago Tribune, April 19, 1899.*

JUSTICE AFTER TWO HUNDRED AND FIFTY YEARS.

Liberal preachers of to-day can sympathize with old Roger Williams, whose sentence of banishment from the colony of Massachusetts, passed in 1635, the Legislature of Massachusetts has just been asked to repeal.

Before Roger Williams left England in 1630 he had become a clergyman in the Church of England, but he wanted more freedom than was there allowed him, and turned naturally to the Puritans. In February, 1631, he landed at Boston and became assistant pastor of the Church of Salem. Then began a series of charges of heresy against Williams, which he fought desperately. But he made friends

with the Indians and got into trouble with the civil authorities by declaring that the land belonged to the Indians, and that therefore the king had no right to give it away.

Finally he took his stand on the statement that "no human power has the right to intermeddle in matters of conscience; neither church nor state may proscribe the smallest iota of religious faith."

A committee of ministers came to Salem to censure him, but he refused to recognize their authority. The General Court of Boston summoned him to appear for trial on a charge of heresy. He refused to go and a warrant for his arrest was issued. In 1635 he was banished from the colony. With a number of his congregation he settled at Providence, and as an outcast from Massachusetts founded the State of Rhode Island. He had great influence with the Indians and printed the first dictionary of the Indian language. All the remainder of his life he was busy in fierce religious controversies, but though he opposed men's opinions he never denied them liberty of thought. He died in 1683. A splendid public park in Providence, Rhode Island, bears his name.—*Chicago Tribune, April 20, 1899.*

LIFTING AN OLD BAN.

After the lapse of 264 years the Legislature of "the Commonwealth of Massachusetts" has decided to remove the ban that has rested upon Roger Williams all that time. The resolution providing for the revocation has produced a tremendous stir among the historical drybones, but there is little doubt it will pass and the shade of Roger will be permitted to cross the Seekonk River and wander over his old stamping grounds, free from any danger of penalty.

That sturdy old Baptist Puritan, Roger Williams, made a notable stir in his time. From the day he arrived in the colony he kept all the other Puritans in a ferment with his defiance of the constituted authorities, his denial of the spiritual rights of civil magistrates, and the accusations of inconsistency which he hurled against his Puritan brethren, as well as his assaults upon their theocracy. At last patience ceased to be a virtue and the general court in 1635 sentenced him to expulsion. It was the

intention to send him back to England, but he escaped and went into the country of the Narragansetts, where he founded the Colony of Rhode Island and laid out Providence Plantations, "a shelter in God's providence for persons distressed from conscience." Having accomplished these tasks satisfactorily he be-thought himself that he had long been an object of persecution, and, not being able to revenge himself upon his persecutors, it is claimed by some of the chroniclers that he gratified his resentment by harrying the peaceful Quakers of Providence Plantations. If some reports are correct there is little wonder his righteous soul was exercised and his godly modesty shocked at the performances of some of these same Quakers.

Roger Williams was a man far ahead of his times. He first contended for that distinction between the spheres of the church and the civil government which is now conceded in this country, and he was the advocate of religious liberty which is now the fundamental sentiment of Christendom. He may have been eccentric in the details of application, as the Quakers would testify, but he was right in the abstract. Though it matters little now to Roger, who has been resting in Nirvana or No Man's Land nearly three centuries, it is a graceful courtesy to his ghost, provided he has a ghost, that it is given the freedom of Massachusetts and may be allowed to consort nights with the ghosts of the Mathers, the Sewells, the Aldens, and of others of his old persecutors in Boston, Salem, and Plymouth, and lament with them over the spiritual decadence of the present times as compared with the brisk and militant theocracy of their day.

The Commonwealth of Massachusetts thus having done tardy justice to the remains of Roger Williams, can now resume its warfare against the pestilent gypsy moth, which works destruction by night, and the English sparrow who walketh abroad at noon-day and is altogether evil.—*Chicago Tribune, April 20, 1899.*

English advices from Constantinople assert the Turkish authorities in the Vilayet of Kossovo are compelling Christians to sign addresses to the Sultan thanking him for his paternal government and protection.

Echoes from Graceland.

CONDUCTED BY GRACELAND COLLEGE.

Another fine volume added to the Library. This time the welcome present comes from Elder F. E. Cohrt of Smithland, Iowa. Bro. Wm. Wylie of Fall River, Massachusetts, has again made some additions to our Museum. This time he sends coins and a fine specimen of peat moss. We are under obligation to our brother for his interest in the work.

College students are already beginning to think about the Commencement Exercises, which will be held from the 10th to the 14th of June inclusive. Announcements will be made later.

COURSES OF STUDY.

COLLEGIATE DEPARTMENT.

CLASSICAL.

FRESHMAN.

FALL.	WINTER.	SPRING.
Greek, 4.	Greek, 4.	Greek, 4.
Latin, 4.	Latin, 4.	Latin, 4.
Higher Algebra, 5.	Trigonometry, 5.	Analytics or Bot. 5.
English, 3.	English, 3.	English, 3.
SOPHOMORE.		
Greek, 4.	Greek, 4.	Greek, 4.
Latin, 4.	Latin, 4.	
One elective.	Drawing,	Latin.
Analytics.	Differential Calculus.	Integral Calculus.
Botany.	Botany.	Bot. or Astronomy.
Greek History.	Roman Republic.	Roman Empire.

JUNIOR.

English and Mediæval History.	History (E. and M.)	History (E. and M.)
Two electives.		
Greek History.	Roman Republic.	Roman Empire.
Greek.	Greek.	Greek.
German.	German.	German.
Mathematics.	Mathematics.	Mathematics.
Chemistry	Chemistry.	Chemistry.
Physics.	Physics.	Physics.
French.	French.	French.
SENIOR.		
Three electives.		
History (U. S. or etc.)	History.	History.
Geology.	Geology.	Geology.
Botany.	Botany.	Ancient History.
Chemistry.	Chemistry.	Chemistry.
German.	German.	German.
French.	French.	French.
Logic.	Economics.	Psychology.
Greek.	Greek.	Greek.

SCIENTIFIC.

FRESHMAN.

FALL.	WINTER.	SPRING.
Higher Algebra.	Trigonometry.	Analytics or Bot.
English.	English.	English.
German or Latin.	German or Latin.	German or Latin
Drawing.	Drawing.	

SOPHOMORE.

Physics.	Physics.	Physics.
Two electives.		
German.	German.	German.
Botany.	Botany.	Bot. or Astronomy.
Analytics.	Differential Calculus.	Integral Calculus.
Latin.	Latin.	Latin.
Greek History.	Roman Republic.	Roman Empire.

JUNIOR.

Chemistry.	Chemistry.	Chemistry.
Two electives.		
English and Mediæval History.	E. and M. History.	E and M. History.
Biology.	Physiology.	Astronomy.
Mathematics.	Mathematics.	Mathematics.
German.	German.	German.
Greek History.	Roman Republic.	Roman Empire.
French.	French.	French.

SENIOR.

Three electives.		
French.	French.	French.
Geology.	Geology.	Geology.
Mathematics.	Mathematics.	Mathematics.
History (U. S. or etc.)	History.	History.
German.	German.	German.
	Thesis.	Thesis.

—Catalogue.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, APRIL 26, 1899.

NO. 17.

The Saints' Herald.

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

LAMONI, IOWA, APRIL 26, 1899.

EQUALITY, ETC.

(Continued.)

While of the opinion that the revelations to which reference was made in our former article were directly applicable to the two localities referred to, Zion and Kirtland, we still believe that they may be used as an example for organizations for similar purposes whenever men shall choose to so organize and keep within the laws both of the church and the land.

Whatever may have been possible in Missouri, or "the regions round about," from 1830 to 1838, it is quite certain that now and for many years past, no association of men combined for the disposition, care, and use of moneys and properties for mutual and collective benefit, in which individuals are expected to put their patrimony, or their earnings, for the purposes of the association, could have proper working existence, except by virtue of the laws of the State; said laws having been enacted to secure the weak, uninformed, and trusting from imposition and loss by the strong, informed, and crafty. And as a basic principle of the church established by revelation, is that "he that keepeth the laws of God hath no need to break the laws of the land;" no organizations for the accumulation, care, and use of moneys, goods, or properties can be formed among the saints that are not provided for and protected in their operation by the laws of the states where the saints may dwell and have their church organization.

Whatever is done in the church, by any of its members, for the benefit of others and the whole, whether as a movement by the church through its regularly constituted authorities, committees, or companies; or by individual effort singly, or in company

organization, should be done in legal form, must be constantly borne in mind.

The church was "regularly organized and established agreeably to the laws of our country;" and whatever its final fate may be, it must continue to exist agreeably to those laws until the coming of the Son of man, "whose right it is to reign." The Spirit said, "Behold here is wisdom." The opposite, or contrary to it would be folly. (See Doc. and Cov., sec. 58, par. 5.)

Some difficulty in interpreting what is found in the revelations will be avoided by keeping the foregoing in mind.

THE LAWS OF TITHING AND CONSECRATION.

Tithing is a specific statement found in the revelations defining the financial rules and powers of the church, and means either the law, or the moneys or properties to be gathered under it, as the term may be used.

The entire system of church finance, so far as moneys, goods, wares, and merchandise are handled by church officers, may be called the Law of Tithing.

The word "tithe" means a tenth. As given by the dictionary it is: "A tenth; the tenth part of anything; but especially the tenth part of the increase arising from the profits of land and stock, allotted to the clergy for their support."

The Bishopric have so interpreted the word as applied to the work of the church, and upon that rendering have based their understanding of the law.

The definition is, of course, made from the understanding and application of the laws of finance to the support of the established church of England, which was sustained as a State religion, and the people taxed by the government to maintain the ministry. But it would not be hard to trace this rendition back to the days of Abraham and Moses. This has been so often done in the past by the preachers and writers for the

HERALD, that we do not care to do so for the purposes of this paper.

The first notice we have of tithing, in the revelations to the church, may be found in section 64, paragraph 5, given in September, 1831; and from the tenor of the language used, we really think that the question as to when the church became, or was to become, subject to the administration of the law of tithing, ought to be determined. "Behold, now it is called to-day (until the coming of the Son of man), and verily it is a day of sacrifice, and a day for the tithing of my people."

The word tithing, as used here, means the paying and collecting of tithes. In 1838, seven years after the Lord said, "It is called to-day (until the coming of the Son of man)," the question came up as to how much of the properties of the people was required "for a tithing." This question was placed before the Lord and an answer sought. When the answer came, it was as follows: "Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the Bishop of my church of Zion."

The purposes for which this requirement was made are clearly stated: "For the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church."

This expression "and for the debts of the presidency of my church," has been a cause of complaint on the part of those opposed to the church; the occasion of fault-finding on the part of the grumbler and fault-finder in the church; and stumbling and faint-heartedness, on the part of many honest but weak ones.

When it is remembered that for a number of years before that, those who constituted the presidency at that time had been solely engaged in church work, and had of necessity contracted debts on the account of the church, which the church of right should pay; and the Lord saw fit to

remind them of that duty, or obligation. For the other uses it is plain; a gathering was in process of being made. A foundation was being laid for a great work which had been commanded to be done, including the building of a house to the Lord; so that if there was property in the hands of the saints, it could be utilized for the purposes named. If there had been any misunderstanding on the subject, as to the time of applying the law, it must have been dissipated then: "And this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord."

We may not know all the reasons why the question, How much? was asked; but we may presume that there was either a tardy unwillingness to observe, or an absolute uncertainty as to how one should observe the law; this was set at rest by this section.

The other features will be presented in another paper.

MORAL COURAGE AND TRUTH.

Louisville, Ky., April 13.—A movement that has been started in church circles to discountenance the liquor trade in Kentucky has resulted in the Walnut Street Baptist Church deciding to expel from its membership everybody connected in any way with the manufacture or sale of spirits.

The Walnut Street church is the largest and wealthiest Baptist church in the South, and many distillers and jobbers are on its rolls and active in church work.

Last evening at a congregational meeting resolutions were adopted saying that connection in any way with the liquor traffic was incompatible with a Christian life. Members so engaged were asked to choose between the church and their business, and were given twelve months time to make up their minds.

That both sides—the good and the bad—may be fairly presented in the religious developments of the times, we give such items as reveal the situation. The State of Kentucky has been so largely known by its distilling interests that the action of the church people referred to appears all the more to their credit. It is gratifying to see such exhibition of consistent moral courage, in these peculiar times when "religion" is characterized by so much of compromise with error, pride, and general

selfishness and worldliness. Those called to represent the Christ are called as he was called, to "bear witness to the truth" in all the principles and phases of life. There is a profession of faith in fact when "*principle*" is strictly adhered to; there is a "falling down," a failure, a woeful and distressing exhibition of weakness—not an exhibition of the Christ nature, but a pitiable and distressing exhibition of human weakness—when truth, when principle, is in any degree compromised, ignored, or lightly passed by, through motives or actions based upon "policy," carelessness, indifference, or other evidences of *lack of devotion to truth*.

There is but one standard for the people of God, the professed followers of Jesus Christ; that is, the Christ standard, without hesitation, without mental reservation, without special regard to who may or who may not adopt it. There is no promise of attendant light and confirmation and of final victory to any individual who is influenced or content to abide by any other standard. "Whatsoever is *more* or less than this, *cometh of evil*." This we affirm in the consciousness that in so saying we are "right," and right without being radical or extreme. There is no promise of success to us as a people, individually or collectively, if our standard is lowered; if our policies, intentions, and acts—all of these—are not strictly in harmony with truth, and without respect to or fear of persons.

It is unbecoming in anyone professing the name of Christ to so much as hesitate to be guided by truth in any phase of life. We ought, the rather, to seek to know the truth of any principle, at whatever cost, even though it come out of any Nazareth which the world may despise. It is the privilege and normal duty of God's people to recognize and accept and thus to "know the truth," and out of that knowledge to imitate Christ, the fountain of truth, that out of such consistent adherence to truth we may become "like him"—be "glorified in truth."

Principle, not policy; frankness, not evasion; sincerity, not compromise; should characterize the lives, the methods, and the actions of those who are commanded to enter into life,

to "be perfect." Those who thus develop can be depended upon for reliable service to God and man; those who fail cannot rise to the demands and occasions of God's work, which is truth, the whole truth, and nothing but truth.

GOOD CHARACTER OF JOSEPH SMITH, OLIVER COWDERY, AND THE EARLY SAINTS.

The following, sent us by Bro. Rudolph Etzenhouser, is in evidence concerning the good character of Joseph Smith, Father Joseph Smith the Patriarch, Oliver Cowdery, and the early saints in general. It is in line with what the old residents of the Western Reserve, some of whom yet remain, testify concerning the Seer and his associates. This the writer states, from personal experience, after a residing at Kirtland and actual association with numbers of old-time residents referred to:—

AKRON, Ohio, March 9, 1899.

I, the undersigned, was born in York State, in the town of Sharzee, on March 9, 1816. In 1819 my father removed to Huntington Township, Chittenden County, Vermont. In 1835 he removed to within four miles of Akron, Ohio, which locality has been my place of residence till the present.

New Portage being three miles south of the Dodge farm, upon which I lived from 1836 to 1839, New Portage was also on line of travel westward of the Latter Day Saints in those days.

A more honest nice people I never met. They bought supplies of my father; camped in front of our house near a large spring. A camp would remain for days sometimes. Public meetings were held at New Portage in the residence of a Mr. Palmer, also in a warehouse; when the weather would admit, in the open air; also in tents and barns.

I attended their meetings often. Honesty, morality, and right living were characteristic of their teaching. Their practice conformed to this; I never knew one to fail to pay for what he got. Father had much too they could have stolen, but we never missed a thing. They were quiet and orderly, especially on the Sabbath; a people who were well brought up; were good society. I felt lonesome when they would break camp. Various ones, Palmer, Baker Whipple, P. Bronson, Griffith, and Taylor owned farms; also still others whose names I cannot recall. All were good citizens.

I heard Joseph Smith and his father, the Patriarch, both preach. They preached good morals and manifested the same in their lives. I don't know why they were so misrepresented; there was no just cause for it; they were perfect gentlemen. I knew Oliver Cowdery; heard him preach often. He too was a gentleman, and his preaching good, of

an elevating influence on the rising generation.

My parents at the time belonged to the Free Will Baptists. They often took some of the campers who were sick into the house and cared for them. I have never belonged to any church.

My object in this statement is simply to tell the facts in the case as in any other matter within my knowledge.

Singed, SMITH BUNKER.

Witnesses, { A. R. MANCHESTER.
ELLA MANCHESTER.
R. ETZENHOUSER.

EXTRACTS FROM LETTERS.

Bro. Gomer T. Griffiths, writing the Presidency from Los Angeles, California, April 17:—

I feel it to be my duty to state to you that I am greatly pleased with my appointment to this mission. I feel very confident that it was the Lord's will for me to come to this field, although it looked very dark to me for a time. Truly the Lord has been with me in a marked manner, so far on my journey. I never felt better in my life, spiritually. The officers and saints have treated me just as good as it is possible for them to treat a person, ever since I arrived in California. I shall strive by the help of God to do my full duty before the Lord. Pray for me.

Bro. John M. Terry, writing from Chicago, April 17:—

I am glad to report the work in a good condition—baptisms are growing more frequent, and our social meetings are more spiritual and better attended than usual.

EDITORIAL ITEMS.

Bro. J. N. Perkins, Wilburton, Indian Territory, writes that he is having some controversy with a representative of the Utah Church by letter. He had little difficulty in disproving the assumptions of the Brighamite people.

Bro. C. W. Hawkins, San Jose, California, April 20, reports Brn. A. C. Barmore and T. W. Chatburn as preaching on the public streets there, to good effect.

TO CORRESPONDENTS: Please take notice that for past two weeks the time of the stenographer and book-keeper in Bishop's Office has been taken up with auditing committee and no one to aid in amanuensis work except myself, and no office room if ever so many to assist; hence delay in replies to letters. Be patient and all will be answered in short time. Before another year we hope to have more help and more office room.

Very respectfully,
E. L. KELLEY.

Mothers' Home Column.

EDITED BY FRANCES.

"Blindfolded and alone I stand
With unknown thresholds on each hand;
The darkness deepens as I grope,
Afraid to fear, afraid to hope:
Yet this one thing I learn to know
Each day more surely as I go,
That doors are opened, ways are made,
Burdens are lifted or are laid,
By some great law unseen and still,
Unfathomed purpose to fulfil,
'Not as I will.'"

DON'T DO IT.

Don't do what? O, lots of things; but the particular one that presents itself is, the habit of rehearsing stories that are stained by obscene or by profane language. After we have repented and been washed in the waters of baptism, and have been made clean by the Holy Spirit, it is a greater sin to indulge in the act in question than it is for one who has not been cleansed, because we are sinning against a greater light—are more accountable, and consequently deserve a greater punishment. We should be greatly offended if one should put filth into our clean dishes; why then should one partake of another's filthy language and ideas, and put them into his or her own clean soul? How long can it remain clean under such treatment? No longer than a dish can, and it is no more fit for spiritual ideas than the dish is for table use. "Sweet water and bitter cannot flow from the same fountain;" then should we allow sweet and bitter to run into our fountain of thought? Such a habit is liable to give rise to the habit of using profane language when one is fretted, or offended. "Out of the abundance of the heart the mouth speaketh" is as true to-day as when it was spoken; so is the command, "Let no evil communication proceed out of your mouth," resting on us, as much as it did on the early followers of Christ.

By rehearsing other people's low stories, and assuming their manner of speaking and their gestures, we are making ourselves like them according to our practice; now if such language is low and irreligious for them, how is it for us? By indulging in such a habit we are schooling ourselves in a branch, or in an evil, that conflicts fearfully with our profession. It is a great hindrance in one's own spiritual development, and brings a great wound upon the cause of Christ. Where shall we find a person who has heard a saint indulging in the same who wishes to listen to the latter's prayer, exhortation, or his friendly counsel? O how true, and O how sad! His well-meant words have lost their power, because the hearer knew they flowed from a fountain that was corrupted.

If the temptation is laid before us, O God help us to drive the vile intruder from the door of the soul. Even light, unedifying talk brings leanness, and yet we should not be melancholy and sad, but happy and joyous; joyous in the development of a hope of eternal life, and joyous in the reception of

our temporal blessings, for they are reminders of a tender parent's watchful care.

Improper thoughts are poor food for the soul—not nutritious, but as husks and other indigestible substances. As food that is not properly digested, is poisonous to the body, so is impure thoughts to the mind; and the effects are visible in the face, and not unfrequently manifested in the deportment. Thus the soul becomes as one who has a contagious disease, and those who come in contact are corrupted thereby, and especially youth and children. Innocent ones caused to sin by the evil example of their parents, or by others. We wish that such people were set apart from society till they were cleansed of their disease, as is the custom in cases of bodily diseases.

No unclean, unholy thing can stand in the presence of God; and if those who have never tasted the Love of God, and the good things of the world to come, cannot, how can those expect to who have been thus blessed, and have loved to wallow in sin again?

We desire to be thoroughly cleansed from our iniquities, and also desire that every saint might be, whether our sins are few or many. We all want to be saved with the redeemed, whether we stay till the coming of Christ, or pass away before that time. Then, O Father, set a watch over the door of our mouths, and help us to watch. May this be a blessing to some one, as well as a blessing to the writer. We try to profit by the thoughts given us. Our heart is often pained by hearing evil talk used, and freely too, by one professing to be a saint. That is why our mind has run thus.
SR. ALMIRA.

AN OBJECT LESSON.

Some time ago I watched some of the boys at my school, while they were building a dam in a little stream near the school-house. As I looked at them, while working, some thoughts came to me in regard to the work of the Daughters of Zion, and I felt like writing them for the Column, and will now do so, trusting that my feeble words may be the means of helping some one.

The boys had worked hard to get the dam built. At times the great chunks of ice and snow would come, threatening to destroy all that they had built. They could see all this coming some distance up the stream, and would be prepared for it, and were on the alert. They knew there was danger, and they would have their other work all planned, so they could be ready to withstand the shock and force of the large masses of ice and snow. When they came they would rally their forces, and all hold firmly to the poles that were helping to keep the dam in place. Sometimes the ice came with such force that it seemed as if all would be carried with it, but how the boys did work then. The ice would try to go over the dam, and if it had, would have soon destroyed their work. After many efforts in this direction, it would have to give up.

I thought this was so very much like our lives. That which we have built is our character. The ice that came tearing along,

threatening to destroy all in its way, represented the many temptations and dangers that we have to meet. The boys knew of the dangers that were coming in the shape of the blocks of ice, and were prepared and ready to defend their work.

Parents; do your boys and girls know of the dangers that they will have to meet? Or, do you intend to send them out in life with no knowledge of these dangers?

Some say, "Oh, they will find out without our telling them!"

Others say, "If we tell them of these things, it will only lead them towards the wrong, as they will then have a knowledge of these things."

Parents; if you were going to send your boy or girl on a journey some place, would you not tell them of any dangers they might meet, or have to pass? If they were going over a rough stony road, would you not warn them of those things over which they might stumble? Would you let them go with no advice, no warning, and then have them come back suffering from the effects of their journey?

Why not use the same way when your children are going on the journey through life? Warn them of the things over which they may stumble, of the dangers and snares the enemy may place in their pathway. A knowledge of these things will help them, and they will be prepared to defend the work which they have built; namely, their character. I had rather risk a child with knowledge of the many things he will have to contend with than to send him out blindfolded, and with no warning. A child will learn of many things among his associates, and he had better learn of many things from his parents.

When God gave into your care and keeping a pure and innocent spirit, did he not wish it to remain so? Did he not give to you a responsibility that will be yours as long as life shall last? This responsibility cannot rightfully be put upon the shoulders of another. Parents, I believe, will have much to answer for in the actions of their children, and those who have been under their guidance and care.

There are none so good but the enemy will place dangers in their path. If they know of them they can be prepared. Do not—parents, I beseech of you—let your children learn all things by experience, for this is sometimes a dear teacher. Give them warning; then if they go astray, in spite of your efforts, you will feel that you have done your duty. It will make the pathway through life easier to have their parents' wise and loving counsel, and fewer mistakes will be made. The journey through life will be hard enough in this age of the world. Has not God given us warning? Does he let his people go without warning? No, indeed. Then let those who are parents, and those who have the care of the young, try to be like the Master in this way, and be true to the trust that is given them, and "let him that hath been warned, warn his neighbor."

Your sister in the faith,

NETTIE I. HEAVENER.

DAUGHTERS OF ZION.

The following report has been received and accepted by the advisory committee:—

To Advisory Committee of Daughters of Zion:—We your committee appointed to audit the treasurer's accounts report that we find the same to be correct. The following is a brief statement of receipts and expenditures from April 1, 1893, to April 1, 1898.

Total receipts.....	\$316.69	
EXPENDITURES.		
Treasurer's book and postage.....	\$.90	
Herald Office for leaflets.....	55.00	
Postage and stationery for corresponding secretary.....	6.50	
Herald Office for leaflets.....	25.85	
Book of Rules.....	.35	
Printing Constitution and Bylaws.....	1.50	
Book for secretary.....	.60	
Postage and stationery for secretary and treasurer.....	2.66	
Herald Office for leaflets.....	52.35	
H. E. Jarvis for use of plates.....	20.00	
Postage for corresponding secretary.....	6.00	
Postage for treasurer and letter file.....	1.25	
Herald Office for leaflets.....	10.30	183.26
Balance.....	\$133.43	
Time deposit, 6 per cent.....	\$100.00	
Cash on hand.....	33.43	\$133.43

ANNA SALYARDS.
MAY GUNSOLLEY.
AUDENTIA ANDERSON.

PROGRAM FOR MAY MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, Saints' Harp 715. Scripture reading, third chapter of James. Discussion of select reading in Home Column. Roll call. Business. Closing hymn 218. Dismissal prayer.

NOTICE TO CHAIRMEN OF DAUGHTERS OF ZION LOCALS.

Will the chairman of each local of our organization, please prepare a list of suitable questions which her society might find interesting for discussion in our monthly meetings, and send such list to me, as soon as practicable? MRS. M. E. HULMES,

Chairman of Advisory Committee.

LAMONI, IOWA.

Sunday School Department.

ELDER T. A. HOGAS, EDITOR.
Henderson, Mills Co., Iowa.

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

"Blest work! if ever thou wert curse of God,
What must his blessing be!"—*Selkirk.*

SAMUEL SMILES says, "Work is one of the best educators of character. It evokes and disciplines obedience, self-control, attention, application, and perseverance; giving a man deftness and skill in his special calling." ". . . Labor may be a burden and chastisement, but it is also an honor and glory."

"It is idleness that is the curse of man, not labor."

"To be idle and useless is neither an honor nor a privilege; and though persons of small natures may be content merely to consume, men of average endowment, of manly aspira-

tions, and of honest purpose, will feel such a condition to be incompatible with real honor and true dignity."

Lord Stanley said, "I don't believe that an unemployed man, however amiable and otherwise respectable, ever was, or ever can be, really happy. As work is our life, show me what you can do, and I will show you what you are."

"The duty of industry applies to all classes and conditions of society. All have their work to do in their respective conditions of life—the rich as well as the poor."—*Smiles.*

There is a supposed saying of a Chinese emperor, that "If there was a man who did not work, or a woman that was idle, somebody must suffer cold or hunger in the empire."

After Charles Lamb was released from his official duties at the India Office, he wrote to a near friend; "I would not go back to my prison ten years longer for ten thousand pounds." To another he wrote: "I have scarce steadiness of head to compose a letter. I am free! Free as air! I will live another fifty years. . . . Would I could sell you some of my leisure! Positively the best thing a man can do is—nothing; the next to that, perhaps, is good works." When two long and tedious years had passed he had learned a splendid lesson. He wrote to the same friend: "I assure you no work is worse than overwork; the mind preys on itself—the most unwholesome of food. I have ceased to care for almost anything. . . . Never did the waters of heaven pour down upon a forlorn head. What I can do and overdo is to walk. I am a sanguinary murderer of time. But the oracle is silent."

"Then, again, length of years is no proper test of length of life. A man's life is to be measured by what he does in it, and what he feels in it. The more useful works the man does, and the more he thinks and feels, the more he really lives. The idle, useless man, no matter to what extent his life may be prolonged, merely vegetates."—*Smiles.*

"Let every man be occupied, and occupied in the highest employment of which his nature is capable, and die with the consciousness that he has done his best."—*Sydney Smith.*

Burton in his "Anatomy of Melancholy" says: "He or she that is idle, be they of what condition they will, never so rich, so well allied, fortunate, happy—let them have all things in abundance and felicity that heart can wish and desire, all contentment—so long as he, or she, or they, are idle, they shall never be pleased, never well in body or mind, but weary still, sickly still, vexed still, loathing still, weeping, sighing, grieving, suspecting, offended with the world, with every object, wishing themselves gone or dead, or else carried away with some foolish phantasia or other."

Which do we sigh for, aim for, strive for, work or ease?

QUESTIONS AND ANSWERS.

1. Does a Sunday school belong to the district association because the district superintendent organized it? 2. Has the district superintendent the right to send some one

to organize a school and has that person the same rights as the district superintendent while there?

1. No; although it is commonly so understood or taken for granted. The proper thing for a school to do to come into the district association is to adopt the constitution and by-laws as prepared by the General Sunday School Association and report their action to the district association secretary, when they will be entitled to enrollment as a school of the district association. We believe it would be proper for the district officer effecting an organization of a school to announce that unless there were objections the school would be considered a part of the district association. If, then, objections were raised, a vote of the school would be necessary. But if no one objects, no further action would be necessary except to make report to the district secretary.

2. Yes, a district superintendent may delegate any competent person to do work that cannot be reached by one of the district officers. But such person would have only such rights as were delegated to him for the particular case. It often occurs that competent persons can be sent to do work that otherwise would of necessity be left undone. Such persons should be very careful to not exceed their commission. But usually it is better if some one of the district officers can go and attend to the work.

THERE will be no General Convention this year; but all districts will be expected to report for the year to the General Secretary, Bro. W. N. Robinson, Independence, Missouri, just the same as if there was to be a meeting of the General Association. District officers please take notice.

FOR the benefit of the young officers of schools and districts we give in full the officers of the General Sunday School Association and their post office addresses, as follows:—

Superintendent, T. A. Hougas, Henderson, Iowa.

First Assistant Superintendent, J. A. Gunsolley, Lamoni, Iowa.

Second Assistant Superintendent, Charles E. Crumley, 964 Court Circle, Los Angeles, California.

Secretary, W. N. Robinson, Independence, Missouri.

Treasurer, A. B. Hanson, Lamoni, Iowa.

Librarian, Miss Mamie A. Allen, Lamoni, Iowa.

Write any of them upon matters pertaining to their line of work.

London, April 10.—The *Daily Mail* publishes the following dispatch from Shanghai: 'An American Protestant missionary at Hankow, a Chinese treaty port on the Yangtse-Kiang, makes sensational allegations against the Roman Catholics of burning Protestant chapels and torturing Protestants. He gives the name of a priest concerned and pictures a reign of terror in certain districts.'

Letter Department.

MAGNOLIA, Iowa, April 17.

Editors Herald.—Since last communication published I made an effort at Missouri Valley, but on account of extreme cold weather had but meager attendance, and finally closed without accomplishing but very little, but I learn that the Sunday school has taken on new life since warmer weather has come, and very lately there is a slight improvement in the church work, which I pray will result in permanent activity and spiritual life.

Remained at home till weather moderated, and on account of wife's illness, when I commenced a series of services at Woodbine, where we trust permanent good was done, although but slight interest being shown except by a few. During the time of being there I was called home on account of the sickness of our babe, whose body, on Wednesday March 29, was laid in the Magnolia cemetery to await the first resurrection. While many times a lonely feeling comes over us and a vacant place is noticed in the home, yet the consolation the gospel promises has come to us, knowing that his condition and associates are more blessed than they could possibly have been upon this sin-cursed earth surrounded by mortal beings. Since God could trust such a pure spirit as was his to our care even for so short a time we feel that we can trust his body and spirit into His care for eternity, especially when he has made provision that we may eternally enjoy his presence with all the pure and good. How blessed the thought of a future life, surrounded as it is with so many, many blessed and soul-cheering promises.

The Sunday school convention and district conference of the Little Sioux district convened at Mondamin from the 24th to 26th, at which time a very pleasant time was had. The officials of the Sunday school association were elected for the coming year, as were also the officials of the district. One was ordained to the office of an elder. After the conference and burial of our babe, I returned to Woodbine to continue services, but the interest was not so good as when called away.

From there I returned home to await the return of better health to my wife, and to recruit physically, as I find the strain of the past winter has depleted my physical forces as never before.

The visit of Elder Heman C. Smith has been much appreciated, only hoping that he may come oftener and stay longer.

The subject of the gathering is agitating the minds of the saints, but if it will only effect their lives with the preparation to be gathered as much, how much better it will be than it now is. When saints cannot live together in these local gathering places and act in righteousness towards one another it seems a long stretch of the imagination to anticipate a general gathering near. I have seen more selfishness, indifference, worldliness, strife, and adultery manifest in the last year than in any one year before; yet one hopeful sign grows out of this, which is the local officers are made to feel more and more

their responsibility, and they are awaking to their duties and the need of better qualification than hitherto obtained.

My faith is fixed, my desire to do more increased, my hope of heavenly associates enlarged, and my anxiety for the redemption of Zion of a more practical nature.

Your brother,
J. F. MINTUN.

TESTIMONY OF KATHARINE SALISBURY.

FOUNTAIN GREEN, Ill., March 26.

Editors Herald.—I feel to write a few lines by way of explanation. In January I received a letter from Elder Lewis, of Michigan, and later one from Elder Sheen, of Independence, Missouri; also one from Elder Lambert, of Rock Creek, Illinois, asking for an explanation concerning my name being signed to a document or certificate in support of J. J. Strang being leader of the church; such certificate being found in the Strangite pamphlet, a thing I never heard of in my life until I received the letter from Elder Lewis.

I now in truth declare that I never signed my name to such certificate or document; neither did I give my consent for anyone to sign it. I never knew anything about Strang or his work, nor heard of him for several years after I left Nauvoo.

I do not believe that my mother, Lucy Smith, or my sisters, Lucy Millikin and Sophronia McClerrie, signed any such certificate.

As for my husband, I know he looked forward to Joseph Smith taking his father's place. We based our strong reasons on my mother's teaching, as she was known to her Grandson's calling. We all waited patiently for him to take his place.

It is preposterous to think that Emma Smith, wife of my brother Joseph, would sign such certificate, when she knew of her son's blessing in Liberty Jail, and knew beyond a doubt that he would fill his father's place in God's own due time. Such was her testimony all the way through.

So I say the whole thing was a forgery. Whoever the perpetrator was, his acts will surely be revealed sometime, as justice will prevail.

I expect to meet this testimony before the judgment bar of God.

With good will to all, I remain,
Your sister in Christ,
KATHARINE SALISBURY.

KINCARDINE, Ont., April 13.

Editors Herald.—I have just closed a series of meetings on the north line in a school-house five miles from this town. I came here from Port Elgin. This is a new field; the gospel has never been preached in its fullness here before. I held thirteen meetings to a full house, most every night. A week ago last Monday I took a relapse from la-grippe, and had to lay off, until last Friday and Sunday, when I tried to resume my work and was obliged to quit again on account of the effects of the illness. My lungs and nerves seem to be affected, so I closed

with a full house, with the consent of the trustees to the use of the schoolhouse any time thereafter. Some have promised to obey when I return. I blessed four children while there, visited and distributed tracts both there and in this town.

I was promised a place here to hold meetings, but am not able to start at present. Will accept the offer if the good Lord shall permit me to return later on. The summer months are the best times to labor here. This place is situated on Lake Huron and is a terribly cold place. It needs a strong man to labor here in the winter months.

The enemy is at work here; one good Baptist brother has written a lengthy article in the *Kincardine Reporter*, styling the Utah Church and the Reorganization the same. I have written a twelve page rebuttal, to the *Kincardine Review*. Hope error will be put down and the truth upheld.

From here I make my way home by way of Wingham, McKillop, and Rostock, wishing to be remembered by God's people that I may be fully restored to health and strength again to perform the work that is placed upon me to do.

In gospel work,
ELDER S. TOMLINSON.

OPOLIS, Kan., April 18.

Editors Herald.—You are a welcome visitor. In perusing your pages filled with light and truth I receive additional evidences concerning the gospel. I always endeavor to keep the *Herald* and *Ensign* before the people (especially the saints) as one of the means of spiritual development. Yet many are without the church papers; some because of lack of interest, and others because of financial embarrassment.

Bro. Beebe and I are still laboring together. We closed a series of meetings at Medoc with but very little interest. From here we went to "Hell's Neck" or Sage, Missouri, where we expected to hold forth, but the Baptists were ahead of us. They were intending to close in a few days, but when they learned we were in the neighborhood, the meeting was continued indefinitely. However, we preached one sermon in the camp at Sr. Williams' tent. We enjoyed our sojourn with the saints while there. There are only three families of them, and they are all young in the work; but I am glad to say their zeal and courage are commendable.

From here we went to Alba, another mining camp, and commenced meetings. It was a hard matter to get the people out. However, we closed last Sunday night with a fair audience. The first night a gentleman took us to the boarding house, paid our way, and invited us to call on his family next morning. Our visit with them was grand; for over two hours they listened to the angel's message with gladness. One night while preaching at this place, I am sorry to say we slept (?) in the schoolhouse. It rained so hard there were but a few out, young men principally, and we were left to rest in the schoolhouse or walk four miles through mud and rain to Bro. Albert Davis' home. We preferred the

former. If Bro. Phillips notices this, I know he will sympathize with us.

While at Hell's Neck we made the acquaintance of one Mr. Near, an old gentleman, who is now investigating this latter-day work. Mr. Near is a man of extraordinary intelligence. He has read the Bible for 10, these many years, and believed it as it is written. So he kept himself aloof from all denominations, although he was offered many inducements by different churches—a good salary as a preacher—if he would only accept their creed. He preaches occasionally now, but not for any denomination. He promised us while there to investigate this latter-day work. We left him literature—tracts, *Ensigns*, etc., and Bro. Davis was going to get a copy of "The Book of Mormon Vindicated." Let us pray for him, saints, that he may be led into the fold of Christ.

This gospel work grows brighter when we walk in wisdom's way, always trying to do that which is right. May the Lord help us who have nothing to consecrate (earthly possessions) to consecrate ourselves. This should be the hope of all saints—the redemption of Zion, the abolishment of poverty and distress caused by financial depression. Let us labor faithfully till the Master comes.

In gospel bonds,
A. M. BAKER.

BELL GROVE, W. Va., April 17.

Editors Herald.—I have been confined at home for six weeks on account of sickness of my daughter. She passed over the river on the 12th inst.

I wish to say to the saints of the West Virginia district, through the *Herald*, that I will resume my missionary work in a few days; just as soon as I can get my family consoled under our sore affliction.

In bonds,
G. H. GODBEY.

GUY, O. T., April 17.

Editors Herald.—I am at Bro. L. A. Wells', where I have preached four evenings. House crowded last night. Preached at noon yesterday in hall at Seiling five miles south, new town starting here; large audience. Go home this morning, from there east thirty-five miles to preach over Sunday, thence to Oak Grove branch one hundred and fifty miles east preaching on the way at Kingfisher and elsewhere. I want to reach there by May 5. Twenty-five families of saints have homes here now and many more coming in, as they write to me and others. Bro. C. R. Duncan has just left here.

There is much beautiful, good land here, much inferior in the jack oaks. Many of the saints have got fine prairie farms. Bro. Frank Durfee from Iowa has settled in Seiling, in business there. We have the hall there each fourth Sunday; nice Union Sunday school where saints take a prominent part, and will soon have to organize a branch there, as it is too far from Guy where saints now meet. Near half of them are from near Seiling.

In gospel bonds,
D. S. CRAWLEY.

MINATARE, Neb., April 19.

Editors Herald.—To respond to requests from saints situated in Cheyenne and Scotts Bluffs counties, Nebraska, I arrived at Alliance at four a. m., and on Friday, March 31, was met by Bro. J. L. Dietrich and W. Roberts, and by the latter was taken in a topless buggy to Bayard, Cheyenne County, forty or fifty miles over the western plains, arriving at Bro. R's private residence just before sundown, and on invitation did what I considered ample justice to an evening meal.

Up to date in Cheyenne and Scotts Bluff counties have preached at three different points; preached twenty-one sermons. The points are more than several street blocks apart reached by electric street cars; yes, several miles could be reached by pony shanks, but I have found willing brethren ready to hitch up teams and escort me from point to point in the best conveyance they have. Who would demand or expect more?

In a general way congregations have been meager; some increase on Sunday evenings, but so far as my observations have gone but few evince interest. And now, by the way grim and cold, and the long winter is though slowly giving way for the dawn of spring, and farmers are getting busy, and then, too, some excitement is seen over the fact of two railroads being built here, the B. and M. and the U. P. 'Tis said that the good people of Cheyenne and Scotts Bluff counties, etc., have been waiting in feverish expectation for the dawn of a railroad era for twelve years, evidence of which now appears; the B. and M. having several camps, grading having begun; some therefore are jubilant, others less so, but all endeavoring to benefit by the prosecution of the project; and with many, such projects are considered firstly, and the vital question of religion secondly. So move the masses.

Were two energetic, zealous young brethren available, having sufficient gospel grit, endurance, and patience to prosecute gospel work, here, within a radius of fifty miles in a systematic manner for four or six months, evidence of interest might evince leading to seeking church fellowship, or evidence made visible that all interest if at all existed had died out, in which event they would be justified in seeking new fields for labor.

I am informed that a most effective effort was made here in 1888, a few sermons given to overflowing houses of attentive listeners; but after a few sermons; there was a cessation of labor, while the interest was at fever heat, and subsequent efforts to revive have proved abortive. What a pity! But so it is. Nor is it the first place in which prospects for the work have been blighted, attributable to desultory and nonsystematic preaching, which together with the laxity in the advocacy and enforcing of given and accepted law, militates against the progress of the work.

I find in Cheyenne and Scotts Bluffs counties some zealous and Godfearing saints, ready to cooperate with missionaries to the full extent of their abilities; anxious to know what is required of them. In view of instruction, that all are to stand in the office appointed, etc., and that all are to teach ac-

according to the office appointed, that all may be active according to the gifts and callings of God unto them, if lacking zeal might be admonished, if overzealous might be corrected; for on the hypothesis that given an accepted law makes plain the duties of all officials, a failure in duty, or maladministration by any, would be just as visible, the remedy for which would not be accusation before the wrong is pointed out; but labor, etc., to convince the erring one of his error, granting time and space for repentance, and if a failure in the latter, then further action as the law directs, that the fair fame of the church may be fostered, the innocent vindicated, and the guilty punished. If this is not the purpose and object of God's method of adjudication, I have not yet learned it. There is, I think, a difference in tearing one down and in laboring to show him the error of his way.

The cherishing a desire to do good by preaching the gospel is laudable; but it would not disqualify one for the work by a due consideration as to the responsibility. As there is quite a difference in adapting ourselves to changes, etc., incident to the life of a traveling elder, going where and doing as we please, any kind of discipline placing us under any kind of restraint may be objectionable. But law, human or divine, forasmuch as it is mandatory and restrictive, of necessity is more or less arbitrary. If I therefore wanted to be free from any and every kind of restraint, I would go out from under the everlasting gospel.

In gospel bonds,

JAMES CAFFALL.

Original Articles.

"HEAL THE SICK."

In all the instructions our Savior gave to his ministry, no three words appeal more grandly to every impulse of the heart than do these; in and out of the church, wherever the messengers of the restored gospel tell the glad news that we preach the "gospel of the kingdom" with the same graces and gifts as heralded by Jesus and his apostles of nearly nineteen hundred years ago, over the hills and vales of Palestine. "These signs shall follow them that believe." Is there a single messenger of the "new covenant" on the roll of active workers whose heart does not plead for that purity and faith that in whosoever behalf they plead before the throne of the Highest, may be granted the "healing balm" to cleanse and heal as freely as the magic words of the Master, who so freely "bare our sicknesses"? This morning I felt a special impulse to write on this topic; not that my pen is to be more potent

to waken thought and desire in the hearts of those "called to be saints," than others more able than mine. Long before I was able to comprehend the import of this "old sweet story—story of the cross" in its saving, all-hallowing influence with these "temples of the Holy Ghost," I thought what a God-given privilege it would be to hold the fervency of the Spirit's healing power, to always bless in the name of the Lord with every blessing God should put in my heart to ask for, or whatsoever the saints asked at my hands. God has indeed been most gracious to me in confirming the work "with signs following," insomuch that it is marvelous why he continued these manifestations when I was so slow to profit by them, as he warned me many times. I only write of incidents in my own life to show that the Lord is not slow to give testimony of our calling, or to confirm his work, if we are only honest at heart, though we may seem very slow to step boldly to the task assigned us. I always felt so weak or unqualified, inefficient, and timid.

Since obeying the gospel under the hands of E. C. Brand, in 1870, on various occasions while at my daily avocations, the Spirit has startled me by asking in clear, distinct words when I was going to fulfill the work assigned me at the water's side by prophecy. I have been so overcome at times by its pleading, that to get ease I would go in secret prayer, where I always received peace and assurance. In my heart I longed to fulfill all the good pleasure of the Lord; yet while the spirit was willing the flesh was weak.

On at least three separate occasions, forever and indelibly impressed in my mind came the query, What testimony was yet needed to confirm my faith in my calling, or the truth of the gospel,—what would I ask in the heavens or on the earth? and in quick succession each time came the thought of what would be given. Once the snow was falling so gracefully, and the Spirit said, "If the storm shall cease all of a sudden and the sun appear brightly, will you accept that as a token?" Now in my heart I quickly said, "Yes." As if by magic the snow ceased to fall and the sunlight broke through the clouds, and how

lovely all nature appeared. At another time an exact repetition of this occurred, except rain was the element.

On another occasion, a snowstorm was raging and night was casting its shadows over the land, and I had extra chores to do, owing to the weather. My cows in the field needed extra care, and I thought I must go over and see to the small calves, at least, but as I was about ready to do so, the Spirit said, "Trust your cattle to my care, for the storm shall stay, and a summer's calm shall rule the night." I said, "What a precious promise is this from the mouth of the gracious Lord!" I could only look upward and say with all my heart, "Dear Lord, how good and kind thou canst be!" How loving and true I should be. Well, never before had I noticed such a model night for the season of the year. The storm soon ceased and all nature seemed sitting at ease. I lay musing over it till far in the night, for I had been giving myself to fasting and prayer for favor with the Lord, and my little woman often asked what I starved myself so much for; but she too felt the efficacy of those seasons, as she was troubled much with bodily pain. Sometimes as I would sit in the house reading from the Scriptures, Book of Mormon, or Doctrine and Covenants, she would often say she felt so much better, and she would come out to the garden and ask me to talk of these books, for she said there was an influence came to her that was so easing and soothing to her body. She always wanted to be administered to if very unwell, and always said she felt better. Still she was very skeptical in many ways.

One more incident and I will look after the text. I learned very early the magic power of "fasting and prayer." In the winter of 1886, I think, my eldest daughter had been sick for several days, during which I had eaten very little, (not on her account, though,) and on the night I refer to she was growing worse with a high fever. My wife always nursed the sick, as she was a natural nurse, but she knew my remedy, so she never called for any interference on my part if it could be avoided, but she seemed at a standstill this night, and

as we sat in the parlor about nine p. m. she said, "Charley, there must be something done for Mary." I knew this would always come when her wisdom failed. I said, I will go and pray by her. As I kneeled by her bedside, and while praying, she fell asleep and slept till morning, and then got up and appeared as well as though nothing had troubled her. Now these are a few instances in which my faith has been wonderfully strengthened by testimony; and they are memories most sweet to me.

These are a few of my reasons for saying I am in for the war; that I am just getting thoroughly interested in this, the grandest conflict in which man can engage. If I shall be privileged by the grace of the Highest to fulfill the pleasure of the Lord in the manner he has promised, then indeed mankind will have abundant reason to know that God lives as a mighty, wonder-working God. Mankind by nature are attuned to earthly things. By the transforming agency of the Holy Ghost, by the new birth, and by the development of the new creature in Christ, we take on the energy of divine power. How very careful we should be to exclude, by abiding in the spirit of prayer and supplication, all idle and sinful thoughts, that the new birth and growth may not be hindered. Verily the power of the priesthood of the Son of God will be felt to the joy of all the faithful; but to the utter dismay and shame of all who "know not God." This is heaven's labor of love in which we are engaged, and his charge to "heal the sick" carries with it a most solemn admonition to purify ourselves, and sanctify the Lord of glory in our hearts, that he alone shall rule and reign in us, fulfilling all his good pleasure for the spread of his truth. If we be purified from all sin, we shall ask what we please and it shall be granted; yet, as we will be wholly directed by the Spirit, it will name all we shall ask for. This is what we labor, watch, and pray for.

"The disciple is not above his master: but everyone that is perfect shall be as his master." "If ye keep my commandments, ye shall abide in my love." This is the key to the whole situation. If we do not keep the commandments, the love of the Father

will not abide with us, therefore we shall walk in darkness. Do not let us be beguiled by the adversary, that God will wink at a little sin, and finally save us in his own blessed abode. I have no authority to weaken what may seem the stringency of the commands of the Lord. We are to be doers of the whole counsel of God. The only reason why any of us shall seem to come short of reaping a full reward, will be because we fail to lovingly live by every word that proceedeth from the mouth of God. In that case we are worse off than what we call sectarians, as we claim to know our Lord's will, and so must be "beaten with many stripes." What we have the least doubt of being approved of the Lord, let us give him all the benefit of the doubt; anticipate his pleasure, but never presume on his clemency. Said that guileless child, ("This is my beloved Son, in whom I am well pleased. Hear ye him,") "I know that his commandment is life everlasting." So may his commandments be to us. They are to all who are truly "born of God." All his words bear the impressive thought that they came from a mind fully in earnest in all he said or did; nothing light or trivial in any of them. Without sin, yet he zealously sought to faithfully "fulfill all righteousness," seeking by self-denial of his own bodily comfort; by fasting and prayer; a memorable fast of forty days; and getting up before dawn, and in a solitary place seeking needed favor and grace of the Father's love. Again, he tarried alone all night on the mount, in prayer to God. These incidents were not written for naught, but the "learning and profit" of those who want to learn the secret of success, even if their bones do stare at them or their knees be weak with fasting. "This kind goeth not out but by prayer and fasting." Yet the Master needed no such special preparation.

The ordinances of the Lord's house should be complied with in all cases where it can well be done, rather than merely ask prayers for the sick. The Lord loves faithful, confiding trust in his ordinances. Yet where this cannot well be done, the prayer of faith will be heard without respect to distance; if we live pure and holy lives

we have all assurance at a throne of grace. It is most pleasing in the sight of our heavenly Father that we comply with the law. (James 5; D. C. 42:12.) I never feel right before the Lord to ask his blessing, if the law is evaded in the least. Our success as a people must and will depend on a loyal adherence to the whole counsel of the Lord; never evading, but fully complying with unfeigned faith and fidelity to the laws of God. Less than this will bring us rebuke instead of favor. This shall be the prevailing thought with my dealings with these matters. Requests *via* Prayer Circle should be lovingly complied with, but let us all beware how we in anywise use these means as an excuse for a noncompliance with the spirit and letter of Heaven's law. I have been healed at various times by my own petition, and I know the conditions of my mind at the time. The more I see of "this gospel of the kingdom" committed to man in our day, the more fully am I convinced, earth can be made at least "heaven's border land" if we learn this very important lesson, that God means just what his laws say, or the Lord means just what he says. Word these matters as we please, yet the Lord is ever faithful, and if failure results, it is our fault. I know, too, that the Lord is indeed merciful, but fully as well I know it is not good to presume on his clemency in disregarding his laws if we know his expressed will on any given matter. Sometimes he calls, and we will not hear, then it soon comes our turn to call, and then he is slow to hear, and foolish man says his promises are not fulfilled. The gift of healing was never intended as any remedy for willfully violating the laws of our physical or spiritual welfare. Let us treat the Lord as our senior partner, in all the affairs of life. Let us conclude by reason of his wisdom he knows best how to manage all the affairs of life. Prove him in all our ways and see how soon earth life hath joys and pleasures never known before. When we call he will say, "Here I am." Often before we call we will know the Lord is indeed by us. This is the heritage of the children of the Lord; cease from every appearance of evil, our delight in the law of the Lord. Then we will

be heard, and the oil of gladness will flow to us, as the inflowing of the tide. Who that has ever been healed by the Spirit of the Lord will ever forget how easy and light they felt; perfect ease came as by magic, as the words of the Master, "Peace, be still," to the troubled winds and waves on the sea of Galilee. It was so easy to say those graceful words, but they did not come till the disciples said, "Master, carest thou not that we perish?"

God bless the people with eyesalve, and prompt them to use it. There is a balm in Gilead. Our possibilities, lawfully directed, point to the highest summit, over which gleams celestial sunlight. Yours loyally, for Zion's weal,

CHARLES ALBERTSON.

ALBION, Idaho, Dec. 23, 1898.

THE MORE EXCELLENT WAY.

The present age is noted for daring steps towards universal unbelief. Not only are these taken by the professed unbelievers, but the more covert and dangerous ones by those who profess belief. Any departure from primitive Christianity, either in organization, doctrines, or blessings, should be regarded as a step towards point blank unbelief. If we discard a part of what God placed in the church, we certainly are preparing our minds and the minds of those who follow in our footsteps, to discard the whole. One step taken, it is easy and natural to take another in the same direction; and the result is the completion of the journey toward the dark and cheerless land of atheism.

No more daring step in this direction has ever been taken than that taken when it is said that there is a more excellent way than the exercise of the best gifts God ever placed in his church. This position says in fact, that though the Holy Ghost is one of the highest, holiest, and most powerful agents that has ever blessed the souls of men, yet the state of the church when it directly communicated with it was low and barren, as compared with that more excellent state when this holy agent ceased to act directly upon the souls of men; and when if it acts at all, it is so indirectly that it scarcely affects the recipient at all. It says that while the full blaze of sunlight is poured upon the world, it is dark and almost lifeless; but when that sun becomes obscured that it can-

not be seen, and the effects of its rays indirectly reaching the world are so feeble that they can scarcely be noted, then the world is in its palmy days, teeming with the varied forms of animal and vegetable life.

The theory referred to is based upon the thirty-first verse of the twelfth chapter of first Corinthians, which reads:—

Seek earnestly the best gifts, and yet show I unto you a more excellent way.

The apostle is here pointing out without question a way more excellent than some other way. The force of the declaration we do not seek to avoid. But what we object to is the substitution of the word "state" or "things" for the word "way," making the the apostle say, "I show unto you a more excellent" state of the church, or "I show unto you more excellent" things, than the spiritual gifts. The theory is obliged to substitute one word for another, violating every known rule of just and honorable warfare, before it can make headway at all; for the apostle is manifestly referring to the "way," that is, manner or style of doing something, not to a condition or state. The apostle just preceding the language spoken, had written, "Are all apostles? Are all prophets? Do all speak with tongues? Do all interpret?" Then without answering these questions says, "Seek earnestly the best gifts, and yet show I unto you a more excellent way." That is, "yet," notwithstanding, all do not speak with tongues, all do not prophesy, etc., I show, I do *now* show unto you a more excellent way, which is the exercise by each one of his own proper gift. The apostle does not say I will show unto you a more excellent way, but I show, I do now show unto you a more excellent way, which more excellent way is more clearly pointed out in the twelfth chapter of first Corinthians.

To the position that the apostle means a more excellent way than the exercise of the best spiritual gifts, we oppose the following objections: There can be nothing better than the best; to say that by descending from the best to a "better way," we improve our condition, is only to do violence to the plain meaning of simple words. In the realm of spiritual power and moral influence, nothing better, no-

bler, or more efficacious has ever been brought to bear upon the souls of men, than the Holy Ghost; there can then be nothing better than its gifts.

Paul compares the church with all the gifts which God had set in it to a perfectly organized body, capable of the highest and most complete spiritual development; therefore, inasmuch as taking away from that which is perfect always renders it imperfect, taking away from the church any of the gifts which God placed in it, instead of changing it from imperfection to perfection, would change it from perfection to imperfection.

Three of the gifts included in the language, "Seek earnestly the best gifts," are faith, wisdom, and knowledge. "Without faith it is impossible to please God." "The fear of the Lord is the beginning of wisdom." "To know thee the only true God and Jesus Christ whom thou hast sent," is "life eternal." Then to banish these three gifts from the church is to cut off the hope of salvation, which, though it may be in the estimation of unbelievers a more excellent way, in the estimation of all true believers is a less excellent way. It will not do here to interpolate the word "miraculous," and make the apostle say, miraculous faith, miraculous wisdom, miraculous knowledge; for this is a bold attempt at perversion. The apostle says no such thing; and whoever attempts to put such language into his mouth, boldly attempts to pervert the word of God. If it is said that this is what the apostle means, and therefore we have the right to supply the word miraculous, we answer it is not what he means, for it is not what he says. Moreover, the working of miracles is a separate gift mentioned separately by the apostle; showing that he did not mean to be understood that the faith, knowledge, and wisdom he spoke of were to be regarded as miraculous, any more than all of God's manifestations and blessings to the world are miraculous, that is wonderful, to those who do not believe.

Unless a dead man is more perfect than a live one, the church is not more perfect without these inspirational gifts than it was with them. As noted already, the apostle compares the church as organized with

inspired officers and the gifts of the Spirit, to a perfectly organized body. Therefore, inasmuch as the taking away of the members of a body, disorganizes and kills it, so the taking away of the gifts of the Spirit and the inspired officers of the church would kill the church; therefore the lifeless trunk, moldering to dust, is not to the believer a more excellent body, than that with all its limbs and joints acting as the all-wise organizer, God, intended they should act, presenting a body capable of the highest and best attainments. In this connection we quote the vigorous language of William Howitt in his "History of the Supernatural," volume 1, page 230:—

How is it that those who contend for the cessation of miracles, do not see the argument and feel the logic of St. Paul? If his illustration be worth anything, then a church which has not for its members, persons possessed of all these varied gifts, is no more a Church of Christ than a body is a human body without its members. A Christian, living church, must have members qualified and endowed from the Spirit, with all these gifts, or it is destitute of its members. They are no more living, real members, than a wooden leg, or an artificial hand, or a glass eye is a real member of the human body. A church must have its spiritual members, living and complete, or it is no body of Christ. It may call itself what it will, but that will not make it any more a church.

John Wesley in his notes on the New Testament, when treating of the twelfth, thirteenth, and fourteenth chapters of first Corinthians, says:—

He describes first the unity of the body, verses 1-27; second, the variety of members and officers, verses 27-30; third, the way of exercising gifts rightly; namely, by love, verse 31, and chapter 13 throughout; and adds fourth, a comparison of several of the gifts with each other, 14th chapter.

It will be noticed that Mr. Wesley held that the thirty-first verse of the twelfth chapter, referred to a *way of exercising* the gifts, not to a way of conducting the affairs of the church without them.

In the *Quarterly Review* of April, 1884, we find an article from the pen of J. H. Garrison, in which occurs the following in regard to the illustration used by St. Paul in the twelfth chapter of first Corinthians:—

The whole tenor of the chapter in which the illustration occurs is to show the unity of aim in all the diverse operations of the same Spirit. Just as the members of the human body, animated and controlled by the human spirit, make one body, so the various members of Christ's body, animated and controlled by the Holy Spirit, are one spiritual body.

If the apostle meant that he would after the writing of the thirty-first verse of the twelfth chapter, point out a more excellent way, he never fulfilled his promise. He never did afterwards point out a more excellent way. It is argued that he fulfilled his promise in the thirteenth chapter; but upon examination it is seen, that while he points out a more excellent state of the believers than the one they occupy in this life, he nowhere points out a more excellent way, style, method of exercising or doing anything. He says:—

Charity never faileth; but whether there be prophecies they shall fail; whether there be tongues they shall cease; whether there be knowledge it shall vanish away.—1 Cor. 13:8.

From this it is clear that the passage to the more excellent state referred to, involves as well the vanishing away of knowledge, as the cessation of tongues and prophecies; and unless it be claimed, either that the church knows nothing, or knows all things, then it cannot be maintained that it is in that more perfect state; for the vanishing away of knowledge can only mean one of two things; the cessation of knowledge altogether, or the reception of such complete knowledge that an incomplete or partial knowledge is swallowed up therein. It will be difficult for any church to maintain the position that it possesses a fullness of knowledge; and it will be equally as difficult to prevail upon any church to acknowledge that it is without knowledge altogether; so no church can maintain the position that it is in the more perfect state.

That the apostle referred to states of believers here and hereafter, is evident from the fact that he states that *he* occupied the imperfect state when writing, and should occupy the perfect state in the future.

For now we see through a glass darkly; but then face to face: now I know in part, but then I shall know even as also I am known.—1 Cor. 13:12.

Paul could not have inherited the two states of the church supposed by the theory in question; for he being an inspired apostle, and having direct communion with God, angels, and Jesus Christ, his very presence would obstruct the wheels of progress, and prevent the ushering in of that glorious day when direct communion with

God should cease, and the perfect church should appear. The apostle clearly shows that he refers to a time when partial and imperfect things shall be exchanged for those which are full and perfect. A variety of imperfect languages will be exchanged for a pure and perfect language. Prophecy, foretelling future events, will no longer be needed, because the future as well as past will be before the all-comprehensive vision of the glorified saints. The partial knowledge which we now possess shall be swallowed up in the fullness of knowledge which we shall then receive. As the partial light which the stars and moon provide for us at night is swallowed up and vanishes away before the full light of the morning sun; so the partial things enjoyed by the Saints in their imperfect state of mortality, will be swallowed up and vanish away in their perfect state of immortality.

Now we see through a glass darkly; but then face to face.

If the apostle's language was a prophecy that the church when the spiritual gifts ceased should enjoy a more excellent state, we demand to know when that prophecy was fulfilled. The theory in question proceeds upon the supposition that the passing away of that which is imperfect is caused by the coming of that which is perfect; hence, we should look for perfection just in proportion as apostolic inspiration and primitive gifts passed away. Just in proportion as direct communion with God ceased, in just such proportion according to this theory we should look for the perfect state of the church to be inaugurated. A shift, however, is here made, and we are told that it is not the church that is to be perfect, but the law of the gospel. This assumption, however, fails to remedy the defect complained of; for the apostle places the coming "of that which is perfect," and the seeing "face to face," as cotemporaneous events, the latter being the inevitable result of the former. So the coming of that which is perfect spoken of by the apostle, will be attended by that condition of the saints in which they no longer see through a glass darkly, but "face to face." Three things are inseparably connected by the apostle;

the passing away of imperfection, the coming of perfection, and the seeing "face to face." This seeing face to face is manifestly a perfect seeing, as is shown by the imperfect seeing being compared to seeing "through a glass darkly." If the facts of history show, that instead of light and unity increasing in the church as the spiritual gifts were withdrawn, darkness and disunity increased, accompanied with all kinds of blasphemous heresies, the theory in question fails. What are the facts of history in this regard?

Dr. Conyers Middleton says on page 530 of "Healing of the Nations":—

After the year 220, from thence to 250, the extraordinary gifts of the Spirit did decrease and grow less in comparison of the time preceding. And at the latter end of that period, Origen acquaints us, that though in his age the gift of prophesying still remained, yet it was decreased, and not in the same measure as in the foregoing age.

In Waddington's Church History, Vol. 1, page 209, we find the following:

But it was an error to confound the three earliest with the three following centuries; as if the same had been the government, spirit, and discipline of the church from the age of Saint Clement to Saint Gregory. We find the first of these periods was somewhat removed from apostolical perfection; but in the second the distance is incalculably multiplied, and that, not only according to the customary progress of unreformed abuses, but also through changing the principles in the administration of the church, which preceded every other cause.

Fleetwood's Life of Christ, page 668, contains the following:—

Constantine, though not yet baptized, called himself "the external bishop of the church," (without any protest from the Catholic bishops, not even the bishop of Rome,) and changed its whole constitution to conform it to the new constitution of the state. This baleful union of the Catholic Church with the state, is the true origin of the Roman Catholic Church; but its apostolical and holy character, as the Church of Christ, perished. The glory was departed.

Of commentators' views we have only room to offer a few extracts. First Newton:—

The Empire was idolatrous under the heathen Emperors, and then ceased to be so under the Christian Emperors, and then became so again under the Roman Pontiffs, and hath so continued ever since.—Cause and Cure of Infidelity, p. 144.

John Fleetwood, speaking of the fore part of the second century, says:—

The Christian world of this period, was fast forgetting those apostolic cautions, and drifting away into a darkness that might be felt.—Life of Christ, p. 636.

James Challin:—

Surely there is something in Christianity higher and deeper than the exhibition of it now known. The results as they appear to our eyes cannot be what its author designed only to reach.—Elements of the Gospel, p. 67.

Barton W. Stone:—

Sectarianism, which is only another name for heresy, sprung out of the apostasy, and the parties named themselves according to their own fancy.

Alexander Campbell:—

The Lord Jesus will judge that adulterous brood, and give them over to the burning flame, who have transgressed the laws, changed the ordinance, and broken the everlasting covenant, and formed alliances with the governments of the earth. The meaning of this institution, or covenant, has been buried under the rubbish of human tradition for hundreds of years; it was lost in the dark ages, and has never been until recently disinterred, and, since the grand apostasy was completed, to the present generation, the gospel of Jesus Christ has not been laid open to mankind in its original plainness and simplicity. A veil in reading the New Covenant has been upon the hearts of Christians, as the apostle declared it was upon the hearts of the Jews in reading the old covenant at the close of that economy.—Christian System, p. 189.

A "grand apostasy completed," and a veil over the eyes of the people in reading the terms of the New Covenant, do not bear much resemblance to seeing "face to face."

If it is claimed that Paul's prophecy has been fulfilled in the work of the Reformers, we say first, that the Reformation came too late for such fulfillment; for as shown before, the passing away of that which is imperfect, which this theory supposes to be the state of the church when it enjoyed direct communion with God, was to be *immediately* followed by the coming of that which is perfect. No lapse of hundreds of years between the two events was contemplated. This is a sufficient answer to this assumption. But, if the position is still adhered to, we ask which one of the Reformers fulfilled the prophecy of the apostle. Which one of them established a church, which is either possessed of all knowledge or of no knowledge at all? Almost all the Reformers, except Alexander Campbell, believed in the miraculous manifestation of God's power, and deplored the loss by the church of the spiritual gifts. If Alexander Campbell's work was a realization of the fulfillment of Paul's supposed prophecy that the church should enter a more excellent

state when deprived of the spiritual gifts, a double interest should center upon the facts connected with the present state of that work. In an article headed, "Can We Divide," written by J. H. Garrison, a representative man of the Disciples, or Christians, published in the *Quarterly Review* for April, 1884, a representative paper of that movement, the following interesting language is used:—

The time has come, however, in our own history, when the principles we have been so zealously urging upon others, must submit to the supreme test of self-application. If they do not stand this test—if they fail to prevent division in the ranks of their own advocates under circumstances similar to those which have caused division among others—they will stand *convicted* of *impracticability*, if nothing worse, at the bar of public sentiment. A ship may cross the Atlantic in fair weather and on a smooth sea, and yet be fatally defective in some essential point of seaworthiness. But when the faithful vessel has plowed its way through mountain billows whipped into fury by the dark wing of the tempest, and engines, pumps, propeller, rudder, hull, masts, rigging, compass—all have stood the test of the storm-king's fury, and have landed the precious cargo safely at the desired haven, then, and not till then, does it command the full confidence of sailors and ocean voyagers.

It cannot be denied that *we are now on trial before the world, and before God*, on this fundamental feature of our religious movement. Our failure at this point would be a grievous blow to the growing sentiment in favor of Christian unity throughout the religious world. Nay more; it would send back into cheerless infidelity many who have been groping their way out of the tangled maze of doubt by the light which our position has thrown upon their path.

The sum of these extracts is this: The Disciple Church is a mere experiment, and if it proves successful, it will live to do good; but if it proves unsuccessful, it will be a great injury. What it will result in, is a matter for the future, and that alone, to determine. This from the best of authority, settles the question under consideration against the Disciples. I will, however, offer one more quotation, from the pen of Clark Braden, in the same number of the *Review*:—

Will our papers stop *falsifying* the teaching of the Bible, the plain declarations of the Son of God, *and all sense*, and stop *jabbering the stuff* about "pieces of days being counted for whole days," and cease retailing this *papal falsehood* that Jesus was crucified on Friday, and lay in the tomb thirty hours?

No other church having had the audacity to make the claim in question, no other need be considered.

There is a logic superior to all other

logic, the logic of events. When facts and theories stand opposed to each other, theories must fail. Theories do well enough as playthings for the would-be wise; but when exploded by facts and still adhered to, they become the "heritage of fools." The theory in question supposes, and the supposition is vital to its existence, that the spiritual gifts and miraculous manifestations attending the gospel in the days of the apostles, were to cease when the apostles and those to whom they communicated these blessings were dead. If, therefore, the facts are that these gifts did not cease at the time supposed, but continued for a long time thereafter, the theory wanting support in evidence, falls to the ground.

Irenæus, who lived at the end of the second century, says:—

Far are they—the churches—from raising the dead in the manner the Lord and his apostles did, by prayer; yet even among the brethren, frequently in a case of necessity, when a whole church has united in much fasting and prayer, the spirit has returned to the ex-animated body, and the man has been granted to the prayers of the saints.—Eusebius, p. 214.

Irenæus says again:—

Some most certainly and truly cast out demons, so that frequently those persons themselves that were cleansed from wicked spirits, believed and were received into the church. Others have the knowledge of things to come, as also visions and prophetic communications. Others heal the sick by the imposition of hands, and restore them to health. And moreover, as we said above, even the dead have been raised, and continued with us many years. And why should we say more? It is impossible to tell the number of gifts which the church throughout the world received from God, and the deeds performed in the name of Jesus Christ, who was crucified under Pontius Pilate, and this too every day for the benefit of the heathen, without receiving any, or exacting any money.

He says again:—

We hear of many of the brethren in the church who have prophetic gifts, and who speak in all tongues through the Spirit, and who also bring to light the secret things of men for their benefit, and who expound the mysteries of God.—Eusebius p. 215.

Tertullian, who lived in the latter part of the second century, in his work "De Anima," says:—

We had a right after what was said by St. John to expect prophesyings; and we not only acknowledged these spiritual gifts, but we are permitted to enjoy the gifts of a prophetess.

Let some one be brought forward here at the foot of your judgment seat, who it is agreed is possessed of a demon. When com-

manded by any Christian to speak, that spirit shall as truly call itself a demon, as elsewhere falsely a god.—Apology, 23.

St. Cyprian, who was a pupil of Tertullian, and who suffered martyrdom in A. D. 258, says:—

There is no measure or rule in the dispensation of the gifts of heaven, as in those of the gifts of earth. The Spirit is poured forth liberally, without limits or barriers. It flows without stop, it overflows without stint.

He invited Demetrius, proconsul of Africa, to witness the exorcism of demons.

You may see them by our voice, and through the operation of the unseen majesty, lashed with stripes and scorched with fire, stretched out under the increase of their multiplying penalty, shrieking, groaning, entreating, confessing from which they came, even in the hearing of their own worshipers, and either leaping out suddenly, or gradually vanishing, as faith in the sufferer aids, or grace in the healer conspires.—Life of Cyprian's Deacon Pontius, 17.

Origen was contemporary with Cyprian and says:—

There are no longer any prophets, nor any miracles amongst the Jews, of which there are large vestiges amongst the Christians.

He argues against Celsus thus:—

By the use of the name alone of God and Jesus, we too have seen many set free from severe complaints; from loss of mind, from madness, and numberless such other evils, which neither man nor devils had cured.—Book 3, 24.

Eusebius in the commencement of the fourth century, says:—

Who is he who knows not how delightful it is to us that through the name of our Savior, coupled with prayers that are pure, we cast out every kind of demon? And thus the word of our Savior, and the doctrine which is from him, have made us all to be greatly superior to the power which is invisible, and impervious to inquiry.—Eusebius, p. 340.

St. Ambrose, who lived to the end of the fourth century, in his fourth epistle, says:—

You know, ye yourselves saw that many were cleansed from evil spirits, very many on touching with their hands the garments of the saints, were delivered from the afflictions which oppressed them. The miracles of the old time are come again, when by the advent of the Lord Jesus a fuller grace was shed on earth.

St. Augustine, who lived to near the middle of the fifth century (430), bears ample testimony to the continuation of the miraculous powers in the church then.—Hist. Supernatural, vol. 1, p. 448.

St. Jerome, also living in the fifth century, relates numerous miracles, such as the restoration of the sight of a woman who had been blind for ten years, the instant cure of the bites of serpents, of paralytic persons, of the casting out of devils, etc. Sulpicius, in his dialogues and life of St. Martin in the fifth

century, relates a number of miracles, which he professes to have seen himself.—Ibid., p. 448.

This line of evidence is strengthened and enforced by all the early historians of the church, who had a much better opportunity to judge of the weight that should be given to the testimony of the Fathers referred to. We have a series of five historians of the church, reaching from the apostolic times to the end of the six century, Eusebius, Socrates, Scholasticus, Sozomen, Theodoret, and Evagrius. Eusebius quotes Hegisippus, and Papias, who went before him; Socrates, Sozomen, and Theodoret, all treat of nearly the same period of time, from about A. D. 300, to A. D. 445; Evagrius advances from 431 to 594 A. D.; yet all maintain the same great doctrine of the copious existence and free exercise of the miraculous power in the church during those six centuries.

Grotius, the great jurist, John Locke, the great moral philosopher, and Dr. Ralph Cudworth, were perfectly satisfied of the historical authenticity of the miracles recorded by the early Fathers.

When this array of testimony is presented, nothing is opposed to it but an unsupported denial. What does such a denial mean? 1. That the evidence submitted cannot be met and overcome by any contradictory evidence. 2. That the witnesses cannot be shown to bear false testimony. 3. That the case in favor of the continuance of miracles long after the theory in question supposes them to have ceased, is made, and cannot be in any way overcome. 4. It asserts that the very historians upon whom we rely for the canon of Scripture that these same theorists assert is absolutely perfect, are not only unreliable, but absolute falsifiers. When two parties enter court, one affirming and the other denying certain things, and the affirmative offers a host of witnesses to prove his position, whose veracity is unimpeached by any evidence, and the negative offers no evidence whatever, it does not take a very astute judge, nor one very extensively learned in the law, to tell which way the case should be decided.

Miracles, then, did not cease at the time this objection affirms they were to cease. Facts well attested and absolutely impregnable, are opposed

to this theory. It is therefore as false in fact as we have before seen it is in logic. If we should say to a man, "You are not able to raise a hundred pounds from the earth," and he immediately steps to a substance of that weight and raises it, how much is our bare assertion worth? The theory in question says that miracles ceased with the apostles and those upon whom they laid their hands; the facts are that they did not so cease. How worthless then the theory.

There is however an attempt made to bolster up the falling fabric, by the assumption that the twelve apostles were called by Christ, and endowed with miraculous power, in order to the giving through them to the world of a perfect law, the law of the gospel; and that when this perfect law should have been given, then inspiration was to cease, because it had done its work. This supposition will be found, however, upon examination to only make the matter worse. It is erroneous in the following respects:—

The supposition that the giving of a perfect law to the world was the work of the apostles, is untrue. In the last chapter of Matthew the Savior gives the apostles their commission:—

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things *whatsoever I have commanded you*: and, lo, I am with you always, even unto the end of the world. Amen. —Matt. 28: 19, 20.

Just what the apostles were commanded to teach and introduce to the world as the doctrine of Christ is here pointed out; namely, "all things whatsoever I have commanded you." Jesus then had already given the full and perfect law of the gospel; and the work of the apostles was to teach that law to the nations of the earth. If then the object of inspiration was the giving of this perfect law, it should have ceased with Christ.

The twelve apostles chosen by Christ were Simon, Andrew, James, John, Philip, Bartholomew, Matthew, Thomas, James, Simon called Zelotes, Judas the brother of James, and Judas Iscariot. After Judas Iscariot's traitorous act, Matthias was chosen to take his place. The twelve above enumerated, then, with Matthias in the place of Judas Iscariot, were sent

forth to give to the world a perfect law. Let us note carefully their work. Of this twelve we have writings from Peter, John, James, and Jude; but not a word of either preaching or writing from any one of the others. If Christ chose twelve men to do a certain work, he evidently designed that each of those twelve should do a certain part of it; else his wisdom in selecting so great a number is at fault. If that work which those twelve men were to do was the giving to the world of a perfect law in the form of the New Testament Scriptures, then all the preaching and all the writing of every one of those twelve inspired men must be preserved and given to the world in order to the accomplishment of the work designed. If the object of inspiration is the communication to the world and the perpetuation in the world of a perfect law, then whenever inspiration operated upon any one of those apostles in preaching, writing, counseling, or advising, whether in public or in private, such preaching, writing, counseling, or advising, must be preserved and given to the world, or the work will not be accomplished. If this position be true, the object in inspiring the twelve apostles, was to produce through each one of them a certain effect, the sum of all these effects to be the perfected gospel. Inasmuch then as nothing is perfect if any of its parts are lacking, if any of the inspirational writings, preaching, counseling, advising, or exhorting of these twelve apostles is not found in the New Testament Scriptures, such New Testament Scriptures, according to this theory, do not contain the perfected law of the gospel. To illustrate: Suppose twelve men are called to build a certain building, each one being assigned to a certain portion thereof. A fragment of the work of four of these men is preserved, and not one particle of the work of the other eight; would anyone but a modern theologian tell us that such a building is perfect, even as perfect as God himself could make it?

If the communications through these twelve were to constitute a perfect law, then any addition from any other source would make such law imperfect; for either adding to or taking from that which is perfect,

renders it imperfect. In the New Testament we have the epistles of St. Paul, who was not one of the original twelve whom Jesus called to give the perfect law of the gospel to the world. There is no account of his being called to fill the place of a transgressor, and the fair presumption is that he was called to fill the place of one who had done the work which Christ designed he should do, and had fallen asleep. Clearly then according to the position under review, the writings of Paul are an addition to the perfect law of God given through the original twelve. His writings then should at once be rejected. The great building of heavenly truth was completed by other hands. Did this perfect building need another story, an addition on the top of its roof, or a side room or two after its completion according to the design of the all-wise Architect? There is also no proper place for the inspiration of the Apostle Barnabas; no chance for the exercise of the inspirational gift which Paul exhorted Timothy to exercise; no opportunity for the exercise of the inspirational gifts that were in the church; these would all be unwarranted usurpations, or useless plays; attempts to stand in the shoes of the first twelve apostles, and in their stead add beauty and completeness to the great building of God's truth. Such are the absurdities to which false theories lead; such the vanity of trifling with the plain promises of God.

We enforce our objections to the theory in question; that is, the cessation of the spiritual gifts, by the promise of Christ in the sixteenth chapter of Mark:—

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe, etc.

Every attempt has been made to get rid of this passage of scripture; every excuse originated for regarding it as spurious. Yet the late revisers of the New Testament, upon a thorough and scholastic review and comparison of all the manuscripts of the gospel of St. Mark, concluded it was genuine.

In this passage of scripture three distinct promises are made by the Savior, into which one and the same element enters:—

He that *believeth* and is baptized shall be saved; but he that *believeth not* shall be

damned. And these signs shall follow them that believe.

The same kind of belief essential to salvation, will cause the signs to follow; the same kind of unbelief which is damning in its tendency, will cause the signs not to follow. He that believeth with a proper belief and is baptized, may be saved; he that does not believe with this same kind of belief, shall be damned; and these signs shall follow those who believe with this same kind of belief. The promise of these blessings here occurs in such a connection, that to avoid its force and applicability, we must also avoid the force and applicability of the promise of salvation. If one is general, the other is also; if one is limited as to time or place, the other is also; if the promise of the signs following the believers was applicable only to the apostles, the promise of salvation upon the terms set forth, was applicable only to the apostles. Any attempt to separate these three promises, and make one of any broader application than the other, is arbitrary and unwarranted.

Thus we see that the attempt to avoid the force of St. Paul's reasoning destroys the church by lopping off its members; the attempt to confine inspiration to the twelve apostles destroys the validity of the New Testament, for not even a majority of the twelve lawgivers is heard therein; and the attempt to avoid the force of Christ's promise that the signs should follow the believers, destroys the hope of salvation. Thus this theory proceeds, abandoning the plain promises of God, and leading the way to absolute unbelief.

AMMON.

October, 1884.

THOUGHTS CONCERNING THE GATHERING.

Bro. Hilliard's article upon the subject of gathering seems to have thrilled the whole body more or less, and all along the line comes the evidences that the sound has struck chords both responsive and otherwise. Many of the sober thinking ones, however, are bringing forth good strong evidences that there should be a preparation in the minds of the saints for an authoritative message in the matter. That there should appear an opposing element is no evidence of the untruthfulness of the

position taken by the writer, although we grant that it is possible the position may be incorrect. A difference of opinion upon such matters, to my mind, proves that a more thorough education is in demand.

It is evidently a live subject, and one that should be considered well by every Latter Day Saint. The wail, "God forbid that we should fall into the mistakes of the first organization," is not without significance. Yet it is just as pertinent to cry God forbid that we should be found in cob-webbed, moss-covered ruts, so thoroughly "established" that the Divine Leader must need seek elsewhere for material through which to manifest his omnipotence.

To wait for a direct command from heaven before giving the matter consideration is not only injudicious but positively dangerous. For who knows his degree of faith in God enough to foretell just how he would treat such a command so out of harmony with what the world and creedology thinks of such things, unless he has first intelligently considered the matter, and is living somewhat in a state of expectancy.

Considering past history, I think the good Lord knows human nature, even modified by gospel influences, too well to trust the redemption of the church to such an injudicious course as to command saints without first acquainting them somewhat concerning the nature and design of the commandment.

True there may be test cases in which God commands without first instructing, and it would be a blissful condition of things were we all so full of faith and trust that such could be a successful *modus operandi* now; but dealing with things as they are, and dealing with things as we hope they will be, is not altogether one thing.

It appears that God would operate upon the principle of intellectual expansion as well as that of humble trust. Thus we discover that in this matter he has not left us in the dark, but has already informed us that he would not spring a command upon us unawares, but that there should be a *preparation*.

It becomes the duty, therefore, of every saint to enter into investigation preparatory to preparation.

If I am truly a Latter Day Saint, of course I am an indorser of the Doctrine and Covenants. If so, I must believe that for us, so far as locality is concerned, Jackson County, Missouri, United States, is Zion. (Section 98:9, and other places.) And most assuredly it is the design of the Almighty to gather his people in one place, sometime, for their good.

When that sometime is may not be so readily discovered; but whenever it may be, this much is certain, the *people* must be prepared as well as the *way*. And as God has also arranged the organization of the church with its "apostles and prophets," etc., for the "edifying of the body," I hail with gladness all that may come lawfully from them upon this subject.

The thought that there is to be a place of comparative safety and rest this side the "narrow house" for the poor, downtrodden, oppressed, and suffering meek of the earth is inspiring of itself, and appeals to the sympathetic heart with a tenacity that cannot be easily shaken off. But the success of an undertaking of such magnitude can only be accomplished by divine wisdom, and by that alone do I wish to be actuated in the matter.

One thing, however, is evident,—that if Zion is to be "lovely," a place of peace, and happy prosperity, a desirable place for the "pure in heart,"—it must be other than a dumping ground for selfishness, anarchy, human vagaries, and a host of other accomplishments (?) possessed by mortality not altogether conquered by grace in latter-day Israel.

This means preparation in the very "alpha" of the matter.

Every saint should consider that he must contribute to Zion just what he is himself as well as what he possesses of financial acquirements, not that he should necessarily be dispossessed of them, as I understand it. But he takes with him his ability or inability to labor either by hands or brain for the welfare of himself and all the great family. If he is an idler, then he must *prepare* for Zion. If quarrelsome, selfish, envious, backbiter, jealous, dishonest, miserly, filthy, or in any way disqualified from being an ornament to society and a benefactor to humanity, then Zion is no place for

him, or rather he is no fit subject for Zion.

The saint that cannot live at peace with his brethren scattered over the earth will not likely do much better in Zion. All this calls for thought and preparation.

And as all preparation for Zion only better fits us for whatever position we may hold wherever we are in a moral sense at least, we are impressed with the divinity of its origin and feel indeed that the time has come that we should be *taught* concerning the matter, that in all things we may be "children of light."

H. J. DAVISON.

FOOLISH TALKING AND JESTING.

In Paul's letter to the saints at Ephesus he tells them that neither "foolish talking nor jesting" is to be once named among them. Now if Paul's advice to the saints at Ephesus is applicable to the saints of to-day, then many of the saints of to-day are breaking the law of God by foolish talking and jesting. The term foolish talking means talking in such a way that no real benefit is derived from the conversation in which such talk is used. Foolish talking and jesting are usually connected together—that is where one engages in one he usually engages in the other also. We are told in Matthew 12:36 and that too by our Savior "that every idle word that men shall speak, they shall give account thereof in the day of judgment."

Brethren and sisters too often speak idle words—words that are of no profit whatever, hence such should be avoided. Some one in writing on the Sunday school work said, "carelessness in one thing leads to carelessness in another," which is true; hence the necessity of us being careful in the selection and use of our language. Good and proper language tends both to morality and spirituality, while its abuse is detrimental to the formation of good character. Jesus says:—

Let your communication be Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil.—Matt. 5:39, I. T.

Some have jested so long that it has become habitual, and they conclude that life would be dull without it. Now this is a mistake, provided they put in the time in useful conversation that is now spent in jesting and idle talk. Using proper language, and

conversing on proper subjects, soon become wearisome to some. The reason for this is evident; it is because that so few of us are used to hearing such conversation. In fact many of us converse so seldom that we are awkward in handling the subjects on which we speak. When persons talk in a jesting manner much of the time when they do begin to converse on some subject of importance, they often change both the tone and key of the voice so much that it is not pleasant.

If we saints will converse more on subjects of importance with each other we will be greatly benefited, and our influence for good with the world will be increased. If we do what we can to engage in useful and pleasant conversation, and then ask God to help us where we fail, he will do so. I don't mean by this that we are to talk all the time when we are not alone; there is a time for all things; a time to talk and a time to keep silent,—and we should learn when each is to be had. When I say that we as saints should converse freely with each other and the world, and that without jesting or joking, I do not mean by that that we are to confine the subject of conversation to the Bible alone; yet we should converse on no subject except that by which we may honor and glorify God.

Taking this view then of topics for conversation, we see it gives us a very wide range of thought, and gives us the privilege of talking on a very great variety of subjects, which indeed is necessary to the proper development of character. The ministry in the church should set the proper example in these things. Elders sometimes jest so much when among the saints, that they fail to teach them their duties, and so the saints drift out into worldliness and associate among the giddy and the gay, and are likely to lose their soul,—the elders being largely responsible for it.

In 1832, December 27, the Lord said through his chosen prophet:—

Therefore cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and light-mindedness, and from all your wicked doings.—D. C. 85:37.

This is plain enough, and should be heeded by us as a people. Now how

is this state of things to be brought about? It will only be by the saints giving heed to the teaching of Christ touching this matter. It will not be done at once, but by individual and continued effort it may be finally brought about.

Some reading this article may believe the writer believes in being long faced and sad, and continually looking as if some of his friends were dead. I believe just the opposite. I acknowledge, however, that I do sometimes look sad when I see people so light-minded and jocular. It is a very pleasant sight to see two or more of the saints pleasantly conversing on some topic of interest while their countenances beam with joy and satisfaction because of the mutual benefit so obtained. To participate in such a scene is of much more benefit, as the writer believes, than that to be obtained in a dull prayer meeting. So we see one may be cheerful and pleasant and not light-minded. In proof of this see Doctrine and Covenants:—

Elders and men of the church should be of cheerful heart and countenance among themselves and in their intercourse with their neighbors and men of the world; yet they must be without blame in word and deed.—119:3.

C. J. SPURLOCK.

Sunday School Associations.

CONVENTION NOTICES.

Massachusetts district Sunday school association will convene in Plainville, Massachusetts, saints' chapel, May 13 and 14. Business session at 7:30 p. m., the 13th. A large attendance is desired. We also earnestly solicit a report from every school.

ORA V. HOLMES, Sec.

No. 123 Sutton Street, PROVIDENCE, R. I.

Miscellaneous Department.

RELIGIO.

HOME CLASS DEPARTMENT.

Every once in awhile we hear from a young person who says, "I wish I lived where I could have the advantages of the Religio." We have wondered what might be done for these isolated and scattered ones that they might not have to fall behind their brothers and sisters more favorably situated, but that they might have a part in, and derive of the benefits of this movement.

The opportunity of a Home Class Department is now offered you, whereby you may become a member of the General Association, take up its course of study work, and receive

the help and encouragement the society could give you. Your names will be enrolled under this head by the General Secretary so that we may know who you are and where, and may find out your needs.

Not having the advantages of being able to discuss lesson points with numbers of others, as in a society, your questions and perplexities will be answered and explained in *Autumn Leaves*; any light you need for a clearer understanding of what you study as you go along will, so far as possible, be given. You will not feel yourselves so isolated when there is a band, constituted of others like yourself, working to a common end. It will establish a sympathy between you, and isolated ones may become acquainted with one another. The home work idea is not a new one; it has been tried successfully, and there are circles having large membership in other societies. It throws a silken cord around, drawing lonely, distant ones nearer together, in closer association with one another, and gives the brightness and exhilaration of feeling you are one of those whose motto is "Onward and Upward."

A home class may consist of one, a family, two or three young persons who can meet together, a few neighbors.

All that you would need is a Book of Mormon, and it would be well for you to have the Archaeology Committee's Report, (it is only fifty cents,) because it gives all the maps for geographical and archaeological study in connection with the Book of Mormon which the societies testify adds much to the attractiveness and clearness of the study proper, as it certainly is of profit, for it is required of us to make ourselves enlightened in all ways in regard to the "marvelous work and a wonder," that we may be better prepared to convince others, and to bring about the blessed conditions of Zion which is to be built up by a people who will "come higher." *Autumn Leaves* furnishes the archaeological readings, the lesson outlines and programs, and any helps or comments on the lesson necessary.

Your financial obligations, for of course you understand that the Lord's work, or any branch of it must have temporal support; you cannot enjoy privileges without contributing to the means that is necessary to carry on the work; so your share to the General Association would be an initiation fee of five cents when you send your name to the Secretary to be enrolled as a member of the Home Class Department, and a small sum annually, about twenty-five cents.

Every earnest, progressive young man or woman who is not situated so that he may belong to a society should want to keep in touch with the general progress. There is no time for delay in this matter. The review of the Book of Mormon begins with the May programs in April number of *Leaves*. Do not wait for others; push right out; send in your name. You commence, then tell others you have joined, and ask them to unite with you. Pause not, wait for none. There are lots of folks in this world that just want some one to make the start to give them courage and enable them to make up their minds. Your prompt action will give incentive to others.

Write to any of us. Send your name to General Secretary, J. C. Hitchcock, 2507 Slattery Street, St. Louis, Missouri.

Realizing, as we do, the good to come from a careful study of the Book of Mormon, we feel justified in urging upon the attention of the young people the advisability of joining in this good work.

And will not the brethren of the ministry please bear it in mind, and advise with scattered members and new converts upon this important matter? There can certainly be no question of the utility of such a systematic course of study on archaeology and Book of Mormon as we are presenting.

Praying the Lord to aid and bless this feature of our work as he has others, and as it may merit, we are, for improvement,

ZION'S RELIGIO-LITERARY SOCIETY,
Per J. A. Gunsolley, President.

NOTICES.

The saints of the Fulton, Iowa, branch will dedicate their new church on Sunday, June 4, 1899. Bishop E. L. Kelley has promised to be with us.

JOHN HEIDE, Pres.
ETTA TETERS, Clerk.

Annual conference of Birmingham district will be held in the saints' meeting room (Summerfield branch), Icknield Port Road, Birmingham, May 20, to convene at seven p. m., and continue over Sunday and Monday. Branches are hereby requested to present statistical reports on forms supplied, also a report of spiritual condition. Elders and priests otherwise than presiding priests of branches will please report labor by letter or in person, if by letter report must be accompanied by license for endorsement. If in person license must be handed in in person or by delegate to the secretary at the convening of conference, as per rule of district. Letter reports should reach secretary three days before conference.

C. H. CATON, President.
C. WALTON, Secretary.

BORN.

CRANE.—To Bro. G. J. and Sr. Cora Crane, November 14, 1898, a son, and named Howard Russell. Blessed March 13, 1899, by Elder J. W. Peterson.

LOVELL.—Ella Maree, daughter of Bro. John and Sr. Mary Lovell, was born near Davis City, Iowa, February 26, 1899, blessed at Greenville, Iowa, April 16, by Elders H. N. Snively and Joseph Boswell.

DELONG.—To Bro. John and Sr. Gertie Delong, near Davis City, Iowa, November 30, 1898, a daughter, and named Pearl Beatrice. Blessed by Elder H. N. Snively, April 16, 1899, at Greenville, Iowa.

JONES.—Near Eagleville, Harrison County, Missouri, January 27, 1898, to Bro. Frank H. and Sr. Alice E. Jones, a son. Named Charles H. and blessed April 15, 1899, at Lamoni, Iowa, under the hands of Elders H. A. Stebbins and C. H. Jones, the latter being grandfather of the child. He is a healthy and bright little boy, and of happy disposition,

MARRIED.

WILKINSON—SPINKS.—On March 30, 1899, Bro. Joseph Wilkinson, of Pekay, Iowa, and Miss Anna May Spinks, of Albia, Iowa, were made one in wedlock at the home of the bride's parents, Albia, Iowa. The ceremony was performed by Elder M. D. Lewis. Bro. Wilkinson and wife will reside at Eddyville, Iowa, and any elder coming that way will be made welcome. May God bless them with wisdom in all things.

DIED.

BURKE.—Bro. Charles L. Burke was born in Canada, town of Bomanville; in after years he removed to Michigan. On hearing the angel's message, and being convinced of the truth, he was baptized in Bay City, twelve years ago last September; died December 13, 1898. At the time of his death he was 66 years, 4 months, and 7 days old. He had been a great sufferer for near eleven years. Elder Hugill preached his funeral sermon. He leaves a sorrowing wife and nine children to mourn.

BROWN.—At Blenheim, Ontario, March 22, 1899, Robert Brown, having almost completed his 85th year. He was born at Donahedee, Ireland, July 13, 1814. He left Ireland for Canada, April 13, 1840. On February 16, 1844, he was married to Miss Mary Ann Baker. There were born unto them seven sons and seven daughters, and he leaves a wife, four sons, five daughters, thirty-five grandchildren, and four great-grandchildren. He leaves to the community the memory of an honest man, who discharged faithfully all the duties which fell to his lot, and endured uncomplainingly the hardships of pioneer life; to his relatives the recollection of a loving husband and indulgent father. For many years had been a devoted member of the church. Funeral services were held at the church, and conducted by Elder Arthur Leverton.

GODBEY.—Lura May, daughter of G. H. and A. F. Godbey, was born September 16, 1889; died April 12, 1899, aged 9 years, 7 months, 26 days. Funeral sermon by Elder Charles Moore.

MINTUN.—Mark Emery, youngest son of Elder J. F. and Sr. Mary E. Mintun, aged 14 months and 17 days, died at Magnolia, Iowa, March 27, 1899, of whooping cough and teething.

His stay on earth was as a ray of light;
And now he's gone where there is no night;
So may he rest.

GRAY.—At Lucas, Iowa, April 12, 1899, Sarah E., daughter of Bro. Robert S. and Sr. Sarah A. Gray, aged 14 years, 7 months, and 20 days. Sermon at the saints' church, by Robert M. Elvin, assisted by H. C. Bronson.

WHEELER.—At Santa Rosa, California, April 11, 1899, Pleasant Wheeler, aged 35 years. He was baptized about four years ago, and endeavored to live the life of a follower of the Lord. He leaves a wife and three children to mourn their loss. The funeral was held at the church, Fifth Street, and was largely attended by relatives and friends. He also leaves an aged father and mother. Funeral sermon by Elder C. A. Parkin, of San Francisco.

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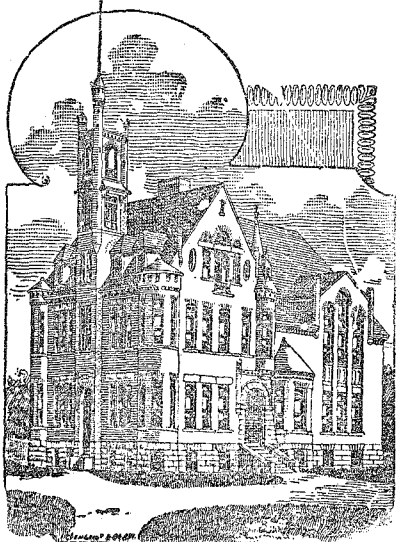
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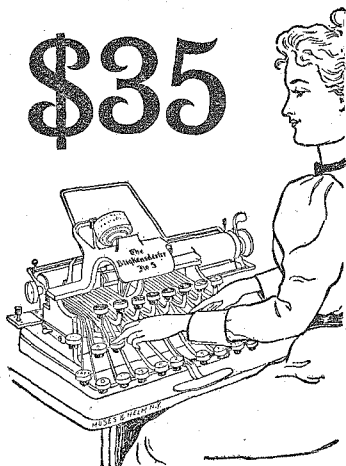
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 46.

Lamoni, Iowa, May 3, 189

No. 18.

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NEW STYLE OF TESTAMENT.

VOLUME WITH MARKED PASSAGES TO BE PUBLISHED.

A novel edition of the New Testament is soon to be off the press. It is to be called "The Marked New Testament." Its text is to be the same as that of the "authorized version of King James" Testament. The novelty of it is to be in the marking. Passages in it are underscored and some of them, which are regarded more desirable to be read, are to be made conspicuous by wide lines of red ink. The intention is to present a copy of the New Testament for the greater convenience of busy people and those who are systematic students of the Scriptures.

The author of the idea and the constructor of the new edition is Mrs. Stephen Menzies. The particular markings made by Mrs. Menzies have been submitted to and approved by fourteen clergymen of England and an equal number in the United States representing the evangelical denominations. The line of biblical thought followed by Dwight L. Moody has been followed and it has his endorsement.

These emphatic marks have been placed against two hundred passages with the view of presenting what is called "Christ's plan of salvation." All controversial doctrines are sought to be avoided. If any controversy is presented it would be on the judgment of the editor who has marked so few passages when there are so many that

appeal to the Bible student for emphasis as "containing the breath of life itself."

Advance sheets of the book show that it will be as attractive to the eye as it is novel to the student. The markings have the odd semblance of penstrokes. The recurrent notes of these passages are "Christ," "faith," "belief," "atonement," and "redemption." The verse that has been made most conspicuous by marks is John 3:16.

Another novelty in the way of an edition of the New Testament is in course of preparation and it is to be called the "Twentieth Century Testament." The editor of this is W. T. Stead, of London, who will be assisted by William Hudson Harper, of the University of Chicago. The novelty of it is to be in the fact that it is to be rewritten into plain, correct, but vernacular English—the English of good writers of to-day as distinguished from the archaic style of the Bible as it now appears in English.

In the meantime, however, the marked edition is soon to appear and it is promised it will cause a sensation. It will be issued in Chicago and sold for ten cents a copy. From the advance sheets of it some of the passages marked to attract most attention are given as follows:—

FROM MATTHEW'S GOSPEL.

Jesus seeing their faith said unto the sick of the palsy: son, be of good cheer; thy sins be forgiven thee.—9: 2.

Come unto me, all ye that labor and are heavy laden, and I will give you rest.—11: 28.

And besought him that they might only touch the hem of his garment; and as many as touched were made perfectly whole.—14: 36.

O, woman, great is thy faith; be it unto thee as thou wilt. And her daughter was made whole from that very hour.—15: 28.

Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.—18: 3.

And the door was shut.—25: 10. [Parable of the foolish virgins.]

And they crucified him.—27: 35.

He saved others; himself he cannot save.—27: 42.

Why hast thou forsaken me?—27: 46.

Truly this was the Son of God.—27: 54.

FROM MARK'S GOSPEL.

If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put

forth his hand and touched him, and saith unto him, I will; be thou clean.—1: 40, 41.

When Jesus saw their faith he said unto the sick of the palsy: Son, thy sins be forgiven thee.—2: 5.

I came not to call the righteous, but sinners to repentance.—2: 17.

Be not afraid, only believe.—5: 36.

They . . . besought him that they might touch if it were but the border of his garment; and as many as touched him were made whole.—6: 56.

For what shall it profit a man if he shall gain the whole world and lose his own soul.—8: 36.

Lord, I believe; help thou mine unbelief.—9: 24.

Crucify him. Then Pilate said unto them, why, what evil hath he done? And they cried out the more exceedingly, crucify him.—15: 13, 14.

And the scripture was fulfilled, which saith: And he was numbered with the transgressors.—15: 28.

Go ye into all the world, and preach the gospel to every creature.—16: 15.

FROM LUKE'S GOSPEL.

I came not to call the righteous but sinners to repentance.—5: 32.

(Parable of the house built upon the rock, and of the house built upon the earth)—6: 48, 49.

(Creditor having two debtors.) And when they had nothing to pay, he frankly forgave them both.—7: 42.

(Woman of the box of ointment.) Thy sins are forgiven. Thy faith hath saved thee; go in peace.—7: 48, 49, 50.

Go thy way: Thy faith hath made thee whole.—17: 19.

Thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations.—20: 46, 47.

FROM JOHN'S GOSPEL.

But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name.—1: 12.

Ye must be born again.—3: 7.

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—3: 16.

He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God.—3: 18.

He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.—3: 35.

Him that cometh to me I will in no wise cast out.—6: 37.

If ye believe not that I am he, ye shall die in your sins.—8: 24.

It is finished.—19: 30.

PASSAGES FROM THE ACTS.

Neither is there salvation in any other; for there is none other name under heaven, given among men whereby we must be saved.—4: 12.

To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.—10: 42, 43.

What must I do to be saved? And they said, "Believe on the Lord Jesus Christ and thou shalt be saved."—16: 30, 31.

PASSAGES FROM ROMANS.

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth.—1: 16.

All the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight.—3: 19, 20.

Therefore we conclude that a man is justified by faith without the deeds of the law.—3: 27.

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.—6: 23.

There is, therefore, now no condemnation to them which are in Christ Jesus.—8: 1.

FROM 1 CORINTHIANS.

For other foundation can no man lay than that is laid, which is Jesus Christ.—3: 11.

The sting of death is sin, and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.—6: 56, 57.

Not long ago Mr. Moody fortified himself for the numerous requests that come to him for a loan of his Bible from persons who wish to mark theirs as he has marked his by having twenty copies similarly marked. The "Marked New Testament" will satisfy those who wish to follow the particular course of Bible study set down in this novel edition.—*Chicago Tribune, April 23, 1899.*

DIVORCES IN VARIOUS STATES.

With the enactment of the law requiring one year's residence in North Dakota before a divorce can be granted, another State has joined the decent majority of those which are not inclined to make things easy for people who wish to be separated from wife or husband.

Oklahoma is now the only State or Territory in which only ninety days' residence is required.

The term of residence now required in other states is as follows:—

Six months: Arizona, Idaho, Nebraska, Nevada, South Dakota, Texas, and Wyoming.

One year: Alabama, Arkansas, California, Colorado, Georgia, Illinois, Iowa, Kansas, Kentucky, Maine, Michigan, Minnesota, Mississippi, Missouri, Montana, New Hampshire, New

Mexico, New York, Ohio, Oregon, Pennsylvania, Rhode Island, Utah, Virginia, West Virginia, Washington, and Wisconsin.

Two years: Florida, Indiana, Maryland, North Carolina, Tennessee, Vermont.

Three years: Connecticut, New Jersey.

Five years: Massachusetts (unless parties are residents at the time of marriage). . . —*Chicago Tribune, April, '99.*

SPLIT ON EVANGELICAL ISSUE.

Anderson, Indiana, April 15.—Early in the week the Young Men's Christian Association had an election of directors. Several Catholic and other nonevangelical members were disfranchised. The association officials said the rules of the association forbade any but members of evangelical churches to cast ballots. Father Mulcahy, Catholic, and the Rev. Mr. Tinck, a Lutheran minister, vigorously objected. Much defining of the word evangelical was resorted to. The association contended it was settled at Portland, Maine, in 1869.

The Catholic members are declaring they will withdraw from the association. Father Mulcahy says they went into the association without consulting him.

It developed to-day that the father of one of the rejected voters is a Mason.

The point raised here is up for the first time in several years, and it is feared that it will cause the association the loss of many members. The National Board will be urged to act on this matter at once.—*Chicago Tribune, April 16, 1899.*

THE MANNA OF THE BIBLE.

In a recent number of La Nature there is an interesting note by M. Henry Castrey on the manna of the desert, which played such an important part in the history of the Jews. At the present day Arabs who are compelled to traverse the sandy desert wastes of Arabia not only feed their camels upon this little known food, but also consume it themselves. The "manna" is really a fungus, the thallophyte, either *Canova esculenta* or *Lichen esculentus*. The fungus is very abundant and is found upon the sand after every rain, sometimes in great mounds or heaps. It is of a gray color and is about the size of a pea, and it breaks with a mealy fracture, and the taste is rather agreeable and somewhat sweet. When eaten it acts as a laxative, and the analysis shows that the fungus has the following composition:—

	Per cent.
Water	16
Nitrogenous matter.....	14
Non-nitrogenous matter.....	29
Carbohydrates	32
Fat	4
Mineral matter.....	5

This analysis demonstrates the fact that the manna, while not a complete food in the strict sense of the term, is still rich in certain kinds of food material and is capable of sustaining life for a time.—*Scientific American, April 22, 1899.*

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THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, MAY 3, 1899.

NO. 18.

The Saints' Herald.

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

LAMONI, IOWA, MAY 3, 1899.

MORMON CHURCH BURNED IN KENTUCKY.

A church building five miles northwest of Vanceburg, Lewis County, Kentucky, belonging to the Utah Mormon Church, was burned last fall, and it was rumored in some of the newspapers that the "Josephites," meaning the Reorganized Church, had burned it.

Bro. Heman C. Smith, one of our corresponding editors, wrote to Mr. Ben E. Rich, in charge of the Southern States' mission, at Chattanooga, Tennessee, asking him whether his people charged the burning of that church near Vanceburg, Kentucky, to the "Josephites." We give his answer below:—

CHATTANOOGA, Tenn.,
Feb. 17, 1899.

MR. HEMAN C. SMITH, Lamoni, Iowa.

Dear Sir:—Some days since we were in receipt of your favor of the 10th inst., which was referred to the president of the East Kentucky conference, which embraced the branch of the church where the meeting house was burned last fall, and have only just received his reply to our questions. We herewith quote the words of President Mendenhall: "Since the 'Josephites' came here during the fall of 1897, persecution has been increasing against us. We do not suspect them as the ones who burnt the church house. The house burned was located about four miles northwest of Vanceburg, Lewis County, Kentucky."

Trusting that this will be satisfactory to you, I remain,

Very truly yours,

BEN E. RICH.

We hope that no member of the "Josephites," the Reorganized Church of Jesus Christ of Latter Day Saints, will be guilty of anything so dastardly mean and low as to resort to the burning of property, public or private, or to any sort of personal violence, as a measure of opposition to the church in Utah, or any other church or denomination whatever. There is noth-

ing creditable to men or devils in such work.

We are pleased that Elder Rich exonerates our people from the charge of burning the church; notwithstanding he states that since our elders went into that region in 1897 persecution had increased against them in their work.

The fact that the Reorganized Church does oppose the missionaries sent out from Utah, may possibly make their mission work more arduous and difficult; we should be decidedly sorry if it did not. But that such opposition is persecution, we fail to see.

It is also possible that in some of the places where the elders of the "Josephites" meet the elders from the church in Utah, the people where they meet may reject the message which the Utah men bring and refuse to hear or entertain them; but we see no reason why our opposition should cause persecution.

We deprecate violence of any sort, and have persistently urged it upon the elders of the church that vituperation, abuse, the calling of names and the use of "unsavory epithets" are not argument, nor essential to the presentation and defense of truth.

It appears, however, that there are still some of our force who have not yet learned this lesson by experience, and think it to be a mark of personal independence and manliness not to "obey counsel;" and prefer to follow the bent of their own minds in argumentation.

The Reorganized Church began its opposition to the doctrine and practice of plural or polygamous marriage, and other wrong doctrines and teaching in 1852, and we see no reason why we should cease such opposition. We joined issue squarely and took for the basis and support of our contention the word of God, which our Utah antagonists so recklessly abandoned under the lead and teaching of President Brigham Young, and we shall fight it out on these lines if it takes until the summer of the resurrection

to win the victory. So elders of the faith, meet and oppose error and wrong teaching wherever you find it, but in doing it be courteous and manly as well as courageous. Do not stoop to mean, contemptible, or vicious ways of speech, argument, or deed.

A CORRECTION.

LAMONI, Iowa, April 23, 1899.

Editors of the Herald; Dear Brethren:—Pardon me for calling your attention to a few historical errors which have somehow crept into your leading editorial for the last issue of the Herald, which article appears under the caption of "Who is the Church?"

In referring to Wesley and Watson, of the Methodist Church, you call them "Bishops," whereas the truth is, I believe, they were never ordained to that office. Moreover, Watson was only about ten years old when Wesley died; and he did not figure as a minister in the Methodist Church, until many years after the formation of the Methodist Society. He was, it is true, an eminent minister and author, but was not accepted by his brethren as specially representative. Indeed, he was declared to be heterodox for years, by many of his brethren, the pressure of which caused him to leave the Wesley Methodists and unite with the "New Movement," with which body he remained for some years.

Again; you represent Sidney Rigdon and Oliver Cowdery as having been "severed" from the church "by disruption and division," about the same time that Joseph and Hyrum Smith were "severed by death." Is it not a fact, as shown by the history, that Oliver Cowdery was expelled from the church in 1838?

Believing that correct historical statement is important, I have felt that I ought to kindly call your attention to the above, and I trust it will be kindly received.

Your brother,

J. R. LAMBERT.

We are quite willing to be corrected by our brethren where wrong, and so cheerfully agree to the brother's correction. But we may be pardoned possibly a word in explanation.

We were writing in general terms and referring to a statement we saw in the current issue of the newspapers at the time Dr. Thomas was being tried for heresy by the M. E. Church, and upon which he was deposed from the ministry. The elder claimed that he was a Methodist, but the prosecution showed that he taught differently

from the so-called founders of the church. The expression used, as we remember it, was that Methodism was the faith of the Methodist Church as expounded by Bishops Wesley and Watson. We were not proposing to state that either Wesley or Watson was ordained to be a bishop.

Further. The dictionary states that a bishop is "an overseer; a spiritual superintendent, ruler, or director." John Wesley was all of these.

The dictionary further states:—

Both the Greek and Latin fathers do, with one consent, declare that *bishops* were called presbyters, and presbyters *bishops*, in apostolic times, the name being then common.

In a sketch of Mr. Wesley, found in the American Encyclopedia, No.—Z. Y. M., page 558, this statement occurs:—

Since Wesley had for years been satisfied that the orders of bishop and presbyter in the primitive church were essentially the same, in 1784, with the assistance of others, he ordained Thomas Coke superintendent or bishop of the Methodist societies in America, and empowered him to confer the like office in Francis Asbury.

Wesley was a presbyter, and acting on his understanding that a presbyter was a bishop, he acted as a bishop and ordained a bishop and authorized another to do it.

We used the term in a similar sense that we would the term *elders* as applied to apostles, seventy, high priests, and elders in the sentence, The elders of the church assembled in conference to do business for the church.

The encyclopedia states that Richard Watson joined the Methodists when he was fifteen, and began preaching and was ordained in 1800, afterward united with the Methodist New Connection, was for some time editor of the Liverpool *Courier*, returned to the Wesleyan connection, and in 1817 was appointed one of the secretaries of the missionary society in London. He was a prominent advocate of emancipation. His chief works are: "A Defence of the Wesleyan Methodist Missions in the West Indies" (1817); "Theological Institutes, or a View of the Evidences, Doctrines, Morals, and Institutions of Christianity" (6 parts, 1823-28), which is a standard text-book of theology among Methodists."

Whether Watson was thought by many of his brethren to be heterodox

or otherwise, the article on Methodism in the Encyclopedia says of him in relation to the Methodist Church:—

The substance of its doctrines is to be found in the writings of John Wesley, John Fletcher, Richard Watson, and others, and in the generally uniform teachings of the Methodist pulpit. (Article Methodism, American Encyclopedia, p. 450.)

On page 452, same article, this is found, treating of the work of the Methodist Church:—

It laid broad the foundations of its educational system, and wonderfully developed its literary and theological character by the works of Thomas Coke, Jabez Bunting, Adam Clarke, Robert Newton, Joseph Benson, Richard Watson, Thomas Jackson, and many others.

Joseph and Hyrum Smith were cotemporary to 1844; their connection with the church was severed by death. Sidney Rigdon was cotemporary with them until their death, from the date of which event his connection with the church ceased by the disruption that ensued. Oliver Cowdery's connection with the church during the lifetime of Joseph Smith ceased in April, 1838, he having been expelled by a Bishop's court at that time. Of this *the history* also states:—

It has been urged in the cases of Oliver Cowdery, David Whitmer, and others, that there is no record that their cases were ever presented to the church, or that the church ever lifted up their hands against them, as provided in the law; and it is further urged that neither the High Council nor the Bishop's Council have authority to take final action in expelling members; hence that they were not legally expelled from the church.

Oliver Cowdery returned to the faith, if he ever really left it, and united with the church under President Young and died in 1850, it is to be presumed in the faith. He was not a polygamist and did not go to Utah. He evidently tried to undo, so far as he could, the errors of his departure, as it appeared to him to be practicable.

We used the term "connection with the church was severed by division and disruption," regarding Sidney Rigdon and Oliver Cowdery with the thought in mind as to the general fact of the cessation of their labors as representatives of the faith of the church, and not with the idea of being specifically correct as to the date, cause, and manner of their separation from church work.

Thanking the brother for his cor-

rection of our error in historical statement we call the attention of the HERALD readers to it that no wrong conception of history may be perpetuated by our mistake.

"NEW STYLE OF TESTAMENT."

Those familiar with the letter and peculiar spirit of Mr. Moody's work will appreciate the scope of the cover article of this number of HERALD, which appears under the heading given above. Mrs. Menzies has submitted the "particular markings" to fourteen American and fourteen English clergymen of the "Evangelical" school. "The line of biblical thought followed by Dwight L. Moody has been followed, and it has his indorsement."

That "line of thought," as many if not all our readers know, presents the "evangelical" conception of Christ, a very limited one indeed. It is represented by the idea of nominal belief that Christ is the Son of God, and omits recognition of or obedience to the "principles of the gospel of Christ," such as baptism, laying on of hands, church organization, authority, and other features of "the doctrine of Christ." It presents Christ without his gospel—if such may be called a presentation of the Christ.

This is another popular "fad," and will run its course, will have its day. Men limited to a few special ideas, whose conceptions of the religious duty of man are based upon a nominal acceptance of Christ, and who are limited to such traditional limitations, necessarily ignore or pass by much of the word of God, and which he has not commissioned anyone to withhold.

It will not do to put the whole for a part; to make a specialty of a small portion of the written word to an ignoring of the remainder. Whence comes the authority to "take from" "the word of God"? If God has not spoken since the days of the apostles, by what authority do men ignore or abrogate what he then declared? The men who object to the principle of present revelation, who practically resent the proposition that God be permitted to speak openly to man by revelation, as in the past, do not hesitate to take from or ignore, according to their fancy, what may to them be

objectionable or useless in the revealed word.

This is the logical, the natural result of such ignoring of the word. Men who do not heed what God has declared in the present age, reject much of what was declared by him in other ages; men who base their faith upon what suits them of past revelations, will not hesitate to ignore those of present times. In fact, men are married to their own systems, joined to their idols. They serve such in preference to the true and living God. It is because of such procedure that men are losing faith in even their own systems and drifting out into the unknown, into greater darkness and unbelief.

"SEES DECLINE OF RELIGION."

GOVERNOR ROLLINS OF NEW HAMPSHIRE
IN FAST DAY PROCLAMATION DRAWS
A GLOOMY PICTURE.

Concord, N. H., April 6.—The fast day proclamation of Governor Frank W. Rollins, which has just been issued, is attracting much attention on account of its unusual language. The Governor says:—

"The decline of the Christian religion, particularly in our rural communities, is a marked feature of the times, and steps should be taken to remedy it.

"I suggest that, as far as possible, on fast day union meetings be held, made up of all shades of belief; including all who are interested in the welfare of our State, and that in your prayers and other devotions and in your mutual counsels you remember and consider the problem of the condition of religion in the rural communities.

"There are towns where no church bell sends forth its solemn call from January to January; there are villages where children grow to manhood unchristened; there are communities where the dead are laid away without the benison of the name of Christ and where marriages are solemnized only by justices of the peace.

"This is a matter worthy of your thoughtful consideration, citizens of New Hampshire. It does not augur well for the future."

Governor Rollins said that it is his opinion that something should be done to awaken the religious atmosphere in the rural towns, not only in his own State, but also throughout Maine and Vermont.

He says he would like to revive the Puritan spirit of worship.

It is a significant and noteworthy matter that the Governor of a State, and that State one of the New England States, should find it necessary to call the attention of his people to "the decline of the Christian religion," and suggest steps to remedy said condition. It is also significant

that the Governor mentions the States of Maine and Vermont, which with New Hampshire, include three of the oldest commonwealths of the United States, and portions of sturdy New England, in the conditions named by the Governor.

New England has been famed, not only in America but abroad, as the home of the sturdy Puritan, the land in which the Pilgrims set up their altars of religious devotion, and from which the missionary spirit and religious strength and fervor of the Pilgrim has been diffused throughout large portions of the continent. It has been the home of consecrated religious wealth and effort, the center from which much of the religious and moral force of the country has been radiated. Why, then, this present condition, in which "the decline of the Christian religion, particularly in our rural communities, is a marked feature of the times," in which "there are towns where no church bell sends forth its solemn call from January to January," "villages where children grow to manhood unchristened," "communities where the dead are laid away without the benison of the name of Christ and where marriages are solemnized only by justices of the peace"? In the language of Governor Rollins, "This is a matter worthy of . . . thoughtful consideration. . . . It does not augur well for the future." "Something should be done to awaken the religious atmosphere in the rural towns, not only in his own State, but also throughout Maine and Vermont." "He would like to revive the Puritan spirit of worship."

These are matters of solemn import. No spectacle can scarcely be more solemn than the decline of the devotional spirit among a people; and when it is considered that under such spirit the people of New England arose to such heights of moral grandeur and citizenship, and did so much for home, for liberty, for country, and for humanity in general, it is a matter of serious concern and of no ordinary signification that the people are drifting away from and becoming indifferent to the religious spirit that in the past inspired their fathers to worship and to serve God. It is not a matter upon which they are to be congratulated, but a cause for serious

regret; for more than that, for it means that the people are becoming indifferent to their highest interests; that the idea of religious sentiment pervading the concerns of life is largely being lost sight of; and bids fair to disappear altogether from human concerns, if it is to be considered at all as pertaining to the future life. It is certain that when a people do not regard God and the religious spirit as essential elements, as foundation principles in the concerns of life here, there is little or no probability of their having much of concern in a belief of a future life.

This means very much to the people mentioned in the Governor's proclamation, and to all other people. States have their influence upon the great masses of the people, and religious dearth in one section affects all others. However, the condition complained of by the Governor is not confined to any one section; it is a general condition. Indeed, it is commonly accepted as true in fact that the population of our Western States have less interest in the religious spirit and manifest less activity in church work than in the East. The proportion of the population connected with church membership is generally recognized as much larger in the Middle and Eastern States than in the Rocky Mountain districts and the Pacific Slope. Some have tried to explain the decadence of religion in New England on the ground of extensive emigration to the West. But the West with the East shows a general decline; hence it is a general condition of indifference to religion that is affecting the people. Something is separating the people from their former association with the religious life. The faith and zeal of the fathers is dying out, and the children of the present generation, raised in an atmosphere of religious indifference, are unconcerned, largely so, in regard to religious activity and church connections.

This condition has been brought about in the face of the constant labors of the ministry of the churches. What is wrong? Why have those men not been able to stem the tide of unbelief? Has God not been with them? Have they given proof of their ministry, or has it been a dead form upon

their part which has not been potent enough to affect the people?

There is no reason to doubt that the early Pilgrim Fathers on down to the early years of the present century enjoyed much of divine approval and were blessed in living up to the light they had. God undoubtedly blessed those good and sturdy souls, and in many of the churches where faithful devotion to God was coupled with the spirit of earnestness and simplicity men and women were blessed in their endeavors to do right. The history of many sainted men and women proves this to be true. However, when truth was restored to earth and men began to deny and refused to accept the light, from that time there has been a religious decline among the organizations of sectarianism. God approved them to a degree in their efforts to live up to what light they had; but when they rejected the greater light and refused to obey the truth, he began to withdraw and has ever since been withdrawing his Spirit "from the inhabitants of the earth." In contrast to the dearth of sectarianism, however, he has blessed his people; has given proof of his acceptance of those who have "obeyed from the heart that form of doctrine delivered" in ancient and in modern times for the salvation of man—the ancient, "unchangeable," and "restored" gospel revealed and preached in these last days.

The creeds have been and are "wrong"—the truth of God is right. The old bottles or formulas of sectarianism could not hold the new wine. For this reason the Lord rejected the systems of men—the heritages of apostasy and the Dark Ages—and restored the truth, and which men rejecting, fall into darkness and grope in confusion and error, the blind leading the blind. It is noticeable, significant, that while opposition to the creeds, war upon sectarianism, has come from sectarian ministers themselves, their departures and changes have taken them farther and farther from the truth, until now the popular theology rejects much of what principles of truth the world had intermingled with its creeds. The tendency is that, finding their creeds wrong and vain, the people depart almost if not altogether from the foun-

dations of religious belief. Such are the results, the consequences of being led by men "having a form of godliness, but denying the power thereof;" who are "ever learning and never able to come to the knowledge of the truth." The Apostle Paul admonished, "From such turn away." They who have heeded his admonition have accepted the gospel and have found light; those who reject it wander in darkness and are threatened with continued doubt and final loss of faith. "When the Son of man cometh shall he find faith on the earth?" His query, and the present driftings of the people, indicate that faith will be the exception, by no means the rule, among the people of "Christendom," those classed as "christianized," when the Savior comes.

In harmony with Governor Rollins' statement we republish the following:—

INDIFFERENCE TO RELIGION.

Some of the clergymen in England and America have been discussing what they consider an ominous indifference to religion on the part of people in general, especially the laboring classes. One eminent gentleman considers this indifference a sign of self-righteousness, another thinks it betokens deep-seated hostility to the churches, and another sees in it only a general apathetic tolerance. None of them, however, seems to be able to discover the cause or to suggest a remedy.—*Washington Times.*

ENGLAND'S CHURCH WAR.

Here is another extract from one of the parish magazines. The writer is a Southampton vicar:—

"Primitive and apostolic Christianity was a cross-bearing, suffering, troublesome, self-denying, enduring, costly thing. For instance, one could scarcely imagine Jesus Christ smoking a pipe with his friend Lazarus, or St. Paul and Lydia dancing a waltz together, or St. John and St. Peter spending hours over 'three-penny nap!' But how many so-called Christians of to-day would rather abandon Christianity altogether than abandon these 'innocent indulgences!' This means that the 'innocent indulgences' are our master."—*London Truth.*

They also speak of the religious apathy and love of the world of the people, one writer mentioning the people of both England and America. This is also in evidence of the fact that the spirit of piety, which once characterized the fathers, has been displaced by a spirit of irreligion.

The question arises in the thoughtful mind, What reasonable ground is there for the hope of true and permanent development of any race, of any

nation, of any people without God and truth as the active basis of its action? If "righteousness exalteth a nation," what of the people who forget God, the Author and sustainer of truth and right?

Intelligent consideration of present conditions will suggest and reveal much to the thoughtful, candid, and logical mind. It is the privilege if not the duty of the children of light to be so enlightened, through willingness and desire to know, to understand the religious and the general conditions of the world. We should not ignore what an intelligent study of any phase of human interest, human trend, and human development, may reveal to us. We should not close our eyes to the facts as they appear, but open them and learn real conditions, actual situations, that we may comprehend the trouble and aid to apply the remedy, so far as possible; for God provides a remedy for every wrong condition, either through human agency, or by direct interposition; but, most generally, if not always, through human coöperation with him.

When men and women—the race as a whole by individual development—are sufficiently willing to be governed by truth, to lay aside all conceptions, intents, and methods not strictly in harmony with truth, there will be a "healing of the nations," a right adjustment of all affairs, an uplifting, the redemption of humanity. But until men learn not to ignore truth in any phase of life whatever, they will doubtless be obliged to learn, as our ancestors have learned, "by the things they suffer."

Truly light and truth are educational, and revealers of character and policies. The truth is "the savor of life unto life, or of death unto death." Let us accept truth and apply it, in everything by which we think, live, and act.

A CORRECTION.

In our article on "The Gathering—All Things Equal, etc." in *HERALD* for April 12, page 225, third column, paragraph five, fourth line from top, for "Independence," read "Kirtland."

Bro. Adam Keck, of Plano, Illinois, has kindly called our attention to the error.

The reference is to section 51, revelation given in May, 1831. At that time Bishop Partridge and Joseph Smith were at Kirtland, Ohio, not having yet gone to Independence. They went in the following June.

We thank the brother for calling attention to the mistake.

EXTRACTS FROM LETTERS.

Elder B. M. McLouth, Ray, Indiana, a minister of the "Liberal U. B. Church," in ordering a copy of Bro. I. M. Smith's tract, "The Atonement of Christ," says:—

I have very lately read with thrilling interest in the *Saints' Herald* productions from Elder Isaac M. Smith. Years ago I had the pleasure of hearing Mr. Joseph Smith preach. I believe in giving credit where it is due.

EDITORIAL ITEMS.

Bro. C. J. Hunt, who owns property in Lamoni in the shape of lots, has ordered shrubbery set out and other improvements which add to the pleasant appearance of our city. We are pleased to see the brethren manifest an interest in the city of the saints.

It requires preparation of heart and composure of mind to have and to enjoy a preaching, social, or other church service. Be present in time to become quiet and prepared to enjoy the service and to make it a success from the beginning. Don't be late; lateness is an indication of insufficient interest. Be on time—be prompt. It is necessary to apply right principles and other essentials to spiritual as to temporal things in order to realize success. Be on time.

A scientist claims to have discovered the cancer microbe and is now experimenting to find a remedy for the deadly germ.

Famine prevails in Samara, Russia. The Red Cross Society is obliged to provide for 71,000 people. Epidemics of disease follow the famine.

Ruth Marie Dexter, a girl of four years of age living at Milan, Michigan, has commenced a suit against a local saloon keeper for selling liquor to her father which resulted in his dying a drunkard.

In the days of childhood I learned from the best of teachers of childhood, a Christian mother, that, "the fear of the Lord is the beginning of wisdom." In the days of manhood I

learned from that best of teachers of manhood, experience, that fear of man is the consummation of folly.—John Randolph.

That is a good book which is opened with pleasure and closed with profit.—Alcott.

"Thou shalt not speak evil of thy neighbor, nor do him any harm."

"If thou lovest me, thou shalt serve me and keep all my commandments."

"Let all thy garments be plain, and their beauty the beauty of the work of thine own hands, and let all things be done in cleanliness before me. Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer."

"And it shall come to pass that he that asketh in spirit shall receive in spirit; that unto some it may be given to have all those gifts."

Mothers' Home Column.

EDITED BY FRANCES.

ARE HOG PRODUCTS FIT FOR FOOD?

Dear Sisters:—Will you kindly bear with me while I present a few thoughts upon the use of pork as food? I dearly love it, and think a dish of thinly sliced ham a most tempting sight; but for five years I have not tasted pork, or any of its products. And now I want to give my reasons, in the hope that some who read may be benefited.

I had heard several times that pigs were not good to eat, but never paid particular attention to it, until I happened to read an article by a prominent physician—one who had made a special study of the effects of various foods upon the body—in which he made the statement that among the Hebrews, who do not use pork, he had never found one case of cancer or tapeworm; and moreover, he had spoken to a number of his brother physicians upon the subject, and as far as they could remember, their experience tallied with his own. Isn't that rather a startling statement? I thought so when I read it at first, and began to call to mind those of my acquaintances who had died of that awful disease—cancer. I remembered four women, three of whom I knew to have been users of pork and its products; the fourth I did not know whether she used it or not.

I talked with my husband about it, and we agreed to look the subject up more fully, but continued using pork, for we easily found excuses such as this: "What if those three women, before-mentioned, did eat pork, that was no evidence that it caused their cancers, for they might also have all used beef, mutton, or anything else." Though we used it ourselves, we agreed that we dared not give it to our two dear little ones, for if it was

dangerous food, it would never do to risk such a thing with them; and of course the time soon came when we realized that we must give it up ourselves, while the children were babies, if we wished to keep it from them. We have had cause to be thankful that we made and kept that resolution, for the more we studied and observed, the more we became convinced that we had acted for our own good.

I wish I could give the whole chapter in Dr. Foote's "Medical Common Sense," from which I will quote a few extracts. He says: "One of the most common causes of blood impurities is the use of pork. As an article of diet it exerts a most pernicious influence upon the blood, loading it with carbonic acid gas, and filling it with scrofula. From the earliest history of swine, they have been regarded as more subject to scrofula than any other animal. This disease, so peculiar to the hog, before it received a name, so far antedated the same disease in the human family, that when it did make its appearance in the latter, it was named after the Greek name of swine, as best expressing its character. Now it is apparent that when scrofula may be communicated simply by habitual contact with a scrofulous person, the contact of scrofulous food with the mouth and stomach must inevitably inoculate the system of the imprudent eater."

Think of it, sisters! How can we risk the use of food that may have the taint of such a frightful disease? True, you may raise your own hogs, and be certain in your own minds that they are healthful, still there is a risk, or it seems so to me.

I have no doubt that many, if not all, who read this article, could call attention to acquaintances of theirs who have used this kind of food all their lives, "and it has not hurt them a bit." I know of many myself who eat of it freely with no apparent evil effect, but I have also seen persons who seem to be healthy and strong, yet whose blood is so impure that a trifling accident will cause them great suffering. I heard recently of a man, who while in a grocery store, knocked his hand against the counter accidentally, and broke the skin from one of his knuckles. That seemed like a trifling accident, but he said it cost him one hundred dollars to get it cured. We hear of another perhaps, upon whose arm appears a tiny pimple, he scratches it, and it develops into a malignant sore. A splinter of wood in the finger, or a cut on the hand cause some people trouble, while others whose blood is pure would scarcely be inconvenienced at all by the same accident. Of course there are cases where a cut or scratch may be made by some poisonous object, and that would cause trouble; but Dr. Foote, from whom above quotations are made, says that the excessive use of pork makes the blood in just this inflammable condition, that even a slight accident is dangerous, and the whole system is rendered susceptible to contagious and other diseases.

I do not by any means want it to be understood that I would say that every sufferer from cancer, or other disease, has used pork excessively. I would not dare make such an assertion; but this I do want to say, that if

anyone will honestly study this question, he can hardly fail to be convinced that the hog, to say the least of it, is an unhealthy animal, and consequently unfit for food. So with the rich abundance of pure food from which we may select, can we not afford to dispense with that which may be injurious to our bodies? If our bodies are to be the temples of God's Holy Spirit, ought we not try to build them up by the use of pure food? I am satisfied that God will bless our efforts in this direction, that it is one means by which we shall be enabled to obey the command to "come up higher;" also by which the Lord will fulfill his promise, that the destroying angel shall pass us by in times of pestilence.

SISTER CLARA.

Dear Sister Walker:—As I think it is my duty to write to some one, I thought I would write to you upon a subject that is very important to the saints. I have been thinking there should be a little leaflet printed and put into circulation about the duty of a parent toward their sons and daughters, as they are becoming men and women, and we wish them to keep themselves pure. There have been pieces in the *Herald*, but all saints do not take it. If such a leaflet could be got up, in very plain language, it might save somebody from suffering almost beyond their strength. Children are so ignorant and thoughtless, and scattered saints are more or less in the company of associates that are not fit for them to go with, but their parents do not find it out until it is too late. Everything must be told when trouble comes; better by far tell them before it comes. The world is getting so bad, there must be some way of warning the careless. Every mother wishes to do her duty, but it is no easy task, and it is put off until it is too late. Better by far lay your child in the cold grave than have her or him bring disgrace on God's work, their parents, and themselves.

A SISTER.

Let the Daughters of Zion not grow weary in well doing, neither be alarmed by the many who have condemned their cause without so much as a hearing. The times demand it, and God himself is bringing home this conviction to thousands of his saints. Have we our armor on?—ED.

In a recent letter from a friend, fears were entertained of our taking the leprosy, that is somewhat prevalent in these islands. Fearing that others may be alarmed, I give the following testimony:—

There are two in this branch of Taronia who are thus afflicted—a woman and a boy. The woman, Tatchau, is now quite bad. She has been the leading singer for a long time, and the sisters feel sorry for her in her affliction and do not wish to add to it by removing her, so they sustain her each time the officers are sustained; consequently she feels it her duty to attend every meeting. Yet all feel a little afraid, and none will sit on the same seat with her, nor on the one in front of her.

Joseph and I sit in chairs up by, or at the side of the stand; still it is in front of her.

One evening, while she was singing, I was thinking what a dreadful thing it would be if by her breath coming towards me I should take the dreadful disease and be compelled to remain in the islands all my miserable life. It never occurred to me that Joseph would take it. As soon as meeting was dismissed, Joseph turned to me and said, "While they were singing, the Spirit told me to say to you, Though you pass through the shadow of death, it shall not harm you." And I felt confident it was given in answer to my anxious thoughts, and thank the Lord for the assurance.

This leprosy is not that that turns white, it makes the victims look darker and swollen. It twists their features, more especially their face, out of shape, and causes the fingers and toes to drop off. The people here call it the "King's evil;" and that the king, when alive, had power to heal them, by throwing his mantle over them. They tell us that Metuaore was once thus afflicted, and the king threw his mantle over him, and the disease left. His mouth still remains drawn down at one side.

SISTER E. BURTON.

Sunday School Department.

ELDER T. A. HOU GAS, EDITOR.
Henderson, Mills Co., Iowa.

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

"ELIGIBILITY AND DUTY OF SCHOOL SECRETARY AND DISTRICT SECRETARY."

The idea is very prevalent that *anyone* who can read and write is competent to the Sunday school secretary. This, however, is a mistaken idea. The aim is to bring the standard of the school as high as it is possible to do; therefore, the best material that can be found should be chosen to fill each of the offices. The one who holds the office of secretary should possess certain

QUALIFICATIONS

to be a success and benefit to the school. First he should not be a child in age, and should be one so circumstanced that it will seldom be necessary for him to be absent from his post of duty. He must be bright and energetic; one neat and accurate in his work. The handwriting must be plain, legible, and not too small, that it may be read without hesitation, thereby being more readily understood and consequently more interesting.

The voice should be clear and of sufficient volume to permit those in all parts of the room to hear what is being read, as all are alike interested in the report and progress of the school. Inaudible reading creates lack of interest, and the result is restlessness and often whispering, among the children especially. The work of the

DISTRICT SECRETARY

is of somewhat different character from that of the school secretary. He should be willing as well as competent to do *all* of the work required of that office. He must possess force of character that will be felt by all connected with the work. Our greatest need

is enthusiasm, and this can be created only by example and force of character.

He should be one not slothful in discharging his duties, sitting down with folded hands waiting for his work to come upon him; but rather, one possessing a progressive spirit and inventive mind, watching for and inventing new plans and methods to arouse and maintain interest in the various schools.

He should be familiar with parliamentary rules and the constitution and by-laws, also the condition of the work in the district; a good counselor, one to whom the school secretaries may look for legal advice. He should be systematic in his work in connection with the schools, as much more work may be accomplished in a given time if a definite plan is had and followed, than otherwise.

THE SCHOOL SECRETARY

attends to calling the roll, also takes general charge of the class books, to see that they are properly filled out. When these are left for the teachers to take home and fill out at their pleasure, the result is sometimes an absent class book when needed in the recitation. If the books are passed by the secretary at the beginning of each session and filled out by the teachers at the opening of the class work, they are then ready for the secretary to collect and use in preparing the report to be read at the close of session.

A correct account of the collections should be kept by the secretary and frequently be compared with that of the treasurer; two records are always better than one, and when compared in this way both are less liable to mistakes. The secretary should be prompt as well as accurate in reporting to the district, as the report of the district to the General Association is made from the school reports, and from the district reports the general secretary makes report of the standing of the General Association. The little makes up the great. One deficient spoke weakens the whole wheel, hence one school failing to report makes the general report incomplete.

The district secretary has charge of the books and papers of the district association. As a member of the program committee he assists in preparing training work for the district convention. It is his duty to write the minutes at the convention and prepare them for publication; also to prepare minutes to be read at the district conference following the convention.

These duties, as in all other work for the Master, should be both prayerfully and carefully performed.

ADDA MOORE.

For the Fremont, Iowa, district convention.

A SUNDAY SCHOOL SUPERINTENDENT.

The following is an outline developed in the course of a normal lesson by the general superintendent at the reunion at Woodbine, Iowa.

1. Qualifications.

- Should be a Latter Day Saint.
- One who loves the work.
- A natural leader.
- Punctual.
- A live energetic man.

Modern and progressive.
Cheerful and kind.
A praying man.
Temperate.
A lover of children.
One that attends conventions, etc.

2. Duties.

To prepare for the work.
To study to improve both himself and school.
To move out and learn from others.
To counsel with his assistant.
To hold teachers' meetings.
To visit teachers and pupils at their homes.
To conduct a Sunday school.
To be punctual and always there.
To conduct the general review.
To see that other officers are in the line of duty.

By looking carefully over these points you can see the necessity for them all; it may be difficult to find one who can pass for a superintendent under this criterion. There are those who can, but they are few. If you cannot fill your office with such an one, take the next best.

(To be continued.)

How may we keep a class of boys quiet during the opening and closing exercises? Do not try. Give them some part and responsibility in making these exercises a real success. Do not work for the boys but work with them.

Shall we teach in the old lines that others have followed or shall we bring in the new discoveries? Adapt your methods to present needs. Never discard the old because it is old and never accept the new because it is new. Keep awake. Be progressive.

"New occasions teach new duties.
Time makes ancient good uncouth;
They must upward still and onward
Who would keep abreast of truth."

—Selected.

In reviewing don't do all the work yourself. Those that do the work receive the pay, and when you do all, you are stealing the pay that rightfully belongs to the school.

GREAT TENACITY OF LIFE.

The extremely great tenacity of life possessed by micro-organisms is demonstrated by the following experiments of the French savant M. Miquel:—

He took from a public park a sample of earth, dried it for two days at a temperature of 30° C. and powdered it. The earth thus obtained he filled into sterilized glass vessels, which were sealed and kept in a place not reached by the light. The freshly dug out soil contained 6,500,000 bacteria per gramme which were reduced to 3,900,000 by the pulverizing and drying. After sixteen years the glass tubes were opened and there were still found to be 3,580,000 micro-organisms in a gramme of earth. Inoculated on a porpoise, they produced after two days the characteristic symptoms of tetanus attending wounds.
—*Technische Notizen.*

Letter Department.

SAN JOSE, Cal., April 20.

Editors Herald:—Your readers, some of whom have asked me why I don't write more, may be interested in hearing from this State. Well, we are alive out here. As our forefathers expressed it in their prayers, "we are still on this side of the grave and great eternity."

I left Fort Bidwell in Modoc County the 2d inst. I had been there since the 11th of last August except two months. I preached an Easter sermon just before taking the stage that carried me away. My stay there embraced many pleasant incidents. I left with a feeling of sadness.

I reached Sacramento, the place to which I was enroute, on the 7th. I stopped two days in the vicinity of Auburn while on the way. I found the saints of the capital city physically and spiritually well. I preached three sermons while there. On the 11th I went to the metropolis. Since "variety is the spice of life," I concluded to go by water instead of by rail as I had formerly done. The scenery along the Sacramento River was grand, sublime. The climatic conditions contrasted strangely with the country from which I had but recently come. There, winter was hanging in the lap of spring. To say I enjoyed the trip is putting it mildly.

I reached the city late in the night and hid myself away to Bro. C. A. Parkin's, where I found "Jots" in bed instead of "by the wayside." I tarried with Bro. Parkin two days. Although I had been away thirteen months, I found him and his excellent wife the same old Romans. During my stay in the city I attended a very spiritual prayer meeting at Bro. Saxe's. It was indeed a time of refreshing.

On the 13th I came in company with Bro. Chatburn to this city to attend the Central California district conference which convened from the 14th to the 16th. It was the best one I have attended in the State. I had the pleasure of meeting Brn. F. M. Sheehy, Thomas Daley, and E. Keeler, of the traveling ministry, and so many of the pastoral force, that lack of space forbids the mention of their names. The membership of said district manifested in this conference their progressive character.

For the church in this city I have only words of commendation. It has done well under the circumstances. It is not quite six years old and numbers but fifty-eight communicants. It has not as yet any church house to meet in, but worships in a hall. However, all the members are in line. There is no backbiting among themselves nor friction between them and those without. They are keeping the even tenor of their way, which is a laudable thing in these days when every man is trying as much as he can to attend to every other man's business. This is a lovely city. It is considered by some the prettiest place in the State.

In closing I embrace this as my opportunity to tell all whom it may concern that I have at present no intention of going back

East soon. My mother, although she would like to see me, is not anxious to have me do so. I have therefore decided to stay as long as necessary or those in charge may require. If I stay until my mission ends I will have been away from home more than three years. Hoping that God's blessings may rest upon all, I am,

Yours in the conflict,

ALMA C. BARMORE.

NEWTON, Iowa, April 24.

Editors Herald:—I notice in the *Herald* and other papers that the sectarian ministers of New York, as well as in Chicago and other cities, are on the verge of a deliberation that means the elimination of certain Bible stories, such as relate to miraculous events; as, Daniel in the lions' den; the Hebrews in the fiery furnace; Jonah in the bowels of the whale; Noah and the flood; and all others of like character, starting with those in the Old Testament.

Who can tell where this expulsion and rejection will end? The immaculate conception of the Christ, together with his resurrection and the declaration of his mouth, "These signs shall follow them that believe;" also the miraculous demonstration of the Holy Spirit, all so necessary in knowing God and his Christ, the confirmation of faithful adherents,—all will share in the unholy and ruthless slaughter of the Bible.

So when the tentacles of this mighty octopus, "sectarianism," shall have drawn the very life-power from the word of God, as it swiftly hastens on to the climax, we then can realize the extremity of Gentile times; when that mist of darkness over the eyes of old Israel must clear away, and in the effulgence of the gospel of the risen Christ his face shall no longer wear the paleness of death, but resume the brightness of Israel's golden days. Could we but see the pictures these evil seducers are painting on the pages of history, so vividly reflecting their designs and characters, with a clearer vision, I apprehend, we would cry out to God, "Lord, inspire our zeal, increase our strength."

Jesus said to the Jews who professed to believe in Moses and the prophets, that had they done so they would have believed in him, because Moses wrote of him. Apply the test to-day to the Gentile religion; they profess to believe in Christ and the apostles, but if they really do, why reject his doctrine? And then you will see the condition existing to-day, that obtained in consequence of the imprecation of the Jews, "Crucify him!" "His blood be upon us and our children!"

The revised version, that came to us in the year 1884, the work of eighty-two scholars fourteen years, has this to say in Hebrews 6:1: "Wherefore, let us cease to speak of the first principles of Christ, and press on unto perfection." Now we see that this ceasing to speak of the first principles of the doctrine of Christ, cannot be consistently carried out. Think of those who claim for their authority to preach the gospel the commission Christ gave to the apostles, which commission incorporates the injunction, "Teaching them to observe all things what-

soever I have commanded you," and then see if you can harmonize this injunction of Christ in Matthew 28:20 with the injunction of eighty-two scholars as found in Hebrews 6:1. Revised Version.

I apprehend that if those revisers can do such a thing along with their indorsers, that the day of miracles is yet here, superior to Christ's day of miracles. But alas! in this ceasing to speak, teach the pure and sublime principles of Christianity, the foundation is being laid for a final and complete rejection of Christ in his character of power.

So let the watchman on the picket guard against the suggestion to imbibe of this spirit of elimination—fullness of Gentile times.

J. W. MORGAN.

PITTSFIELD, Ill., April 17.

Editors Herald:—I have just closed a discussion with Elder Pickup of the Utah Church. We held it at the Center schoolhouse, five miles from Pittsfield, Illinois. We began April 10 and held five sessions, two hours each session. The way it came about was I met them in Pittsfield when on my way to Nebo, and in our conversation I asked Elder Pickup how he and Bro. J. R. Evans got along. He said they did not get along at all; that Evans would not meet him in public debate, and used considerable bombast; and, you know, that kind of warmed me up a little, so I said, "If you are smarting to get hold of one of us, I guess I will try and accommodate you." When he saw I was on hand he would not agree on any proposition. I told him I would meet him on church succession and teaching anywhere in this region of country he might choose, so he finally agreed to meet me or find some one who would, on the last day of March, at New Canton, Illinois; but he would write me at Nebo and let me know who was to meet me, himself or some one else. I told him I would be at Nebo a week or ten days and if I did not hear from him I would take it for granted that he would not meet me, so instead of staying a week or ten days, I was there nearly three weeks, and got no word from him.

In the meantime he slipped down to New Canton and went from house to house and told them that he and I were to hold a discussion there the 31st of March. I did not know he was there until April 1, when I received word that Elder Pickup was to meet me in a debate and I wanted to know why I failed to show up, and that they could not hold him any longer. The same day, April 1, I had sent a letter to Mr. Kenyon, who lives in the neighborhood where the fight took place, to announce meetings to begin on the 5th of April. Here is where Elder Pickup has been laboring all winter and had created quite an interest among the people, preaching nothing but the first principles of the gospel. So I commenced to show up Utahism a little, so the people got excited about that and went to Pittsfield and told Pickup he must go down and straighten things up, for I was tearing him all to pieces; so he came down on me like a thunder storm, and I could

not back water, so it was either fish or cut bait.

At the close of the conflict a vote was taken and the entire congregation voted in my favor, with the exception of two. I there and then challenged him to meet me in New Canton, where he misrepresented me, but he refused to do so, in the presence of the congregation. I knew he would not.

I am satisfied it is over with Pickup and me till the judgment. I feel grateful for the divine aid given me. I also thank the Lord for Heman C. Smith's book. It did duty for me grandly; it is the right thing, and came along in the right time. My advice would be for all our missionary force to study and become thoroughly acquainted with it, for it will stay with you. I feel hopeful in the great conflict.

Your fellow laborer,
J. S. SNIVELY.

CANEY, Kan., April 22.

Editors Herald:—After preaching, hoping, and praying for ten years I have at last succeeded in wakening up old Satan to a fighting point. Last Sunday was set for preaching at eleven and baptizing two young men; but two of the directors, one an M. E. and the other an infidel, closed the house against us; so we baptized the two; but no preaching; and now I was politely notified not to baptize any more on the land where we baptized last Sunday, so when others offer themselves for baptism we will have to go farther for water. But we will continue to do all we can to get others if we have to go to Æaon for water. Some six more are ready and only waiting for the water to get warmer, when we expect to go to the water again.

The neighbors say they will have the schoolhouse open for us, as the two directors and the owner of the land where we baptized are all that are against us. This school district and surroundings are of a mixed people; most all denominations are represented here, and none of them strong enough to organize, and, all are friendly to us. So we will have the house again soon. We live five miles west of Caney. Any of the saints passing through will find a welcome at our house.

In bonds,
W. F. CLARK.

MANCHESTER, Eng., April 6.

Editors Herald:—The Manchester district conference convened in this city last Saturday, Sunday, and Monday; and the general verdict is that it was a complete success. I think it was the largest gathering of saints I have seen in this country. We were favored with two bands of music; one from Wigan, and the Concertina band, composed of saints of Manchester, who marched through the streets with a banner bearing the name of the church, followed by saints who distributed tracts. Sunday services were held in the town hall, a nice large room which was packed afternoon and evening, and nearly full in the morning. The music was excellent and most inspiring. Somebody certainly is entitled to great credit for labor performed along these lines. The singing is

far ahead of what it was a year ago, and I think the same may be said of the spiritual condition of the district. At any rate there was a splendid spirit of unity and peace manifest throughout.

There are now five branches in the city of Manchester. These as represented in conference seem to be in fairly good condition. These five branches as now located are in line with plans arranged some four or five years ago, which plan we are told is now complete. This with their ministerial force and the younger element moving forward, bids fair to accomplish a great work. From this center we shall expect to see the ministry pushing out into new fields. In fact, this pushing out is already begun. We have a priest in Warrington who has been sowing the good seed. This brother is to be ordained an elder, and we hope will be the means in God's hands of raising up a branch there. He and his good wife are the only saints in that city at present. Another elder has moved up into Bradford, Yorkshire, and is letting his light shine there. Another elder is living at Stockport, and some others are talking of moving into new locations. If this can be done without weakening the present strongholds, it will work good in this land.

The good work accomplished in this district has not been without hard work and some severe trials, but these faithful workers now have the pleasure of looking back and seeing that their labor and trials were not in vain. This should and doubtless will stimulate the present workers to renewed diligence, as well as infuse life into the younger element who are coming into the church. I am not in a position, yet, to judge of the Sunday school work here, as it was not represented at our late conference, it having been decided to hold their convention later on at Whitsuntide, and consume the entire time in Sunday school work, instead of having it divided with other church business, as it is when held in connection with the conferences. We believe this to be a move in the right direction, and judging by the spirit of some of the workers here, we do not doubt it will be a success.

We hope the young people will soon see their way clear to take up the work of the "Religio." It is bound to come in time, for it is right in the line of progress.

The young people at Leicester expect to be organized this coming summer. I spent three weeks at Leicester last month and enjoyed myself. The saints are weak there, so far as numbers are concerned; but they have a good, faithful, presiding officer and some progressive workers, and as a result the work is onward. I had the pleasure of leading three young ladies into the waters of baptism, members of large families outside the church. Several others seem to be very near the kingdom. One would have been baptized, but parents objected, offering the excuse that she was too young, and yet the lady is about eighteen. When at Leicester a year ago I baptized two young men. I was glad to find them now not only firm in the faith, but active workers in the Sunday school. I do

not claim credit, however, for those brought in at Leicester. I may have assisted, but others did most of the work before I arrived, and should have done the baptizing, as I told the officers I only performed the rite because urged to do so. In the majority of cases I think it is best for the local brethren to do the baptizing; it is encouraging to them to perform what they are able to do; and sometimes it is not a little discouraging when local brethren have worked hard and patiently to bring people into the church and the missionary comes along, preaches two or three sermons, and baptizes those already prepared, and then takes the credit to himself. We do not claim that this is often the case, yet we have known it to have been done. Of course all honor belongs to God anyway; but in that which is considered an honor, it is nice to prefer others to ourselves.

I left the good saints at Cardiff on the 11th of last month, feeling well and hopeful, and by letter I learn they are still pushing forward, though needing help. On the 27th of March I visited Nottingham and was kindly received by an aunt of Sr. Grace Johnson, of Chicago. I also found one who was at one time an able minister, so I am told, but who has been lying dormant more or less for some time. He reports himself strong in the faith. The Brighamites are reported to have had some success here. It is a fine city and I see no reason why a good work could not be done here. We will see, if we have opportunity. Sr. Pitt went to London soon after I left Cardiff and has been making her home there while I have been traveling about. Her health is a little better of late. I am almost ill with cold in the head, but trying to work it off. My throat is in bad condition. Hope the Lord will be merciful. Still hopeful.

In bonds,

F. G. PITT.

P. S.—People both in and out of the church write me to aid them in looking for money in Chancery. The following cutting from the London *Mail* under the heading of "Next-of-kin Frauds," may be of interest to some. Bear in mind there are sharpers over here as well as in America:—

"'NEXT-OF-KIN' FRAUDS.

"CONTEMPTIBLE SWINDLER FOUND GUILTY.

"The Bank of England secured the conviction at the Old Bailey yesterday of a young man named Frederick Turner Woodman, who has for a long time been defrauding poor people in connection with a next-of-kin agency which he carried on in an office in Chancery-lane.

"He advertised that immense fortunes were going begging, and that one hundred millions sterling was lying unclaimed in Chancery. This money, according to the advertisements, belonged to various persons, one hundred thousand of whom were ignorant of the fact that fortunes awaited them, left by relatives or unknown ancestors.

"It was stated that a register had been prepared of those persons, and that this could be purchased for 1s. 6d.

"The prisoners likewise offered to make inquiries and prepare pedigrees, for which a

fee of a guinea was charged. Many persons sent him money and got nothing in return.

"The charge against the prisoner was that his register contained the names of cases in which he knew that the money had been claimed and paid. In one case in which he received a fee the money had been paid away as far back as 1863.

"The prisoner gave evidence on his own behalf. He spoke of the sources from which he obtained the names inserted in the register. In one instance he got the information at the Bank of England.

"The Recorder: Why did you not tell the people in regard to this advertisement that the money had been claimed?

"The prisoner did not reply.

"The jury found the prisoner guilty, and sentence was deferred until next sessions."

NEW ALBANY, Ind., April 22.

Editors Herald:—I am still in the faith, and hopeful of the triumphs of Zion's cause. I cannot say that the work is progressing like it should, but I feel like we are doing much in the way of allaying prejudice and showing the difference between the gospel as restored by the angel to Joseph the prophet and the doctrines taught by the representatives of Salt Lake.

There have been six missionaries advocating the doctrine of Brigham Young and making a house-to-house canvass in city and surrounding country since October, 1898; Elders Wilcox, Zundel, Hibbert, Crocket who presides over the mission, and others too numerous to mention. They have done very little preaching, but have been baptizing some in the eastern part of the city. They left the impression that they were the same as us of the Reorganization, but on last Friday eve, at Bro. G. B. Miller's, in the presence of more than a dozen who had come in we showed the difference, to their shame. Their mouths were shut, and they were confounded because they could not answer pertinent questions pertaining to the true succession. I showed a revelation in their own book, given only ten months after the church was organized, to the elders of the church that they might "not be deceived." The language is that there had been one appointed to receive revelations and commandments. (See D. C. 43:1, 2.) I also gave statements made by Brigham Young, August 8, 1844, a few weeks after the death of the prophet, wherein he says to the saints in an assembly: "You cannot fill the office of prophet, seer, and revelator; God must do this. You are like children without a father and sheep without a shepherd. You must not appoint any man at your head; if you should the twelve must ordain him." "I again repeat, no man can stand at our head except God reveal it from the heavens."—History of Brigham Young, p. 113. This shows that Brigham Young knew that there had been a commandment given touching the question of succession. I also referred to the revelation of January 19, 1841. (Doctrine and Covenants 107: 18.) This shows that Joseph's posterity were to receive the blessing that entitled them to hold the keys of the mys-

teries of the kingdom of God. I also quoted "young Joseph," James Whitehead, and others on the subject.

We gave them an abundance of evidence in support of all the claims of the Reorganized Church. All they could give were their own feelings or testimony in support of their flimsy craft. I also met two at Bro. J. Eulett's yesterday and gave their celestial marriage revelation an airing; but they refused in the presence of a dozen to meet the issue publicly. They had many excuses.

I must shortly bring my letter to a close by admonishing our members to study and whenever they have a chance to expose the deception of their abominable doctrine, to do so; for I never felt the power of God more than I did yesterday in defense of the doctrine of Jesus Christ.

Father M. R. Scott is holding meetings at Palmyra, Indiana, at the seat of the Demy and Jenkins affray. Good interest; some will come in. Interest good in Louisville, but the Devil is working also. A Methodist minister has introduced a book of about three hundred pages against the saints, published by the Pentecostal Publishing Company, and they are scattering it broadcast and doing us injury. Our ministers appointed to work there should look after this. May the Lord prosper Zion's cause and keep us in the straight and narrow way that will bring life and immortality to the true and faithful saints. Amen.

JOHN T. SCOTT.

LOS ANGELES, Cal., April 21.

Editors Herald:—Permit me to thank you for editorial of March 22, entitled, "Reflections on Study, Work, and Growth." Many times I have keenly suffered as a result of the misconception on the part of too many as to the disposition a minister should make of his time. Many seem to consider a traveling elder as a seeming refuse box in which they can dump their bundle of earthly woes, yet expect him to come up smiling after every encounter. Others think it our duty when out of the stand to while away the hours in the common chitchat of every-day life. I am sorry that occasion has been given for above conclusions. Some of our elders may be content with one continual round of feasting and superficial, idle gossip; but no man can spend his time thus and continue efficient in pulpit or pastoral work. Systematic study for several hours each day is the only salvation from stagnation and fossil formation.

Was much encouraged over the results of my San Bernardino meetings. I never had more intense interest anywhere. Ordinarily the church is very comfortably seated. In addition thereto, we borrowed about one hundred and seventy-five chairs, and even then we could not accommodate the crowds, numbers being turned away. Conspicuous among the audience were doctors, lawyers, and school teachers, with an occasional minister. Many came to me stating that they had not been inside of a church for years. Held twenty-six services and baptized seven. I spoke in the large pavilion the last Sunday at three p. m., under the auspices of a

local labor organization; subject, "The Ethics of Christianity." A conservative estimate of the attendance was five hundred.

It will take a revolution in the lives of most of us ere we are eligible for citizenship in Zion. We are as illy prepared as Israel was for Canaan before her forty years of wandering. But it's only child's play to say, "Don't talk gathering; we are not ready for it." We never will be unless we talk about it. I do not expect to see the gathering into Zion for many years to come; at least, not in a general, divinely conducted sense; and unless there is more coöperation, union, harmony, and love, with a repudiation of the ways of the world and "business methods" which are at variance with God and his law, I question whether a *promiscuous* gathering in the regions round about will be profitable in a spiritual sense.

Physical gathering is not alone the goal for which we strive; a spiritual compact is the ultimate aim of the gospel. Ignorance is the wilderness in which we wander. If we knew more we would be better. Ere God can safely counsel gathering we must learn to live peaceably and kindly together, in our present scattered condition, else difficulties would be intensified if we were brought into closer relationship. Politics and financial supremacy will do much to engender strife, and so long as saints in the large centers permit partisan politics to come between them, or business interests to overwhelm the golden rule, just so long will devils continue to laugh and angels weep.

When we can present a clean bill of health in the light of present revelations, I believe that God will decisively speak on the gathering and other vexed questions, with but half the fasting and prayer necessary hitherto to secure his "mind and will." What the saints all over the world most need is not so much time spent in speculating on pre-existence or future consciousness, election, foreordination, horns, hoofs, beasts, etc., nor perorations and rhetorical composition which dazzle their intellect, yet does not feed their souls; but plain, every-day talks on how to live now. Such are in demand, while those on how we will live hereafter can afford to wait. What hope have we of Eternity if we make shipwreck of Time? We have developed an abnormal growth. The missionary and first-principle departments of church work have been pushed forward at the expense of the social, moral, and ethical side of our religion. Let's spend more time in having the sheep already in the fold present a healthy appearance, rather than to increase the number at the expense of the quality of each. If I owned sheep, I would prefer to have five hundred clean, fat, sleek, perfect looking ones than five thousand poorly fed, scabby, scrawny specimens. Make the standard of living high. Watch the flock to see that all are kept free from blemish. Single out the diseased, and heal them if possible; if not, isolate them from the sheepfold. Better expel a few than all die of contagion.

Selfishness must be outgrown, the strife for personal interests overcome. Mutual good must supplant individual ambition;

service must supersede satisfaction or self-gratification. Modesty and purity must dethrone haughtiness and pride.

In the light of the gathering your editorial, "Pleasant Chat," of August 15, 1869, means volumes now as then: "For our own part, we would by far prefer to be a lonely but faithful sentinel upon the walls, a vidette upon a distant outpost of Zion unredeemed, than to be an unredeemed and unregenerate citizen of Zion redeemed."

The cover article in *Herald* of April 5, being an extract from the *Canada News-Record* of March 16, was by the correspondent in question appropriated from my "Sharps and Flats" in *Ensign* of February 23. They are perfectly welcome but modesty would suggest that they credit extract to the *Ensign*.

Ever yours for right,

T. W. WILLIAMS.

No. 830 Bartlett Street.

DEKALB, Texas, April 25.

Editors Herald:—I've just closed a meeting at Sylvan, Texas; four baptisms, making ten members in all at that place. I went there last September and opened up the work. They tried to rotten egg me, but the eggs missed me and hit the young ladies, making them very mad. The Devil is raging and the people imagining vain things. One merchant's wife in Blossom, Texas, is about convinced of the work and sent for me to come and administer to her according to James 5:14, which I did, and the Lord blessed her and she speedily recovered from her illness. She told me she had prayed for the truth for years. She wants to understand it more fully. I hope she will soon obey the gospel, but she will have a struggle to do so.

I've been shut out of two towns in Texas of late—Clarksville and Blossom. Every church and schoolhouse is closed against me. There are hundreds of towns and cities in Texas that never had the gospel preached in them, our missionaries confining their labors to the country and small villages. The only chance I see for us is to go out on the streets and offer it to them, and in private houses. Suppose we try this, brethren.

I hear of Bro. I. P. Baggerly dodging around in the woods, baptizing some nice people. His labor is greatly needed, and if he can't do big things, may he continue to do little things.

I am here preaching. We have this place captured. Since Bro. Kent and I came here last fall the sects have abandoned it to us. We have some nice saints here, a pretty good house to preach in. I commenced meetings last night with fair prospects of baptizing some before I leave.

The world is ripe for the gospel and I will continue to find fault until I see missionaries, those sent out and supported by the church, doing their duty. Why not? What do we want to waste precious time uselessly for and allow golden opportunities to slip? Work while it is day. Bro. J. W. Jackson is a fine man. May his usefulness continue. I will be at Cove, Arkansas, the second Sunday in May.

In bonds,

J. D. ERWIN.

WIRT, Ind., April 26.

Editors Herald:—I drop a line to let the readers of the *Herald* know something of my movements. I left home December 27, 1898; went to Lamoni, Iowa, to attend to some business in connection with the Bishop. January 6, 1899, went to Minneapolis, Minnesota, and remained there until the 9th, then to Hudson, Wisconsin, to look after some matters of business. Bro. I. N. Roberts accompanied me to Hudson.

I returned to Lamoni, Iowa, January 11, remaining until the 22d. I then went to Burlington, Iowa, and from there on to Kirtland, Ohio, arriving there the 24th in the night, in company with Brn. Heman C. Smith and J. W. Wight. Remained at Kirtland until February 6, then on to Cleveland, remaining there until the 10th; then to Akron until the 14th; then to Youngstown, Ohio, remaining until the 17th; and on to Sharon, Pennsylvania, remaining there until the 21st; then to Conneautville until the 28th. I then went back to Akron and remained until March 2; then to Kirtland to the district conference; remained at Kirtland until the 7th; then in company with Brn. Bond, Etzenhouser, Parsons, and Ebeling went to Akron to attend to some unpleasant business that sometimes comes to elders in the performance of duty.

On the 9th went to New Philadelphia, Ohio, and the 11th went to Wheeling to attend the district conference. I had the company and assistance of Bro. Ebeling from Sharon, Pennsylvania, to Wheeling, West Virginia. March 15 went to Pittsburg, Pennsylvania, where I remained until the 23d; then to Fayette City until the 27th, and then back to Pittsburg. I had the company and assistance of Bro. J. F. McDowell at Fayette City.

Remained at Pittsburg until the 30th, then went to Creola, Ohio, in the Southern district. I remained at Creola until April 3; then went to Vales Mills, remained until the 10th. I then went to Bierly or Pine Branch, near Jackson, Ohio, where I remained until the 14th; and then went to Limerick, Ohio. Leaving there on the 17th, I went to Sinking Springs, Highland County; remained with the Highland branch until the 21st; then on to Middletown, Ohio, where I stayed until the 24th, when I came to this place—Wirt, Indiana.

In all the places I have been the district and branch officers have rendered me all the assistance possible; and all the saints and others have treated me kindly and made me comfortable, and are anxious to have me come again. I go from this (Union branch) to the New Marion branch, the 28th, and back here May 1; then to New Albany, the 2d; Louisville, Kentucky, the 3d and 4th; Byrneville, Indiana, 5th to 8th. This is as far as I have my appointments out at present; but will visit some other branches in Indiana, then on to Southern Illinois, Kentucky, and Tennessee. Indian Territory and Texas will have to be patient; I will get there as soon as I can. If I could fill half a dozen places at once, there would still be calls and places wanting preaching. I am

sorry I cannot stay longer in each place, but there is so much to do in our line of work I cannot stop to do missionary work.

I hear some complaint in places about missionaries being at home too much, and in some cases I fear this is true. This ought not to be. It keeps finances from coming into the church treasury for elders that receive help for their families to neglect their work, or unnecessarily run home, or too much from place to place, spending money unwisely. And our time should be wholly occupied in our ministerial duties when we agree to go, of course allowing reasonable time to visit the family when not too far away from home; and a man who cannot stay away from home six or twelve months, if necessary, had better not take a general mission, but labor as circumstances permit, in my opinion. I have no objections to them going home more frequently when they can do so without too much expense or loss of time. The saints have a right to complain if the moneys they pay in are wasted. This will not apply to elders who faithfully do their duty; and if any are hit they can cry out, and we will listen.

Praying God to bless the labors and efforts of all his people, in every department of the work, also to prosper them in every righteous undertaking, thereby putting means in their hands and the disposition in their hearts to use their substance to carry on the great work intrusted to us all, I am as ever,

Hopeful and at work,

G. H. HILLIARD.

COIN, Iowa, April 26.

Editors Herald:—Elder Isaac M. Smith's work on the atonement is a grand work. We heard him preach three sermons on that subject last January, at Coin; and it was the first preaching that had been done here, except a few sermons in a private house; and it seems people won't come out to hear as well in a private house as in a hall or church.

Bro. Smith has created quite a stir in the minds of the people here. Quite a few are investigating. Some are reading who did not hear him preach, but got their curiosity aroused by hearing those talk who attended the meetings.

We hope Bro. Smith will come back this fall or summer and bring the tent, as there are only the two families of us saints here. We are very anxious to have more join in with us so we can have meetings. We go occasionally to Shenandoah, but as it is fourteen miles and we are poor in this world's goods, can't go as often as we would like.

Your sister,

ELLA M. KUYKENDALL.

DOWNES, O. T., April 21.

Editors Herald:—We are still in the faith. Bro. Macrae closed a two-weeks' meeting here the last Sunday in March, assisted two nights by Bro. R. W. Davis. He had an extra good interest; so much so that the "Christian Church" have been distributing anti-Mormon tracts written by a Rev. Neal, of Cincinnati, Ohio, which Bro. Davis will look after in the near future.

We attended the two-days' meeting at Nicely, which was very good. The attendance should have been larger, I think. It did good to the cause. One young man, Clyde Smith, was added by baptism on Sunday, the 9th. Brn. Macrae and Davis expect to pitch the tent in Kingfisher to-morrow, the 22d. Saints of Oklahoma, the "tent season" is here, and do you know that it requires money as well as the elders to keep it going, and that we ought, every one, to make an extra exertion to increase the tent fund so that those with it will not have to live on wind, as they did last summer? If we all do what we can then things will go along all right. Very few of us realize what it is to try and run the tent in a strange town without money or friends.

Bro. Duncan and wife were here and stayed over last Sunday, and he preached Sunday night. Glad to see him feeling so much better than when we saw him last.

Yours in the faith,

GEO. M. HILES.

Original Articles.

NAHUM'S CHARIOTS.

Having read and heard so much about Nahum's chariots in the last few years, I am greatly surprised at the manner in which the second chapter of the prophet is interpreted by quite a number of our elders and laymen, until it almost seems to be an accepted interpretation by the church. How would it be if we would analyze truly the whole prophecy of Nahum, and see if a wrong interpretation is not made of the second chapter? I must candidly confess that I could never see, nor understand, neither comprehend that the words of the prophet had any allusion to railroad cars in our days.

When we elders present the gospel to the world, and some try to contradict the principles we advance by bringing forth just a single passage without connecting it with others to get a clearer understanding, we answer them, "Why don't you read the passage before that?" or, "Why don't you read a little further?" Now if we try to give advice to others how to understand scripture, would it not be well for our own selves to first take this advice home, and not advance a theory or bring forth a private interpretation of a prophecy which if clearly investigated will not hold good?

The headlines of the first chapter of the prophet read thus:—

The majesty of God in goodness to his people, and severity against his enemies.

The burden of Nineveh. The book of the vision of Nahum the Elkoshite.—Verse 1.

The prophet tries here to portray the goodness of God to his people, and that he is a jealous God, and that he revenges and takes vengeance on his adversaries. He describes the power of the Almighty, and how he has a hand, or has his way in the whirlwind, in the storm, has power over the sea, the rivers; and how the mountains quake at him, and the hills melt, and the earth is burned in his presence; yea, the world and all things therein. In fine, the majesty, the goodness towards his people; the power, his wrath, his anger against his enemies, are here portrayed by the prophet.

Now in those days the Assyrian Empire was the ruling power of the then known world, laying heavy tribute on the conquered provinces. Palestine or Israel did not escape their conquering armies and plundering invasions, paying highly for peace. History tells us how Shalmaneser, the Assyrian monarch, carried the nine and a half tribes across the waters (River Euphrates). See also what a tribute Sennacherib laid on Hezekiah, king of Judah; three hundred talents of silver and thirty talents of gold. (A talent is one hundred pounds.) Hezekiah gave him all the silver that was found in the house of the Lord and in the treasury of the king's house, and he cut off the gold from the doors of the temple of the Lord and from the pillars, and gave it to the king of Assyria. (2 Kings 18.)

Now please read Isaiah 8: 7, 8:—

Now therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory: and he shall come up over all his channels, and go over all his banks: and he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.

In chapter 10 the same prophet describes the Assyrian tyrants and predicts the destruction of that wicked empire which robbed and spoiled nations, especially Israel and Judah; but before their time of destruction came the Lord used the Assyrians as a rod of his anger to chastise other nations for their wickedness.

O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation. I will send him against a hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets.—Verses 5, 6.

Verses 7-11 show the boasting spirit of Assyria. Verse 12 shows that when the Lord has performed his whole work upon Mount Zion and upon Jerusalem, then he will turn and punish the king of Assyria and the glory of his high looks. In reading the whole chapter you will find that the Lord would break the rod of Assyria and do with him as he did unto others. (Verses 24-26.) Verse 27 reads:—

And it shall come to pass in that day [in the day that Assyria shall be broken], that his burden shall be taken away from off thy [Judah's] shoulder, and his yoke from off thy neck.

Take this in connection with Nahum 1: 13, 15:—

O Judah, keep thy solemn feasts, perform thy vows: for the wicked [the Assyrian] shall no more pass through thee; he is utterly cut off.

In chapter 2, verse 2, we see that "the Lord hath turned away the excellency of Jacob, as the excellency of Israel." Israel was marched away into captivity by the Assyrians; those Assyrians emptied Israel out and "marred their vine branches."

Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadnezzar king of Babylon hath broken his bones. . . . Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria.—Jer. 50: 17, 18.

Now Assyria was the head kingdom before the kingdom of Babylon had its sway. God raises up one nation as an instrument in his hand to chastise and punish others for their wickedness and evil ways; and then when that nation exalts herself above all others in pride, wickedness, and abomination, then her time is come and her doom sealed; another nation is raised up to punish her also. The wicked shall slay the wicked. And some of those kings have a certain destiny to fulfill the plans and purposes of God Almighty, as for instance Nebuchadnezzar, Cyrus, Alexander, Napoleon, and a host of others.

The headlines of the second chapter of the Prophet Nahum read:—

The victorious armies against Nineveh.

He that dasheth in pieces is come up before thy face.—Verse 1.

Who does the prophet mean? Certainly Nebuchadnezzar with his army. Against what face? Why, the city of Nineveh. The prophet addresses here the people of Nineveh, the capital city of the Assyrian Empire, telling them that he that dasheth in pieces is come up before their face, and instructs them to "keep the munition" (to have the materials for war ready), to "watch the way" (to keep watch of every pathway which leads into the city, keep the gates well closed), "make thy loins strong, fortify thy power mightily" (fortify, strengthen the walls, the towers, and fortifications). Now the Lord is going to take vengeance on the Assyrians, and uses Nebuchadnezzar with his army as an instrument in his hand to destroy the Assyrian Empire and lay desolate their capital city, Nineveh; therefore those warriors are called his mighty men in one sense of the word, and in another sense they are the mighty men of the king of Babylon.

The shield of his mighty men is made red.—Verse 3.

Now what shield? Anyone who is acquainted with history knows that in former times every soldier was armed with a shield and a sword or spear and bow. The shield was buckled or fastened on his left arm, which, by watching the movements of the strokes of the enemy, enabled him to ward off the blows and arrows with the movement of the shield. With the weapon (sword or spear) in his right hand he fought. Now, then, the shield is made red. Of what? Why, of the blood of the slain.

The valiant men are in scarlet.—Verse 3.

Could not the warriors in former times be dressed in red uniforms just as well as the British soldiers in our day? I think we find in Bible history that scarlet mantles, cloaks, and garments were abundantly worn and used in olden times more than in these later generations. And indeed the British had nothing to do with the city of Nineveh. There were no British in existence then; neither do the British soldiers carry any shields.

The chariots shall be with flaming torches in the day of his preparation.—Verse 3.

What preparation? Why, of course, the preparation to destroy the proud city of Nineveh. I could never see nor comprehend that this means the

preparation of the coming of the Lord in the latter days. The prophet actually describes in this chapter and in the next, the war, the siege of the Chaldean army, which is there the Lord's army fulfilling his purposes to chastise and overthrow the Assyrian monarchy and to lay desolate their capital city.

"Well," say some, "the chariots shall be with flaming torches. Surely that's the cars. Those headlights are the torches."

Let us see if those chariots before the walls of the city of Nineveh and in her broad ways (streets) did not have torches. I think everybody ought to know what a torch is. Why, a firebrand of some combustible stuff, either of some kind of splinters of wood, easy to ignite and giving a big flame (fir, pitch, pine roots), or some other manufactured stuff mixed and soaked with some pitchy, tarry substance, attached to a staff, rod, stick, or pole,—that's a torch. The headlight of an engine is no torch, it is a kind of lantern. Now those chariots were two-wheeled chariots of massive iron, very heavy, with powerful horses (more powerful than the horses in our days) to draw them. The chariots were fixed so that several men besides the driver could occupy them. In the nighttime they needed light. Some carried those flaming torches, others shields, swords, and spears. "Hold on," some may say, "in the next verse it says they shall seem like torches." All right, the verse before says they are flaming torches. Now which comes closer to the description of a torch, the one I described, or the headlight of a locomotive? But if it is insisted that it don't mean torches, they seem like torches, then let us have it that way and see: Every carriage drawn by horses in our days used to have on the front one lantern (headlight, you may call it) attached on each side. Then could it not be possible that those chariots in those times had headlights attached, so that they could see where to drive? But does it not look more reasonable that those torches were such lights as I first described?

The fir trees shall be terribly shaken.—Verse 3.

"Why," some say, "that's the ties, where the rails are laid on, and when

the cars pass over them, why of course they are shaken." Others say, "No, it don't mean that; it means when a road is built through a swampy place that is full of timber, why, it shakes them when the train rolls by." And another says, "No, it means because the railroad companies need so many ties to make their roads that the trees are cut down by the millions and cutting them shakes them."

I can hardly keep from smiling in hearing such explanations. The prophet says, "The fir trees." Now let me see if the railroads use only the fir tree tie, or if they use others just as much. I have not seen many fir trees yet used for that purpose. In the Northern States I see they use hemlock, cedar, and white oak, if they can get them. In the Southern and Western States where white oak grows, they use the white oak, and I think they prefer them to others. I suppose, then, the hemlock, cedar, and oak are not shaken, only the fir, and as not many firs are used, so not many are shaken; and by and by they will abandon all those ties and will manufacture steel ties.

Now be consistent. The prophet said, "The fir trees." Now all the trees get a shaking when the wind blows, and sometimes a terrible one, and when they are cut down they get a shaking, no matter if they are used for ties, or sawed into lumber, or are hewed, or cut up and burned. The forests in those eastern countries were mostly composed of fir. Cedar was also abounding in some localities, like the mountains of Lebanon. Those ancient cities were all walled and fortified, and when such a city was besieged, and the besiegers saw that such a city could not be taken without spending a very long time to do it, they raised forts against it, ramparts, walls, towers, all mostly of wood, as to build them of stone, brick, and mortar would have been too costly and taken too long a time to do it. Consequently as the surrounding country of Nineveh was very well wooded, and as history tells us, mostly fir,—which also can be easily handled, easy to cut, long slender stems, not many branches,—those forests were cut down to build those forts, ramparts, towers, and walls to correspond with the height of the

besieged city walls and towers. And so in this way the warfare was carried on, so that the attacking force had an equal chance in fighting as well as the besieged. So then the fir trees got terribly shaken when Nebuchadnezzar raised forts, walls, and towers against the city, which city was in the days of Jonah sixty miles in circumference, built in square blocks, with very wide roads and pathways. Damascus, the capital city of the Syrians, was built more closely, with very narrow and crooked streets, but Nineveh and Babylon in square blocks and wide roads.

And shall consume the glory of his forest, and of his fruitful field, both soul and body: and they shall be as when a standardbearer fainteth. And the rest of the trees of his forest shall be few, that a child may write them.—Isa. 10:18, 19.

See how Isaiah prophesies here how his forest shall be destroyed; and Nahum tells how those fir trees shall be shaken.

The chariots shall rage in the streets, they shall justle against one another in the broad ways.—Nahum 2:4.

Shall they rage on the narrow railroad track? Are those tracks streets? No, indeed, they are not streets, they are narrow tracks. "O, but you see how they justle against one another!" Yes, only when they are coupling some together, as the freight cars mostly do, but they don't rage then, they do it carefully as possible. It is not their desire to destroy and to kill, and if ever anything like that happens it is done by carelessness or accident. The prophet says, "In the broad ways" (streets), not narrow track, where they shall justle against one another in rage (fury). Why, it is war. They who are on those chariots want to destroy, demolish, kill. "They shall rage." What means rage? To be furious with anger. (The driver drives furiously. "The driving is like the driving of Jehu the son of Nimshi, for he driveth furiously."—2 Kings 9:20.) To be exasperated with anger; to be violently agitated with passion; to be violent and tumultuous; to be violently driven or agitated; to act or move furiously, as the raging sea or wind. Why do the heathen rage? The mad designing wheels of brazen chariots rage; dire was the noise. To ravage, to prevail without restraint, or with destruction, or fatal effect. Now here we have

the word rage explained, I think, in full. Those chariots are drawn by powerful horses, those horses are driven by without restraint; they are driven to madness, so to say, to go to battle, to destroy, to kill, to confuse the enemy. There is an extra soldier to drive them; on the chariots are the fighting soldiers; they run over everything, over the living, dead, and wounded; they are in rage, in fury; they rattle in the broad ways (streets) of the highway to the city; they rattle and rage in the broad ways (streets) in the city. It is war, it is destruction, it is death and desolation. What a noise so many thousands of chariots of iron and brass, with the prancing horses before them, driven by the drivers to madness, the noise of the whip (see Nahum 3:2), and the rattling of the wheels, and the jumping chariots. "The horseman lifteth up both the bright sword and the glittering spear: and there is a multitude of slain, . . . and there is none end of their corpses." (Verse 3.) Compare this with chapter 2, verse 5, "they stumble in their walk." (In the railroad car?) O pshaw! what nonsense! They stumble over the dead corpses!

"O but, you see, they ran like the lightnings. Why, they must be our railroad and electric street cars."

Those railroad and electric cars are peaceable institutions. They don't justle against one another in the broad ways. They have their narrow track, and those engineers are very careful to keep them on the track, or they would demolish one another. They have to be handled carefully to avoid accident. Those others don't. They run against each other to kill, to destroy. Those soldiers get to close combat with their swords, spears, and bows. They run like lightning; why, a figurative expression, as we use in general, to convey to the mind the force of the meaning (description of anything seen or heard, to give a vivid and clearer understanding of a thing), as we would say of a horse team running away, "Why, it was awful and fearful how they ran; they ran like lightning." Also in describing a horse race, similar expression might be used.

But let us see if we can find similar expressions in the great Book which also tells us how those ancient na-

tions depended in times of war on the number and strength of their chariots.

And he took six hundred chosen chariots, and all the chariots of Egypt. . . . The Egyptians pursued after them, all the horses and chariots of Pharaoh, and his horsemen, and his army. . . . And they were sore afraid; and the children of Israel cried out unto the Lord.—Ex. 14: 7-10.

And the children of Israel cried unto the Lord: for he [Sisera] had nine hundred chariots of iron; and twenty years he mightily oppressed the children of Israel.—Judges 4: 3.

And the Philistines gathered themselves together to fight with Israel, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea shore in multitude.—1 Sam. 13: 5; also 2 Samuel 8: 4; 10: 18; 1 Kings 10: 26.

Isaiah 22 describes a battle composed of chariots of men, horsemen, and the breaking down of walls and fortifications.

By thy servants hast thou reproached the Lord, and hast said, By the multitude of my chariots am I come up to the height of the mountains, to the sides of Lebanon; and I will cut down the tall cedars thereof, and the choice fir trees thereof: and I will enter into the height of his border, and the forest of his Carmel.—Isa. 37: 24.

The whole city shall flee for the noise of the horsemen and bowmen; they shall go into thickets, and climb up upon the rocks: every city shall be forsaken, and not a man dwell therein.—Jer. 4: 29.

Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth. They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea [mark the expression]; and they ride upon horses, set in array as men for war against thee, O daughter of Zion.—Jer. 6: 22, 23.

Now, reader, read and compare Jeremiah 46 with Nahum 2 and 3 carefully, and see if you cannot find a similarity in them, both prophets describing a battle between nations. Jeremiah describes the overthrow of Pharaoh's army and entire conquest of Egypt by Nebuchadnezzar:—

Order ye the buckler and shield, and draw near to battle [Nahum 2: 3]. Harness the horses; and get up, ye horsemen, and stand forth with your helmets; furbish the spears, and put on the brigandines. Wherefore have I seen them dismayed and turned away back? and their mighty ones are beaten down, and are fled apace, and look not back: for fear was round about, saith the Lord [Nahum 2: 8]. Let not the swift flee away, nor the mighty man escape; they shall stumble, and fall toward the north by the river Euphrates [Nahum 2: 5]. Who is this that cometh up as a flood, whose waters are moved as the rivers? Egypt riseth up like a flood, and his waters are moved like the rivers; and he saith, I will go up, and will cover the

earth; I will destroy the city and the inhabitants thereof. Come up, ye horses; and rage, ye chariots [Nahum 2: 4]; and let the mighty men come forth; the Ethiopians and the Lybians, that handle the shield; and the Lydians, that handle and bend the bow [Nahum 2: 3]. For this is the day of the Lord God of hosts, a day of vengeance, that he may avenge him of his adversaries [Nahum 1: 2]. . . . The nations have heard of thy shame, and thy cry hath filled the land: for the mighty man hath stumbled against the mighty, and they are fallen both together [in the war; Nahum 2: 5 and 3: 3]. . . . Stand fast, and prepare thee. . . . Why are thy valiant men swept away? they stood not, because the Lord did drive them [Nahum 2: 1, 8]. He made many to fall, yea, one fell upon another [Nahum 2: 5 and 3: 3].

They stumbled, being wounded and killed in battle; others running away, backward, forward, stumble over the wounded and dead lying around.

They . . . fled away together: they did not stand, because the day of their calamity was come upon them, and the time of their visitation. The voice thereof shall go like a serpent: for they shall . . . come against her with axes, as hewers of wood. They shall cut down her forest.

Now is not the description of this battle between the king of Egypt and the king of Babylon, which was fought in the north by the River Euphrates and which was the final overthrow of the Egyptian dynasty, similar to the description given by Nahum of the battle between the Assyrians and Chaldeans in overthrowing that monarchy and the destruction of their capital city? Notice also how the Lord speaks comforting words to Israel on those occasions through his prophets in Jeremiah 46: 27, 28, and in Nahum 1: 15.

The king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships.—Dan. 11: 40.

Now a whirlwind sometimes travels faster than a railroad train. It is known that whirlwinds travel sometimes sixty or seventy miles an hour and more. I believe, if I am not mistaken, that I read once of a cyclone that made one hundred miles an hour. That beats cars, does it not? Well, now, if cars have to run like lightning, if we take the expression just as it is, then in the twinkling of an eye they ought to make from one hundred to five hundred miles. Consequently let us take and understand the scripture in a reasonable and sensible way.

Again read Daniel 7: 6. Notice the figurative expression which is used in

describing the Grecian Empire in its conquering area:—

After this I beheld, and lo another [beast], like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads.

As a leopard itself is a beast of great swiftness, as swift or swifter than a horse, still to add to his swiftness was given him four wings. Why, a bird has only two wings, and how swift is a bird; how swift is an eagle; yea, there are birds that outfly any railroad train or single locomotive. But here to this swift beast the prophet gives four wings to illustrate the swiftness of his armies as they would go forth from conquering to conquer; figurative language to impress upon the mind of the prophet and the people by way of illustration. Now the swiftness of this beast would be many times swifter than any car.

He shall recount his worthies.—Nahum 2: 5.

Passengers in the railroad car, and he the conductor? What silly imaginations! This expression is similar and means surely the same personage as in verse 3, "his mighty men," which I explained before.

They shall stumble in their walk.—Verse 5.

Which I explained also, and which is very clearly set forth in chapter 3: 2, 3, as stumbling over their corpses.

They shall make haste to the wall thereof, and the defence shall be prepared.—Verse 5.

What wall? Some say, "The ocean; there those cars stop." Why, indeed it is worth smiling. Those chariots, those horses, warriors, horsemen, footmen, all the whole army are making haste to the wall of the ocean?

No! to the wall of the city of Nineveh, and there is the defense prepared, the Assyrian army ready to receive them. The walls are full of soldiers; the towers are well manned; their chariots are also ready, and so the battle begins. The Chaldeans see that the Assyrians have the advantage in the fight, hurling their deadly missiles from the top of their walls and towers, so the Chaldeans go and cut down the fir trees all around, the principal tree in those regions, and build a wall equal in height to the city walls, to equalize the fight, so those fir trees got "terribly shaken."

The gates of the rivers shall be opened, and the palace shall be dissolved.—Verse 6.

Nineveh was built on the east side of the River Tigris and on the west

side of one of the tributary rivers to the Tigris; so the city lay between two rivers, just where they join together, and consequently there must have been many gates by the two rivers which led into the city.

Now if you read Isaiah 45: 1-3 you will learn something of what the prophet means when he says "the gates of the rivers shall be opened":—

Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates; and the gates shall not be shut: . . . I will break in pieces the gates of brass, and cut in sunder the bars of iron; and I will give thee the treasures of darkness, and hidden riches of secret places.

Now history tells us Cyrus turned the waters of the river into the channel, (which was built by Nebuchadnezzar to feed an artificial lake,) so the army of Cyrus was enabled to walk in the bed of the river into the heart of the city; then as they came to the gates of the river they were not locked, because the Lord made the gate keepers forget their duty to lock them in the night when King Belshazzar had that famous feast, where the handwriting on the wall appeared; and Cyrus with his army marched at midnight into the proud capital city of the Chaldeans, and their king was slain. The gates of the two rivers of Nineveh got opened, the Chaldeans captured the city, and the mighty palace, Nineveh, was destroyed.

Nineveh is of old like a pool of water: yet they shall flee away. Stand, stand, shall they cry; but none shall look back.—Nahum 2: 8.

Notwithstanding the captains of the Assyrians are trying to encourage their soldiers to stand and fight, they turn their backs and run away and look not around.

Take ye the spoil of silver, take the spoil of gold: for there is none end of the store and glory out of all the pleasant furniture.—Verse 9.

Now, then, as the Lord promised Cyrus the spoil of Babylon, so here the Chaldeans took the spoil of Nineveh; there the treasures of the nations were stored up.

And my hand hath found as a nest the riches of the people; and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped.—Isa. 10: 14.

Those treasures were then carried from Nineveh to Babylon by Nebuchadnezzar. Nahum 2:10 tells that the city is now empty, and how there is anguish and pain and fear among the people who survived the war. Verses 11-13 describe how the lions, the young lions, and the old lion and her whelps lost their dwelling place; as Assyria was compared with the lion, now there was to be made an end of him together with all his whelps. As the lion had torn in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, therefore the Lord of hosts was against Assyria, and would burn her chariots in the smoke, and the sword should devour thy young lions, which Nebuchadnezzar with his army performed.

The headline of the third chapter of Nahum reads:—

The miserable ruin of Nineveh.

Reader, please read now this whole chapter through, and you will find it a continuation and explanation of the war which was carried on between the two armies. Verses 2 and 3 explain more fully verses 3, 4, and 5 in chapter 2. Verse 6 was exactly fulfilled also: the ruins of the city could no more be found, so that many disbelieved the record of the Bible about it and the history of the Prophet Jonah. Still it was discovered and brought to light in this century, hidden under "abominable filth." Verse 12 explains also the shaking of all her strongholds: when they are shaken they shall be like fig trees with the first ripe figs. There was plenty of fir timber in those strongholds, ramparts, and towers. Verse 13 explains and repeats verse 6 in chapter 2, also verse 8, where instead of fighting manfully, they flee; they are considered, not men of valor, but woman. Verse 14 is a repetition of verse 1 in chapter 2. The end of the chapter tells there is no healing of his bruise, and that they cease to exist as a nation, in comparison with verse 13, chapter 2.

Another illustration and description of a war is also given in Habakkuk 1: 6-10:—

For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwelling places that are not theirs. They are terrible and dreadful: their judgment and their dignity shall proceed of them-

selves. Their horses also are swifter than the leopards, and are more fierce than the evening wolves: and their horsemen shall spread themselves, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat. [Mark the illustration, they, the horses, shall fly as the eagle, that hasteth to eat.] They shall come all for violence: their faces shall sup up as the east wind, and they shall gather the captivity as the sand. And they shall scoff at the kings, and the princes shall be a scorn unto them; they shall deride every strong hold; for they shall heap dust, and take it.

Zephaniah also prophesied the destruction of Nineveh:—

And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, and dry like a wilderness. And flocks shall lie down in the midst of her, all the beasts of the nations: both the cormorant and the bittern shall lodge in the upper lintels of it; their voice shall sing in the windows; desolation shall be in the thresholds: for he shall uncover the cedar work. This is the rejoicing city that dwelt carelessly, that said in her heart, I am, and there is none besides me: how is she become a desolation, a place for beasts to lie down in! every one that passeth by her shall hiss, and wag his hand.—Zeph. 2: 13-15.

Everything is literally fulfilled.

J. L. BEAR.

Sunday School Associations.

CENTRAL CALIFORNIA.

District Sunday school association convened at San Jose, California, April 15; T. W. Chaburn was elected to preside, Mrs. E. Keeler, as secretary pro tem. The work consisted of the regular business of the district. Schools reporting were San Jose and Santa Cruz. A Sunday school lately organized at Monterey was received into the association. Officers elected for coming year: J. Swensen superintendent, Anna Smith assistant, Eva Carmichael secretary, Bertha Swensen treasurer. Paper prepared and read by Bertie Steele, of San Jose Sunday school, on "Benefits of a good Sunday school," was ordered sent to Herald Office for publication. Subjects discussed were: "Difference between preaching and teaching;" "Different methods of teaching;" "How shall we open Sunday school?" Adjourned to Monterey, October, 1899.

NOTICES.

Having been elected superintendent of Central California district Sunday school association, I earnestly desire the coöperation of all in this work, that we may improve our Sunday schools; and as this is God's work, I desire your prayers in faith that I may have the spirit of wisdom to conduct all things aright. Sr. J. Smith, assistant superintendent, or I shall endeavor to meet each school during the year. JOHN SWENSEN.

SAN JOSE, Cal., 662 Willis Ave.

CONVENTION NOTICES.

Clinton district association will convene at Coal Hill chapel, five miles east of El Dorado Springs, Missouri, Thursday, May 18, at seven p. m. and Friday at nine a. m. Bring Bibles, Quarterlies, tablets, pencils, and the Spirit of the Master, that a profitable session may be enjoyed.

MRS. ELLA MILLER, Supt.
LUCY WRIGHT, Sec.

Miscellaneous Department.

BOARD OF PUBLICATION.

The Board of Publication met at the Herald Publishing House, on March 29, 1899, at 9:30 a. m.; the following named members being present: E. L. Kelley, Frank Criley, and F. B. Blair. After the minutes of the previous meeting were read and approved, a letter from Elder Joseph Luff, the absent member of the board, to Bishop Kelley, was read.

On motion, Frank Criley was chosen treasurer until new board is chosen at the next General Conference.

On motion, the editorial force was continued until next General Conference, without change.

On separate motions, all of the officers of the board were sustained.

Pursuant to the action of General Conference referring the matter of the purchase of the *Ensign* property to the Board of Publication, the work of the committee, E. L. Kelley and Frank Criley, in purchasing the same was duly placed before the board and endorsed by it.

On motion the purchase of a stapling machine was authorized.

On all the foregoing matters Elder Joseph Luff expressed his approval by letter to the president of the board.

A communication from R. S. Salyards, the assistant editor of the *Herald*, making suggestions looking to more room to accommodate the contributors and patrons of the *Herald* was received; and it was resolved that hereafter the large or long primer and brevier type in editorial, original, and selected articles should be set unledged; also the miscellaneous department.

On motion the board adjourned subject to the call of the president.

E. L. KELLEY, President Board.
F. B. BLAIR, Secretary Board.

LAMONI, Iowa, April 25, 1899.

PASTORAL.

As another "conference year" is before us, I take this means to commune with the missionaries and saints of the Rocky Mountain mission.

Of the missionaries I request that you report to me on the *first* days of July, October, January, and March, and that such reports itemize sermons, baptisms, confirmations, ordinations, and new openings. If you wish to itemize marriages, blessings, and administrations, all right; but the *five* named I especially wish. It will be well to make a memoranda of this just as soon as you read it,

and be sure to start your reports by the *first* day of the months named. Please remember that the first of March should be an annual and not a quarterly report.

Brn. Moore and Reese will labor in Montana; Brn. Anthony, Condit, and Albertson in Idaho, the two former in charge of the tent; Brn. Parker and D. W. Wight will labor with the tent in Utah; and Bro. E. A. Davis will likely have charge in Salt Lake City. Individually, I hope to reach, as far as possible, every part of the mission. All wishing labor performed will please address me at Fairfield, Pleasant Grove, or 1509 Washington Avenue, Ogden, Utah, as most convenient for the writers. The missionaries will all report to me as last year. There is already in hand ten dollars to start the Utah tent, and the saints will kindly remember that to pay for the use of lumber, lights, and transportation, all means expenses, and by donation act accordingly. The Idaho tent fund is in debt to Bro. Condit, and the saints of that State will please act accordingly.

I expect to be in the mission for the conference, at Malad, the 20th of May, and hope to spend the whole year in uninterrupted work. I will be glad to hear from every saint in the mission who may desire labor done. Let all remember that "we are laborers together with God."

J. W. WIGHT.

P. S.—We expect to have a new church building in Provo by fall, and will likely have our reunion there. Make up your minds now to be at the dedication and reunion, and come prepared to camp in your wagons and tents. Look for the date.

INSTITUTE NOTICE.

Owing to the change of the time of dedicating the new church at Fulton, Iowa, it will be necessary to change the time of the institute also, as it was to meet the day following the dedication. The time will therefore be changed from May 28 to June 5. All the priesthood are invited to attend, not to air a hobby, but to learn and counsel together. Such matters will be discussed that are by majority vote agreed upon, together with subjects already in hand.

J. W. PETERSON.

BISHOP'S AGENTS' NOTICES.

To the Saints in Utah: I am pleased that in tithes and offerings you did much better last than the previous year. I will be very glad to give you receipts for a still greater amount during the year before us. Where you send money by mail, and it is convenient for you to do so, I prefer express to post office orders. You can also hand to D. W. Wight for this purpose where it is more convenient.

J. W. WIGHT, Bishop's Agent.

NOTICES.

Brethren of the Second Quorum of Seventy, please forward to the secretary of quorum brief statistical report of labors for the year ending March 1, 1899. State whether presiding, and in what capacity; also prospects

for the future, and the outlook of the work in your respective fields of labor. We trust that faithfulness, diligence, and humility may characterize all, ever keeping in memory that God's work must be done in God's appointed way. Address T. W. Williams, 830 Bartlett Street, Los Angeles, California.

C. SCOTT, Pres. Quorum.

CONFERENCE NOTICES.

Clinton district conference will convene at Coal Hill chapel, five miles east of El Dorado Springs, Missouri, and two and a half west of Lebeck, at ten a. m., May 20. Ministerial and branch reports should be sent to Lebeck, Missouri, instead of Verdella if sent after May 12.

D. C. WHITE, Pres.

ELLA MILLER, Clerk.

Conference of Northern Nebraska district will meet at the saints' church, Fremont, Nebraska, May 27, at 9:30 a. m. It is requested that branches send representative delegates, as officers are to be elected, and especially a president. Action is to be taken on request of Sunday school convention to change the time of meeting of conference. Address reports, notices, and communications to James Huff, Fremont, Nebraska, in care of J. P. Ogard.

JAMES HUFF, Sec.

Conference of Southeastern Illinois district will convene at the saints' chapel in Brush Creek branch, on Saturday, June 24, at ten a. m. Branch clerks please make out statistical reports and forward to J. D. Stead in care of I. A. Morris, Zenith. A written report from all the brethren of the priesthood will be expected. Everybody is invited to come, and bring their baskets well filled, and remain on the ground that they may derive the benefits of all the services that may be held during conference.

I. A. MORRIS, Pres.

J. D. STEAD, Clerk.

DIED.

TEASDALE.—Bro. John Teasdale died at his home in Coalville, Iowa, March 25, 1899, aged 68 years. He united with the church in an early day and went to Utah; becoming disgusted with the corruption visible in the Utah Church, he accepted the claims of the Reorganization and returned to the States, and has been a resident of Coalville for twenty odd years. He leaves a wife and five children to mourn. Bro. Teasdale suffered much in his last illness, though he bore it patiently. It is thought that he had a view of his eternal reward, as he paused while conversing with his family and Elder Samuel Jordison, and said, "O how beautiful! O how nice! O how sweet! and it is all for me." Funeral services were held in the Swede church, Elder Samuel Jordison preaching the discourse. The remains were laid to rest in the Otho cemetery to await the morning of the first resurrection.

Following its annual custom, the *Review of Reviews* for May publishes a forecast of the great national conventions, summer schools, and other gatherings of general interest for the present year.

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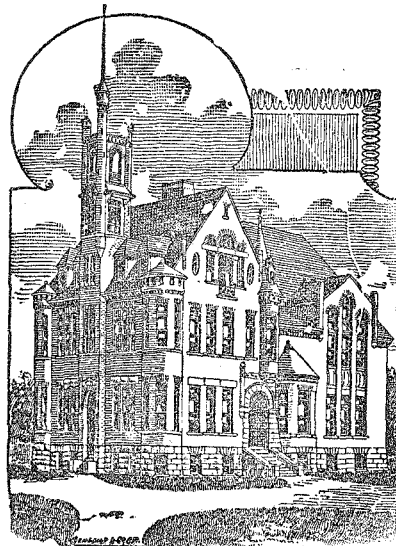
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Vol 46.

Lamoni, Iowa, May 10, 1899.

No. 19.

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DR. DE COSTA PREDICTS A BIBLE CRISIS.

The Rev. Dr. Benjamin F. De Costa, rector of the Church of St. John the Evangelist, took occasion in his sermon yesterday, to attack the school of higher criticism of the Bible, and express himself against the ordination of the Rev. Charles A. Briggs as an Episcopal clergyman. Dr. Briggs has already been made a deacon in the Episcopal church, and is to be ordained a priest on Sunday, May 14, in St. Peter's Protestant Episcopal Church, in Westchester.

He has recently published a book entitled "A General Introduction to the Study of Holy Scripture," in which higher criticism is used in a way of which Dr. De Costa does not approve.

From the latter's sermon yesterday it appeared that he does not think Dr. Briggs sufficiently sound in his theology to take orders in the Episcopal Church.

"The Episcopal Church," he said, "Will soon reach a genuine Bible crisis, and decide whether or not it is in the future to become a safe harbor for every form of doubt."—*N. Y. cor. Chicago Tribune, April 24, 1899.*

RAINSFORD DEFENDS DR. BRIGGS.

Dr. William S. Rainsford, rector of St. George's Church, when questioned to-day as to his opinion of the controversy over the ordination of Dr. Briggs, said: "The whole thing is bosh and poppycock. Because a little country parson attempts to arraign a broad and liberal-minded man's idea of religion the public takes it up and tries to make a controversy out of it,

and, further than that, to create a disaffection in the church.

"Any person connected with the Protestant Episcopal Church in this diocese knows that the sentiment of the ablest and most consequential members of the priesthood is directly in line with the teachings of Dr. Briggs.

"As for the announcement that a self-constituted committee of the leading opponents of Dr. Briggs' ordination has met for the purpose of examining into the religious theories of Dr. Briggs with the idea of contrasting them with the canonical law of the church and thereby convicting him of such heresy as would unfit him to become a member of the priesthood—that is absurd."

Bishop Potter still maintained to-day the same reticence that had previously marked his favorable attitude on the ordination of Dr. Briggs.

It was said to-day some of the opposing ministers would challenge Dr. Briggs at the altar.—*N. Y. cor. Chicago Tribune, May 3, 1899.*

DR. BRIGGS' TROUBLES.

Is there not a place where Dr. Briggs may rest the soles of his weary feet? It is about ten years since the doctor, a professor in Union Theological Seminary, convulsed the Presbyterian Church by his unorthodox writings and his heretical higher criticism. The church moved for his trial, which he escaped by withdrawing from it. Then he embraced Episcopalianism and under the auspices of Bishop Potter was made a deacon. Having passed the tests of the Bishop's examining chaplains and the standing committee of the diocese of New York, he has sought ordination as priest, only to meet with the protest of the Rev. P. M. Clendenin, rector of St. Peter's, Westchester, in which subsequently several other Episcopal clergymen have joined. Dr. Clendenin and his associates arraign him as a destroyer of the inspiration of the Bible and are particularly incensed because he has declared that "the church needs a greater reformation than it has ever yet enjoyed." Dr. Clendenin is of opinion that the church is good enough as it stands and with his friends is appealing to the Bishop to withdraw the ordination. If he should not Dr. Briggs' priesthood may be a storm center in the Episcopalian Church, as it was some years ago in the Presbyterian Church. Can he afford to disturb that church, which so

long has been free from wrangling, theological technicalities, and heresy hunting? It is questionable whether he ought to do it if he feels so inclined. There are other churches which he can join and in which he can maintain his present views with not even ruffling the surface. It would be better for him not to disturb any church which has well defined creeds, but to make his connection where his presence will not create a disturbance and where he can serenely wait that good time coming when the heretic of yesterday will become the defender of the faith.—*Chicago Tribune, May 3, 1899.*

REMOVING THE ANTIQUITIES.

The recent removal of the ban upon Roger Williams by the General Court of Massachusetts is bearing good fruit by inducing the people to clean out more of their antiquities. A few weeks ago the deacons of the Old South Church met together and decided to lay aside the confession of faith which was adopted by the church in 1680, though few of the present members knew there was such a creed, it not having been in use since 1855. The old creed had many cheerful provisions, such as the following:—

"By the decree of God for the manifestation of his glory, some men and angels are predestinated unto everlasting life and others are foreordained to everlasting death.

"These angels and men thus predestinated and foreordained are particularly and unchangeably designed and their number is so certain and definite that it cannot be either increased or diminished.

"Neither are any other redeemed by Christ or effectually called, justified, adopted, sanctified, and saved but the elect only.

"The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonor and wrath for their sin, to the praise of his glorious justice."

This, however, is no longer a creed that binds. It has been dead for some time, and now it is buried so deep there is no danger of its being used as a test of membership. The next move, it is intimated, will be in the direction of wiping out some of the blue laws which still remain on the statute books.—*Chicago Tribune, May 4, 1899.*

POSSIBILITIES OF LIQUID AIR.

Ira Remsen, the distinguished professor of chemistry in the Johns Hopkins University, contributes a paper to the May issue of the Popular Science Monthly in which he discusses "liquid air," which has now become easily procurable, owing to the efforts of Tripler, who has reduced the cost from \$500 for a half pint to \$20 for five gallons. The most interesting part of Professor Remsen's article is that in which he indicates the practical applications of Tripler's experiments, for he believes that liquid air will soon pass through the plaything stage. Four of these applications he indicates, as follows: First, the use of the liquid as a cooling agent; second, as a source of power in motors, owing to its enormous power of expansion; third, in the preparation of explosives; and fourth, for the purpose of getting oxygen from the air, which has a commercial value, cheap oxygen being a desideratum in many branches of industry. It is Professor Remsen's belief that liquid air will prove itself a useful substance, and as work with it is now being carried on in three countries important developments may be expected in the near future.

NEW RAILWAY FOR THE HOLY LAND.

Secretary Hay has received details of the new railroad which is to cross the Holy Land. The proposed capital is \$50,000,000, but no shares will be put on the market, so it is said, until the line is completed as far as Nazareth. The road will run from Haifa, a seaport town seventy-five miles south of Beirut, to Damascus, a distance of 142 miles, and the project includes an extension from Damascus to Bagdad and the Persian Gulf.

While the Jaffa-Jerusalem, the Beirut-Damascus-Hauran, and the Lebanon tramways are narrow gauge concerns the Haffa-Damascus railway will be of standard width. It is primarily intended to tap the great Hauran wheat regions, which are only partly developed, being still under the sway of Bedouins and Druze tribes, and to afford another outlet for the growing trade of Damascus, the largest city in Asiatic Turkey.

Active operations commenced last month on the division between Haifa and the Jordan, and the line is to be completed in less than two years as far as Damascus. The Thames iron works being crowded with orders it is likely rails, locomotives, and other material will be bought in the United States.—*Washington cor. Chicago Tribune, May 6, 1899.*

The South Dakota Legislature is working on a law making medical examinations obligatory upon those about to marry.

COST OF WAR.

Statisticians are at work getting up figures for the international disarmament conference which meets in Holland on May 18. The wars of the last half of the century have been expensive. Their direct cost is estimated as follows: The Crimean war, \$1,700,000,000; the Italian war of 1858, \$253,000,000; the Austro-Prussian war, \$330,000,000; the Franco-German war, \$2,533,400,000; and the Russo-Turkish war, \$1,290,000,000, a total of over \$6,000,000,000 for the five great European wars. The American civil war cost \$5,000,000,000, and \$1,000,000,000 in loss of property. If big figures are convincing, the congress at The Hague will not be long in reaching a conclusion.—*St. Louis Globe-Democrat.*

M. R. Hutchison, a young electrical engineer and graduate of the Alabama Polytechnic Institute, has placed on exhibition an instrument he calls the "Akoulallian," which enabled two young men born totally deaf to hear sounds which they repeated as far as they were able. On the same electrical principle employed in the larger apparatus by which an instructor can communicate speech to any number of pupils at one time without confusion.

Hutchison has put together a portable instrument by means of which a deaf mute was enabled to hear the playing of a piano at a distance of sixty feet and to distinguish a voice in ordinary conversation.—*Mobile Dispatch.*

The most important news in the current foreign dispatches is the announcement that the British and Russian governments have signed an agreement defining their respective spheres of influence in China, thus removing any danger of hostility from a clash of interests. By this agreement Great Britain will control in the Yang-tse-Kiang Valley, while Russia will dominate Northern China.

Dr. Seton writes the leading article in the *Catholic World Magazine* for May, and in it sketches the progress of science during the nineteenth century. This century has been called by many names, but the title it deserves the best of all is the "Age of Science." It is only necessary for one to recount the marvelous inventions and discoveries to realize how true this title is. Dr. Seton does this in an all too cursory way, which only shows that with his grasp of the matter he might have said as much about each of the sciences as he has said of all the sciences in general.

ADDRESSES.

Alma C. Barmore, No. 511 K. Street, Sacramento, California; care C. C. Joehnke.

H. E. Moler; mission address, Plano, Illinois, care Box 142; home address, Radcliff, Ohio.

E. C. Briggs, Hartford, Van Buren Co., Michigan.

A. H. Parsons, Temple, Lake Co., Ohio.

Echoes from Graceland.

CONDUCTED BY GRACELAND COLLEGE.

College Commencement Exercises, it is understood, will be held as follows: Friday, June 9, Literary Society; Saturday, June 10, Oratorical Department; Sunday, June 11, Baccalaureate Sermon, President E. L. Kelley; Monday, June 12, Department of Music; Tuesday, June 13, Commencement Day—Commercial Department; Wednesday, June 14, College Commencement Day. Exercises on Sunday commence at 11 a. m.; on the Wednesday, 10 a. m.; other days at 7:30 p. m. The minds of our Graduating Class are seriously fixed upon the orations they have in hand, and we, who are privileged to attend the exercises, ought to hear some good things.

With the opening up of warm weather outdoor sports are becoming generally patronized by Graceland students, and base ball is especially popular among the male element. We are anxiously looking forward to the time when the Graces will have a fine Gymnasium of their own, built near the College and equipped with everything that tends to make the body strong. Shall we err in thinking that our alumni, past and present, will agitate this matter?

Two new students were enrolled last week, both from sunny Alabama. Which is going to be the next State to send a student for the first time? Every branch in the United States, over fifty in membership, ought to send one student at least. Now let us start with a hundred students next Fall Term.

We have been patiently waiting for some of our saints in certain States of the Union to send subscriptions or take up scholarships, but so far our patience has been in vain. Are these States determined to be silent? Are they unwilling to help forward education except they are taxed by law, and, if so, is this liberality, is it generosity? Do they believe that the liberty of this land is cradled at the altar and nurtured in the school, or is it all make-believe?

Chapel talks have been quite varied of late, and much matter of interest has been discussed: the general information, culled by the students from the same ought to be valuable to them. Our Typewriting Department is now running several typewriters, all of the Remington and Smith-Premier type. The Pitman-Dement system of Shorthand, lately adopted by our Shorthand Department, is giving general satisfaction.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, MAY 10, 1899.

NO. 19.

The Saints' Herald.

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

LAMONI, IOWA, MAY 10, 1899.

DECADENCE IN RELIGION AND CHURCH ATTENDANCE.

Hon. Zenas H. Gurley, Deputy Warden at the penitentiary at Anamosa, Iowa, *Daily Republican*, for April 21, from which we take the following editorial; and a notice from *Zion's Herald*. The *Republican* says:—

DECADENCE OF CHURCHES.

Attention has been called to what is called the fading faith of New England by a recent state paper issued by Governor Rollins, of New Hampshire. But for this state paper and its subject matter the name of the governor of that State would have remained in obscurity. In the paper in question he says that "the decline of the Christian religion, especially in our rural communities, is a marked feature of the times." He says that there are towns in which no church bell is heard from one year to another. "There are communities in which the dead are laid away without the benison of the name of Christ, and where marriages are solemnized only by justices of the peace." The comments that have been called out by these gubernatorial statements show that that condition of things is not confined to New Hampshire, but that it is more or less true of all New England. There are various reasons assigned for this decadence of religion all of which are more or less competent. Some abuse what they call New England culture, which some have sought to substitute for religion. The literary school which graced New England when Emerson and his compeers in letters were writing was composed of advanced thinkers, the majority of them had left Congregationalism, which was the evolution of New England Presbyterianism, and had become Universalists or Unitarians or mere Transcendentalists. A transcendental religion is all right for persons with high comprehending powers, but it loses its effectiveness as soon as it is transmitted to men and women with lesser minds and weaker morals. They need a more tangible religion.

But the conditions described by the governor of New Hampshire are not confined to that part of the Union. They are more or less widespread. They obtain in Iowa also. In this State there has been an unmistakable decadence of religion. Throughout Iowa there are empty meeting houses or meeting houses in which the interest is hardly sufficient to keep up the audiences. It is hard to say just what the church lacks, but it lacks something and it falls often short of that prayerful potency which once characterized it. The "higher criticism" may gradually be undermining the faith of the people in the religion which was once their all. There is to be, to say the least, a realignment of the religious forces. This is an evolutionary age. May the people come out of it with a potent religion of some kind; for without such an anchorage, life, for most human beings, is a

drifting that is beset with dissatisfaction and and that ends in disappointment.

DECLINE OF RELIGION IN NEW ENGLAND.

Zion's Herald: The moribund church official may express great surprise at the allegations of the Governor of New Hampshire and question their accuracy, but any one who is at all familiar with the actual situation in the Granite State knows that a steady and appalling declension in the religious life of the villages has been going on for years.

It is equal and painfully true of the other New England States. The writer has served as pastor in three of them, has critically studied the situation for twenty years, and writes, therefore, from personal and practical knowledge of the facts and conditions. The rural sections of New England are fast becoming missionary ground. The causes are many, but chief among them have been the degeneracy in the native population, the introduction of a large foreign element, and the rivalry of churches in an effort to magnify denominationalism.

It is worthy of notice, that the more what is called "the higher criticism" is driving the Bible into the background, the more marked becomes this decadence in interest in and attendance at denominational Christian churches and services.

Whether the cause is the strife to "magnify denominationalism," which means simply a rivalry in securing the largest accession of numbers, so strongly characteristic of the average individual church as suggested by *Zion's Herald*, or is to be traced to the almost universal policy of the preachers to avoid the preaching of doctrinal tenets, so characteristic of the primitive church under Christ and his apostles, through fear to disrupt the relations existing between the several so-called evangelical churches understood to be the basis of unity as being *the Church of Christ* as a whole though made up of many separate and directly antagonizing parts, both in theory and practice.

Which of these, or whether both are coexistent causes, combining with the love of wealth, place, and power existing among the people, and the attacks of spiritism as an organization, and individual unbelievers and image smashers as a class, to dethrone the Bible and bring Christianity into disrepute among the masses, may be open to inquiry; however, this result is following in places.

"When the Son of Man cometh, will he find faith on the earth?" was a pertinent question, many years ago. And as history repeats itself frequently in minor things so it will most likely be in this much more than ordinarily important matter; and the time looked for so long and so earnestly by many of the saints of the past and present

time, when there will be but the two grand divisions, those of the faith in God and his Son and those who are without faith and unbelieving.

One thing is hastening on to a solution, the recognition of the condition that these churches claiming to be orthodox (according to the word) and to be integral portions of the Church of Christ in a Christ-acknowledged union of body, are but man-made institutions, following closely in John Wesley's Deed of Declaration:—

In this instrument 100 preachers named by Wesley were declared to be the legal conference, and their character and powers were clearly defined. . . . By the enrollment of this document in the high court of chancery the conference secured a corporate existence and legal standing. The provisions of this deed have remained substantially the same to this day.

This was in 1784; seven years after Wesley died. From man-made organizations only, to individual and collective efforts without organization, is but a step, and the consequent result of ascribing to every religious development a heavenly origin. These things should warn all classes of Latter Day Saints to better diligence of faith and greater purity of personal life, that we may answer this repeated question: Yes, when the Son of Man cometh he shall find faith on the earth.

CONGRESS AND PETITIONS TO IT.

The Congress of the United States will meet about the first week in December next; and, those districts, and branches not in districts, which may wish a representation before that body of lawmakers, on the B. H. Roberts case, will need to be on the alert and secure the presentation and adoption of such resolutions expressive of their views as will represent them in the councils of congress if they are read there.

We advise that whatever the action of either district or branch not in a district may be, that the preamble and resolution be in as few words as practicable to convey the meaning of the makers, and as clear cut in terms as may be.

We advise further that as soon after the district or branch has taken action, that a copy of preamble and resolution, with a statement of what district or branch it comes from, with date and place of adoption, properly signed by the president and secretary of conference or president and clerk of branch in cases where branch is

not in a district, be lodged in the hands of the representative in congress of the congressional district in which the district or branch is located; together with a short note to the representative that he will present the same when the case of B. H. Roberts' right to a seat in congress is taken up, in its proper time.

Branches not in a district may take the same action, but branches in districts should be content with district action.

We hope every district in the United States will feel sufficient interest to take action. And we shall have no objection should districts outside of the Republic adopt similar resolutions as their sister districts in the United States. If they do, and will send them to the Secretary of the church, Bro. R. S. Salyards, Lamoni, Decatur County, Iowa, he will see that they are sent to such member of the House as will be likely to use them.

We suggest no form, as we would wish the districts and branches to be left free to form their own resolutions; we having no desire to assume to dictate.

THE SEARCHLIGHT.

The *Searchlight*, published in Independence, Missouri, by the "Church of Christ," for April, 1899, reaches us this month. From it we quote the following:—

The *Saints' Herald* some time ago prematurely announced that the *Searchlight* would suspend. Will the *Herald* be kind enough to announce the fact that the *Searchlight* is still and will continue to run for the present year at least.

Certainly, Bro. Haldeman; the *HERALD* will state that the *Searchlight* is running and will continue to run for the present year at least.

In the *HERALD* for September 21, last year, we quoted from the current number of the *Searchlight* an editorial, headed "*Searchlight* may suspend." Said editorial began thus: "The *Searchlight* will probably be discontinued after publishing the next four numbers;" and closes thus: "So it seems that in justice to those who have to bear the financial burdens of the church we should discontinue publication, and such will doubtless be the case unless we receive timely aid from some unexpected quarter."

So, if we published that the "*Searchlight* would suspend," we did so upon the statement by the editor himself that such would likely be the case. Our notice was headed thus:—

The following from the *Searchlight*, published by the Hedrickite brethren, indicates that the publication of that paper will be suspended.

It would appear that aid from "some unexpected quarter" came in time. We congratulate our neighbor on its success.

THE summary of the weather and crop service for Iowa for the week ending May 1, is as follows:—

DES MOINES, Iowa, May 2, 1899.

The past week was warmer than usual, the daily excess of temperature ranging from 6° to 12°. Nearly all parts of the State received copious showers, giving an abundance of needed moisture.

All conditions have been very favorable for the growth of vegetation; and rapid progress was made in farm operations except in portions of the southern districts where work was retarded by excessive rains. Grass has started nicely, and in many sections pasturage is sufficient for the support of stock. Spring wheat, oats, and barley germinated quickly, and generally show a good stand.

In some of the northwestern counties very high winds caused dust storms on the 28th, and some injury resulted to recently sown fields of small grain.

Active preparations are in progress in all sections for planting corn, and with favorable weather a good beginning will be made during the first week in May. Reports indicate a probable increase in the acreage of corn compared with last year, in consequence of winter-killing of wheat and clover and the unfavorable conditions for early seeding of small grain.

The spring pig crop is likely to be much lighter than usual.

BRO. FRED B. BLAIR, was called home from his California field of labor because of the dangerous sickness of his mother, Sister Elizabeth Blair, a mother in Israel surely. Sr. Blair was very sick indeed, her life being despaired of; she was "given up to die." Her son Frederick was sent for, and Sr. Blair only desired to live to see him. He arrived home on January 27 and found his mother living notwithstanding the fears of relatives and friends. A great appeal was offered in her behalf and in a day or two after Bro. Frederick's return she began to amend.

As soon as her recovery was thought to be fairly in prospect, Bro. Frederick, anxious to be busy, and thinking it to be unwise to be idle, began labor at different points round Lamoni, where he could find openings and be within call in case his mother's sickness should turn for the worse.

By consultation with proper officers he held a month's series of meetings at Davis City, the results of which were an awakening of interest and the baptism of some fourteen.

After a short interval for recuperation and needed rest of both speaker and hearers, Bro. Blair held another series of meetings at the same place, resulting in the baptizing of some five others, making a total of nineteen.

During these meetings some help was given Bro. "Fred B." by a few of the brethren, but the burden of the work was his, and great credit is due him; both for the manner in which he performed his labor; and for the fact that he felt it to be unwise and uncalled for to remain idle at home when there was so much need of labor and so good an opportunity for it as was presented at Davis City. He has made a lasting

impression at the city where his work was done and is sure of a welcome when he may choose to return to that field of his labor and his success.

Bro. Blair left for his California field last Saturday, April 29, via St. Joseph, Missouri, thence to Los Angeles, California, thence to San Francisco and his field. He is accompanied by Bro. David Anderson, a young Lamoni brother, who takes the field for the first time, and who, it is believed, will make his mark. We bespeak for them a field and a chance to work.

The example of Bro. "Fred B." while waiting the slow processes of his mother's recovery, may be profitable to contemplate and follow under the injunction, "Go thou and do likewise."

EDITORIAL ITEMS.

The Sunday school workers of Lamoni, of the Star of Bethlehem school, recently gave a "chicken pie" social, which was largely attended and appreciably patronized. The proceeds, \$67.75, will be devoted to papering, carpeting, and renovating lower rooms of the local church used by the school.

Some of Lamoni's young people celebrated May Day in a manner that reflected credit upon themselves and made the occasion one of unusual pleasure to the aged occupants of the Saints' Home. They went, in the evening of the 1st inst., to the Home, taking the traditional May baskets, one for each occupant, having filled them with candy and flowers. They were gladly received and the mutual spirit of good cheer of visitors and visited made the occasion unusually pleasant throughout. All of Lamoni's people, young and older ones, think well of the Home.

The *HERALD* does not always mention "arrivals and departures" of the ministry or others, unless there is some item of general interest therewith sufficient to justify presenting to our readers. A number of the missionary force have made visits "home" of late, equivalent to the annual homecoming of the past when General Conferences were annual gatherings. The missionary, like others of his fellows, desires and is entitled to see and look after loved ones at home—wife and children—and they are entitled to see and desire the privilege of seeing and looking after him. The man who does not love his family, could there be such an one among the elders, is not fit to preach the gospel, but is "worse than an infidel." A judicious amount of homecoming is necessary and right; it is the extreme only that is open to criticism. The demands of duty at home and abroad are both regarded in the Divine law. The happy medium which avoids ex-

tremes is the point of harmony with "the law of the Spirit of life;" and "love is the fulfilling of the law"—true, loyal love to God, to family, to the church, and to fellow man; the rendering of the service due to each.

The Lamoni public schools gave a free public entertainment at the saints' church on the evening of Friday, the 5th inst., under the direction of Superintendent G. N. Briggs and assistant teachers. The programme consisted of music, vocal and instrumental, recitations, dialogues, cantatas, delicate exhibitions, drills, etc., and was well rendered throughout. The work entire was creditable both to the schools and the faculty and pupils whose talents and efforts appeared in the programme. A public exhibition of school work in detail will be given, according to the regular custom of providing annual exhibitions of work accomplished, in a few weeks. The regular closing graduating exercises, in June, will close the work of the present school year.

The Milwaukee Health Commissioner will submit a plan for the operation of a municipal dairy with a view to supplying pure milk for small children. A professional nurse will be placed at public distributing stations to examine health conditions of children brought there. This plan, designed to check infant mortality, is already in operation at Rochester, New York. The age is being distinguished by the application of scientific principles to life. Let the good work go on until every phase of life—social, moral, religious, political, economical, etc., is based upon and in harmony with true principles. We shall then have a more abundant, a broader, a complete life, or that which will be the basis of and guarantee such a life in the time to come. The gospel spirit and law comprehend all of this; no less. As a people we need to apply ourselves to a definiteness of purpose, a clearness of action in the spiritual life, that we be prepared to meet the demands now pressing upon us for service. The application of clear, definite, progressive principles to all phases of life will not be lost sight of by those who profess to be and who are in fact under the influences of the Spirit of truth. Real, true spirituality is distinguished by intelligence, goodness, development in every feature of the earthly economy. It means much of responsibility and of personal satisfaction to be a disciple of Him who is "the life and the light of men," and who applied truth in all his words and actions in his relationship to man's estate.

The National Industrial Commission has been investigating the sweat shop system of Chicago, under which thousands of people, including little children are made to toil under con-

ditions of filth, ignorance, and poverty that breed misery, immorality, ignorance, crime. Godspeed to all good movements. We are in sympathy, warm sympathy, with every movement designed to emancipate humanity. The Christ was touched with sympathy and moved with "compassion" whenever he beheld suffering, darkness, misery, or other evil. He was interested in as he was, we believe, the prompter of every inspiration that had or has in view the redemption of man past, present, or future. The faith and the spirit of Christ will prompt his people to recognize and to sustain every movement in harmony with him; that designed to proclaim deliverance to the downtrodden, the oppressed, the suffering, of every land. As God reigns, oppression must finally cease and evil pass away. Let us labor to aid, in every way we can, the reign of right and the suppression of wrong.

"Ring out the old, ring in the new,
Ring out the false, ring in the true."

Lamoni orchards and gardens are aglow and alive with plum, cherry, and apple trees in bloom, also gooseberry and currant bushes blossoming, with fair prospects for strawberries, raspberries, blackberries, etc. A late State report indicated a large percentage of fruit damaged or destroyed by the late cold winter. While such may be correct in general in the State, this section bids fair to have a reasonable supply. So far this region has enjoyed plenty and to spare, of food products, as a rule.

A Burlington, Iowa, item of the 3d inst. states that the report of the Educational Committee recommended the passage by the State Legislature "of a compulsory education law requiring the attendance at school for a fixed number of months each year of all children in the State from seven to fourteen years of age. This report was the subject of earnest discussion, and was unanimously indorsed," at the late biennial session of the Iowa Federation of Women's Clubs. Good for those fellow laborers who are seeking to promote the welfare of the rising generation. The day is yet to come when not only in present enlightened lands, but in every land, it will not be possible for any man or combination of men to deny even a little child his rights, but when all shall be placed under conditions essential and designed to educate, elevate, and ennoble. Every man and woman in whose bosoms burn the love of truth, the inspiration of justice have reason to "lift up" their heads and be glad in the many influences operating in the world to redeem the race. The consciousness and evidences that God lives and reigns, that justice and judgment are the habitations of his throne, are in-

spiring to those who labor with him to promote the welfare of "every creature." God's faithful people will discern the many significant signs of the times, both of good and of evil, will realize the necessity of discriminating closely and correctly, and of arraying themselves on the side of right, in all things. The children of the light need not and should not be deceived in anything. The Spirit of truth, theirs by promise, will lead into "all truth," if followed. If ignored or unheeded, danger and darkness ensue.

Bro. Daniel MacGregor, Chatham, Ontario, May 1: "We are having splendid times here, seeking to build up this branch in spirituality. At present the saints are busy making a tent 20 x 40, which we expect to set up on our church lot and start a series of meetings. All goes well."

French delegates to the Czar's disarmament congress have decided to "adopt an attitude of courteous deference to Russia, but on no pretext whatever will they consent to renounce the use in time of war of any scientific invention."

The Thames Iron company, now building the Cape Central railway, has contracted to complete a railway line from Haiffa to Damascus (about 120 miles), crossing the Jordan by a stone bridge, and skirting lake Tiberius. Damascus has about 300,000 inhabitants and lies in an oasis fed by two streams from Lebanon. The line will later on go on to Bagdad, and will form part of a trunk route to India. A narrow gauge line from Beyroot already reaches Damascus.

Mothers' Home Column.

EDITED BY FRANCES.

REQUIRED READING FOR JUNE MEETINGS OF DAUGHTERS OF ZION.

FAMILY GOVERNMENT—CONTINUED.

Always distinguish between misdemeanors and crimes. A thoughtless child will do a great many things which are vexatious, but not, in themselves, criminal. For example: he may litter up the floor with his whittlings and thus cause the tidy housewife more trouble and vexation than if he told a lie; the moral character of the two actions is entirely different and requires different treatment if we would not dull the child's perceptions of right and wrong. He should be taught not to litter the floor because it makes trouble for others; he should be made to feel that the lie is a sin against God. Cure his heedlessness by making him clear up the muss he made in whittling; meanwhile, draw out his better nature by appealing to his love for his mother whose work is increased by his carelessness. Show him the selfishness of doing, for his own pleasure, that which adds to her labors, or those of any one; in

short, bring his conduct to the test of the golden rule. "If you were in mamma's place would you like to have your little boy do so?" Are you doing to your brothers and sisters exactly as you wish them to do to you? These questions will bring out clearly in his mind, the dividing line between right and wrong.

If he has told a lie, the case is more serious. Whatever the age of the offender, do not fail to make it clearly understood that it is a matter to be settled between his own soul and God, that it is his heavenly Father's law he has broken, and that he can be forgiven only through Christ, his dear elder brother. Let your sinning child see in you and through you, in his heavenly Father, grief for his sin, not anger at its consequences. And be sure you do not give him the impression that God does not love him when he sins. This is an unscriptural view. "For God so loved the world that while we were yet sinners, Christ died for us." The old Romans had a proverb, "Be at peace with men, at war with their vices." If heathens could separate the sinner from his sin, surely our Father can love us, while reprobating our sin.

What incentives shall we place before children to influence their conduct? There are improper incentives, mischievous in their results; there are proper incentives which tend to draw out the good and repress the evil within. Every appeal to an improper motive has a tendency to deaden moral perceptions; every appeal to noble ones draws us to a higher plane of thought and action. Among improper incentives we rank bribery, ridicule, rivalry, shame, and all appeals to the lower, selfish nature. Hiring children to be good has made many a man a rascal. It trains them to estimate goodness by how much it will bring. Children thus trained are apt to grow into people of whom it can truthfully be said: "Each one has his price." If the child has been good and you choose to reward that goodness by a gift without any previous promise, all right; but do not say to him, "Now, if you will be good I will give you some candy." This makes a bargain and sale affair of right doing by bribing him to do what he ought to be trained to do from principle.

Ridicule is a weapon which should be very sparingly, if indeed ever used. When we remember how sensitive children are to it, how defenseless against it, and what a brood of evil passions it arouses, we doubt if it can ever be used to good advantage with them. With older people it may be different.

We may sometimes shame a child out of doing a mean thing, but we doubt the advisability of so doing. It tends to deaden his self-respect, and when this is lost all is lost. Appeals to such motives bring into prominent exercise the worst elements of his character, instead of the best; and though, for the time, they may deter from wrong doing, their effect is far from elevating.

You cannot be too careful in regard to cultivating self-respect in your child. Help him to respect himself so much that he will scorn to do anything unworthy. Never mortify him in the presence of others. A wise mother made it a rule never to reprove

her children publicly. One day when she had company, her little boy behaved badly at table. Rebuke, entreaty, warning were telegraphed from her eye to his, but without effect, as the very spirit of mischief seemed to have possession of him. Presently she said, in a perfectly easy and natural tone, "Oh, Charley, come here a minute; I want to tell you something." No one at the table supposed that it had anything to do with his bad behavior. She did not intend that they should. As she whispered to him, I alone saw his cheek flush, and that he looked quickly and imploringly into her face; I alone saw that tears were almost in her eyes. But she shook her head, and he went back to his seat with a manful but very red little face. In a few moments he laid down his knife and fork, and said, "Mamma, will you please to excuse me?" "Certainly, my dear," said she. Nobody but I understood it, or observed that the little fellow had to run very fast to get out of the room without crying. Afterward she told me that she never sent a child away from the table in any other way. "But what would you do," said I, "if he were to refuse to ask to be excused?" Then the tears stood full in her eyes. "Do you think he could," she replied, "when he sees that I am only trying to save him from pain?" In the evening, Charley sat in my lap, and was very sober. At last he whispered to me, "I'll tell you an awful secret, if you won't tell. Did you think I had done my dinner this afternoon when I got excused? Well, I hadn't. Mamma made me, because I acted so. That's the way she always does. But I haven't had to have it done to me before for ever so long—not since I was a little fellow" (he was eight now); "and I don't believe I ever shall again till I'm a man." Then he added, reflectively, "Mary brought me all the rest of my dinner upstairs; but I wouldn't touch it, only a little bit of the ice cream. I don't think I deserved any at all; do you?"

Among proper incentives we rank, desire for approbation, emulation—taking care to distinguish it from rivalry—the right public spirit pervading the home, love to parents and fear of grieving them, the approbation of conscience, love to God and desire for his approbation. As we have seen, desire of approbation proves a powerful and proper incentive when approval always follows well doing, and is withheld from everything wrong. Of course you must take care not to allow it to become a feeder of self-conceit.

Emulation implies strong desire and striving to excel in qualities we think desirable; it is distinguished from rivalry, whose essential element is desire to excel others, in that it seeks to excel our own former selves, thus ever reaching after something better and nobler. To become better and nobler is surely a worthy motive. Rightly used it may, through life, be a lodestone, ever drawing us to a higher plane of right and duty. Arouse noble emulation by keeping before your children examples of the wise and good; bring into play the imagination to make vivid and real the biographies of men and women you would have your children emulate; acquaint them with living examples

which teach more forcibly than books can do.

The right public spirit in the home is a great aid in family government—that spirit which scorns to do wrong when the parents are out of sight; to take any mean advantage of brother or sister; which values truth, purity, honor, above every selfish consideration; which crushes out selfishness by loving words and deeds; in short, the spirit of the golden rule. Such a public spirit in the home, includes the next incentive on our list, love to parents and fear of grieving them. Where this prevails, the love of each child to the other, and of all to the parents, prove powerful incentives for good, and stepping-stones to the highest of all incentives—doing right because it is right, thus winning the approval of conscience, love to God and desire for his approval.—*Childhood: its Care and Culture.*

(To be continued.)

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. A. E. Hanna desires the prayers of the Prayer Union that if it be God's will she be restored to health. She has been sick for two months, and wishes to live and bring up her child, and be of some use to the church.

I. J. Peirce, an aged Latter Day Saint, requests the Prayer Union to pray that he may be restored to health.

Sunday School Department.

ELDER T. A. HOU GAS, EDITOR.

Henderson, Mills Co., Iowa.

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

"Coleridge says the Gospel by John is the sublimest composition by man."

"A good lesson, like a good meal, must be salted and peppered in the preparation."

The Ninth International (Fourteenth National) Sunday school convention representing the United States, the British North American possessions and Mexico, will be held (D. V.) in the city of Atlanta, Georgia, April 27 to 30, 1899. A very large gathering is anticipated.

Mr. Warren Randolph in his "Reminiscences of the International Lesson Committee" in the *International Evangel* said: "When the committee came to the choice of a secretary, and I was named, I begged the gentlemen of the committee to excuse me. And this I did not with any simulated modesty, nor for the purpose of having the office pressed upon me. I said frankly to the committee, I was not yet convinced that the scheme was feasible. 'My soul hath it still in remembrance and is humbled within me.' I had not yet come to see the greatness nor the grandeur of the opportunity. But I shall never cease to be glad that others saw better than I did, and that with loving constraint they then pressed me into a service which proved to be the joy of my life."

(How very often is this the case with our own workers. They are loath to undertake work which is afterward the joy of their lives.—Ed.)

THE IDEAL SUPERINTENDENT.

As a matter of course much depends upon the superintendent. The ideal superintendent should be a man, of course, who knows how to superintend a Sunday school. This does not mean superintending on Sunday alone, but seven days in the week, and if he has the Sunday school on his heart, as an ideal Sunday school must be on the heart of its superintendent, he will give many night hours, thinking and planning—possibly hours that he ought to be asleep but cannot—in his anxiety to increase the attendance and interest in the school. He did not take the Sunday school just because he was elected superintendent, but because he was impressed that God had called him to the work. He must be a man filled with the Holy Spirit, wise in biblical lore, pure in practice, faithful in duty, enthusiastic and zealous in his work, ever seeking to improve his methods and to keep out of ruts.—Mrs. Helen M. Thomas, in *International Evangel*.

The time for the reunions of 1899 is fast approaching. Are the several committees at work preparing for the Sabbath school work thereat? Are the district officers of both Sunday school and Religio watching for opportunities to do some good and effective work during the course of the reunion? Where a reunion passes without the Sunday school and Religio work being well represented, a mistake is being made. Opportunity for doing great good is being passed unused. We trust that the officers of the district Sunday school association wherein the reunion is to be held will take the necessary steps to secure the privilege and prepare for the work in time. Those wishing the assistance of some one of the officers of the General Sunday School Association should apply as soon as the dates are known, as many are now asking for dates that are yet open. Let us hear from you.

UNDER date of March 3, we have the report of the Oklahoma district, made and sent by the secretary, Bro. Stephen Smith. From this and a letter from Bro. W. S. Macrae, district superintendent, we learn that the work is growing there in spite of the scattered condition of the branches and fewness in numbers, as well as many other obstacles not encountered by the districts of the Central States. We have watched with interest the progress of the Sabbath school work in that section of the country, and have been made to feel that much of determination must have characterized the work there as well as zeal and knowledge. To our certain knowledge there has been as much advancement there as has been in some districts far more favorably situated and circumstanced than is that new district in a new and somewhat sparsely settled country. May their love for the work continue and increase. May they be supported by all, lay member and minister alike. And may He "who doeth all things well" attend their every effort for good, giving needed strength, wisdom, and love for the work. We would like to publish the report, but space will not admit it.

A CORRECTION.

In publishing the Newspaper of the St. Louis district in *Herald* of April 12, a slight error exists in placing the name "S. A. Burgess" at the close instead of after the paragraph headed "Unity of Thought." It is all the work of the editor except the poetry and the above accredited paragraph.

A MODERN SABBATH SCHOOL.

Condensed from a paper by Sr. Allie Thorburn.

We have the school organized with all its officers and members, and we are all ready to go to work. Sunday morning arrives and we wend our way to the Sabbath school with prayerful hearts. The superintendent steps into the schoolroom with a smile on his face, and a kind good morning for all who arrive. All officers and scholars arrive fifteen minutes before school is taken up for song service. All join in singing those beautiful songs that have been previously selected. . . . The librarian passes all books before song service begins. We are then in a good spiritual condition to receive divine favor and instruction. Then the superintendent and assistant should take their places on the rostrum. The superintendent should by all means consult previously the one whom he desires to offer prayer, and have him also sit on the rostrum. If all are full of life, energy, and the Spirit, they may all be able to perform their work gloriously and triumphantly. And I will assure you that school will honor God and his work. The superintendent now calls the school to order by saying, "The chorister will announce the opening song." The superintendent shall say, "Brother or Sister — will lead us in prayer. After which the school will, in concert, repeat the Lord's prayer, and as we do so, let our minds be centered upon the beautiful prayer that Jesus taught his disciples." . . . The chorister will announce the second song. In the meantime the secretary is at his desk, after which the superintendent announces that the secretary will call the roll of officers and teachers. The roll should be called in a loud and clear tone, so as to be heard all over the room. The secretary should see to all the business of the school, also, to passing the collection envelopes before the class work begins, so that teachers may take up the collection without disturbing class work. The superintendent should then ask the school, "Will some one please tell me where the responsive reading is found?" You might change the form every two or three Sundays, and say, "The responsive reading is found;"—but you see the former plan will tend to make them prepare themselves with a knowledge as to where the lesson is. Then the superintendent will read verses alternately with the school, the assistant superintendent reading with the school. After which the superintendent will state that the classes will now take their places, all marching to their different places while a song is sung or a march played.

They are now in readiness to begin their work. Then as the teachers have attended the teachers' meeting, and all decide on what are the most important points in the lesson,

and all teach the same points, we shall then comprehend and see the grandeur and harmony in uniformity of thought and mind, as well as the grandeur of uniformity of texts. . . . They must study to bring out the most central thoughts of the lesson, and agree upon what they shall teach the next Sunday morning.

But we will return to the class work again. Let us enter into our work as though we had some life and spirit about us, remembering that we must teach the points we have agreed upon in the teachers' meeting. While the class work is going on, the librarian will fold and count the papers for each class. . . .

At the close of the lesson, two bells should tap about two minutes apart. All should be in readiness for the review which should begin as soon as the classes have marched back to their places. Now comes the

REVIEW WORK,

and it should be a nice, short, spicy review, right to the point that has been studied at the teachers' meeting and on Sunday morning by the teachers in their class work. Only, of course, the blackboard should be used in as simple a way as you can possibly do it. And if the superintendent desires to have the review in charge of the assistant superintendent, they should be so informed the Sunday preceding, so that ample opportunity may be given to prepare therefor. Now our short, spicy, blackboard review has been given, and all are in a good spirit, the superintendent announces that we will now hear the secretary's report read, all listening earnestly to see if it is correct.

THE ASSISTANT SECRETARY

keeping in touch with the work, always being prepared to assist in absence of the secretary. Also

TREASURER

should be a good reliable person, who is able to count and recount all collections and keep record of the same; also make out a report at each meeting of the school. Last of all is a good

VISITING COMMITTEE

who will be alive to their work, and who will make all feel that they are no more strangers and pilgrims, but fellow citizens in the house of God. Not forgetting the

CHORISTER,

who has charge of the singing, and has quite an important part in this great drama of life. The organist and assistant will help to cheer and encourage in this great warfare. The chorister now announces the closing hymn. Benediction. . . .

London, April 15.—According to special dispatches from Paris a monster pilgrimage to Lourdes will leave various points in France on Monday. About 50,000 pilgrims will embark on fifty-three trains and will arrive at Lourdes on Tuesday.

London, April 13.—The steamer *Arcturus* arrived to-day at Hull with 350 passengers from Finland. A week ago 220 emigrants arrived. All are bound for America. Thousands of Finns are preparing to leave their native country to escape conscription.

Letter Department.

LAMONI, Iowa, April 28.

Editors Herald:—As I am unavoidably sojourning at home and feel restless to be about my Father's business, I will ask space to air the cogitations of my brain.

Lately I spent a few days at Lucas, and preached four times, was blessed of the Spirit, and kindly treated by the people. After an absence of a year it was gratifying to find I had so many friends both in and out of the church, and it was a little hard to refuse the request of some: "Come and preach for us," and especially when I take pleasure in telling the "old, old story of Jesus and his love."

Two Utah elders having taken up headquarters at Chariton are fulfilling 2 Timothy 3:6; they do no public preaching. Is this applicable? "And it cometh every man who hath been warned, to warn his neighbor."—D. C. 85:22.

This is a late spring, and there was more snow fell during the closing days of March and the first days of April than all the rest of winter.

I noticed something new and strange in the Wabash train service, they have a conductor, collector, and brakeman on each passenger train, and at once the suggestion came, a great corporation trying to keep their employees honest. Strikes among coal miners have not always proved the best thing for the miners, for many of them are homeless, and the mine owners, with company stores can so arrange the work that the miner has to live from hand to mouth, with no opportunity to lay up a dollar against a "rainy day," and the outlook has no rainbow of promise for the man that digs.

At Bevier it is somewhat better than I have seen it elsewhere, as a majority of the saints are the owners of their homes. All men should own their homes. We visit the homes of many saints and see upon the center table political, society, and fashion papers, but no church literature, and oftentimes they excuse themselves because they cannot afford to take and pay for church papers. How people expect to keep up with the progress of the work and prepare themselves for the full fruition of eternal life without reading is more than I can comprehend. I thirst for knowledge.

Although there was no assembling of General Conference this spring, I observe that many of the missionaries took their annual vacation; and this is as it should be, for the man who is unworthy of a vacation once a year, is hardly the right kind of a man for the church to send out as representative.

The *Ensign* being now nominally a church paper, and many of the members take both the *Herald* and the *Ensign*, I suggest would it not be wise for to discontinue duplicate publication.

What the final results of my labor for the conference year shall prove to be I will have to await till eternity declares it. But the results as they appear to me are no disappointment, for it was under most trying and

adverse circumstances that I made the effort to fulfill my appointment, and on the occasion of my first two visits to my field I was painfully discouraged and somewhat afflicted with the b-l-u-e-s. I might have been partially responsible for my mental condition and conclusions, but I could not drive from me the feeling that there was to a degree a lack of confidence upon the part of some of the saints, and that my ability as a minister for Christ was being animadverted upon. To meet and overcome this real or imaginary state of affairs I determined to walk in the valley of humility and faithfully discharge my duties as a minister for God and the church, and to diligently eschew taking part or sides with any in their local trouble or misunderstanding with each other. And I have reason to believe the policy chosen was both right and wise, for upon my last visits to the district the saints manifested quite a different feeling, and were kind to me in the time of illness and helpful in their aiding in the work, and not neglectful of my individual necessities, and the saints and friends at Bevier were so mindful that they watch(ed) me. For prudential reasons I cannot mention individual acts of kindness, but to one and all return my unfeigned thanks. The past winter has proved unfavorable to missionary work, the weather was so changeable; either it was bitter cold or else the roads were so muddy that they were almost impassable, hence our work was chiefly confined to the town.

On leaving one place in the midst of the heaviest snowstorm of all winter, a brother made inquiry in the most kindly and friendly manner: "Is there anything I can do for you; is there anything you stand in need of?" This revived an experience of long ago, that I have not written. In May, 1879, closed one night a series of a ten days' effort, the Bishop's agent, one of the wealthy men of the church, asked me: "Bro. Elvin, have you money enough to pay your way to your next stopping place?" I was nettled at the question, and with some degree of asperity, answered: Yes, sir! Now for my experience: To be near the depot to take the early morning train, I rode on a board in a lumber wagon some five miles after night meeting, the brother I went home with handed me a lamp and told me to go up stairs, that they were crowded, but that I would find a bed with one man in it, and I could sleep with him. Up I went, and to my astonishment found five or six beds full of railroad construction hands, and I was not favorably impressed with my new associates. It was midnight! There was no help for me, so I turned in. Sleep! not much!! The longer I lay there the more uncomfortable I became, so before the meadow lark had piped his morning call I arose, pulled on my clothes, and with shoes in hand, slipped down those stairs as quietly as any mouse, out the kitchen door, put on my shoes; and off to the depot, which I found locked. I had no overcoat, and the morning was cold with an east wind and mist that would wet a Scotchman to the hide. At last the agent let me in. I had one big round dollar, and he took nine tenths

of it for a ticket. When I arrived at my stopping place it was raining as if the Lord had forgotten his promise to Noah. There was no street car; a ride in a hack was fifty cents, and as that was forty cents over and above my pile, I concluded to remain in the depot till it quit raining. In this I was woefully disappointed, for the agent ordered me out. A walk of a mile, and my clothes were soaking wet. I was not only wet but sleepy, tired, hungry, and sick; but best of all, my *pride* had been most fearfully punctured by this experience.

Notwithstanding the timely and wholesome advice and instruction in the first editorial of the *Herald* for March 22, all of which I most heartily indorse; nevertheless, I have done considerable visiting of the saints, not in the capacity as is required of the branch elder, priest, and teacher, but in a social way, and this seems to be a necessity and unavoidable. Permit me a few words of indorsement of the *Herald* cover articles, I have been both interested and instructed in the reading of said articles. Let the good work go on.

While preaching at Bevier I had the aid of Bro. W. T. Maitland with his artistical illuminations on the blackboard. With this help I was able to reach the people both by eye and ear. I am fully satisfied that the time is ripe for the ministry of the church to keep before the people that the saints to obtain the desideratum of their heart they must become Zion—the pure in heart. This means much to each individual member of the church, and there is no time to be wasted with the follies or sin-practice of the world.

I was constrained to write the above from a condition brought to light upon the change of branch officers, who at once set to work to discharge their duties, visiting from house to house, and it was strange to learn of the long intervals between these official visits, and more astonishing of how few are the families that observe family worship. No wonder so many are careless and lukewarm in the church. Neglect of duty will surely bring a loss of interest, and also a loss of the Spirit, and a love of pleasure and a desire for worldly things will take the place of church work. It cannot be otherwise, and we might ask, "For what shall it profit a man if he shall gain the whole world and lose his own soul?"

Some time ago I was in a prayer meeting and a sister spoke in unknown tongues; there were three distinct languages. The first was that of the people of the Society Islands, the third was an Indian tongue, but the second was indeed unknown. Prayer was offered to obtain what was said, and the interpretation came in Welsh, and was still tongues to many of us. Elder John T. Williams gave an epitomized explanation of what was said to cheer, comfort, and strengthen the saints.

I do not wish to be a fault-finder, but it appears to me there is a growing unwritten ritualism in the church in conducting prayer meetings; namely, the presiding officer exhorts the saints and outlines the service; first prayers, then testimonies. The organic

law of the church says "The elders are to conduct the meetings as they are led by the Holy Ghost, according to the commandments and revelations of God." (D. C. 17: 9.) My opinion is that the same liberty and untrammelled freedom granted to the elders should be extended to the membership, and if any proviso be made it should only be, "Let all things be done decently and in order." (1 Cor. 14: 40.) Let every one occupy in their place and calling with the utmost liberty; for the more of rule enforced, the less Holy Spirit will prevail. Those who are guided by the Holy Spirit will be most law abiding and the most helpful in the cause of Christ. Not long since in a prayer meeting there was a brother illustrating the manner of looking at things. He made reference to the use of the telescope, and I thought how true, for many have a telescopic method in constant use, and it is hung on a swivel, and if they possess a favorable opinion of an individual they turn the magnifying glass to their eye, and they are magnetized by the beauty and grandeur of the view; but if the individual who is to pass under their scrutiny be looked upon with a degree of suspicion, the telescope is whapped around end for end, and the eye peeps in at the microscopic end, and whatever of good the individual possesses is dwarfed and made to look microsthenic, and their supposed faults, though mere mole hills, are made to appear like mountains.

The first week in April I spent at the district court, and took interest in the way lawyers attempt to juggle and manipulate testimony; indeed diplomacy is the art to deceive.

At the General Conference of 1894 the President of the church said in effect that Satan was about to change his tactics; whereas he had sought to create misunderstanding, friction, and contention among the ministry, he would now seek to distress the membership. For one I am amply satisfied that the statement was prophetic, and is having a distressing fulfillment. For the past two years or more I have observed there is quite an increase of our membership who are uniting with the many societies of our times, and I am frequently asked what I think about our church members joining them. As it is rather a delicate topic to discuss, and usually a personal subject, I try to present the truth without wounding the feelings of the party. I cite the Book of Covenants 46: 9, "And again I say unto you, All things must be done in the name of Christ;" and I then ask if the name of Christ is used in any lodge room. It is not used in any that I am aware of; it must therefore be logically clear to every saint that they cannot comply with the command of God within the lodge room, and while in the lodge room are unclothed of their protection promised in the commandments, which "are true and faithful, and the prophecies and promises which are in them shall all be fulfilled."

The following of fashion is a heavy tax upon the saints, and just a little out of line with—"thou shalt not be proud in thy heart; let all thy garments be plain, and their beauty the beauty of the work of thine own

hands" (D. C. 42: 12), with "Men of God, who bear the vessels of the Lord, be ye clean in your bodies and your clothing; let your garments be of a sober character and free from excess of ornamentation."—D. C. 119: 3.

I seek not for riches, and ask not for fame. Desiring true fame that I may remain worthy the gospel covenant, its blessings obtain,

In bonds,

ROBT. M. ELVIN.

INDEPENDENCE, Mo., April 28.

Editors Herald:—The long talked of debate that was to have taken place in St. Louis between the Utah Church and the Reorganization seemingly has collapsed. It may be interesting to the readers of the *Herald* to know something of how the issue came up and then so ignominiously failed to materialize. Sometime during the month of October, 1898, Bro. O. C. Huddleson, of New Canton, Illinois, wrote to Elder G. M. Pickup, of the Utah Church, in regard to the legality of their claims. Elder Pickup answered, October 21, from Pittsfield, Illinois, and said: "I would prefer a public discussion, as we are to do it for the purpose mentioned [of bringing to light the truths of this unsolved problem—succession]." This was referred to Bro. F. M. Weld. Bro. Weld wrote Elder Pickup, November 2, and inclosed two propositions involving the two churches upon "legal succession;" placing the Reorganization first, and Utah Church second, in arranging propositions. Elder Pickup forwarded this to Elder Melvin J. Ballard, of St. Louis, his superior. Elder Ballard replied November 7, saying: "In the main I have no fault to find with them [the propositions]." He forms two other propositions similar and says: "I forward you propositions on which we will meet you" changing the "order" putting the Utah Church first. Bro. Weld replied, November 10, accepting the change in the "order," but not Ballard's propositions. Ballard replied, November 14, saying: "I cannot accept yours [propositions]." Ballard asks that the debate commence as early as November 20, as he expected to be released from his mission about December 1. Bro. Weld replied, November 16, stating it would be impossible to arrange all the preliminaries by the 20th; also, "It is not you as an individual we are anxious to meet. It is this great question of succession and the difference between the two organizations we desire to discuss, and are anxious and willing to meet any of your representative men in public debate." "Now if you can't come [to New Canton or vicinity], you can surely send some one in your place."

In this reply Bro. Weld asked Elder Ballard to make both propositions read alike as to "president" and "successor" and he would accept his propositions. Elder Ballard answered, November 18, saying: "I suggest, however, that you leave the matter with your elders at New Canton and Elder Pickup our representative in that county." He further stated he thought they would accept the change suggested by Bro. Weld in propositions.

Time passed and Bro. Weld heard from

parties at New Canton, stating the Utahs would not "stand fire after so much talk and fear we would not meet you," etc. This Bro. Weld wrote to Elder Ballard on December 8, and asked: "Now will you meet us on the last propositions in St. Louis?" This letter fell into the hands of Elder M. M. Stookey, Ballard's successor, and on December 23, he writes Bro. Weld favoring a debate at St. Louis sometime during the month of January and inclosed two propositions which will appear later in this article.

On December 27, Bro. Weld informed Elder Stookey that the whole matter would now be turned over to I. N. White, of Independence, Missouri, general missionary in charge of the work in St. Louis, since the proposed debate is now moved out of his field. On the same date Bro. Weld wrote me and soon after forwarded the entire correspondence, propositions, etc. On receipt of this matter I wrote Elder M. M. Stookey, of St. Louis, the following note: "Independence, Missouri, December 29, 1898. Elder M. M. Stookey; Dear Sir: Elder F. M. Weld, of Lamoni, Iowa, sends me a challenge and propositions from you for debate; this debate to be held in St. Louis. In behalf of the Reorganized Church of J. C. of L. D. S., I accept the challenge and propositions, and also obligate myself to furnish a man to do the debating for the Reorganization. I also concur with text books to be used in the debate; and also that the debate shall be conducted in a respectful, cordial manner. For 'time,' sometime in January will do—can arrange that later.

"Yours very respectfully,

"I. N. WHITE."

"P. S.—Propositions inclosed; please acknowledge by return mail and oblige.

"I. N. W."

All the reply I got to this note was the return of propositions with Elder Stookey's signature attached as follows: "Resolved, that the Church of Jesus Christ of Latter Day Saints, over which Brigham Young presided, is the only true and rightful continuation of the Church of Jesus Christ of Latter Day Saints organized in 1830. Affirmative, M. M. Stookey, in behalf of the Church of J. C. of L. D. S. Negative, I. N. White, in behalf of Reorganized Church of J. C. of L. D. S."

"Resolved, that the Reorganized Church of Jesus Christ of Latter Day Saints, over which Joseph Smith, of Lamoni, Iowa, presides, is the only true and rightful continuation of the Church of Jesus Christ of Latter Day Saints organized in 1830. Affirmative, I. N. White, in behalf of Reorganized Church of J. C. of L. D. S. Negative, M. M. Stookey, in behalf of the Church of Jesus Christ of L. D. S."

On January 7 I made it a point to call at St. Louis and at once sent Elder Stookey word to meet me on the 9th at nine o'clock at Bro. Hitchcock's. The hour came and Elders Stookey and Crawford met me and Elder J. D. White at place named. We remained in session till three p. m., trying to effect an agreement as to who should do the debating and how they should be indorsed, etc. It was apparent from the opening of this meet-

ing that Mr. Stookey intended to dodge the whole issue by keeping the authorities of his church out of the fight, if at all possible. I was determined if he did, it would be after I had given him every opportunity to put himself upon record, in black and white, obligating themselves as a church to indorse their man to speak by "authority" in such a noted debate as this was liable to be; and that more especially since their First Presidency had issued a "Card to the Elders," published in the *Deseret News* for June 1, 1894, in which "card," they forbade their elders debating with ours upon the very issue now before us; which issue we had both, as individuals, obligated our respective churches to furnish a man to debate.

At last the following agreement was agreed upon, being the nearest thing bordering upon a business way of entering into such a debate that I could secure: "St. Louis, Missouri, January 9, 1899. To all whom it may concern:—This is to certify that the following stipulations and agreements have this day been entered into by and between Elder I. N. White representing 'The Reorganized Church of Jesus Christ of Latter Day Saints,' and Elder M. M. Stookey representing 'The Church of Jesus Christ of Latter Day Saints' for a public debate involving their respective churches upon the two propositions attached. Said debate to be held sometime in the month of February next, (the exact date to be mutually agreed upon later,) in the city of St. Louis, Missouri, provided the necessary arrangements can be made and the necessary indorsements obtained. The length of the debate upon each proposition is not to exceed five days or less than three days. Sessions shall be two hours each. It is further agreed that the representative furnished by the said Elder I. N. White shall be officially indorsed by the First Presidency or some member of the Quorum of Twelve of said Reorganized Church, unless such representative shall be a member of one of those two quorums, then his official standing in the church shall be a sufficient indorsement for the occasion. Also it is further agreed that the representative furnished by the said Elder M. M. Stookey shall be officially indorsed by the First Presidency or some member of the Quorum of Twelve of said church which said Elder M. M. Stookey represents, unless such representative shall be a member of one of these two quorums, or the President of the Northern States mission, or B. H. Roberts, then his official standing in his church shall be a sufficient indorsement for the occasion.

"[Signed]

"I. N. WHITE.

"M. M. STOOKEY."

The propositions before written, were here attached. It was then personally agreed that each party set to at once and secure his man and have him properly indorsed in harmony with the written agreement for the debate. I wrote at once to Apostle Heman C. Smith, and secured his services for the Reorganized Church in the coming debate. I withheld his name from the other party till I could hear from them. Presently I received a letter from Elder Stookey, dated January 14, saying:—

"Elder I. N. White; Dear Sir:—I have just received answer from President Kelsch with respect to your question—official indorsement. His position may be seen from the following quotation from his letter: 'Now all this red tape business is nonsense in the extreme. If they desire to debate with the elders of St. Louis there are enough there to defend every truth of the gospel and your position as elder should be sufficient indorsement without bothering First Presidency, Twelve Apostles, or B. H. Roberts; and if they are not willing to accept you as an officially indorsed representative of the Church of Jesus Christ of Latter Day Saints, they can go without, for the above-named parties have not the time to bother with matters of that kind, having many other matters more important to occupy their time.'

Being on the move it was some days before this letter fell into my hands. I wrote him on January 30, as follows: "Elder M. M. Stookey; Dear Sir:—Yours of 14th inst. before me. Replying say: I cannot accept anything short of a compliance with the written agreement you entered into with me on the 9th inst. I am not dealing with Elder Kelsch; therefore his objections raised against 'bothering the First Presidency,' etc., cut no figure with me. I am dealing with a 'written document' signed by yourself, obligating your church to furnish a man for this debate fully indorsed for the occasion by the First Presidency or Twelve, etc. No amount of pettifogging indulged in by Elder Kelsch or yourself about 'red tape,' 'bothering First Presidency,' etc., can move me from the written agreement signed by yourself to have your man officially indorsed for the occasion, since the heads of your church have put themselves on record forbidding your elders to engage in debate with the elders of the Reorganization. I hope there will be no further attempt on the part of your church to dodge the issue by a repeated refusal to have your man properly indorsed in strict compliance with the official document you have entered into with me. Standing in defense of the truth, I am,

"Respectfully,

"I. N. WHITE."

To this letter I received no reply; and on March 2, I sent the following note on a postal card: "Elder M. M. Stookey; Dear Sir:—I call your attention to my letter to you, of January 30, as I have received no reply to date. Shall I consider your written agreement with me to have a man indorsed for the St. Louis debate by your First Presidency or Twelve of no vital force? What can I depend upon? Waiting an early reply, I am

Yours respectfully,

"I. N. WHITE."

To this I received a card dated March 4, saying: "Your card came to hand yesterday. As you well know our stipulations and agreements were *conditional*; i. e., provided that the necessary arrangements and indorsements can be effected. All the necessary arrangements and indorsements might have been effected the day I met you in St. Louis, in fact all *necessary* indorsements were then at hand, but you for some reason best known

to yourself refused to debate, and insisted upon an unnecessary indorsement which as I told you then only surrounded the proposed debate with uncertainty which has resulted just as I feared it would. President Kelsch has stated plainly that the indorsements which you insisted upon as being necessary are entirely unnecessary and contrary to our rules and practice and therefore could not be obtained. You have refused to debate without them, thus making it impossible for the debate to take place just as I told you it might when you refused to debate with me.

"Yours respectfully,

"M. M. STOOKEY."

On March 8 I replied: "Dear Sir:—Your card of 4th inst. to hand and contents noted. Your statement is not true, that I refused to debate without your man being indorsed and thus made the debate impossible to take place. I refused to debate with *you*, and others of like note of your church unless they were properly indorsed by your First Presidency or the Twelve to speak *officially* for your church. The wisdom of such a refusal is now made apparent, since your *official* standing seems not to be of sufficient weight with the heads of your church to induce them to honor your written agreement wherein you have obligated your church to an honorable debate with the Josephites. Further; our written agreement states emphatically, If your representative is a member of the First Presidency or the Twelve, or the President of the Northern States mission, or B. H. Roberts, his *official* standing in his church shall be a sufficient indorsement for the occasion. Thus, I have not only given you seven-teen chances to make the debate *possible* without a *single* indorsement, but as many chances for the leading men of your church to show to the public that they stand *ready* and *willing*—yes, *anxious* to attempt to prove in an official debate with the Reorganization, that the church which Brigham Young presided over is the only true and rightful continuation of the Church of Jesus Christ of Latter Day Saints organized in 1830; and to attempt to defeat the claims of the Reorganization to that claim. Will they attempt it? *Dare* they attempt it? The Reorganization stands ready to comply with the written agreement, not only in furnishing a man to hold a debate in St. Louis, but to repeat it at Independence in the Stone Church, and then in the Tabernacle in Salt Lake City. Can we rely upon you and your church to make good your agreement, and accept the extended challenge to repeat the debate at places named? Yours, not fearing the *truth*,

"I. N. WHITE."

I waited up to March 27 for a reply and received none and wrote Elder Stookey again as follows: "Dear sir: I wrote you on the 8th inst., asking you some important questions in regard to the proposed debate your written agreement with me calls for; but at this date have had no answer. My church stands ready to honor the agreement fully; not only ready to hold it at St. Louis, but to repeat it at Independence, and also in the Tabernacle at Salt Lake City. Please send me an immediate reply—one I can rely upon

—one indorsed by the heads of your church, as I understand you are now in Utah, having been called home for reasons better known to yourself. Hence you are now where you can press your official (?) claims to make your 'agreement' stick. Respectfully,

"I. N. WHITE."

This is now April 28, more than a month since my last to Elder Stookey, and no reply to it, nor the one before this. He must have received them readily, or they would have been returned to me in ten days. It has been reported that Elder Stookey left St. Louis very suddenly for Utah, presumably to take an additional "course" under the First Presidency, in order to carry out more successfully the advice given in that "card to the elders" where it says: "We take this public method of saying to all of our elders that we consider it entirely unnecessary for the vindication of the church, or to prove the authority of the priesthood and presiding authorities of the Church of Jesus Christ of Latter Day Saints, to resort to any such method [public debates with the Josephites] for their vindication."

Certainly, Elders Pickup, Ballard, and Stookey understood all of this before their pretended bravery was manifested of "wanting," (?) "preferring" (?) "a public discussion, as we are to do it for the purpose mentioned" — "of bringing to light the truths of this unsolved problem"—the succession. Their intentions, no doubt, from the very beginning, were to hide and skulk away behind the advice given in this "card to the elders," should they get crowded into a debate. This very thing they have done. Elder Stookey now while in his last ditch admits that to be indorsed to debate with the Josephites is, "contrary to our rules and practice, and therefore could not be obtained." Why all of this? Because that "card" says: "It is our counsel, therefore, that any elder who may have received and accepted such a challenge [to debate, "Was Brigham Young the lawful and legitimate successor of Joseph Smith, the Seer, to the prophetic office and presidency of the Church of Jesus Christ of Latter Day Saints?"] take no steps whatever towards meeting his challengers, but that he leave them severely alone."

This is the very thing that these Utah elders are attempting to do in regard to this debate. Their pretensions of wanting a debate to settle "this unsolved problem," was fraudulent from the beginning. They want nothing of the kind; but desire to be "let severely alone." The First Presidency of the Utah Church in their "card to the elders" say: "Such responsibilities [of the debates the elders have gotten into with the Josephites] we freely assume." This is the very thing that Elder Stookey, their missionary to St. Louis, whom President Kelsch says is "an officially indorsed representative of the church" from Utah, has obligated the First Presidency of his church to do. "Responsibility," Webster says, is, "The state of being accountable or answerable." "Assume," is, "In law, to take upon one's self an obligation." Will this First Presidency now step to the front and "assume" and take upon themselves the "responsibility" that Elder Stookey, their

"official representative," has "obligated" them to do? That is the very thing the "written agreement" entered into by Elder Stookey, their representative, contemplates, when interpreted in the light of that "card to the elders."

I have now in this controversy, given the Utah Church every honorable opportunity known to the law of jurisprudence to enter into official debate in order to prove to the public, that the church over which Brigham Young presided, is the only true and rightful continuation of the church organized in 1830; or to disprove the claims of the Reorganization. Will they accept this golden opportunity? Now, inasmuch as the First Presidency of the Utah Church, has agreed to "assume" the "obligations" made and entered into by their elders with the Josephite elders in regard to debates upon the question of "succession," I now, as one of the representatives of the Reorganized Church of Jesus Christ of Latter Day Saints, invite them to "assume" the "responsibility" that Elder Stookey took upon himself in obligating his church to furnish—indorse a man for this debate. Will they do it?

Respectfully,

I. N. WHITE.

SPRINGERTON, Ill., April 29.

Editors Herald.—Bro. J. F. Henson and I are holding meetings here. One gave her name for baptism last evening. The people are busy; the crowds are not large. I have seen better interest manifested here than now.

Bro. Slover passed through town yesterday on his way to Tunnel Hill. The missionaries in this district are busy, despite the busy time of year; lots to do and so few to do it.

In hope, in the Spirit, I feel well in the work,

J. D. STEAD.

TEMPLE, Ohio, April 28.

Editors Herald.—I have just returned from New York State, where I spent four weeks preaching in the Christian church. I had large crowds the most of the time, and quite a good many interested. The preacher, who is quite jealous, was jealous of me; so he said quite a good many bad things in public that were reflective upon me and the ones who went the second time to hear me preach. So on account of these things the tide is rather going against him and in our favor, so much so that one man said he would open the Methodist church at Rexville for me.

I suppose Bro. I. M. Smith will be pleased to learn I baptized two very fine sisters, Mrs. Merrill Stephens and Mrs. Burton. They have been believing the gospel for some time, and were very anxious to obey. All of those sick had recovered when I left, except Sr. Cora Osmin; she had not fully recovered, but we have hopes of her full restoration to health.

I had a good time while there among saints and outsiders, and they seemed to want me to stay longer; but I wanted to put in some garden this spring, so I thought best to come home for a short time, and return some time again. Wife seems anxious to have the

heater turned out and some other work done, so when we get the garden done and the house straight, I am ready to start for the field again; and I think it will be about the 1st of May.

I saw two Brighamite elders while at Greenwood; did not get a chance to speak to them. They tried to get a place at Rexville to preach, and were utterly refused; while I have the promise of the church there, and by a man of influence. Surely we are gaining "favor in the eyes of the people." Firm in the faith, I am,

Yours in bonds,

F. C. SMITH.

GREENLEAFTON, Minn., April 16.

Editors Herald.—About the middle of January Elder Eli Hayer began to hold meetings here, preaching three times in Prairie Queen schoolhouse and four times in Bristol Grove schoolhouse, which was the first we had heard since 1893, when Elder J. Arthur Davis was with us. Bro. Hayer then went to Illinois to attend the funeral of his uncle.

He came again about the middle of March, having created quite a stir the first time among the Brethren or Dunkards, so they thought best not to let us have the use of Prairie Queen schoolhouse. However, seven more meetings were held in the other schoolhouse with fair crowds and good attention. The absence of the Brethren this time was noticeable. "What shall the harvest be," we do not know. One of the opposition said it would make people read the Bible more. We hope so.

On March 22 the writer took Bro. Hayer over roads hitherto unknown to us toward Chatfield, Minnesota, landing about noon at the home of Sr. Butts, where we fed the team and had a good dinner. Sr. Butts, though one of the isolated, has had the *Herald* and other papers for many years, and evidently the Comforter leading to a goodly understanding of the truth. Mr. Butts, aged and somewhat feeble, enjoyed talking about the gospel. I soon had to bid good bye to the preacher and the other good people and home to chores. With a desire for more such associations we close this our first letter to the *Herald* hoping for the success and final triumph of the work, and thankful for the privilege of reading the many able contributions of others to our church literature.

In gospel bonds,

THOMAS MORRIS.

KIT, Dallas Co., Texas, May 2.

Editors Herald.—Please announce in the *Herald* that my mission address is Beaver, Wichita County, Texas, and that I would be pleased to correspond and keep in touch with all the missionary force in the State.

For the last six weeks I have been laboring in the northwest part of the State, part of the time in company with Bro. A. J. Moore, separating at Fort Worth; he going to San Antonio and I to Dallas.

I find a noble little band of saints at this place (Kit), and am being blessed in presenting the gospel every night to good congrega-

tions of attentive hearers. There is no branch of the church at this place as yet, but splendid prospects for one in the near future, providing the saints who are here become permanently located.

One hardship we meet in this part of the mission is that too many of the saints are not permanently located, and are inclined to drift. The question of the gathering, as has been agitated by some of the writers in *Herald* and *Ensign* has caused some to possess a restlessness of mind that I believe will work harm to all who take extreme views in regard to the subject. My advice to all in this mission is, if you are in a locality where you can make a living for your families and keep out of debt, be content and do so. You can do much good to the work of truth in your homes and communities by living the gospel, talking the gospel, and causing doors to be opened for the preaching of the gospel to your neighbors, hence be instrumental in the hands of God in spreading and advancing the work of truth in the land. God is just as able to protect you and bless you in Texas as he is in the far distant isles of the sea. Let us live so as to be entitled to a home in Zion, and our inheritances will be reserved for us, and will not be occupied by others.

May God bless us with wisdom that we may not take extreme views on anything, but lead a meek and quiet life, leaving all things in the hands of him who is able to direct his own work.

Yours for truth and development in the gospel,
T. J. SHEPPARD.

Original Articles.

SHALL WE ANOINT?

As the church established by Joseph Smith has been foremost in its advocacy of the gospel formula for treating disease, it serves our purpose to secure and compile any information that tends to confirm or strengthen this position. James says:—

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him.—James 5: 13.

Here we discover that the anointing of oil was a necessary adjunct in the eradication of disease and the securing of health. The Lord never instituted the anointing of oil merely as a matter of form; for in all his provisions each was for a practical and useful end. In Mark 6: 13 we read that they anointed with oil many that were sick and healed them. We need offer no proof from Scripture as to the character of the oil used, for it is a universally known fact that Palestine was the home of the olive, and olive oil was a household commodity in common use by many of them. While I have, with regret, noticed a general tendency in the church among many to urge the use of different methods in

the treatment of disease, I am more and more convinced that the Lord knows best and that the plan devised by him is the most specific and trustworthy. In reading the comments of some of our brethren in laudation of earthly innovations, claiming that they are specific for cholera, consumption, and a host of other ailments, I have arrived at the following conclusion: If the prophetic character of Joseph Smith remains unquestioned, then cholera is a scourge which was to follow from time to time so long as men would reject the gospel. If A. Wilford Hall or any other man has found an antidote for every ill, and especially for cholera, then we have very little use for the provisions of the gospel for the eradication of and exemption from disease; for assuredly the gospel is *not a cure-all* but only promises relief when we comply with its specifications, and when it is compatible with the will of God. But according to the theory of the water curists they have a panacea that will go farther than that. *I do not believe it*, and the experience of many who have trusted in this to the exclusion of the gospel plan confirms me in it. I wish to state, however, that I do not repudiate the claims made by water curists in behalf of cold or warm water applied either externally or internally, but it does not possess that intrinsic power that we can safely and at all times rely upon it. All things being favorable, it undoubtedly can augment a cure, but living in a day, as we believe and teach, when scourges and pestilences are upon the increase, and are to fall heavily upon the heads of the wicked, it shows conclusively that we must have a more effectual weapon to combat disease than merely a human one.

In the Doctrine and Covenants, the Lord says:—

And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an enemy. And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die, they shall die unto me, and if they live, they shall live unto me. . . . And again, it shall come to pass, that he that hath faith in me to be healed, and is not appointed unto death, shall be healed.—D. C. 42: 12, 13.

Here the Lord specifically places the ordinance of the gospel first, and all earthly agencies second. In case one has not the requisite faith to secure the blessing, provision is made that they shall be nourished, and the manner of their nourishment is specifically stated. Now, what policy should God's people pursue? If the water treatment as portrayed by A. Wilford Hall and some others is a reliable specific and cure-all, then we do not have to trust in God or his plans at all for health. If it is not, and facts so warrant, it becomes of

secondary consideration and only a makeshift, when that which is better cannot be secured. I think some of our brethren make a grave mistake (not intentionally however) when they urge saints to adopt certain kinds of treatment and plans of cure. The saints of to-day have not any too much faith as it is, and it becomes us as ministers to increase that faith. This we cannot do if we are constantly urging upon them something else as an antidote to their ills other than the gospel plan. There is no warrant in the law for the ministry to teach or advise any other course of treatment than that specified in the law. "To the law and the testimony," is an infallible guide in this as in all other matters. I am also assured that the patent medicine advertisements sometimes appearing in the papers do not strengthen faith, *not in God's plan at least.*

A query is often made, "Why does the Lord require the sick to be anointed?" There may be several reasons adduced. One, at least, we will present; that is, it is efficacious. Among the Jews the practice of anointing the body was a time-honored custom, for they realized that the oil in itself possessed considerable healing properties. As to the quality and nature of the oil used, it passes without question that Christ and the apostles used olive oil. This was demanded under the Mosaic administration. The ointment which was used in the tabernacle for anointing its contents as well as for the priests contained olive oil. (See Exodus 27: 20; 30: 24-33; Leviticus 24: 2.)

A question which has been controverted locally, if not generally, is the part of the body to be anointed. Some invariably contend that the top of the head is the place to anoint, and adhere solely to this plan without regard to the location and nature of the disease. If I had a sore hand and would call the elders to administer to me I would prefer that they anoint the hand rather than the head. Cases are recorded in this church where no relief was found after repeated anointings upon the head, but when upon anointing the particular part affected immediate relief followed. If it is an internal pain or affection the oil should be given internally in connection with the external application. To prove my position I cite you to the case of the blind man where Christ took clay and anointed the eyes, not the head. I venture the opinion (for what it is worth) that the reason Christ used clay was because he did not have the oil. I do not, however, disparage the anointing of the head.

Olive oil has many remedial properties in itself and this should be much enhanced when the blessing of God is invoked upon it. Some Latter Day

Saints pay no attention to the quality of the oil, just so it purports to be olive oil, and some try to get the cheapest in the market, and when one remonstrates with them about it they say, "O well, when it is consecrated it will be pure!" While I do not question God's power to cleanse anything, I do question the policy of knowingly taking an impure oil to the Lord and asking him to make it pure when we have it within our power to get the pure in the start.

If Latter Day Saints would use more olive oil, and herbs, and mild food, as nourishing elements, and not eat gross and unwholesome food and follow with a dose of gross rank weeds, or poisonous minerals, as an antidote to the gross feeding, it would be much better for them.

The medical fraternity are awakening to the medicinal virtues of olive oil. We append a few statements from leading writers. Senor Barzelotte says:—

Olive oil is used in Italy as follows:—

1. The anointing of babies' bodies in Italy with oil is a very extensive and common practice, as through it they get an impermeable condition which can fortify the epidermis and make it not too susceptible to the weather.

2. It is also prescribed to cure all burns, especially when caused by scalding water.

3. It is also adopted to cure wounds produced from some friction when the epidermis is not broken.

4. In all irritations of the skin when overheated, from the sun, fire, or blood, the prescription of pure olive oil is also common.

5. In cases of *erythema*, *erysipelas*, and other diseases of this kind, oil is used to soften the skin ache.

6. Considerable use is also made of oil with tumors and diseases of the glands of the throat.

7. For friction in rheumatic diseases.

8. Oil is also used for swelling about the ears.

He further says:—

Olive oil is considered the best medicament for colics of the stomach and intestines, and it acts as an operative and lenitive. Formerly castor oil was used for these diseases, but now the very pure olive oil is substituted entirely for these other oils. It is always prescribed for inflammation of the mucous membranes, and it softens these irritations better than any other.

D. E. Osborne, M. D. Ph. D., Superintendent of Home for Care and Training of Feeble-minded Children, Santa Clara, California, says:—

The use of the oil [olive] in medicine has scarcely yet become formulated. Notwithstanding that it has been known for years to possess nutrient, emollient, demulcent, and laxative properties . . . nature has long held out the olive branch, not alone as the symbol of peace, but significantly also as the symbol of healing. Nearly all our patients come to us sickly in body and impoverished in tissue as well as feeble in mind. To begin any treatment we must necessarily adopt the motto "Mens sana in corpore sana" (or a sound mind in a sound body), and direct our attention quite as much to the physical condition as to the mental. All sources of nervous irritation must be removed if possible to do so. Faulty digestion must be corrected; anæmic conditions overcome; defective circulation, especially of the cutaneous capillaries stimulated to healthier action, local congestions

dispersed, errors of the emunctories righted, and the hungry tissues of body and brain steadily and rationally fed. With enriched pabulum we may look for awakening mentality, but not without. There is no other one article that will so well subserve all these conditions as pure olive oil. In the wide range of its application it might well be called a panacea. In its prompt and reliable upbuilding of tissue and the correction of some intestinal affections it approaches a specific. To the properties already ascribed to it by others I would add still another: that of being a reconstructive.

The following cases taken at random, will show our use of the oil in this institution. I assure you the results are not overdrawn. I could not afford to exaggerate them, even if I possessed the inclination to do so:—

No. 1. Two years ago measles swept through the institution. Over sixty patients were down at the same time. As a rule in this disease there is considerable nausea, and a sense of dryness and of pain until the eruption is fully "out." Then during the eruption, unless special measures be taken to prevent it, a draught may produce a chill, causing the eruption to "go in," and followed perhaps by congestion of the lungs, or of the kidneys, or of both. Most of the fatal cases terminate in this way. The thirst is always severe, and the danger to the eyesight and hearing following continued congestion very considerable and annoying. Lacking the proper hospital facilities, I recognized that my patients were most unfavorably situated, as we were obliged to treat them in their regular sleeping dormitories just as they happened to be taken. My invariable treatment was to take them as fast as they showed signs of the disease, give them a thorough hot water sponging from head to foot, followed immediately, and repeated at intervals of every few hours, with copious inunctions of warm olive oil, well rubbed in. Mucilaginous drinks and a generous diet completed the treatment. According to the amount of oil used there was absence of the persistent thirst, the eruption "came out" several hours earlier than is usual, afforded no particular sense of pain, and was attended with no undue congestion; all recovered nicely, notwithstanding the extreme delicate condition of many previously. The mainstay of the treatment was the oil (no drugs being used), and its application was repeated *ad libitum* day and night. Whenever the skin became dry and hot the oil relieved it, and brought to the patient a sense of relief, usually followed by sleep, from which they awoke refreshed. In scarlet fever the frequent inunctions of hot olive oil are peculiarly effective in sustaining the patient, and obviating many dangerous complications. From personal trials, details of which would be tedious here, I am convinced that of any single remedy in this disease olive oil is the most valuable and potent, which, I am aware, is saying a great deal, and more than I expect will be believed by anyone unfamiliar with its virtues.

No. 2. Case of an idio-imbecile boy, six years old; contracted pneumonia; both lungs involved, and disease stubborn from onset. Previous history bad, a strong syphilitic taint being well rooted in a serofulous constitution. Owing to individual idiosyncracies, diet previously had been limited to bread and milk and a little of well-cooked potato. Digestion always weak, and power of assimilation correspondingly poor. In addition to usual treatment gave olive oil internally (on bread and well salted), and externally to body and limbs by hand rubbing, afterwards followed by wrapping in oiled cloths. He recovered from the pneumonia, but soon broke down with consumption, which steadily progressed to a fatal termination. All other forms failing, he was sustained for over seven months on olive oil alone—excepting, if you please, a few tablespoonfuls now and then of milk and of broths. The last few months the oil alone kept him alive, and that was

applied externally. Little or no nutrient matter could be retained in the stomach, but the application of the oil always revived, allayed the sense of hunger, and restored vitality to the tissues not already infested with tubercles. So marked were the features of this case, that those who were not aware of the destructive process his lungs were undergoing easily imagined he would recover. This case will be recalled by Mr. E. E. Goodrich, of the Quito olive farm, to whom I exhibited the boy, and reported the progress of the case. Other tests have demonstrated the superiority of olive over cod liver oil in consumption, which, again, I am aware, is saying a great deal with a few strokes of the pen. But cod liver oil must not be mistaken for a medicine. Whenever or wherever it is of value, it is so as a food—as a nutrient to wasted or wasting tissues. It disgusts the palate, cloyes the stomach, overtaxes the digestive juices to emulsify it, and lastly, is again an *animal* product, generally of filthy manufacture, and so adulterated with chemical "what nots," under various sophistries, that we say with a meaning: "God help the wretch who takes the ordinary article as it is found in the market."

No. 3. High grade imbecile youth of eighteen years of age. Has a malarious history, and for some years has shown signs of passive hyperæmia of the liver. Appetite very capricious, and diet correspondingly self-limited. Under no circumstances whatever can he be prevailed upon to take fruit in any form. Two months ago he began to walk stiffly; complexion rapidly assumed a dirty, coffee-ground color, particularly in patches. Complained of pain in the limbs, particularly the knee joints. On examination, hard, nodulous swellings were discovered on knees and on shin bones, afterward appearing erratically on back, arms, and ankles. In a short time almost any movement caused him distress, and I detected hallucinations of sight and hearing. Altogether, it made a remarkably interesting case, with recovery doubtful. Emaciation was rapid and pronounced. Medication with medicines proper was of little avail, so I fell back upon the use of olive oil, hoping that if only as a nutrient it would afford some relief—I did not expect a cure. I had the fellow oil-massaged from head to foot twice or more a day, and then rolled in blankets literally reeking in oil, and kept warm. Long and refreshing sleeps followed; then came increased movements of the limbs. All medicines were finally withheld, and the oil alone persevered in. The nodules slowly disappeared; the skin began to clear; in a week or so he could wriggle out of bed, became gradually more and more cheerful in mind, and at the expiration of a week he could stand on his feet sufficiently long for the attendant to rub him down; then his appetite improved, and considerable nourishment was taken with apparent relish. All pain left him; he began to take on flesh, steadily improved, and is now preparing to take a trip home to the southern part of the State. Although practically fully recovered, he has a slight oil massage every night on retiring. The most significant fact about the case is that the biliary secretions seemed to be immediately influenced by the oil, and that the urine, which in the beginning indicated kidney complication, cleared up at once.

No. 4. A poor, little, misshapen, and horribly neglected idio-imbecile boy of probably seven years of age, found existing (it could hardly be termed living) in the Mojave Desert, with a partially demented father alone. Charitable people took him, clothed him, and sent him up to the institution, and placed the father, an ex-soldier, in the Home at Santa Monica, where he recently died of brain trouble. The boy, in the two years that he has been with us, has progressed remarkably well, but is very delicate. His is a failure to assimilate the imperfectly digested food, and to make good, rich, red blood corpuscles.

Like so many of our patients he, too, possesses a capricious appetite; only a certain few articles of light diet can be retained, and lately these have failed to give him strength or check the progress of the general atrophy that threatens him. A short time ago he began to sink rapidly, and recourse was had as a last resort to olive oil. It was supplied and continued much as in the preceding case. The results have been most favorable, so that now I confidently expect him to again get about, at least for awhile. I do not look for a permanent cure, as the nature of his affliction precludes the possibility of that. I wish that I could portray to you the absolute relief and comfort that the oil has given by absorption to this poor little sufferer.

Leaving out of consideration its emollient, demulcent, and laxative properties as before enumerated, our experience warrants us in giving it precedence as a reconstructive and to assume the following conclusions:—

First. It stands unrivaled as an element of natural food.

Second. It is unsurpassed as a *remedy* in most, and probably in all wasting diseases, where it relieves the stomach, rests overtaxed digestive organs, lubricates inflamed, alimentary tracts and arrests their further congestion, satisfies most all demands of the system for a concentrated heat-producing food, and restores to a worn out or broken-down tissue just such elements of repair as its reconstruction demands.

Third. It possesses a direct alterative effect in constitutional diseases.

Fourth. It exerts a distinctive influence upon the liver, and apparently, also, upon the kidneys. The benefits to be derived from olive oil in liver derangements are not at all chimerical.

Fifth. Its reconstructive properties follow its external application quite as readily as when given internally, and in some cases the former seems to be preferred.

P. C. Remondino, M. D., of San Diego, says:—

There is no doubt but that that disease known as American nervousness, so graphically described by Beard, as well as the great prevalence of what might also be termed our American consumption, and the still wider spread condition known as American dyspepsia, would all be greatly lessened by a proper use of olive oil and a proper appreciation of the facts set out by Brakenridge. The writer has no doubt that had the old round-headed, broad-brimmed-hatted, long-visaged, and blunder-buss-carrying Puritans used more olive oil and less unwholesome slaps and apple dumplings, America would to-day be less affected with that leaven of pessimism which is such a prolific source of ill health, moral and mental, as well as physical.

Olive oil inunctions will relieve an infant of its exasperating peevishness and liken him to one of Raphael's Holy Family in countenance or disposition. Olive oil has the same effects upon adults.

Children are often affected by a persistent, harassing, debilitating diarrhoea, due to the agglutination of some shred of tomato, grape, or other fruit skin to the mucus lining of the intestines. The cause is here a simple mechanical irritation alone, to be removed by the judicious but persistent use of olive oil.

AS A VERMIFUGE.

Olive oil is one of our safest vermifuges in the cases of children. It should be given in ounce doses, and frequently repeated. It is harmless, as it does not provoke active purging, and if the child's stomach does not reject it, it will often do its work without any additional drug. In cases of tapeworm, it has often carried away the head, tail, and body, simply by its weight and volume.

IN BLADDER AND KIDNEY AFFECTIONS.

In case of severe pains located in the region of the kidneys, olive oil taken internally,

in medium doses, has often proved beneficial in granting prompt relief. It has also been used with success in cases of painful urination, strangury, and in cases of what is popularly termed gravelly urine.

IN INTESTINAL AFFECTIONS.

Simple diarrhoea, dysentery, colicky pains, flatulence, or constipation, have all been relieved by the prompt and generous use of olive oil. These diseases in children are peculiarly manageable with olive oil. There is nothing that will act more energetically in a case of imprisoned intestinal gases, accumulation of fæces or in some cases of hernia or rupture, than a large dose of olive oil mixed with a small portion of glycerine and a few drops of turpentine; if the latter are not obtainable, then the oil should be given singly.

IN GENERAL DISEASES OF CHILDREN.

Teething children should always be oiled, the oil being applied at least twice daily. Nervous, fretful, peevish children obtain great relief by a warm water sponging and an oiling. Rickety children, suffering from poor assimilation, will improve wonderfully on sweet oil inunction. Children suffering with fever and a high degree of temperature can be relieved by a tepid sponge bath and an oiling. Cases of scarlet fever I always oil, and keep on oiling from first to last; especially during convalescence is this oiling a great safeguard. Olive oil, taken both internally and by inunction, has often given great results in cases of dropsy, either abdominal or general. In Europe it has been used with signal benefit in epidemics of yellow fever, and in Asia and Africa it has been used with equal benefit in the plague. In cases of neuralgia, rheumatism, gout, chronic skin diseases, in fact with diseases in general which are liable to result or originate in malassimilation, malnutrition, or imperfect blood depuration, olive oil has often afforded signal relief. In the fevers of adults it is equally of great value, being useful in reducing the temperature and nervous excitement.

LOCAL USES.

Olive oil, in connection with an equal part of lime water, makes an excellent application to burned surfaces; it relieves pain and promotes repair. I have used it so mixed in burns, scalds, powder wounds, and in skin abrasions. In powder accidents involving the eyes, this makes a soothing and protective application. I have used the same mixture repeatedly in cases of smallpox, both in America and in France. In the epidemic that swept over the north of France during the Franco-Prussian war, I used it with great benefit, both in army and in civil practice. In conjunction with turpentine, it is an unequalled application to the tense and tender abdomen that at times accompanies typhoid fever.

AS AN ANTIDOTE TO POISON.

Olive oil has been given with success in cases of mushroom poisoning, being liberally mixed with powdered charcoal. In general, it may be said that olive oil is a safe and efficacious antidote in most cases of poisoning, with the exception of phosphorus, where it should not be used.

Dr. Osburn further says:—

In malarial fever a vegetable diet in which the oil can be freely used . . . and the inunctions of the oil are followed in due time by relief because of the relief that this treatment brings to the jaded liver. In typhoid fever thorough rubbing in of as much oil as the skin will take at periods properly preceding the diurnal rises of temperature, will do more good, is more grateful, less troublesome to apply, and rationally more scientific than the treatment by cold water packs or the immersion of the whole body in a bath tub filled with water.

We might continue to adduce proof of the virtues of olive oil, but let the

foregoing suffice. It is passing strange that the world who do not believe Christ and his word are seeking and finding out the efficacy of one of the means in his plan for securing health, and that many saints do not appreciate, but are seeking for some other method. I believe in the anointing of the sick and the laying on of hands for the securement of health, and feel that the time is not far distant when none will be safe who do not rely thereon.

Yours for truth,

T. W. WILLIAMS.

COUNCIL BLUFFS, Iowa, January 3, 1894.

EVERY SUPERNATURAL MANIFESTATION NOT OF GOD.

Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world.—1 John 4:1.

The above instruction was given nearly two thousand years ago, and is confirmatory of the teachings of Jesus previously given, as found in Matthew 7:15, also in Matthew 24; and the experience of the people of God, in all ages, has proven the wisdom and divinity of the warning. There is such an aptitude among men to accept everything that seems to be of a supernatural order as divine, *except that which is truly divine*, and this in spite of the fact that the world professes to believe that whatever may have been in ages past, the miraculous and supernatural is forever done away.

The spirit of deception commenced its work in the morning of time, and our first parents fell victims to its cunning, and it has got in its work in every age. I propose to notice a few instances of the workings of these false spirits, as given in the records of truth. They obtained a powerful sway in the antediluvian age; the terrible consequences were seen in the flood. Moses had them to contend with in Egypt, and afterward among the chosen people of God, in the wilderness; and in the thirteenth and eighteenth chapters of Deuteronomy he warns Israel that if a "prophet, or a dreamer of dreams," shall work a "sign or a wonder" to lead them from the true God; or if a prophet speaketh in the name of the Lord, "if the thing follow not, nor come to pass," they were not to follow nor be afraid of such prophets. In the first book of Kings, thirteenth chapter, we read of a prophet who was commanded of God to do a certain thing, and to avoid a certain other thing, the first part of the command he obeyed; but another professed prophet claimed to have authority from God to take him home with him and feed him. The prophet of God was deceived by the lying prophet, and it cost him his life, because he went contrary to the word of God. Here we may learn the necessity of strictly adhering to the word

of the Lord. Again, in 1 Kings 22, we read that because of the wickedness of a king of Israel, God permitted lying spirits to deceive him, and lead him on to destruction; thus emphasizing the truth as told in Ezekiel 14, when certain of the elders of Israel sat before that prophet, to inquire the word of the Lord, while at the same time they had set up their "idols" in their hearts, and put the "stumblingblock" of their "iniquity" before their face; "I the Lord will answer him that cometh, according to the multitude of his idols."

This teaches us that when we come before the Lord our motives must be pure, and our hearts and minds must be submissive to his will in all things, otherwise God may "send strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness" (2 Thess. 2). As evidence that every supernatural manifestation is not of God, please read Matthew 7:15; Matthew 24:4, 11, 24; 2 Thess. 2:9; Rev. 13; Rev. 16:13, 14; Rev. 19:20.

It has always been the plan of the Evil One to imitate as closely as he can the work of God, in order to draw mankind into his net. The writer does not presume that he is able to point out a rule by which every false manifestation may be detected, but he is desirous of urging upon all saints to study diligently the word of God, both the spirit and the letter of the same, and know assuredly that the operations of the Spirit of God will always be in harmony with the word; hence, if we see a manifestation that is not in harmony with that word, we may know it is not of God. God has revealed to his church the order by which it must be governed, and it is our duty to learn that order. The knowledge of this is our safeguard, and should be sought for by officers and members. In the Doctrine and Covenants we read:—

Hearken, O ye elders of my church whom I have called: behold, I give unto you a commandment, that ye shall assemble yourselves together to agree upon my word, and by the prayer of your faith ye shall receive my law, that ye may know how to govern my church, and have all things right before me.—41: 1.

In order that we may be lawabiding citizens it is essential that we as members should understand that law so that by an intelligent comprehension of our duties we may faithfully observe it, and thus aid those whom God has called to direct.

That there were false spirits manifest in the days of the apostles is evident from the warning quoted at the head of this article. Also, in 2 Corinthians we read:—

For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers

be transformed as the ministers of righteousness.—2 Cor. 11: 13-15.

The same evil power has manifested itself in these last days.

Here it may be remarked that manifestations of power may accompany the deceptive revelation, as well as the divine revelation, as in the case of the Egyptian magicians in opposition to the power of God through Moses, hence it does not follow that because a person may be operated upon in a powerful and supernatural manner that it is necessarily a divine power that actuates him; nor does it follow that because there is some truth uttered that it comes from God. The father of lies can tell truth when that is the only method by which his deception can be imposed upon those whom he seeks to destroy. He understands too well the human nature and the safeguards God has placed around his children to make the mistake that naked falsehood will be accepted as a bait. He will disguise that falsehood with some truth, and here lies the danger, and here comes the necessity of a thorough acquaintance with God's word and order, and the further necessity of bringing everything "to the law and to the testimony," for "if they speak not according to this word, it is because they have no light in them."

In the early day of the church, one Hyrum Page was made a victim of Satan's cunning. It would appear that he had presumed to give commandments to the church, when he had not been appointed to that work. God had his *own chosen mouthpiece*, and no other could stand in his place while *he* lived.

Behold, verily, verily I say unto thee, No one shall be appointed to receive commandments and revelations in this church excepting my servant Joseph Smith, Jr. . . . Thou shalt not command him who is at thy head. . . . Neither shall anything be appointed unto any of this church contrary to the church covenants.—D. C. 27: 2, 4.

This being the rule that God has established, it extends to every department of the church; hence, whomsoever God has appointed to the charge of any department of the work, he is amenable only to the power above him, and no subordinate has any authority to command or to give instructions for the guidance of the one in charge. In Doctrine and Covenants the Lord says:—

Again I say, hearken ye elders of my church whom I have appointed: ye are not sent forth to be taught, but to teach the children of men the things which I have put into your hands by the power of my Spirit; and ye are to be taught from on high.—D. C. 43: 4.

From this we learn that if any spirit leads anyone, not set apart to the duty of directing the elders in their duties, to command those servants whom God has appointed to do any work, such spirit is not of God.

There is a wide difference between foretelling future blessings and duties, which God has in store for an individual, and the calling of such individual to the occupation thereof. No man will be called of God contrary to the order he has given in his word.

Paragraph 12, of section 17, says:—

Every elder, priest, teacher, or deacon, is to be ordained according to the gifts and callings of God unto him; and he is to be ordained by the power of the Holy Ghost which is in the one who ordains him.—D. C. 17: 12.

Does not this language indicate that God has set apart certain officials, upon whom the responsibility of calling and ordaining of the several officers in the church shall rest? Does it not also make it obligatory upon them to consider the natural gifts and callings; or in other words, talents and adaptability for the work to be performed by those to be ordained? Thus it becomes absolutely necessary that these officials shall so live that they may receive the guidance of the Holy Spirit to enable them to select such to the several offices whom God shall approve. There are different offices in the church, because of different duties to be performed, and the peculiar fitness of men for these several duties must be duly considered. All are not qualified for the apostleship, neither are all qualified to be elders. There is also a peculiar adaptedness for the work of a priest that every one does not possess; also for the teacher and deacon. And while these offices may seem to men of ambitious aspirations to be small and insignificant, they are among the most important offices in the church, and require the direction of the Holy Spirit to enable their occupants to fill them acceptably before God. Those who occupy them should be men of sterling integrity and genuine piety,—teaching the saints their duty in all things, and living up to that which they teach. They must be humble men, who in patience possess their souls,—merciful men, who can bear long with the weakness of the flock to whom they feed the bread of life; and yet not swerve from the proper execution of God's law.

Whenever a spirit is manifest that causes any officer to be discontented with his office and calling, because it does not satisfy his ambitious desires, that spirit is not of God. God will never call a man to a higher office or to a greater responsibility, who has not and does not properly honor the one to which he has already been called; and if any spirit tells him he is called to the higher office, that spirit is not of God. It is the humble soul that God delights to bless. Some men claim they are called to do "*a great work*"—the humble office of a priest, teacher, or deacon is not sufficient for their ambitious desires; such

are led by a false spirit, and unless they cease to follow its lead it will cause their destruction. When a spirit teaches us that everybody is in error but ourselves, that spirit is sent by him who is the accuser of the brethren, and who accused the Lord of life and glory, and our piety (?) partakes of the nature of that of the Pharisees and scribes, and Christ has told us to "beware of the leaven of the Pharisees." The lay member of the church may do "a great work" if he keeps the covenant he has made with God. "A great work" is not confined to the officials of the church; but if we occupy the talents God has given us, by using every opportunity given to us in the station we are placed in, whether officer or member, we shall have done a great work indeed, and our reward will be great.

Ordination to office does not make us better men, it adds to our responsibility; but there will come as great salvation to the lay member who does his duty in all things as to the official, and far more than to that officer who does not honor the calling to which he is ordained, but aspires to that which God has not called him.

In spite of the warnings found in the three records respecting the use of the gifts of the Spirit, and the advice to "covet earnestly the best gifts," there are many among us who seem to neglect this advice; and because some gifts are conspicuous,—or open in their manifestations, and have a tendency to make their possessors conspicuous,—there seems to be a great craving after them, while those gifts which do not expose themselves to the public gaze are neglected and not sought for so earnestly as they should be; at least such condition appears to the mind of the writer, and it is believed that such condition existed in the days of the apostles, which called forth the injunction, "covet earnestly the best gifts."

Our beloved president has frequently reminded us that out of the nine spiritual gifts four, at least, are not seen by the natural eye,—such as wisdom, knowledge (of things divine), faith, and spiritual discernment, and these are among "the best gifts," for without the possession of these, the others would likely be used to our disadvantage, and to the dishonor of the great Giver. But with the possession of "these best gifts,"—the gifts of miracles, prophecy, tongues, and interpretation will be of incalculable benefit to the individual and the church. Every member of the body militant, from the head to the feet, needs wisdom from on high, knowledge of the things of God, faith by which we may approach the divine presence, and stand unshaken amid

all the trials and temptations that may await us, and the power to discern between the evil and the good, between the true and the false; then we shall be prepared to use the rest of the gifts which God has promised, in their proper time and place. It may not be necessary for us to be always speaking in tongues, or prophesying, or working miracles; but wisdom, knowledge, faith, and discernment are always necessary, lest we be imposed upon by the enemy.

I close with the divine injunctions, "Beloved, believe not every spirit, but try the spirits whether they are of God." "Covet earnestly the best gifts." "Get wisdom, and with all thy getting get understanding." May God supply our every lack, and help us to use his precious gifts to his glory, is the earnest prayer of

CHARLES DERRY.

LAYING ON OF HANDS.

But for the light radiating from modern revelations I would have known nothing of the laying on of hands; but as it is, I think it too sacred to trifle with. In commissioning his disciples Christ declared, "And these signs shall follow them that believe" (Mark 16). And if this contained the sum total of Christ's teaching, relative to spiritual gifts, the inference that any and all members might have laid on hands, might have been permissible. But the axiom I believe is good, that the right and immunity established by one law would be subverted by subsequent and contrary law. Therefore, forasmuch as Christ appointed apostles and seventies (Matt. 10; Luke 10), to whom he gave power to heal the sick, cast out devils, etc, the laity was thereby prevented from acting in that sacred work. Therefore, to insist that any and all members might lay on hands would be subversive of the law Christ established, in limiting the right to lay on hands to seventies and apostles.

And they (the apostles) went out and preached that all men should repent. And they (the apostles) cast out devils, and anointed with oil many that were sick, and healed them (Mark 6). Thus is the fact established that Christ at the inception of his ministerial work authorized the above officials with the right and power to minister to the sick. Moreover James, after Christ's departure, taught the saints when sick to call for the elders of the church (James 5: 14, 15).

In legal cases decisions are reached in the light of the preponderance of evidence. So are scriptural questions. So in harmony with James, latter-day revelations teach:—

And whosoever among you are sick, and have not faith to be healed, but believe, shall be nourished with all tenderness with herbs and mild food, and that not by the hand of an

enemy. And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them.—D. C. 42: 12.

Thus we have a twofold testimony to establish the fact of the authorization of the elders to lay on hands, while in the three books a deathlike silence exists as to the fact of the laity being authorized to lay on hands. Still further:—

And this according to the commandment which he has given, that by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power.—D. C. 76: 5.

Thus the fact is conspicuous that the power to lay on hands for the healing of the sick, confirming, etc., is given to those of the Melchisedec priesthood. And nothing is to "be appointed unto any of this church contrary to the church covenants" and articles. (D. C., pages 114, 123, 142, 145, 165, 360.)

King Saul being very solicitous for the wellbeing of the people so forced himself and offered a burnt offering, but a Samuel was about his Master's business, and charged the zealous saint with having done foolishly. (Sam. 12: 13). Ah, yes! Saul thought it terrible to see the people scattered, but his zeal, not according to knowledge, led him into difficulty. Another evidence of human folly or assumption is narrated for our benefit. (See Acts 19: 13-16.) Let us study and be wise, especially should Latter Day Saints study to acquire a proficiency to discriminate between natural impulses, undue sensationalism, and spirit impression; for Joseph Smith was more explicit in his revelation as to the probability of the intrusion of false spirits and the manner of their detection than some of his predecessors in the prophetic office, which fact we ought not to overlook. For extremes are only avoided by finding out the golden mean, which is only apparent to those who want to avoid extremes, and keep a God-imposed gospel equilibrium in view, with constant effort to aspire to and practically observe it, lest we find ourselves inveigled in confusion worse than that of modern Babylon attributable to a universal apostasy. But such advice to those allowing themselves to be carried away with the idea that spirit manifestations are the one proof needful, may construe this advice to mean a denial of spirit manifestation. And such overzealousness, or a zeal not according to knowledge, may be fostered, while he who dares advocate and enforce given and accepted law, fearing God rather than man, may become a prey.

So far as I understand I am not aware that Joseph Smith, from the inception to the termination of his ministerial work, by precept or exam-

ple, encouraged the practice of the laity laying on of hands. If the church has made no provision for its practice but rather ruled against it, and in no way sanctioned it, under what pretext, or by what precedent, rule of logic, or line of argument then is any one member justified in promulgating and enforcing the practice, berating and stigmatizing those who oppose it? If so, what purpose does God's revealed method of adjudication serve—who will tell? Has the time come for those who wish may kiss the hand of the enemy? And those working to the best of their ability to foster the fair fame of the church to be spurned? If so, ought not the church to be apprised of this? Heaven forbid that I should sit in judgment on men's motives. But do not my acts bespeak the motive prompting the act? If not, will God judge me for deeds done without motive or design? If not, then why should I attribute good to man when by his deeds he violates given and accepted law? If there is no difference between loyalty and disloyalty, how shall the former be known and some one be justified thereby?

If our gospel be good, its precepts therefore are good; their practice yielding the peaceful fruits of righteousness. How can one be doing good who violates its precepts? If those recognized as church representatives close their eyes to acts bringing division in the church, what significance has the injunction: "The elders shall see that my [Christ's] law is kept."

I accepted the gospel as a verity. When I think otherwise, I hope at least to be consistent in myself.

I don't believe that any member, from president down, is justified in teaching in public or private, contrary to the accepted doctrines or ruling of the church. But I would censure none for making misgivings known at a proper time and place if they have any; but for one to profess to represent the church, and yet scheming to bring confusion and contention in the body, by using every opportunity available to inculcate something which collides with church rule and order,—with corresponding efforts to establish his own righteousness and correspondingly strive to prove others base and wicked,—comes nearer savoring of Satanic influence than any other trickery I now think of. And if dignity, manliness, or godliness, consists in covering over such diabolical deeds, I confess I am, and expect to remain, godless. And if I unite or cooperate with others to foster the fair fame of the church, and meet with disfavor, I shall act the best I know how.

JAMES CAFFALL.

April, 1899.

Conference Minutes.

CENTRAL CALIFORNIA.

Conference met in San Jose, April 14; district president, J. E. Holt, called the meeting to order; Elder F. M. Sheehy elected as presiding officer, J. B. Carmichael secretary. Elders reporting: J. E. Holt, J. M. Putney, J. B. Carmichael baptized 2, C. W. Hawkins, S. Weldon, H. Burgess, S. Robinson, T. Daley baptized 21, E. Keeler baptized 4; J. Smith and J. Flory by letter. Priests: C. W. Deuel (by letter) baptized 5, J. Swensen, F. H. Lawn, and W. Pooler. Teacher N. Carmichael and Deacon A. Page present and reported. The committee to audit branch reports reported as follows: Jefferson 26 members, Santa Cruz 68, San Benito 32, San Jose 58, Lone 21. Bro. J. M. Putney was elected president of the district. Bro. Putney appointed Bro J. E. Holt as vice president. J. B. Carmichael was elected as secretary. Bishop's agent, A. Page, made the following report, which the auditing committee reported as correct: On hand last report \$37.40; received since \$235 80; paid out \$244.65; due church \$28.55. The following were among the resolutions adopted by conference: That the district hold two conferences during the conference year. That next conference be held in Monterey in October, 1899; time to be set by the district president. A strong resolution was passed against the seating of B. H. Roberts as a representative in the House of Congress of the United States, was passed. Elders F. M. Sheehy, T. W. Chatburn, A. C. Barmore, Thomas Daley were the speakers, assisted by Elder E. Keeler, J. E. Holt, and others.

SOUTHWESTERN TEXAS.

Conference of above district met at schoolhouse on west prong of Medina River, in Bandera County, Friday, March 24; Pres. J. A. Currie in the chair, E. B. Bennett secretary pro tem. Branch reports: San Antonio 48. Medina City 44, Oakwood and Bandera no reports. Elders reporting: A. J. Moore, J. A. Currie, O. D. Johnson, W. H. Davenport; Priest E. B. Bennett. Bishops agent's report for seven months, ending March 24: Cash \$9.10. Reunion appointed to be held in August, on Pipe Creek, in Bandera County. Committee of arrangements for reunion: R. A. Chipman, Franklin Hodges, Wilson L. Clark, and John H. Dunlap. Committee on finance: Ruth A. Gifford, Cora Curtis, Ella Bennett, Lou Clark, and Bro. and Sr. Callahan. Adjourned to San Antonio, June 23.

Sunday School Associations.

CONVENTION NOTICES.

Pottawattamie district Sunday school association will convene at Underwood, Iowa, May 26, at 2: 30 p. m. A large attendance is desired. We also earnestly request a prompt report from every school.

JENNIE E. SCOTT, Sec.

Miscellaneous Department.

AUDITING-COMMITTEE.

We, your auditing committee, duly appointed at the General Conference of 1892, to audit the Herald Office books and accounts, report:—

On account of J. A. Gunsolley's services being required at the College continually, he was unable to serve, and in his stead the others of the committee chose J. W. Wight.

W. N. Robinson was unable to be present all the time required to do the work, and during his absence, D. W. Wight assisted in checking vouchers and accounts.

The books were carefully examined, and also the accounts for the entire year of 1898, and we found them correct to the best of our understanding. We herewith submit a summary for 1898.

RECEIPTS.

Cash on hand, January 1, 1898.....	\$ 2,163 56
Rec'd from publishing department.....	9,627 08
Rec'd from bills payable.....	2,809 00
Rec'd from current accounts.....	9,736 59
Total receipts during year.....	\$24,336 23

EXPENDITURES.

Wages in publishing department.....	\$ 7,270 88
Wages in bindery department.....	1,481 95
Stamps, freight, express, and mail.....	1,413 01
Blank paper account.....	1,841 85
Merchandise for store department.....	592 32
Type, printers' supplies, etc.....	63 49
Repairs, incidentals, insurance, etc.....	691 13
Fuel, coal oil, and gasoline.....	352 55
Bills payable.....	1,949 50
Interest.....	776 25
Bindery material.....	430 34
*Sundry accounts.....	5,374 90
Cash on hand December 31, 1898.....	2,098 06
Total expenditures during year.....	\$24,336 23

*This includes money sent to the Herald Office for tithing, offerings, General Sunday School Association, College, Home, etc. credited at the time of receipt and charged when paid out to those several departments.

ASSETS.

In editorial department—furniture and fixtures.....	\$ 175 50
In bookkeeper's department—furniture and fixtures.....	506 30
In pressroom, machinery.....	11,096 05
Stock.....	159 97
In composing room.....	1,326 17
In storeroom—stock.....	3,286 20
In bindery department, stock.....	2,420 32
In bindery department, fixtures and machinery.....	1,104 45
Real estate, present value.....	11,000 00
Bills receivable.....	201 34
Accounts receivable.....	3,732 71
Cash on hand December 31, 1898.....	2,098 06
Total value of assets.....	\$37,107 07

LIABILITIES.

Due to bills payable.....	\$12,144 50
Due to accounts payable.....	1,415 65
Total amount of liabilities.....	\$13,560 15
Net value of assets over liabilities.....	\$23,546 92

NET LOSS FOR 1898.

Total net value of assets for 1897.....	\$25,883 86
Total net value of assets for 1898.....	23,546 92
Net loss.....	\$ 2,336 94

This seeming loss is accounted for by:—

1. Depreciation in machinery.
2. Transfer of editorial library to general church library.
3. Reduction in value of "Harmony" stereotype plates from \$1,550, estimated in 1897, to \$50, this being the actual value of metal in them.
4. By reducing estimate of real estate \$431.91.

By an examination of the mailing lists of the *Herald*, *Hope*, and *Autumn Leaves*, we find the present subscriptions not in as satisfactory shape as they ought to be, and on the delinquent lists running back over twenty years we find in round numbers an indebtedness of \$24,000. From time to time the subscribers, who are delinquent, are sending in remittances to balance their old indebtedness, although the aggregate indebtedness is increasing by reason of new delinquencies.

Respectfully submitted,

F. M. WELD,
W. N. ROBINSON, } Com.
J. W. WIGHT,

LAMON, Iowa, May 1, 1899.

REPORT OF AUDITING COMMITTEE.

We, your committee, duly appointed to audit the books and accounts of the Bishop's Office, beg leave to report as follows:—

After a careful examination of the books and accounts, with the stubs and vouchers at hand, we find them to be correct to the best of our understanding, with the following omissions, none of which are chargeable to the present bookkeeper.

GENERAL CHURCH ACCOUNT.

RECEIPTS.

W. C. Lanyon, tithing.....	\$ 93
Sale of hay, Chivington.....	47
Taxes, charged twice.....	7 36
Mrs. C. Scott, family, charged twice...	25 00
Total.....	\$33 76

EXPENDITURES.

T. W. Williams, expense.....	\$10 00
T. J. Sheppard, expense.....	5 45
Expense, postage.....	76
Interest, Commercial Bank.....	4 78
Real Estate, N. E. L. & T. Co.....	15 00
Rent, (error in entry).....	3 00
Total.....	\$38 99

These errors will be corrected in the 1899 business.

HOME ACCOUNT.

RECEIPTS.

Pasturage and sale of produce.....	\$17 83
Insurance entered twice.....	4 29
Total.....	\$22 12

EXPENDITURES.

Canned fruit.....	\$ 2 26
Sewing Machine.....	15 00
Total.....	\$17 26

These errors in Home account have been corrected by bookkeeper and audited by the committee for 1898.

We also found tithing \$10 00 credited to W. C. Cather, which should have been to Elmira Miller; and \$24.35 should have been charged to the Welsh mission instead of insurance; both of which have been corrected.

The "Temple Fund" stands the same as in 1897 report, \$1,066.07.

F. M. WELD,
W. N. ROBINSON, } Com.
J. W. WIGHT,

LAMONI, Iowa, May 1, 1899.

NOTICE OF SILENCE.

To Whom it May Concern:—This is to certify that on the evening of the 28th of March, 1899, in a branch meeting of the Shelton branch, Nebraska, I announced that on and after said date, Joseph S. Lee would be silenced as an elder of the Reorganized Church of Jesus Christ of Latter Day Saints. This decision was made subsequent to his being advised to desist from preaching adversely to the ruling and teachings of the church, and railing against the authorities, until the conference of 1900, when he might lay the matter before the body, and be heard. This he peremptorily refused to do, unless every other elder was also stopped; declaring that he would walk out of the church, or Reorganization.

The said Elder Joseph S. Lee is a member of no district, nor to my knowledge is he enrolled in any quorum. I, therefore, as missionary in charge, hereby inform the church of this act, which is subject to proper inquiry and investigation.

JAMES CAFFALL,
Missionary in Charge.

Done at Council Bluffs, Iowa, May 1, 1899.

TWO-DAYS' MEETINGS.

Two-days' meetings will be held in Eastern Colorado district during the month of June, as follows: Laird branch, Wray, 3 and 4;

Denver, 10 and 11; Rocky Mountain branch, Conifer, 17 and 18; Cedar branch, Sterling, 24 and 25. President Joseph Smith has promised to spend the month of June in Colorado, and will be in attendance at these meetings if his health will permit.

JOHN B. ROUSH, Dist. Pres.

CONFERENCE NOTICES.

Conference of Southern Wisconsin district will convene at East Delevan, Wisconsin, June 17 and 18. Let the branches send their reports in time; also officials be sure to report to W. A. McDowell, Williams Bay, Wisconsin. Bro. J. H. Lake will be with us. Come one and all, and enjoy the meetings.

W. A. MCDOWELL, Pres.
J. O. DUTTON, Sec.

Conference of Nodaway district will convene with Guilford branch, Missouri, May 20, at eleven a. m. School school convention meets on the 19th at 7:30 p. m., at same place. We regret that the date of conference could not be changed for the convenience of some, but there was no provision made for change, and it is now too late to confer with all parties concerned. Let us all come together in peace and unity, to have a profitable and joyful time.

E. S. FANNON, Pres.

Chatham district conference will be held in Lindsley branch, June 10, convening at ten o'clock. Officers and branches reporting will please see that their reports are properly made out and handed in on time. All sending reports by mail will please send them to Bro. George Green, Appledore, Ontario.

GEORGE GREEN, Pres.
RICHARD COBURN, Sec.

Kewanee district will hold a conference at Canton, Illinois, the first Saturday and Sunday in June, 1899. It is probable that some matters of importance and items of interest concerning the district will be brought before the conference. Delegates should be instructed, and full credentials sent. Reports and credentials, if sent to me, will be presented to conference if sent a few days before date of convening.

S. ALMA WHITEHOUSE, Sec.
KEWANEE, Illinois, Box 624.

Eastern Maine district conference will convene at Indian River, May 20 and 21. We would be pleased to have Bro. T. C. Kelley or any of the traveling ministry who can to attend.

A. S. KELLEY, Sec.

Pottawattamie district conference will meet with the church at Underwood, on Saturday, May 27. Branch officers are requested to see that their reports and credentials for delegates reach the district secretary on Monday, May 22, if possible, in order that they may be examined and ready for action of conference, thus avoiding delay.

J. CHAS. JENSEN, Sec.
COUNCIL BLUFFS, Iowa, 102 Broadway.

NOTICES.

To the Saints and Friends of the Philadelphia District:—Having been appointed by the president of the mission to labor in this district for a time at least, I would be glad to hear from saints or friends regarding gospel work in their vicinity. And may God help us all to work successfully. Please address me at 2810 Mervine Street, Philadelphia, Pennsylvania.

GEO. W. ROBLEY.

BORN.

CARR.—At Allendale, Missouri, July 8, 1898, to Bro. E. M. and Sr. Laura P. Carr, a son. Named George Dewey, and blessed April 23, by Elders H. A. Stebbins and C. H. Jones.

BIRK.—Near Allendale, Missouri, February 4, 1899, to Bro. William and Sr. Ellen Birk, a son. Named Herbert Vancil, and blessed April 24, by Elders C. H. Jones and H. A. Stebbins.

DIED.

POLLARD.—At Douglass, Texas, January 23, 1899, Elizabeth H., the beloved wife of Priest B. F. Pollard, aged 57 years. She united with the church November 21, 1877. She leaves a husband and six children to mourn, four children having preceded her. She lived faithful to her covenant. We miss her, but bow to the will of Him who doeth all things well. Funeral sermon by Elder I. P. Baggerly.

CONDIT.—At Malta, Idaho, Cecil, infant son of L. M. and M. C. Condit, April 5, 1899; born January 22, 1899. Funeral services by Charles Albertson, at the home.

PHELPS.—Medora Kendal Phelps, born August 5, 1854, at Virginia, Illinois; was baptized into the church. Married G. W. Phelps March 17, 1875; passed peacefully from earth December 15, 1898, after fifteen years of suffering, which she patiently endured, trusting in God, waiting for the great change with the certain hope of a glorious resurrection secured to all true believers in Christ Jesus.

BULLARD.—Anna Maria Landon Bullard, wife of Bro. Jonathan Bullard, of Shelby County, Iowa; born January 3, 1831, at Leeds, Canada; married to Jonathan Bullard at Brockville, Canada, September 17, 1849; baptized by Elder W. W. Blair; died January 22, 1899. Her husband and five children are left to mourn her loss. She was a faithful wife, a noble mother, and a consistent child of God.

CLARK.—Worthy Henry Clark, born September 12, 1813, in Pennsylvania; baptized in 1840; died March 12, 1899. Having been a member of the church fifty-nine years. She seemed to realize little or no pain, but passed away in full faith and fellowship with Christ.

PALMER.—Mary Ann Fry Palmer, born September 9, 1828; died February 16, 1899. Our sister united with the church in an early day, but the items of her baptism are not known to the writer. She was a woman of great faith in God, and the work of the last days. Eight children mourn her loss.

LONG.—Sister Long, wife of Mr. Frank Long, departed this life on the 21st of November, 1898. Having suffered great poverty, yet laboring hard to support herself and family, leaving eleven children to mourn her loss, besides her husband. She was patient in suffering and endeavored to serve the Lord.

MARBLE.—Near Pleasanton, Decatur Co., Iowa, April 26, 1899, Sr. Sarah J. Marble, aged 87 years, 10 months, 24 days. She was born in Oneida County, New York, in 1811. Her maiden name was Delap. She married Abel Marble in 1828. In 1848 they removed to Walworth County, Wisconsin, and in 1865 to Decatur County, Iowa. They were members of the old organization, and united with the Reorganized Church in 1861. Bro. Marble died in 1896. They were cared for in their last days by their son Alonzo and his wife, and both died at their home. She passed away as one going to sleep, and was brought to Davis City cemetery for burial, Bro. H. A. Stebbins preaching the funeral sermon in the saints' chapel.

CUTTS.—Bro. Charles Cutts of the Leeds branch, England, died April 15, 1899; was born at Tipstall, Derby, England, October 7, 1846; was baptized November 5, 1898, with his wife and daughter. He leaves a wife and five children. His was one of the first houses to be opened to the elders in Hunslet, and though he had been a sufferer for years, yet was always cheerful and uncomplaining, and made all welcome who visited him. He will be very much missed. Was interred April 18, Elder J. W. Rushton officiating.

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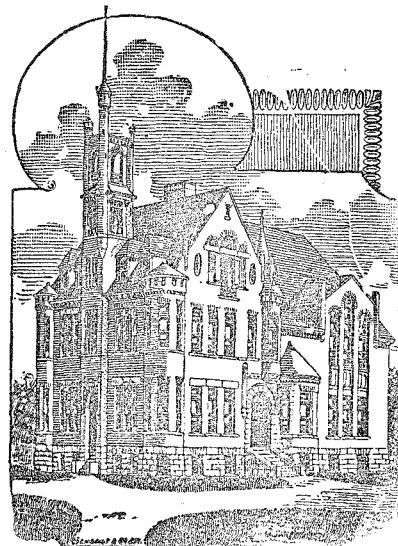
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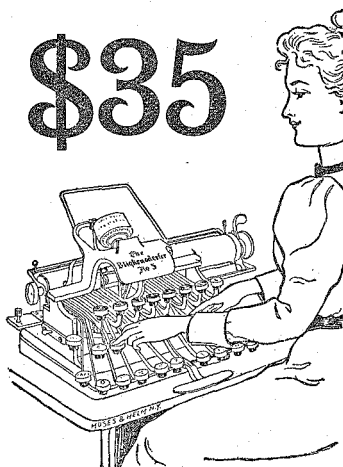
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Vol. 46.

Lamoni, Iowa, May 17, 1899.

No. 20.

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DR. BRIGGS AND THE BIBLE.

The New York *Sun* has taken the pains to analyze the latest volume of Dr. Charles A. Briggs, "The Study of Holy Scripture," and catalogue the myths, legends, fictions, and narratives of imagination which the professor has discovered in its pages. Generally speaking, Dr. Briggs finds that many of the books of the Bible are anonymous, others are pseudonymous, while still others, like the Pentateuch, are but compilations of historical and traditional legends.

Coming to particulars, Dr. Briggs declares that the intermarriage of the daughters of men with the angels, and the adventures of Samson are pure myths. The stories of Ruth, Jonah, Esther, and Daniel are works of the imagination. The reported repentance of Nineveh, he says is incredible, and the whole Book of Daniel was "written as historic fiction in 168-165 B. C., with the use of various earlier documents." The deluge, he says, is "an ancient legend describing a prehistoric event," for "there is no indication that since men appeared upon the earth any universal and simultaneous inundation of so extraordinary a character as to overwhelm the highest mountain peaks has ever occurred and so vast an accumulation of water over all the terrestrial globe would be in itself a physical impossibility." Dr. Briggs, in fact, looking upon biblical history as a whole, describes its primitive sources as "mythologies, legends, poems, laws, and historical documents, and the use of the historical imagination." The danger line to which such a characterization logically leads him is clearly defined in the following extract:—

"The virgin birth of our Lord, and the story of the incarnation as cited in the gospel of the infancy in Matthew and Luke, are more exposed to the mythical hypothesis than any others in the Gospels. It is represented that the virgin birth is unknown to the primitive gospels of St. Mark and the logia of St. Matthew; or to the epistles, even when they urge the doctrine of the incarnation; or to the Gospel of John; that the sources used by our Matthew and Luke are poetic in form and in content, and of unknown origin; that the description of the virgin birth as given by them conflicts with physical science and psychology; and that their story resembles the myths of other ancient religions."

That the Presbyterian Church should have forced out of its communion a man holding and uttering publicly such views as these is not remarkable. It is remarkable, however, that he should have secured ordination to the diaconate of the Episcopal Church, and that he should be now applying for ordination to the priesthood of the same church, with the approval of its most prominent Bishops. How can a professedly orthodox church, whose creed is based upon the scriptures, elevate a man to its priesthood who deliberately transforms theology into mythology and makes the foundation of all churches the work of human hands? The *Tribune*, being a layman, solely engaged with sublunary affairs, would not presume to affirm or deny the higher and quite distinctive criticism as set forth by the learned professor. He may be right, but, whether right or wrong, his place would appear to be outside of the church. A man with such a sailing chart might be a dangerous pilot.—
Chicago Tribune, May 7, 1899.

FARRAR ON THE DIVORCE EVIL.

London, May 6. — Dean Farrar, whose attention was drawn to the Sloane divorce case and the increase of divorces in high life both in America and England, has given the following signed statement:—

"You ask me to express my opinion about divorces and the question of whether their increasing frequency involves danger to the national welfare. Whether divorces are becoming more numerous in England and America than they were a few years ago I cannot say, but I feel no hesitation whatever in stating in the strongest possible terms my conviction that the strength and prosperity of a nation depend more on the indis-

soluble sacredness attached to the marriage bond than to any other conditions.

"A great man has said that the 'foundation stone of the republic is the hearthstone.' Certainly happiness in every individual life depends more on the tender sanctity of the home affections than upon other circumstances. This is the testimony of all history and all human experience. The grandeur of ancient Rome was built to a great extent upon the faithfulness to the marriage tie, and when the shameful day came in which the satiric historian could say that many women no longer reckoned the years by the names of the Consuls, but by the names of the husbands whom they had divorced, then the freedom and glory of Rome became more and more overshadowed until—

'Rome herself was bane unto herself—
She whom the mightiest kingdom curtsied to,
Like a forlorn and desperate castaway
Did shameful execution on herself.

"And this must always be the inevitable consequence, for nations are composed of individuals, and if custom is so lax as to destroy in the case of individuals the choicest and purest of earthly blessings, then the country in which this state of things becomes chronic will soon wander everywhere 'in search of air unpoisoned by herself.' The unit in a nation is the family, and if the ties of the family be lax, the cohesion of the whole nation must suffer. It is the duty of a nation to impress on the minds of all people the sacramental dignity of wedded life. This must be the main element of human happiness. The pictures which the Scriptures give of happy homes, the peaceful tent of Abraham under rustling boughs of oak; of Mamre, the home to which Isaac took the wife of his youth; the home into which Boaz led the sweet woman of Moab; the home of Jesse, with his strong sons, of which the youngest, the ruddy shepherd boy, grew up to be the sweet psalmist of Israel; and above all, that home at Nazareth, in which the Son of Man grew up like a flower or roses in the spring of the year and like the lilies by the water courses.

"An Eastern legend tells us that when Adam was expelled from paradise he was allowed to carry with him a single rose in order that each man might breathe its odor and so be able to believe in heaven. That rose is the rose of holy matrimony; it is one of those main events of life which are great natural blessings, common to all. Into the true home the demon of

divorce can hardly enter. It is safe from those carpings which are 'the gusts of vexatious, lawless, fretful passions; vain and overshadowing, discontented and lamenting, meager and insane spirits of wasted energy and wandering disease and unappeased famine and unsatisfied hope.' But true and pure marriage is 'the queen of friendships.'

"How can I adequately describe a nation in which the happy sanctity of the home and primeval mystery of the marriage bond is kept inviolable? A nation which suffers the marriage to lapse into a loose and easily terminable union is doomed sooner or later to perish by its own inward decay.

"F. W. FARRAR.

"The Deanery, Canterbury."

—Tribune May 7, 1899.

CHURCH BUILT ON NEW LINES.

An "up-to-date" church is the First Baptist Temple of Columbus, Ohio. It has been built on lines suggested by the pastor, the Rev. H. H. Barbour, who is a native of Connecticut, has been a reporter and a lawyer, is now what is termed an "advanced" clergyman, and who apparently thought that the theater should not have a monopoly, among buildings for public gatherings, of all the accessories of comfort and convenience. Churches long ago borrowed from the theater the idea of circular rows of seats on an inclined floor, but the Columbus pastor has taken about all that the theater has in the way of construction except the shifting scenery and the footlights. As told in a Columbus paper, the visitor to this church, instead of entering through a small vestibule, steps through the gorgeously carved Gothic portal into a long corridor, on either side of which are offices, lecture-rooms, nursery, parlors, and similar rooms accessory to modern churches. The corridor is wainscoted in white marble and has the appearance of a theater lobby. At either side, near the end of the lobby, beautiful carved staircases lead to the balcony above. The end of the lobby leads directly into the main auditorium, exactly as the lobby of a theater. From the wide aisle which runs around the rear of the room under the circular balcony a good view is had of the commodious stage which the Baptist minister is to use for his pulpit, and where are located the great organ and the seats for the choir. The proscenium arch is elaborately decorated and lacks only the drop curtain and the flies to carry out the stage effect. On either side of the stage-pulpit are a series of boxes, designed to be used for the deacons of the church instead of the traditional "amen corner." The pitched floor, with its circular seats, the circular balcony, the boxes, and

the stage, with their rich ornamentation and brilliant frescoing, give the beholder the impression of being in a pretty little theater rather than in a "Hardshell Baptist Church."—New York Evening Post.

CHURCH CRISIS IN PARLIAMENT.

London May 10.—A great crowd was present in Parliament to-day at the debate over the church discipline bill. The crowd has been equaled in size recently only by that present on budget night. Evidently the church crisis is regarded as of some importance by the public.

The present bill is intended, first, to take away the Bishops' veto in ecclesiastical trials, and bring a defaulting clergy before a lay court, consisting of a judge of the high court, and, secondly, to enable the court to deprive a culprit of holy orders.

At present a clergyman may commit any offense, and may be imprisoned, but he cannot be deprived of his orders. He is always a clergyman, whatever crime he may commit.

The important result of the debate is the determination of the government to resort to legislation in the near future, unless the Bishops do something to remove the ritualistic abuses.

The bill under consideration will not be passed because it is too stringent, but something was gained by driving the government to action.—Chicago Tribune, May 11, 1899.

SABBATH SHIFTS EACH YEAR.

Milwaukee, Wis., May 9.—The Rev. Mr. Kilbourne of the Congregational Church of Milwaukee read a paper before the Congregational Ministers' association to-day in which he attacked the belief in a stationary Sabbath day. He said that in the light of modern researches the Sabbath was merely a shifting institution, happening each year on the seventh day from the first day of the year, and so continuing for the rest of the year until the new year came when a new start was made. He pointed out, among other things, that in several instances contained in the Bible that the Sabbath fell on the same day on successive years, which of itself was sufficient to break the continuity of the seventh day.—Chicago Tribune, May 10, 1899.

ADDRESSES.

- M. H. Bond, No. 103 Chapin Ave., Providence, R. I.
- George Jenkins, Byrneville, Ind.
- A. H. Parsons, Temple, Lake Co., Ohio.
- Elder T. W. Williams, 830 Bartlett Street, Los Angeles, California.
- E. L. Kelley, Presiding Bishop, Lamoni, Decatur County, Iowa.
- J. B. Roush, permanent address, Wray, Yuma County, Colorado.
- Daniel MacGregor, care J. H. Tyrrell, Box 396, Chatham, Ontario.

Echoes from Graceland.

CONDUCTED BY GRACELAND COLLEGE.

The following subjects form a part of our chapel talks during the present term: Drafts; Carlyle; Perseverance; Books and Reading; Receipts; Ruskin; Temperance; A Purpose in Life; Checks; Matthew Arnold; Decision; Value of Musical Culture; Legal Tender; Tennyson; Demeanor; Keeping at It; Premium and Discount; The Spirit of Nineteenth Century Literature; Selecting Thoughts.

Our Literary Society has lately discussed several very interesting topics at their meetings, and great credit is due to the officers of the society for their perseverance in producing such excellent programs. We subjoin their program for May 13:—

ATHENIAN.

8 P. M., MAY 13.

- Reading, Millicent Robinson.
- "College Fraternities," Nellie Anderson.
- Recitation, W. B. Kelley.
- Address, Eleanore Hatch, Professor of Classics.
- Vocal Solo, Minnie Kelley.
- Recitation, Lena Lambert.
- "Iowa," Ed. L. Kelley.
- "The Man of Blood and Iron," Rich. Kelley.
- Debate: Resolved that in a trial by jury one jurymen should not be able to control the verdict. Aff., Lena Lambert. Neg., W. D. Gillen.
- Quartette.

Since we are upon college literary affairs, it will not be inappropriate to give the college song, which is not so widely known as it deserves to be:—

COLLEGE SONG.

(Air, "Marching Through Georgia.")

Join our ranks ye happy youths in learning's noble sphere,
Let us sing a song of praise for her we hold so dear;
E'en though Calliope should smile 'twill please her still to hear
As we sing in rude meter together.

CHORUS.

Hurrah, burrah, come join our college glee!
Hurrah, hurrah, with joyful hearts and free!
Let us here increase in strength and sing forever more,
Graceland, our college, we'll honor.

Through the fruits of toil and prayer of earnest hearts and true,
May thy zeal transcending on thy children e'er renew
All the hope of loyalty thy growing childhood knew,
While we are toiling together.

When in coming future days our mem'ries backward glide,
Recalling all the happy hours we passed here side by side,
We'll think of thee with gratitude, we'll think of thee with pride,
As we toil onward together.

May the sturdy walls for aye resist the northern blast,
May thy great heart throb and beat in friendship as we pass,
May the gold and navy blue be with thee to the last,
Graceland, our fair Alma Mater.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, MAY 17, 1899.

NO. 20.

The Saints' Herald.

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

LAMONI, IOWA, MAY 17, 1899.

CONSTITUTIONAL POLYGAMY.

The following from the *Deseret News* for May 3 disposes of our contention in regard to the laws of Utah, providing for the punishment of polygamy.

We publish for two reasons. One, that the readers of the *HERALD* may know what the official paper of the Utah Church has to say of our statement and argument; the other, that the difference between the meaning of the word *polygamy* as defined by our lexicographers and commonly understood by people outside of Utah, and the legal meaning of the term as defined in the Enabling Act of Congress under which Utah became a State, the Constitution of Utah framed in accord with such Enabling Act, as stated by the *News*:—

VERACITY OR LAW?

Under the heading of "A question of veracity," the *Lamoni, Iowa, Herald* discusses a matter in dispute with the *Deseret News*. The *Herald*, which is the organ of the so-called "Reorganized" church, published this statement concerning Utah:—

"The Legislature of which State has purposely enacted no law by which its citizens may be compelled to live in accord with the provision in the act under which Utah became a state, 'polygamy is forever prohibited' or to suffer punishment if they fail to do it."

The *Deseret News* copied this, and proceeded to prove from the State Constitution that not only had the requirements of the Enabling Act of Congress been fully complied with, but that an additional provision had been placed in the State Constitution, by which the penalties against polygamy imposed by the act of February 4, 1892, were made part of the supreme law of the State. We quoted article xxiv., sec. 2, and also the text of the law thus continued in force.

In an attempted reply to this, the *Lamoni Herald* takes up a labored argument to prove that polygamy means the having or living with a plurality of wives, and after spending much time and space over it states:—

"This is the sort of polygamy that the *Herald* referred to and meant when it stated that the Legislature of Utah had purposely enacted no law to prevent or punish polygamy."

First, let us make clear the meaning of the terms employed in this question of "veracity," as it is put by the *Herald*, but which started as a question of law. What is meant by the language of the State Constitution, and what is required by the Enabling act? The term polygamy in the law was not defined by the people of Utah, but by act of Congress, the author of which was Senator George F. Edmunds, whom the *Herald* cites as an authority. The Edmunds Act of March 22, 1882, fixed its legal definition in the United States. It was made to be the act of

marrying a wife or husband by a person having a living and undivorced wife or husband. This was made punishable by a maximum fine of five hundred dollars, and imprisonment not more than five years. The offense of living with a plurality of wives was called unlawful cohabitation, made a misdemeanor, and punished by six months' imprisonment and a fine of three hundred dollars as maximum penalties.

In all the controversies before the courts on this matter these terms have been employed. The offenses are different and distinct. It does not matter what Webster, or Worcester, or any other lexicographer may have to say, when a legal definition is wanted we go to the law for it if it is a legal question.

But this controversy goes a little further than that. In order that there might be no mistake as to what Congress required of Utah as a condition precedent to her admission into the Union, the term polygamy was not used at all. The language of the Enabling Act is:—

"Provided that polygamous or plural marriages are forever prohibited."

Dissertations over the philological signification of the term "polygamy" are wasted, then. Utah inserted this provision in her State Constitution as required, using the same language. The *Lamoni Herald's* sarcasms about the "shrewd cunning of 'Mormon' neighbors" and "pretty piece of political trickery," and the rest of it, are thrown away. So are its essays on the alleged "stipulation" in the Enabling Act that in the State Constitution "polygamy should be forever prohibited, polygamy as defined by Webster . . . was the thing intended to be prohibited."

The Enabling Act did not provide any such thing, nor intend any such definition, but performed that "piece of political trickery"—if there was any such thing—which the *Lamoni Herald* attributes to the "shrewd cunning" of the "Mormons."

And now, to close up the argument, if the *Herald* people will turn to chapter 24 of the Utah penal code in Revised Statutes of 1898 they will find all the punishments and penalties that they want and that they still declare the Utah Legislature purposely enacted no law about. After they have read all the provisions against polygamy and unlawful cohabitation contained therein, perhaps they will acknowledge they were wrong in their first assertion and also in their last. As to their schoolboy jangle about the dictionary, it cuts no figure in the question of what is or is not in the law, and what is the legal signification of the terms which the law employs. If this is a question of "veracity" the *Herald* is equally at fault. However, we shall be surprised if it makes that "open confession" which is said to be "good for the soul."

We sent to Utah nearly two months ago for a copy of the statutes of that State, and later for a copy of the laws of 1898, but have not as yet received them. When they are received we shall turn to the chapter of the Utah penal code to which the *News* cites us and verify the statement the *News* makes concerning the punishment of polygamy and unlawful cohabitation. If upon examination we find that we misstated the situation we shall certainly make correction of our wrong.

In the meantime, we concede that where the meaning of a term or word is defined by law, that is the meaning which applies to the word or term within the jurisdiction of the law. So, when the *HERALD* used the term polygamy to mean "the having and living with a plurality of wives," as applied to Utah, the *HERALD* was in error, as the word in Utah legally means "the act of marrying a wife or husband by a person having a living and undivorced wife or husband," and does not apply to men and women who may be living with two, or more wives, or husbands as the case may be.

We hope that the *News* will not be so "surprised" that it will not give us credit for acknowledging our error.

DEBATES NOT IN ORDER. (?)

Some little while ago an agreement was reached between Bro. S. D. Condit, a missionary in the Utah field, and Elder S. W. Jenkinson, of the Utah Church, for a discussion. We give the agreement and propositions to be examined, and a letter disposing of the matter, below:—

Propositions for discussions to take place at Smithfield, Utah, April —, 1899.

1. Is the church known as the Reorganized Church of Jesus Christ of Latter Day Saints and presided over by Joseph Smith the legal successor to the church organized by Joseph Smith, Jr., on April 6, 1830?

Affirmative, S. D. Condit.

Negative, S. W. Jenkinson.

2. Is the church known as the Church of Jesus Christ of Latter Day Saints and presided over by Lorenzo Snow the legal successor to the church organized by Joseph Smith, Jr., on April 6, 1830?

Affirmative, S. W. Jenkinson.

Negative, S. D. Condit.

Above discussion to take place in Smithfield beginning April —, 1899.

To occupy ten nights of two hours each, five nights to each proposition. Each speaker allowed two speeches of thirty minutes each evening. Bible, Book of Mormon, and Doctrine and Covenants as put out before 1844 to be standard in evidence; other matter not to be barred.

Above arrangements subject to revision by mutual consent of signers.

S. W. Jenkinson.

S. D. Condit.

SMITHFIELD, 4-6, 1899.

ELDER J. W. WIGHT;

Dear Sir:—You must excuse me for not answering your letter before this, for circumstances over which I had no control have caused the long delay. I would say in answer to your communication that it will be impossible for this discussion to take place at the present time. Firstly, I find that the presiding officers of this stake are not in harmony with these discussions, and if this one took place it would be without their sanction or consent.

Secondly, our tabernacle in Smithfield is undergoing some repairs which would make it impossible for us to have the use of that building. In fact, I think it would be impossible, knowing the mind and will of the authorities, to get the use of this building for the purpose of discussion, and there is no other building suitable in our town. When I made arrangements with Brother S. D. Condit, respecting this controversy it was with the very best of faith, but under existing circumstances it will be impossible for me to proceed any further in this matter. Hoping this will be satisfactory to you I remain,

Yours most truly,
S. W. JENKINSON.

THE *Chicago Tribune*, April 5, 1899, referring to the church and work of a prominent "advanced" Chicago minister, has this to say, which will be understood by those who note the modern trend to follow men largely because they please the people, though their teachings fail to reflect "the truth" taught by the Master and his apostles. The sentiment of such movements or tendencies was well expressed of late by another Chicago minister who declared that a "substitute for orthodoxy" must be found:—

A church like the one of which . . . is the head exists not because of its creed, but because of the personality of the preacher. Men like to hear his sermons. They look on him not as a man occupying a sacerdotal position, but as an excellent teacher of ethics. They do not look upon him as endowed with divine wisdom.

CURRENT RELIGIOUS AGITATION.

DR. NICHOLS' CHANGE OF FAITH.

The Rev. C. W. DeLyon Nichols, formerly rector of St. Stephen's Episcopal Church, Staten Island, and until recently assistant rector of St. Luke's Episcopal Church, has given up the Episcopal faith for the Roman Catholic. He was yesterday received into St. Stephen's Church, on East Twenty-ninth Street, by Father Charles H. Colton, and he has sent a letter to Bishop Henry C. Potter announcing his withdrawal from the Episcopal Church.—*N. Y. cor. Chicago Tribune*, May 13, '99.

SOUTHERN BAPTIST DISSENSION.

Louisville, Ky., May 12.—There is now greater danger of a split in the Southern Baptist Church than at any time in the history of the controversy, caused by the action of the Rev. W. H. Whitsitt, D. D., in contributing a chapter on Baptist history to Johnson's Encyclopedia, in which he contended that baptism by immersion was invented by the English Baptists in 1644, having been ignored throughout the dark ages.

The serious phase of the situation was reached when the Board of Trustees of the Southern Baptist Seminary, elected by the General Baptist Association, accepted Dr. Whitsitt's resignation, both as President and as Professor of Church History. The vote on the Presidency is announced to have been overwhelming and on the history chair 22 to 20.

The members of the faculty, it is said, called for Dr. Whitsitt's resignation through fear of losing their places, owing to threats from the opposition faction to withdraw its support. A general shaking up in the faculty is expected.—*Chicago Tribune*, May 13.

New York, May 12.—The following announcement was made by Bishop Potter to-day through the *Churchman*, the official organ of the Protestant Episcopal Church in this city:—

"The Rev. Dr. Briggs and the Rev. Charles H. Snedeker will be ordained on the day officially appointed by the Bishop of New York, May 14, at the Pro-Cathedral, Stanton Street, this city, at 10:45 o'clock.—*Chicago Tribune*, May 13, 1899.

Widespread dissatisfaction exists, because of the acceptance of Dr. Briggs into the ministerial ranks of the Episcopal Church. It is thought by some that his ordination will result in such differences of opinion as will seriously threaten the Episcopal Church in the United States.

It seems that there is no rest for modern sectarianism. It is being shaken to the center and seems destined to pass away with everything that can "be shaken." "Every plant which my Father hath not planted shall be rooted up," is the Master's declaration, being fulfilled in our own times as in the past.

Evidences of the wisdom manifested in the establishment of the great latter-day work multiply as time develops the character of all religious conceptions. "The foundation of God standeth sure" amid the wreck of creeds and the passing of all things earthly. The church restored, re-established is indeed the light and the hope of the world. Those who comprehend the truth have constantly increasing reasons to appreciate the great work which God has brought forth in these latter days for the salvation of the race.

The manifest wisdom of God in the restored gospel shines out in clear and massive contrast to the darkened and bewildered condition of the modern religious world.

IS THE WISH FATHER TO THE THOUGHT.

In one of our exchanges, a journal of one of the popular churches, we read and excerpted the following:—

The *Western Recorder* says the official figures for the M. E. Church, South, show a net loss for 1898, of 8,300, as compared with the year previous. In view of the marvelous amount of hustling and noise the Methodists have been making, this report becomes astounding. But it is a patent fact, to be seen by any observer, that the Methodists have been gradually declining for some time past. Their system of church organization and government is not adapted to staid and settled communities and conditions. It serves a passable purpose in frontier sections and amongst backwoods people. But it must inevitably decline as education and general enlightenment advance. The very breath of this nation is a breath of liberty and of equality, and no system of religion that exalts one man above another, and makes the churches subservient to the will of a college of clericals, can long prosper. Catholicism, Episcopacy, and even the Episcopal tendencies amongst some Baptists, are all feeling the rising spirit of self-assertion that refuses to bow the neck to the self-constituted yoke of those who would fain be lords over God's heritage. Methodism must necessarily share in this decline more and more as the years go by. She has been trying to anticipate it and prepare for it, by admitting lay representation into the councils of the denomination, but that don't go far enough.

Our contemporary seems to think that from the vigor and noise of the demonstration of war on the general enemy which the M. E. Church (South, we presume) is making, there ought to be a corresponding accession of membership; but this wanting is taken as a decadence in the vitalizing force of the spirit that should be with the church inherent in itself.

We are not prepared to concede to our exchange the correctness of the statement that the M. E. Church has been preparing for a decline by admitting lay representation in her councils, for the reason that we are of the opinion that this measure has been forced by the advancing sentiment of justice to the element outside of the ministry. The Deed of Declaration made by Mr. Wesley, may have become inadequate to meet the necessities of the church government; and if so, then new measures should be adopted to fit the church for its work. And, why not?

The origin was a thing of human development, and no divine rule would be broken if new measures should be instituted. Let the work of emancipation go on.

BRO. EBEN MILLER, Cleveland, Ohio, sends us a clipping from the *Cleveland Press*, of April 14, from which it appears that Willoughby (two miles and a half from Kirtland) and the surrounding country are being built up. We reproduce said clipping, as follows:—

Willoughby, Lake County, is to have a million-dollar training school for girls. The money has been willed by Wallace C. Andrews, the millionaire New Yorker who, with his wife, was burned to death, last week. Willoughby is a suburb of Cleveland, although not as well known to Clevelanders as other suburbs.

Willoughby is not only on the map, but is one of the most beautiful villages in Ohio. Although its population, according to the recent railroad guides, is only 1,243, Willoughby assumes electric lights, water works, street cars, and other metropolitan airs. Next to Painesville, it is the largest village in Lake County. It is nineteen miles east of Cleveland and is on the line of the Lake Shore and Nickle plate roads, and is also reached by both the main and shore lines of the C., P. and E. electric lines.

The beautiful Chagrin River flows through the village, reaching the lake three miles to the north. From Willoughby it is a three-mile drive over the hills to the historic Mormon temple in Kirtland. The Garfield homestead in Mentor is four miles to the east on the Euclid road, which runs through the center of Willoughby, forming its main street. A few miles to the north and west is Willow Beach, a pretty summer retreat. Little Mountain, another delightful resort, is about the same distance to the south and east. The village is compactly built and the streets are cleanly kept.

Scores of Cleveland's business men have their summer homes in Willoughby or on the lake front two or three miles north of the town. The beautiful St. John residence, once the home of the wife of the dead millionaire, stands on the west side of the main street, occupying with its spacious yards and orchards,

an entire block. It is now the home of Rev. Dr. Keene, rector of the Episcopal Church of the village. The schools and churches of the village are of modern architecture. The Penfield brick machine factory is the largest industry. The power house of the C., P. and E. electric road is also located here. There are a dozen superb sites for the new training school. It will quite likely be built on the high ground west of the village and east of the famous Belle Vernon farm, owned by J. A. Beidler.

WE call attention to a communication in this HERALD, headed "Colonization," by Sr. M. A. Atwell.

It is published at Sr. Atwell's request; and we do not by its insertion either endorse or condemn the scheme. Its success or failure lies with those who engage in it, the effort being one of those that are covered by the statement,

Men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness; for the power is in them, wherein they are agents unto themselves.

Of the working details of the plan we are not informed, but presume that those who will take part in the effort will duly inform themselves before becoming too deeply involved.

We wish the effort due success.

GIFTS RECEIVED AT THE SAINTS' HOME.

Sister Alice Dancer, the Matron in charge of the Home at Lamon, requests us to announce the following excellent gifts for the use and comfort of the inmates under her charge.

From Dunlap, Iowa, sent by Sister Elinor Brown, aged 82, a quilt, the work of her hands.

Sr. Elinor Shafer was born March 19, 1816, at Arcadia, Wayne County, New York; was married to W. W. Reed, August 17, 1836, at Decatur, Illinois; and after his death to W. L. Brown, April 6, 1871.

Brief of biography sent with the quilt.

From Independence, Missouri, a quilt, sent by Sr. Davison, aged 84. Sr. Davison is the mother of Sr. Emma Burton, now with her husband, Joseph F. Burton, in the Tahitian mission, and Bro. Holmes J. Davison, of Nova Scotia, preaching there.

From Burlington, Kansas, sent by Bro. and Sr. P. Cadwell, a quilt, the work of Sr. Cadwell, aged 70.

This quilt was sent to Bro. and Sr. Joseph Smith, to be by them delivered in person at the Home. This was done May 5, when a favorable opportunity occurred for them to visit the Home, take dinner at the Matron's table, and enjoy a brief chat with the aged saints, citizens of the commonwealth of Israel and dwellers together in the Home. It was a pleasant visit, seemingly enjoyed by all.

Sr. Dancer extends to the donors

before-named on behalf of the Home, thanks for the favors sent, and assures those aged sisters who have wrought so faithfully to make and embellish their pleasant and useful articles, by which the inmates of the Home may be made comfortable and happy, that those labors are appreciated.

EXTRACTS FROM LETTERS.

Elder T. J. Sheppard, Dallas, Texas, May 6:—

I am continuing my meeting near this place every night, with increasing attendance and interest. Bro. Frank Renfro, of the missionary force, will join me here in a few days, and together we expect to attack a nest of Brighamites who have been doing some proselyting in one corner of this county, where we were requested by the people to come last year, but could not reach it.

EDITORIAL ITEMS.

Bro. J. B. Graham, West Plains, Missouri, requests prayer for the recovery of Bro. C. M. Bootman, to whom he refers as an able expounder of the word, who labors in that region of country.

Bro. G. H. Wells, Atlantic, Cass County, Iowa, requests elders and brethren to call on him. He lives about four miles northwest of Atlantic, on the Curtis farm. He has good openings for preaching the word and desires help, to reach the people.

"Toledo, Ohio, May 6.—Superintendent J. J. Stranahan, of the government fish hatchery at Put-in Bay, has forwarded a report of a remarkable tidal wave which took place there on Friday. The water rose fully twenty inches, and after it receded fishing boats were left high and dry on the beach. Steamboat men are unable to account for the unusual occurrence."

Bishop Kelley returned from Western Iowa points, where he had been over Sunday, the 7th inst., on Wednesday, the 10th.

Bro. W. H. Kelley, of the Twelve, left home for the East, on Saturday, the 13th.

The National Armenian Relief Committee, composed of people of national reputation and standing in the country, is sending out pamphlets which graphically describe the terrible ordeals through which the persecuted Armenians have passed in the bloody massacres perpetrated among them by the fanatical Turks. Pamphlets issued describe the sad condition of the people—the aged, widows, and orphans, bereft of their natural protectors—and recite what good work the voluntary contributions of generous Americans is enabling them to do. Many orphan children remain to be provided for and the aged also to be looked after. The plan is based upon the principle of industry and self-

help. Brown Brothers, 59 Wall Street, New York, are treasurers of the fund; Rev. Geo. P. Knapp, Barre, Massachusetts, secretary, will supply descriptive pamphlets free of cost.

Bro. G. W. Edwards, Philadelphai, sends us a clipping from the *Bulletin*, that city, to the effect that Utah elders, after a lengthy effort, had left the city of brotherly love, giving up the effort to proselyte there. It is refreshing to note that the newspaper writer in this instance refers to said elders as disciples of "John Smith and Brigham Young." Poor John Smith, whoever that indefinite individual may be, gets it this time. For once Joseph Smith is not credited with the peculiarities of the Utah faith.

The HERALD readers will notice some changes in the style and makeup of the paper, in the present issue. The long primer and brevier type have been set "solid" or unleaded in the Cover, Editorial, and Communication departments, with solid brevier also in the Miscellaneous Department. This gives us more room; nevertheless we request that "necessary brevity" be not forgotten by our writers, in the interest of the HERALD and their own literary style. The Home Column and Sunday School departments have been placed after the three leading or older departments, thus throwing the general reading more closely together.

"London, May 13.—The Russian government has decided upon exceptional measures against the Jews. The first anti-Jewish measure was promulgated yesterday, when the stay of all—even foreign—Jews is prohibited in St. Petersburg. No exemption will be made, even in the case of French Jews. There have been serious outbreaks against the Jews at Nicolaieff in connection with the Easter festivities of the Greek Church. Jews were captured or killed, houses and shops wrecked, graves desecrated. Rioters dispersed only by armed force.

Original Poetry.

LIFE'S DREAMING.

Dreaming, dreaming, am I dreaming?
Is my living all unreal?
Is it only seeming, seeming
That I do, or think, or feel?
Oft in Slumber's arms reclining
Things so real seemed to me;
Things of gladness, or repining,
That my waking stole from me;
That I think my life's rejoicings,
And the griefs that come to me,
Are no more than silent voicings
Of the things I think to be.

Am I only dreaming, dreaming?
What shall my awaking be?
If there's nothing now but seeming,
What shall real being be?

In the dawning of that morrow,
Shall I pure enjoyment see?
Shall I wake alone to sorrow?
Tell me, prophet, what 'twill be.
Shall my waking prove that neither
Pain, nor pleasure is divine;
But between, and not with either,
I my final rest may find?

Surely, I am dreaming, dreaming,
Yet, not all my life is dreams;
Light of truth upon me gleaming,
Shows with that which only seems,
That which is, and is eternal,
Springing from that higher sphere
Of the life sublime, supernal,
Which is but suggested here.
I am living, moving, doing;
Real is this world of sense,
But the thoughts I am pursuing,
Often are but sheer pretense.

Pleasure that hath self as center,
Is a fancy, idle, vain;
Grief that in my soul doth enter,
Bringing there a hopeless pain;
All that doth my soul dis sever
From my God, to live alone;
Are but dreams that fade forever,
When the night of life is done.

All my sorrow that forgets not
God, and hopeful faith in him;
All my pleasure, if it sets not
My affections on the dim
And unstable of the present,
But the future holds in view;
Those belong to life incessant,
Those are real they are true.
I am dreaming, dreaming, dreaming,
Waken me, O, heavenly light!
Let the real drive the seeming
Far beyond my spirit's sight.

ADAM J. KECK.

NORWAY, Ills., Dec. 3, 1898.

Letter Department.

ST. JOSEPH, Mo., May 4.

Editors Herald.—One year of my ministry in St. Joseph has passed, and during that time I have not contributed to the *Herald*. Some have thought I have made a mistake in this regard, and perhaps I have. As I look back over the year I can see that it has been a year of earnest desire to accomplish much for the Master's cause, and I have tried to do what I could, and believe I have accomplished something, though not as much as I would like to have done; but we become impatient sometimes and desire to walk before we can stand alone; but unless we aim high we are not apt to accomplish much in this life.

I found a noble band of saints in this place, and my first impressions have grown with my year's acquaintance with them; and it was good to hear them in the beginning of my ministry offer up the earnest prayer for the new pastor who had come into their midst; and it is good to-day to listen to the same earnest appeal from hearts who love the work of the Master, and to receive words of encouragement in commendation of the advancement made. City work is not all sunshine, by any means. The duties are arduous and exacting. Conditions are different than in the country. Attractions are more numerous and various. All of these conditions must be met, kindly but firmly, and it taxes one's patience and resources sometimes to the

utmost. A pastor of a church such as we have here is expected to visit the saints often, to occupy the pulpit twice on Sunday, attend the Sunday school, prayer services, Religio, choir practices, and sustain two or three missions in various parts of the city, be prepared to present something new in his sermons each time he appears in public, and yet if he visited as often as he is expected to and attends all the services, he has but little time to read and meditate, especially when he has, in addition to the duties named above, a family to look after and an allowance so small that he has to spend almost half his time cudgeling his brains to know how he can make one dollar do the work of two. I would not care to change places with a salaried minister who gets two or three thousand a year for preaching what he does not believe, but I would like to try just for one year at least to use what money I could in the promulgation of the true gospel.

There seems to be no power in earth or hell but what one has to contend with in a city. It is lodges and theaters in the winter time and parks and summer resorts in the warm weather, and almost an impossibility to get the young, especially, to see the necessity of giving up these things, at all times, for the sake of the church work. I do not believe that there can be any safe compromise between the church and the world, and the sooner in life we are brought to understand this, better it will be for our peace of mind and our advancement in the life that leads to the divine.

Much of my time and effort since I have been here have been spent in an endeavor to benefit the young, and I know that my work has not been fruitless, but a marked improvement has been made. The young people's prayer meetings on the first Tuesday evening of each month are getting to be a decided success, and the young are coming to the front all along the line. Much of the future of this branch now depends upon the young as it does almost everywhere. I saw this when I first came here and laid my plans accordingly, and am thankful to say that the young people are justifying my expectations. If as much improvement is made in the year to come as in the year that is past, St. Joseph will have a Religio society that the church may well be proud of; and I trust that from its ranks may come, as there has in the past, some grand worker for the Master. I have never realized, as I have since I came to St. Joseph, the importance of the command of the Master, "Feed my lambs," "Feed my sheep." Too much effort has been made in the past to develop men for the field and not enough for the branch and local work, really the most important of all. If a man develops a little talent as a speaker, he is at once sent out as a missionary, and the flock left to famish at home.

My work has been spent almost entirely in the St. Joseph branch and I have never felt any other way than justified in doing so; and I expect that the future year or years to be just as devotedly, or more so, spent in the same way, as long as I shall be sustained in my present mission.

My experience in Utah came in nicely this last winter in refuting the claims made by the Utah elders and in defeating their purposes in trying to establish their erroneous doctrines in this place. We had five of them all winter and six of them part of the time. I granted them the use of both the church buildings controlled by us in the city, and reviewed them in both places to the entire satisfaction of the saints, and think we will have but little trouble with them in future. They sprung a new dodge on me here, something that I had never had to meet before in regard to Joseph Smith's seed or posterity. They said it did not mean his offspring or fruit of his loins, but those who believed in his divine mission. I showed the absurdity of this in the statement, "Let my servant Joseph" and his posterity have "place" therein; viz., the Nauvoo House. Their interpretation is a manifest absurdity; that all the thousands and possibly millions would have a place in that house. The papers here treated us nicely and a very fair presentation of our case and the differences was given. They agreed to pay the expense of lighting and heating the church for the three nights they occupied it, but never came near me to offer to pay. They probably thought we got more out of it than they did, and I am sure we are satisfied with the result. I am more and more convinced as I meet them from time to time that they are the most complete fulfillment of Christ's description of wolves in sheep's clothing that I know anything about. They go about among the people with a long face and dressed in ministerial garb and pretend to be very pious and reverent. They became wonderfully indignant because the people applauded me in the church here one night because of a very pointed question I asked them and reminded the people that they were in a house dedicated to the worship of God and that they should refrain from anything of the kind, which would have been all right and consistent coming from almost any other class of ministers; but when I remembered my experience in Utah the exhortation lost all its force. In a little town called Wellington, in Castle Valley, Utah, I went to the bishop for the key, as the church had been promised me for three nights. He handed me the key and pointed out the church to me and I went over and unlocked the door and went in, and lo, there were not pews, only a row of fixed seats around the walls. I looked out in the street and there were the pews piled up out there. I asked some one the meaning of it and they told they had held a dance in the church the night before. In Southern Idaho I obtained the use of their church in a small town in the Goose Creek country. A heavy curtain shut off a large alcove at the rear of the church and I contracted a severe cold standing at the foot of the curtain and preaching to the people for an hour. I asked the meaning of the curtain and alcove, and they told me that it was a stage with scenery and all the paraphernalia of a theater and the curtain simply hid these things from the eyes of the congregation. Every last day of the public country schools in Mormon communities is celebrated with a dance for the children in the after-

noon and for the parents in the evening. I expect they went from here and told that I did not treat them very well and that I was a little harsh, but I put it at them as mildly as I could considering the magnitude of the errors they have and are teaching. Men who make rough roads must expect to be jolted when they are driven over them. I get tired of their cant about being persecuted and slandered by the "Josephites" as they call us, you cannot tell those people the truth without, in their estimation, slandering them.

Brn. Etzenhouser, F. B. Blair, and David Wight have occupied the pulpit quite acceptably recently, and I extend a cordial invitation to any of the ministry passing through St. Joseph to call and speak for us. Try and make it a point brethren to be with us over Sunday, and if you will drop me a card before coming I will see that you are well advertised. The latchstring is out at 1343 Buchanan Avenue.

Yours, strong in the faith,

H. O. SMITH.

BEAVER, Mo., May 2.

Editors Herald:—This finds me at the above place among the mountains and valleys of the great Ozarks, at the home of Bro. Jacob E. Swigart, and most noble family, located on what I would call a good one hundred and sixty acre stock farm, part of it being clothed with a fine growth of clover and timothy; and to all appearances the soil of Southwest Missouri, whether on hill or dale, is well adapted for clover and fruits, no matter how stony or rough. Joining Bro. Swigart, is a forty of good land for this country that can be homesteaded, and another forty joining that can be bought cheap, if looked after at once; but make no application till you go and see it for yourself. Saints who contemplate moving to South Missouri, should remember that flat lands that are free from stone or gravel are, as a general thing, sour and sad, and will run together and bake after every rain and not near so rich and productive as the stony or gravelly hills and valleys that can be worked and planted much earlier in the spring as well as after a rain; and remember too that northern horses as a general thing will not do well in this climate the first year or two, and if put to work are liable to die on your hands; hence the best plan would be to buy here or make some exchanges on the way. And by all means do not move to South Missouri with the expectation of finding no drawbacks, for we have plenty of them, as in all other countries that I have both seen and read of; for all I think there is no State like Missouri. And my advice to saints who have got homes and have them paid for within her borders is to hold fast to them, and not trouble yourselves about the gathering or the Temple Lot, nor yet the building of the Temple; for as the Lord lives all will be brought about in God's own due time. The main issue with us as saints of God is and should be to be ready at his call. Zion might have been redeemed even now, but for our stiffneckedness and unfitness. Zion proper is the pure in heart.

Are we pure? Have we added to our faith, virtue, knowledge, temperance (in all things), patience, godliness, brotherly kindness, and charity? Have we complied with the Word of Wisdom? Have we broken loose from all oath-bound societies? Have we paid our tithings and acted honorably in all our dealings with God and men as far as lies in our power? If so, we may at any time or in the near future hear the welcome cry, Gather yourselves together that ye be not partakers of the plagues that I am about to pour out upon the wicked; but until that time, let us comply with the word of the Lord, where he says, "to gather" "into the regions round about" (not scatter); that is so far as it may be agreeable with the minds of the people; and to that end I shall labor on, preparing a people for God.

I have been preaching at Bruner, John's Mills, and Union chapel the past three weeks, the interest being splendid, and as a reward four souls were added to the church, and others standing on the brink of the water. The Bruner branch has a noble band of saints, remembering also that the preacher cannot live on "God bless you" alone, but provided my team with a new round of shoes. Another said "God bless you in your labors of love" by dropping a wheel into my hand, and from a letter just received from home, I learn that the wife received a box of goods and some cash, from the same place. Well, may God reward them for their love and kindness; and I herewith extend my heartfelt thanks to both God and the saints; and I shall ever try to live so as not to betray their trust in me, God being my helper.

At times it looks as if I was compelled to return home, but when I look out upon the wide and extended ripe harvest field with the cry from here and there to come at once and thrust in my sickle, I am at a loss to know just what to do, and more so when I know that the laborers are so few; but as long as the Lord will provide I shall continue to reap the golden grain, and in due time respond to the calls from the ones in need of help.

In bonds,

J. C. CHRESTENSEN.

COLONIZATION.

RICH HILL, Mo.

Dear Saints:—I will state through the *Herald*, if it is desirable, that we will organize our colony the 12th day of May, 1899. I will say that we wish to know who of all of those to whom I have written letters and those who have written to me concerning the land will join in with us. We can get the land by paying one third down, one third in two years more, and the balance on five years time at seven per cent. We want to get as many as twenty families.

Should we purchase the eighty acres joining the fourteen forties, we would have to pay for it outright, which would require forty-nine dollars from each family of twenty. I am in favor of buying the eighty. Those that are not can pay their twenty-four dollars and have an equal share in the fourteen forties. The land will be divided equally. Should all help to pay for the eighty, all

would get equal shares in it. If we buy the eighty, each family would have two or more acres already in cultivation. E. T. Atwell has made preparations for a post office; the papers have been sent to Washington and are all signed; the name will be Cumorah, Missouri; therefore our town or colony will be Cumorah.

All provisions will be provided in the by-laws as equally as can be. Those that cannot raise all of their third will be looked after; perhaps some can raise more. If so, it will be kept an account of, and the former can either work theirs out in the colony, or pay cash when able. The church has nothing to do with this colony.

Let us hear from all who wish to assist, soon as possible. In bonds,

MRS. M. A. ATWELL.

DELHI, Ont., May 1.

Editors Herald:—I arrived at Wingham from Kincardine, April 14, feeling somewhat better in health. I went to Zettland, secured the schoolhouse for three nights. Had very good attendance. Wednesday, the 19th, I returned to Wingham to receive the sad news that my barn was burnt; cause unknown, believed to have been caused by a spark from stovepipe. Our loss is about three hundred dollars. This is the third time I have been burnt out since entering into this great latter-day work. In the spring of 1888 our house and contents were all burnt; and in the fall of 1890 our barn and fall wheat and barley were all burnt, and no insurance. Our losses then would run close to one thousand dollars. I struggled along through many a hard trial.

In the fall of '92 I was called through Elder Lake to the office of an elder; and in the spring of '93 received an appointment from the church to labor as a missionary. I sold my farm and moved into the town of St. Marys, Ontario, and got along very well; but the family growing up, and the boys not able to get work in the winter months, would get us in debt, and when I would return home my heart has often been made sad to see conditions of things at home. Feeling to better their circumstances in the fall of '97 I purchased about fifty acres near this village; moved my family here the 16th of March, '98. We got along very well last year, as my mission field was in the same county and I could get home often to see after things myself. By the voice of the Spirit at the October conference held in Stratford my field was changed northward. I obeyed and labored hard, four long months without returning home; then to return only to have a sad and heavy heart seems almost to discourage me. Yet I cannot mistrust my heavenly Father. His own dear Son, who did no sin, had to learn obedience through the things he suffered. It seems every time I go into any other work but the gospel I suffer loss. I have fully resolved never to tie myself up with the things of the world again, and to get rid of this place as soon as possible, as the boys have not the experience required to run a farm, and I do not feel to leave my Master's work to gain the riches of this world, as I am

impressed the time is very short, and the gathering close at hand. This has pressed itself upon my mind for the last four months.

I do hope and pray that I and my family will be in a condition to live and be permitted to gather with the pure in heart in Zion; for none but the pure in heart can dwell there. Zion is God's people pure in heart. Nothing unclean can or will be worthy. It seems to me we must be clean not only in heart, but in person, clean in the domestic circle. Do saints expect to be permitted to dwell in Zion who are slothful, untidy, and filthy around their homes; causing pain and sorrow to the hearts of those who are of a different disposition? If they do, I am afraid they will be sadly disappointed. God says nothing unclean shall enter his city. O, may God help us to get ready for the blessed call to Zion and for the coming of Christ. I feel like uttering the words of John on the isle of Patmos, "Come, Lord Jesus, come quickly."

From Wingham I went to Seaforth and McKillop; held five meetings and baptized four, and administered to the sick. One, Sr. Bell, was crippled in her back so bad that she could scarcely move around. I administered to her on the 24th, returned on the 26th, and found her no better. She was discouraged and going to try the doctor. I said, "Sister, I feel impressed somehow that you should not go to the doctor, that this is a trial of your faith;" and persuaded her to wait until the following day and if no better, then do as she pleased. I administered again that evening after the baptisms and confirmations, and the good Lord through his Spirit rebuked the unbelieving spirit, and the next morning she was completely healed and flew around like a young girl. Those things are very cheering to us all. Well might the poet say, "O for a greater faith." I often think of the saying, "Lord, help thou mine unbelief."

Yours in gospel work,

ELDER S. W. TOMLINSON.

IRVING COLLEGE, Tenn., April 26.

Editors Herald:—I am sometimes discouraged, but am now encouraged, for there are some developments that have taken place lately that justify it. I have just preached at a number of places to good turnouts and interest. Some seem to be near the kingdom. There are more places open for us to preach in this section than I can occupy for a long while. We feel like giving the Macedonian cry. There is enough to do here for a number of good preachers.

I am hopeful of getting some of the Brighamites out of the dilemma they are in by reason of the false doctrines of Utahism. The members of the Utah Church here tell me their elders do not teach a single thing about polygamy, Adam-God, blood-atonement, etc., before they baptize them; they just teach them the first principles of the gospel as we do and upon this they baptize them and afterward they teach them the doctrine of polygamy, etc., by letting them read their books. In fact, some of their members in this section did not know until I read it to

them that their elders believed the doctrine of polygamy. Nearly all of their members here are disgusted with Utahism.

Taken as a whole I believe there are some honest men among the Utah Mormons, and I also believe they will be gathered out in the due time of the good Lord. I also believe a great many of them are grand hypocrites and liars. "By their fruits ye shall know them;" and they prove that they are by their fruits in this section.

We have to bear a great deal of persecution on their account. I show them up by their books in their true colors to the people. I am opening the people's eyes here. May God help all our brethren in the ministry everywhere they find them to show the true character of the faith.

A Brighamite elder told me they intended to put twice as many missionaries in the field this year as they had last, and that all their male members were preachers. But no difference to us; we by the help of God can meet them all successfully; so let them come and meet us, but they won't do it, but just sneak and whine around and say they are not allowed to debate.

Yours in bonds,

E. W. NUNLEY.

LOUISVILLE, Ky., May 8.

Editors Herald:—Leaving home on the 14th ult. I called on Bro. D. Archibald, of Centerville, Iowa, stopping with him and his kind family over one night. I found them contending for the faith under trying circumstances.

My next stop was at Pollock, Missouri; stayed there ten days, preaching there and at Fairview church to small congregations. Found the saints there alive in the work of the Lord. On leaving there I went to Bevier, Missouri, and while there I preached a number of times and by request of the parents and in harmony with branch officials baptized six lovely young Sunday school children. Calling at Macon I found Bro. Palfrey's family still in the faith, and I enjoyed the visit with them very much. May the Lord bless them for their kindness to the missionaries.

My next call was at Bro. Burgess' in St. Louis. While there I visited some and made the necessary arrangements to come here. I learned while there that the young saints were progressing very well and that the older ones were abiding in the truth. It is pleasant indeed to learn that the few saints in so large a city with so many worldly attractions are living so they are *light* unto the world.

On the 6th inst. I arrived here, in the evening, and had the privilege of hearing the Rev. Sam Jones preach. One statement he made was a little peculiar. He said he never preached on regeneration for the reason that he did not know how; then tried to look wise and concluded his sermon by a death-bed story.

We held three meetings here yesterday, in company with Bro. J. M. Scott and the few lively saints here. Our meetings were very spiritual and I feel to thank God for raising up his standard here; and to see how

well the little band of saints here are progressing under the labors of Bro. Scott makes me rejoice. We have given notice that next Thursday we will meet with them for the purpose of organizing them into a branch. The good Lord designated to me the one who should be ordained as their presiding elder, one who if faithful will be useful to the work here. There now are a few who are seeking after the truth here who will soon unite with the church and thus be a help to the work. I am still hopeful and rejoicing in the truth.

In gospel bonds,

M. M. TURPEN.

MINATARE, NEB., May 6.

Editors Herald:—May it please you: In second paragraph of my letter published in *Herald* for April 26, I am made to say of points visited: "The points are more than several street blocks apart, reached by electric street cars, etc.," which should read, "not reached by electric cars." For it would indeed be a strange phenomenon to see electric cars dashing along over hills and through dales, up and down Platte Valley.

Referring to the introduction of the work here, in 1888, paragraph 4, it should read 1898.

In bonds,

JAS. CAFFALL.

CHEROKEE, Iowa, May 8.

Editors Herald:—Yesterday, saints of the Pilot Rock branch, who hold their services seven miles south of this place, provided a basket dinner and held Sunday school services at ten a. m., sacrament services at eleven a. m., and preaching at two p. m., at all of which they enjoyed the blessing of God in the presence and assistance and comforting influence of the Spirit. At the morning services Bro. James O. Sheldon, who has been presiding over the branch for some time, though only holding the office of deacon, was ordained to the office of elder by the writer and Elder A. R. Crippen, which will leave the branch in a better working condition, I believe. The ordination was authorized by a call manifested by the Spirit, the indorsement by vote of the branch and of the general missionaries in charge, Elders J. R. Lambert and Heman C. Smith. The Spirit bore testimony to the writer while ordaining the brother that his ordination was in harmony with the mind and will of the Spirit. This course of procedure was had not only because it is in harmony with the provisions of the law, but because that to wait for the district conference to authorize and provide for said ordination, it would, perhaps, have been some months before the ordination could have been attended to.

It is indeed encouraging to know that God is the author of our work and that Jesus Christ by the Holy Spirit is the directing power in the church, and will continue to be, so long as she remains pure and loyal to her Lord.

No pleasures known to this world can compare with the joy and peace enjoyed by the true disciple of Christ in the discharge of his duties and the fellowship with the saints as he communes with God and Christ by the

power of the Spirit. No wonder Paul wrote: "For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." No, indeed; it is not the meat and drink that perish, which are so necessary to the life, vigor, and continuation of the body; but in the kingdom of God is found that spiritual meat and drink so needful to the life, health, development, and perpetuity of the soul in a state of peace and happiness, and without which there can be no such thing as the enjoyment of eternal life in the presence of God and Christ. A healthy spiritual condition gives us an earnest longing for a development in the things of God, without which we cannot and will not be satisfied. For this reason we are glad to make every needful sacrifice, and perform every necessary work, or bear patiently every required burden and endure afflictions patiently, in order to secure the longed for spiritual food and drink. For our encouragement no doubt it is written: "And blessed are all they that do hunger and thirst after righteousness; for they shall be filled with the Holy Ghost." Hopefully,

CHARLES E. BUTTERWORTH.

ENGLEVALE, Kan., April 8.

Editors Herald:—My husband and I are the only saints around here, and have lived here about one and a half years. Over a year ago Bro. W. C. Cather preached for us about two weeks, the first preaching in this vicinity. He made some friends, and, as usual, a great many opposed the work. Last August Bro. J. M. Richards preached one sermon, at which time I was baptized. My husband had been in the church just one year. We have had no preaching since then, and are getting very anxious to hear more of the true gospel. We are expecting Brn. Baker and Beebe here sometime this summer.

I have been sick for some time. Brn. Richards and Davis came up yesterday and administered to me, and am feeling much better, and hope by God's help soon to be able to do my work again.

We attend Sunday school at Englevalle, held by the Church of God (Winebrennarians) people, most of them are very prejudiced. How we long for a good saints' Sunday school.

A few nights ago I had a dream I would like some one to interpret. I dreamed it was about sunset and that my oldest sister (who is not a saint) and family and myself and family were standing at the west end of the house talking. It was somewhat cloudy, and as the sun came out from behind the clouds it seemed to rock and shake in the sky, and suddenly there came something over it, round just like the sun, but having the appearance of blood, and at each side were little suns. It passed off just as suddenly as it came and the sun was again natural. As it passed from sight there was a girle formed around the north and west that had a silver lining and this was beset with many stars. It was a beautiful sight and I thought I turned to my sister and said, "This is surely a sign of the near coming of our dear Savior."

At another time while we were bowed in

evening prayer, before retiring, my husband was leading in prayer, and I saw a beautiful cross and a messenger of light carrying it. It came before me with a bright silver light. The messenger was clothed in a pure white robe and it kept vanishing until it passed from my sight.

I am so thankful to God that he has given me this testimony of this great work. I know it is of God, and ask for the prayers of all the saints that I may be a faithful worker in the cause of Christ.

Yours in the one faith,
CORA M. CHRISTIE.

CHICAGO, Ill., May 9.

Editors Herald:—I have just closed a protracted meeting which I started March 12 and closed April 30. Three were added to our number, one April 3, and a lady and gentleman May 6, heads of families. We feel led to rejoice in our God and Christ for his kindness towards our race. May 6 in the evening was beautiful sunshine and the lake water calm. Our missionary, J. M. Terry, was on the shore and William Strange was present and offered prayer, and a few others to witness the scene. Dear saints, the Lord is remembering Zion and bringing her comfort once more. Let us anchor our barks in the center and not be wrecked on the shore. Ever praying for the welfare of Zion.

Your brother in Christ,
G. H. GRAVES.

PHILADELPHIA, Pa., May 5.

Editors Herald:—Since writing you some months ago I have been preaching in Massachusetts and Rhode Island and have been blessed in presenting the gospel message most of the time. While at Dennisport last February I received a very acceptable present of a new suit of clothes. The spirit that moves saints and friends to do acts of kindness to the traveling minister is of far more worth to him than the actual value of the gift received.

Our district conference at Providence, Rhode Island, April 29, was attended by a large number of saints, and they certainly were a good looking company. The work in the district does not show an increase as far as numbers are concerned, but there is an increase, we believe, in spiritual understanding that will tell in time to come.

Tuesday last I said good-bye to Annie and the little ones and took the Fall River boat for New York. "Rocked in the cradle of the deep;" thinking thus I fell asleep and awoke in New York. Same old town; hurry, slam, bustle. Two or three hours in New York, then on to Philadelphia. Quite a change; staid, quiet, time enough to breathe; good old Quaker town. Some changes, however, since the days of good old Penn. I hear that the Brighamites hold forth in the south end of this city (we are in the north end). I hope they are nice fellows; must visit them and see; too bad to leave them all alone (only eight of them I believe) in one end of such a big city.

I go to Baldwin, Maryland, to-day to attend the Sunday school convention, and trust

we may have a good time. I am at Bro. Christy's, No. 2810 Mervine Street. When we convert the city of Philadelphia we will have 1,087,964 in the church. In hope,

GEO. W. ROBLEY.

P. S.—Later. The Sunday school convention at Baldwin was a success and a very enjoyable time. Have just heard that the Mormon elders (Brighamites) have left Philadelphia.

G. W. R.

PROVO, Utah, May 8.

Editors Herald:—I reached here yesterday, after an absence from my field of labor of nearly three months, on account of sickness at home.

Find the work in good condition, so far as I have been able to discover, and a quiet peaceable spirit prevailing.

Am feeling well in entering my work.

My address for the year will be Pleasant Grove, Utah. Friends please address me at that place instead of Lamoni, as heretofore.

In bonds,
D. W. WIGHT.

WAYNE COURTHOUSE,
W. Va., May 9.

Editors Herald:—I see in *Herald* of May 3, 1899, a correspondence between Elder Heman C. Smith, of the Reorganized Church, and Elder Ben E. Rich, of the Utah Church, in regard to a church house that belonged to the Mormon Church, that was burned near Vanceburg, Louis County, Kentucky; Bro. Heman C. Smith asking Elder Rich if they accused the Josephites of burning said church as some of the papers intimated.

I am very glad that Elder Rich answered no, for I would hate to be accused of houseburning or being accessory thereto. Myself and Elder W. R. Odell, of Centerville, West Virginia, were the elders who were at Vanceburg, Kentucky, in 1897. I learned that Utah Mormonism was spreading there rapidly, and it being part of my mission field, I made up my mind to check it if I could; so I wrote to Bro. Joseph to send me literature to expose Utah Mormonism, and we went to Vanceburg and out to their place of worship, which was a schoolhouse (for they had no church in 1897) and appointed meeting for the next night, and when the time came the house was crowded to overflowing with Mormons, thinking we were new preachers from Utah; and when I began to draw the line of distinction they looked very straight down their noses, so we appointed meeting for the next night, and when the time came we had about half a dozen hearers; and at the close of meeting had no invitation any where to stay all night, so we had to either lie out or go and call up some nonmember of the church.

When they refused to hear me expose the deception in which they had been caught, I had to resort to some other means of stopping its spread, so I flooded the neighborhood with tracts exposing plural marriage, Adam-God worship, blood-atonement, and Christ not being begotten by the Holy Ghost; and H. O. Smith's tract on the "Necessity for a Reorganization," and gave a bundle of tracts to

the editor of the county paper and asked him to write an article in his paper from some one of them every week; and I wrote the following affirmation and got the editor to publish it: "Resolved, that the Reorganized Church of Jesus Christ of L. D. S. with young Joseph at its head, with headquarters at Lamoni, Iowa, is the Church of Christ, and all other sects calling themselves Latter Day Saints are apostates from the Church." I sent this affirmation after it was published to Bro. G. T. Griffiths, president of mission, and asked him to send some single elder there to stay; but I guess he did not have one to send.

I feel thankful to the good Father that he blessed my labors and enabled me to stop the spread of Utah abominations in that county, though it did make it hot for its propagators. It was error that we went there to fight, not men and church houses. If it is the Lord's will we will go there in June and reap the fruit of our labors. It is not more than eighty miles from the place of this writing.

I came here 29th of April; preached every night except two and twice on Sunday; baptized a very promising young man and his wife on the 6th inst. at this place, and others will be baptized before I leave.

I am going to start to Lawrence County, Kentucky, to-morrow, and after a week will return here for a time, and then go to Vanceburg, Kentucky. The work seems to be onward in this part of the State, and I am expecting to baptize quite a number before leaving this end of the State. The saints are well and hopeful.

Your brother in the faith of the gospel,
G. H. GODBEY.

SMITHLAND, Iowa, April 26.

Editors Herald:—Ever since I came into the church I have been a strong believer in the doctrine of tithing, as has my husband also. When we were married we decided that we would pay our tithing promptly, but in spite of our decision it was four years before the first tithing was paid.

During the first year we counted up and found we owed twelve dollars. This was before we began keeping house, and this has been considerably increased since. It was always a source of worry to me when I thought of our unpaid tithing; but like many others, I allowed myself to think we were excusable because we had no surplus, and would often say that the Lord knew we would be only too glad to pay tithing if we had anything to spare; but I felt sure that there had never been any money on hand we did not positively have to have.

In March of this year, however, we had been studying the law of tithing, when we read a letter by a brother, in the *Ensign*, in which he told his experience on the tithing question, and added that he had resolved that he would send in twenty-five cents each month if he could do no more. After reading this aloud I turned to my husband and said: "If we don't try some plan like that we will never get any tithing paid." So after some talk we resolved that even if it did take sacrifice we would send in at least a dollar each month.

In a very few days we sent the dollar on its way, and I felt much relieved, although there had been a number of long-felt wants clamoring loudly for that dollar; for the winter had been a hard one on men who depend on daily labor for sustenance, the weather having been so disagreeable that very little work was to be had. Yet I cannot say we missed the money much, and am sure that in a short time we were as well off as though we had spent it for our own needs; in fact, I think we were better off, as the fact that we had done our duty gave us more satisfaction than any other investment.

Before the next month's installment had been sent in we changed or amended our resolution to this effect: that while we would cling to the resolve to send a dollar each month, we would also add as much to it as we could reasonably spare, until all our back tithing was paid, which we hope to do this year; so the April installment was over one dollar.

I do not write this to boast of what we are doing, but to help others, as the brother's letter helped us. I hope many will make like resolutions. Make the amount as large as your income will allow; not that I would discourage those who can send only twenty-five cents, no, indeed; a dime is better than nothing if it is the best you can do; but don't break a dollar to get it and spend the rest for your own pleasure.

Praying daily for the advance of Zion,
Your sister,

CORA B. COHRT.

COOK, La., May 7.

Editors Herald:—A Methodist preacher by name of Jaratt, of Mansfield, Louisiana, is coming out here on the first Sunday in June, to villify "the Mormons." He will have a large turnout; he has had all other appointments called in, to give all the people a chance to hear him.

I do wish some of our elders could be there and reply to him. I expect to be there, the Lord being willing. It is nine miles from Logansport and eleven from Mansfield, on the Mansfield and Logansport road. I live two miles from Hickory Grove, where the service is to be.

I asked you all to pray with me; now I am ready to ask you to rejoice with me. It has pleased God to answer our prayers in restoring to me my boy. I have him now; to God be all the praise forever. I can say of a truth that blessings gained or rather received through severe trials are bright gems, and I praise God that I know that others were blessed as well as myself through my tribulations.

I have done my best to get the doctrine before the people. I got our Presbyterian preacher to distribute quite a number of *Ensigns* and *Heralds* for me at the church; he had been reading some, and he said, "If you want to get something good to read, come and get some of those papers." I close by asking an interest in your prayers.

Your sister,

M. E. BUNYARD.

Original Articles.

SOUTHWEST MISSOURI THE LAND OF THE "BIG RED APPLE."

A number of letters of inquiry lately have been addressed to me. Each correspondent has asked a variety of questions about this part of country. Being a resident, perhaps I am much more able to intelligently answer these questions than others who have only visited or traveled through this locality. The essential advantages of any country are climate, water, fuel, fertility, market, and I shall treat this subject under these heads.

CLIMATE.—So far as my experience goes, I have never suffered more with heat here than I have in Iowa and Nebraska. The winters are much milder than in the above states. Occasionally, perhaps on an average of once in fifteen years, the mercury runs down to thirty-three degrees, but generally the thermometer gets no lower than twelve to fifteen degrees. Through the summer one is always insured a good sleep, for the dews are heavy, and the atmosphere cool and refreshing. I claim our climate is second to none in the United States.

WATER.—Water is of first importance everywhere, for without good water health cannot be insured to anyone. Beautiful, pure, refreshing springs abound in all parts of this country, and I have failed to yet find a well that furnishes poor water.

FUEL.—This is another very important factor, and one in which southwest Missouri is fully supplied. Families living here in the country can get all the fuel wanted for the hauling, and town residents can get good wood in the small villages at one dollar per cord delivered.

FERTILITY.—About the first question asked by parties who write with a view of coming here is: How much corn, wheat, etc., can I raise? Average crops here make about as follows, and seasons generally insure this amount: Corn yields from five to thirty bushels to the acre, owing to when it is planted, how cultivated, and how the soil has been managed. The natural average yield is about fifteen bushels per acre. Wheat yields from ten to twenty-three bushels per acre. Timothy hay makes from one to two tons of hay per acre. All kinds of grass does very well here, and good pastures can be made in every canyon, and on every hillside and plateau. Irish potatoes produce from seventy-five to two hundred bushels per acre, and we can compare with any place on the growing of sweet potatoes, grapes, strawberries,

and all kinds of small fruit. Garden vegetables all do well.

MARKET.—Farmers who are able to hold products until spring can get the following cash prices at home market: Corn forty cents, wheat forty to sixty cents, hay seven to ten dollars per ton. Irish potatoes forty to fifty cents, sweet potatoes fifty to seventy-five cents; other things in proportion. Sheep and cattle bring good prices, hogs market at about four to five cents dressed.

ADAPTABILITY.—This is a fair country for cattle, sheep, and poultry. It is a poor country for hogs, horses, and grain raising, when compared with northern States, but is almost unsurpassed for fruit growing; good health, and easy ways to live.

COST OF LAND.—Well improved farms here near small towns are held at twenty five to forty dollars per acre, while near large town it sells from forty to one hundred dollars. Small farms with poor improvements can be bought at two to ten dollars per acre. Unimproved land at one to two dollars and fifty cents per acre. Pretty good homes—good enough to suit the average man—can be got for four hundred to five hundred dollars per eighty acres, smaller and larger farms at about the same proportion.

CHARACTER AND LAY OF THE LAND.—This part of the country is largely composed of ridges, canyons, valleys, plateaus; known as the Ozark Range, and in most places is covered with small flint rock. These rock have the appearance of having been broken into fragments by some terrific explosion. Ridge and valley land here is very productive; plateau, or what is commonly known as flat land, as a rule is free from stone, and consists of a sandy-clay soil, which retains moisture well, and by proper crop rotation and fertilization can be made to grow fine crops of anything.

WHAT IT WAS AND WHAT IT IS TODAY.—Fifteen years ago, I came to this country, and after a stay of two years I left the wilderness, and at that time would not have taken the best unimproved quarter section of land as a gift. I can now show farms in my locality which have been under cultivation for six years that were purchased for fifty cents to one dollar per acre, and set in fruit trees that homeseekers have made a cash offer on of forty dollars per acre, and then couldn't buy it. There is many a poor farm here, and there are many of them in Iowa, Nebraska, Dakota, and all other states. I have noticed in a number of cases small log huts, twelve to fifteen fruit trees, and a field of five to twenty acres, which after being purchased by some fellow who was not afraid of work, soon presented a neat home. The native people here, as a class, seem to be satis-

fied with just enough farming ground to raise corn for corn bread, hominy, and pork; and right by the side of these folks, who seem to have nothing, some Iowa, Pennsylvania, or Illinois family will settle, and in the course of a few years will have plenty of ground opened up, fair frame house and barns, a start in stock, and things will present a prosperous appearance. Wherever this country has been settled with people from the north, who possess vigor, patience, and industry, it favorably compares with many other places.

COMPARED.—Glance backward to the shores of the Atlantic and view the landscape as it spread out before the colonists in the early settlement of this hemisphere, contrast it then with the blooming fields of to-day. Turn your eye towards the magnificent homes, visit yonder cities with their beautiful streets, paved walks, and towering structures; listen to the voices of multitudes, and you will get an idea of the strength and power of industry. Likewise, the deserts of the west have been changed into golden fields and pleasure resorts. The untiring hand of industry can produce similar results in southwest Missouri. The trouble with the average class is they wait too long—delay till men of more courage have "broken the ice," cut the first tree, plowed the first furrow, planted the first crop; then it's too late, the opportunity has been lost. I know men with large families who work in the cities for good wages, and who are regularly paid in cash, almost broken down physically by being slaves to circumstances. Some of these men, though honest at heart, are unable to meet each month's obligations, and are left in debt for groceries, house rent, etc., who, if they had said family out among our southwest Missouri "good for nothing" hills, rocks, and canyons, could live fully as well, pay their debts, and not be obliged to work half so hard.

A POOR MAN'S COUNTRY.—The main reason this is called "a poor man's country" is because so many are poor here. A corn bread and hominy living is about all the native people of this country care for, and they seem to be satisfied with just that, and care for no more. This mainly accounts for so many slug-gard-looking places. But every country has its share of poor people, and I fail to see the difference between living in a well to do country and looking at pretty places and things that belong to somebody else, and living in the back woods, seeing but little, and having a share of this world's comforts, unless the latter is much preferable.

COMING TO THIS COUNTRY.—I have a neighbor, one mile north of me, who came from Virginia four years ago.

He informs me that he had but one dollar and fifty cents in cash, and everything they possessed outside of that amount they had packed in a four by four foot box. His family consists of himself, wife, and four small children; still in this short period he has accumulated a little money, two horses, one cow, a few chickens; geese, and hogs, and has his family well clothed, and enough provisions ahead for one year's supply.

There are others to whom I could refer who have done as well, some worse, and some much better. Many come here, are dissatisfied, and leave; while many others who have lived in a number of states think southwest Missouri is the easiest and most pleasant place they have yet found. I know a number of well to do families who moved into this country six, ten, and fifteen years ago, who could have moved out at any time, but they are here yet and insist on staying. But all this being considered, I advise each one to come and thoroughly examine for himself. Do not come here and then blame some one for misleading you. This country is good enough for me, but it may not suit you. If you move here without first coming to look over this country, don't fail to come with enough cash to buy you a small place and enough for provisions for two years. I'll say five hundred to one thousand dollars. Work here is scarce and wages very low.

FREE BOOKS AND PAPERS.—Send for copies of "Missouri and Kansas Farmer," Kansas City, Missouri. It will tell you a great deal about southwest Missouri. If you wish to obtain a few illustrated pages filled with facts about this country, write to J. E. Lockwood, Kansas City, Missouri, and instruct him to send you all the information he has at hand. This country has the largest apple, peach, pear, cherry, quince, and grape and berry orchards in the world. Remember land is now from one to forty dollars per acre, and plenty of it at two fifty to ten dollars; but it can't stay there long, and my advice is to get your home now if you wish to live here. I am no real estate agent. I have eight hundred acres of land, but none to sell; so don't think that I have a "hoe to grind." In conclusion I will say, however, if you want the best climate, purest water, most pleasant summer nights, plenty of fruit, a healthy locality, and an easy place to live, come to the Ozarks. Any party writing to me must enclose ten cents in stamps to pay for stationery, postage, time, and trouble. My business now necessitates the writing of fifty letters each week, and I cannot give outside correspondence attention unless paid for it.

E. T. ATWELL.

SEYMOUR, Webster County, Missouri.

CLAIMS OF DISCIPLEISM NOT VALID.

The claims of Discipleism to being a restoration of Christianity after the long night of apostasy are no more valid than those of other reform movements that arose out of that apostasy, and with which it is now compromising and thereby rapidly losing its original identity. It denies its own identity with original gospel Christianity, by restricting the original gospel form of church organization to the apostolic age. That had apostles, prophets, and other divinely called and inspired officers, for its ministry (Eph. 4:8-13). Its pastors and deacons, "helps and governments," were "set in the church" by divine power as well.

Ancient gospel Christianity as a grand organism lived and moved, wrought and accomplished, because animated by the Holy Ghost, in actual gifts (1 Cor. 12) and office work. (See John 7:37-39; 14:15-17, 26; 15:26, 27; 16:12-14.) But these gifts and this office work of the Holy Ghost is by all Disciple ministers restricted to the ancient apostolic age. If, therefore, the Disciple Church is neither the organization nor the spirit composing ancient Christianity, what is it? Body and spirit was the sum total of the ancient gospel church. If modern Discipleism is neither that body nor that spirit, how can it be that restored? By this "restrictive" argument modern Disciples defeat their own claim to being the restoration of ancient gospel Christianity.

The office work of the Holy Ghost was to "preach" (Acts 1:4; Mark 16:15; 1 Cor. 2:1-5; John 16:13; 1 Pet. 1:10-12); to foretell future events, to reveal the things of God, to call the ministry. (Acts 13:1-5; 1 Cor. 7:17; 2 Tim. 1:13, 14, 6; Heb. 5:4, 5; Rev. 22:17.) "Let him that heareth," the Spirit, "say, Come," or preach. To heal the sick (James 5:14, 15); to advocate God's cause. (John 14:26; 16:8-10.) Its office work is to give life to the body and enable all the officers, members, to fulfill their designs, as the human spirit does the physical body and its members.

As the human body cannot live and act without the human spirit, no more can the church, Christ's mystic body, without the Holy Spirit. The word of God alone will no more make alive the church and enable it to fulfill its lawful offices than his word alone, or human language alone, will animate a corpse, and make it live and act out its design, without the human spirit. (See Gen. 2:7; 1 Kings 17:21, 22; James 1:26.)

If modern Discipleism could evolve an organic body resembling in full, in form, the church organism of ancient days, if done independent of and apart from an act of God authorizing such organism, it would not be ancient

Christianity restored, any more than any other unauthorized imitation; and until animated by the Holy Ghost would be but a human production, an unauthorized corpse.

Now any such thing as an act of God, a divine interposition, or a new revelation, a grant, or commission, by which the church could be reproduced, organized, or restored,—all such commission or act is by Discipleism restricted to the apostolic age.

So here they are admitting the apostasy and consequent disorganization of the anciently organized church, and at the same time claiming to be that church restored; and yet denying all commission from God to restore, denying all new revelation from God, the only medium through which a commission could reach them!

They are not the ones to whom the original commission was given. And at the same time (and if they did claim to be doing a work identical in character as that the New Testament ministry were authorized to do, they are not doing it) they deny the right of themselves or any other church to be the same in organization as the original church. Also, they deny that the same Holy Ghost in its office work is necessary now.

Now since, according to their own claim, they are neither in body, spirit, nor commission identical with that described in the New Testament, what are they religiously?

They could not be a "succession" of the original New Testament Church and be so dissimilar to it in every cardinal point and principle. In all the points herein mentioned modern Discipleism disclaims either similarity or identity. They must of necessity therefore be a branch from some other vine than ancient Christianity.

A change in organic form and power, if legitimate, of an original organism, implies a change in the constitutional law of such organism. This is a necessary truth. Try it in the case of any government, either physical, political, or religious. All thinkers recognize this truth. Did not original Disciple reformers condemn every single form of church organization then existing because they did not, as they asserted, agree in spirit and letter with the Bible? Only the power that ordains a constitution can legally change it for any reason. Men have taken liberties with the gospel law that they dare not take with the law and Constitution of our country. If this statement is not true, why are there so many forms of church government existing, no two of which are alike, and none of them in the least resembling the one described in the gospel word? It is no wonder that Samuel Fallows, Episcopal Bishop, in looking over the field of church forms of governments reli-

gious, as existing to-day, declared in a sermon delivered by himself recently, "The church must not be confounded with Christianity. The latter is infinitely grander than the former." This statement is as true as any truth can be. But why is Christianity "infinitely grander than" the church? Just because God is the author of the gospel—Christianity—while finite man, poor dying puny man, is the author of those churches.

God's Church (Matt. 16:18; Acts 2:47; 1 Cor. 12:27, 28), with every member set in the body as it pleases him, with its apostles, prophets, evangelists, pastors, bishops, teachers, deacons, helps and governments, and the members walking in the light of the divine law and endowed with the gifts of the Holy Ghost, is just as "infinitely" grand, as the infinitely grand gospel Christianity in which it is founded, lives, moves, and has its being; the church being the divinely grand outgrowth of the principles of that gospel, the legitimate outgrowth or result of its operation.

The product of a constitution legitimately cannot be less grand than the principles from which it is produced. Is the United States in legitimate operation less grand than its Constitution?

It is not putting the proposition too strong to state that Discipleism, as an organism, is no higher nor diviner in origin than the Baptists or Episcopalianism. Discipleism has no more divine commission than they. All had equal access to the Bible. It commissions the ministry of all other denominations from the Catholic down through all other classes and churches, as truly as it does their ministry. To the ministers of all other churches it says: "Go ye and preach," as truly as it says so to Disciple ministers. If not, why not? Have Disciples an exclusive patent, or grant on the Bible? When and where did they get this exclusive right? If they have not the exclusive right to the Bible to the other denominations, and as all others have access to it equally with them, they have no superiority over any of the other denominations, either in origin, divinity, authority, or organization. If all the others are purely human organizations, since the authority of all, being from the same book, are all from the same source, then the Disciples are a purely human organization also.

Disciples have no escape from these conclusions.

They do not as an organism antedate A. D. 1828. Their organization as a church is nowhere found in the Bible—in outline description. They claimed no new commission at that date from God to organize anew. The membership of their church prior to that date and on August, 1828, were members

and had been of the Baptist Church. What was the new organization? Congregational; each congregation having elders and deacons. What was the Baptist organization? Congregational, each congregation has elders and deacons. What was and is the difference between the Disciple and Baptist Church organizations? There was and is really no difference. Had not the elders of the Baptist Church just as much right to baptize as the Disciple elders? Oh! but they do not baptize "for the remission of sin," while the Disciple elders do (Acts 2:38)! Then those baptized by Baptist elders do not receive the remission of their sins? Yes! (?) Then, what is the difference between those baptized by the two classes of elders in the outcome? All get saved? Yes. Then why the division and continual contention between the two churches, as all are saved finally? Have the Disciples a different and grander salvation in the finality than the Baptists?

The authority, the organization, and the final salvation of both churches is the same; why, and where is there a difference? The morality of the Baptists is just as high as that of the Disciples. But the idea continually reverts in the mind of the Disciple, the Baptist does not baptize "for the remission of sins." But he is bound to concede that the Baptists receive the remission of their sins, or else the Baptist Church is a mighty host of sinners and will be damned! For we all believe that sinners cannot be saved in their sins. What more validity, then, is there in the claims of the Disciples to be the restoration of original Christianity than there is in the claims of any other modern church? No more authority than the Baptists or others.

The church of the New Testament, was organized by the supervision of the Holy Ghost direct. (See Matt. 16:18; Eph. 4:8-13.) It was "framed" by the Savior of the body. (Eph. 2:20-22.) Each minister received divine and individual commission. (See Matt. 10:5; John 5:44; Acts 13:1-5; 20:17-28; 1 Tim. 1:18; 2 Tim. 1:6; Heb. 5:4, 5.) That church was a unity—was *one*, in commission, in faith, in hope, in spirit, in organization; it was a "house," a "body," a divine temple, the bride of Christ; hence an organic head on the earth (See Rev. 12:1, 2); "a crown of twelve stars" on the "head" of the woman—bride, composed of local congregations, yet all actuated by the one Spirit, the highest local authority an elder, or "high priest" (See Heb. 5:1-5), "after the order of" or like Melchisedec, who presided over the righteous people of God in Abraham's day, (verse 10 and Heb. 7:1-4.) And above these local priests

and elders was a divine threefold bond of unity binding the whole together in one, and centralizing in Christ. This threefold bond was composed of evangelists, prophets, and apostles; these three classes of officers sustaining a relation to the whole body or church in general, somewhat as the United States legislative, judicial, and executive, constitute the bond of ministerial unity in the government. And as without this bond of unity in the government, each State would be an independent sovereignty with itself, and be without organic unity with the other States; so in the church, without the threefold bond of unity, each congregation would be an independent and sovereign church within itself, and there would be as many complete, independent churches of, or bodies of Christ, as there would be congregations. But one head for so many bodies would be an anomaly! And if God so organized he would manifest less order and wisdom than is manifest in the governments of men! God recognized this order, this official channel of authority, when giving a revelation to the seven Asiatic churches. God gave the revelation to his Son Jesus Christ; Jesus passed it on to John the apostle, and John the apostle to the angels, elders or presidents of the churches, and through them to their charges respectively. (See Rev. chapters 1, 2, 3.)

To remove the threefold bond of organic unity—the legislative, judicial, and executive departments from the body politic—would be to disorganize our republic, and reduce it to a number of separate, distinct, and independent sovereignties; and in like manner would it be with the church as described in the New Testament, to take away its threefold bond of organic unity—evangelists, prophets, and apostles—as "set in the church," constitutionally (1 Cor. 12:28; Eph. 4:8-13), would be to disorganize the church and reduce it to separate, distinct, and petty local and independent sovereignties.

And this illustrates precisely what our Disciple friends are doing, and their advanced ideas of church building for God. But their imperfectly organized church, offered as a substitute for the original New Testament organization, is about on a par with a man attempting to show that a petty sovereignty, patterned after one of our State Constitutions, is the United States government; and when you would show him the constitution, ask him where the threefold bond of organic unity is, where is the executive, legislative, and judicial departments, and he would wisely answer, of course,

"Oh, they are done away, because no longer needed!" "They were the

builders of the government." "That once accomplished, they are no longer necessary, you see." "They were the builders of the church, and not parts of the building." "Not parts of the building."

Yes; I see! God did not set apostles, prophets, and evangelists in the church as a part of it; they were only the scaffolding, and tools that God used while building.

"Yes; that's it."

And when he got it finished he laid these things all aside as no longer necessary.

Yes. The building was "completed," "finished" at the end of the apostolic age, and of course will never need any more repairs, even.

And were the pastors, bishops, and deacons that God used as builders then just scaffolding and tools also? (See Eph. 4:11, 12; Phil. 1:1.)

God "set" the apostles, prophets, and evangelists "in the church," just as much as he set the elders and bishops, helps, governments, and deacons "in the church." Why not restrict these last mentioned officers also to the apostolic age? Where did God say either class of officers he set in his church was to be restricted to the apostolic age? Just nowhere. Never!

Now the facts in the case are these. Several classes of officers, from apostles to deacons, were set in the church as parts of the building; as the eyes, ears, mouth, nose, hands, and feet are set in the human body as necessary parts of that organism. And Paul's entire argument setting forth God's "more excellent way," than man's way of building his church, as found in the twelfth chapter of first Corinthians, and in Romans, is based wholly upon this divine immutable truth. God is the builder in the case of both church and human body. And it is divine and infinite wisdom that determines in both cases what shall be the constituent and constitutional members and parts of the great whole; and when men begin to differ from God about the church organization, seeking to change or improve on it, they simply get ridiculous.

Another favorite dodge of my Disciple friends, when attempting to evade the Bible plan of church organization, is to assume that the spiritual gifts and church officers as set in the Lord's church, and with which its members are endowed, as set forth in the Bible (see 1 Cor. chapters 12, 13, 14; Eph. chap. 4), are the things necessary for the church only during the apostolic age; and that they are the "childish things" referred to in 1 Corinthians, thirteenth chapter, verse eleven. That these "childish things" are not necessary now, because the church is no longer a child. It is now a man! Yes; its got to be several men, has it not? Several hundred

pretty good sized organizations now existing claim to be it! Are not all these claimants equally valid in their claims?

The assumption at the base of this argument is, that the condition of perfection referred to there by Paul has arrived, that the church has attained to the manhood state there referred to. Suppose that we admit for argument sake that the assumption be true. We then ask, Is a child born with any members that it does not need when it attains to manhood? If so, Why seek to supply an unfortunate loss of a member or members by the substitutes of wooden or cork limbs, or glass eyes? Why not count it a good fortune, rather than a misfortune, to dispose of these members of the human body, just as you do about the members God set in the church anciently, and do without them entirely in the former as in the latter case? Now the truth in this argument is, the apostle in above citation uses an illustration, and in the illustration, the members of the body are not the "childish things" there referred to. The little child when laying aside the playthings is not laying aside his members at all! He does not necessarily cut off hands and feet, when laying aside the toy and hatchet for the ax, plow, and hoe! He does not lay aside his head or eye because as "a man" he sees through clearly, what he only partially comprehended when a little child! Paul here contrasts the church, mortal, imperfect in knowledge, with all the spiritual gifts, both the official and lay, with the immortal, triumphant state of the church after the coming in glory of our Savior; and knowledge "in part" gives way to, or is swallowed up in perfect knowledge after the resurrection. Hence, Paul says, "But then shall I know even as also I am known." Until that transcendent period and state arrives we need the "childish things" of the Spirit and kingdom of God. Here, as on other points, this restrictive sophistication of Discipleism fails utterly.

In the apostolic age the church had more law or scripture than it has today. We now have but two out of the "many" gospels that were written anciently, or three (Luke 1:1); namely, Matthew, Mark, and Luke.* They had three epistles of Paul to the Corinthians; we have but two (1 Cor. 5:9). They had two epistles of Paul to the Ephesians; we but one (Eph. 3:3, 4). They had two to the Colossians; we but one (Col. 4:16, 17). And they had Jude's epistle on the common salvation (Jude 3), and the prophecy of Enoch, (Jude 14), which we have not. They had seven official gifts of the Holy Ghost and nine in-

* John's Gospel was written after the "many" referred to by Luke.

spirational lay gifts of the Spirit, which we have not. (Eph. 4:8-14; Phil. 1:1; 1 Cor. 12:1-11.) All these officers of the church, and the membership, were actuated by the inspiration of the Holy Ghost, in his office work, as portrayed by the Savior in John, chapters 14, 15, and 16. And these the popular religious institutions have not now, and it is argued with all ability that they can command that all these gifts and inspirational powers are restricted to the apostolic age.

Now, if this be true, and the church then with a more perfect, more fully revealed will of God, more scripture than we have, with a greater number of divinely commissioned and inspired officers, and with all the spiritual gifts, wisdom, faith, knowledge, tongues, interpretation of tongues, discerning of spirits, healings, prophecy, and miracles, visions, dreams, and angelic ministrations, if the church with Jesus Christ thus walking with and in the midst of her (Rev. 1:13-18), if, with all these, she only knew "in part" and prophesied "in part," only saw "through a glass darkly" (1 Cor. 13), do those not having this divine aid see even "through a glass darkly?" Can we without these endowments see at all, in the sense in which the ancients saw? No. The degree of inspiration they had, with all their gifts and scriptures, constituted the darkened glass. Are we better off then without this darkened glass? Can you look directly into the face of the sun, shining in all his brightness undimmed by mists, with the naked eye? Can we behold the glories and brightness of the immortal state and "see" the glories of the immortalized saints, the redeemed hosts without any degree of divine inspiration whatever? Can anyone see God without inspiration? No. Gifts of the Holy Ghost and inspiration are but the results of gospel faith (see Mark 9:18, 19; 16:14-18; Acts 2:38, 39; 10:44, 45; 11:15-17; Rom. 12:6; Heb. 11:4-6, 32-39), and this being true, as all these scriptures prove, we may logically and without presumption conclude that where these gospel results are not, the gospel in its original simplicity, fullness, and power is not taught or in operation.

A partial cause will not produce full results.

It was by a degree of the inspiration of revelation that the Apostle Peter was able to declare of our Savior, "Thou art the Christ, the Son of the living God (Matt. 16:16), and Jesus there tells Peter that it was on the "rock," or principle, by which he became "God manifest," or "revealed" "in the flesh" (1 Tim. 3:16; John 14:8-11), that he would build his church.

The power of the Omnipotent Deity, by which he reveals himself to man's

comprehension by Jesus Christ in his character and attributes, including the God revealed in the flesh, and all the gospel principles, graces, and virtues, and including the office work of the Holy Ghost, and which of necessity embraces ever present revelation, is that rock on which the foundation of the church is laid, and is that against which even "the gates of hell" prevailed not, when Jesus by his keys of priesthood authority went and invaded that realm, and offered thereby gospel liberty to the prisoners there. (See 1 Peter 3:18-20; 4:5, 6; John 5:29; Isa. 49:8, 9; Ezek. 32:21; Rev. 1:18.)

It was by virtue of that spiritual power of revelation that Peter, like other prophets, made that great declaration, and had the truth of Christ's messiahship revealed to him, and only those who obtain a like revelation can make a like declaration. Peter here declared a fundamental truth. He did it by direct revelation from the Father.

Discipleism assumes that Peter's declaration is a "confession" only; and on the assumption asserts that the church is builded on the confession of Peter. And it expects all who enter the church to do so by making the same confession. But are they willing to say to each convert, "Blessed art thou," "for flesh and blood hath not revealed it unto thee,"—no former prophet or apostle, no modern minister, but the Father?

Any truth must be revealed and declared before it is believed and confessed. All must agree to this. Can anyone believe or confess the gospel before it is revealed and declared?

The righteousness of God is revealed in the gospel from faith to faith; it is therefore a divine fountain from which, to the humble obedient follower of Christ, there ever flows the divine truth and light essential to their well-being. For the gospel is not "in word only, but also in power, and in the Holy Ghost, and in much assurance" (1 Thess. 1:5).

Since the Holy Ghost is one of the cardinal elements of the gospel, and since it is the chief mission of the Holy Ghost to reveal the will of God, both as it relates to his general redemptive work, and as it relates to the salvation and spiritual growth, development, and perfection of individuals, it logically follows that where continued revelation from God is not, there the gospel is not.

He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.—John 14:21.

But God hath revealed them [things of God] unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.—1 Cor. 2:10.

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth

Jesus accursed: and that no man can say that Jesus is the Lord, but by the Holy Ghost. . . . But the manifestation [revelation C. S.] of the Spirit is given to every man to profit withal. . . . For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."—1 Cor. 12: 3, 7, 13.

The gospel conditions are "keep my commandments," and the unfailing promise is, "I will manifest myself unto him." Therefore, where the Spirit of revelation is not restored, ancient Christianity is not restored. We would know it now by knowing what it was as originally existing.

Discipleism is getting so it questions the propriety of its advocates debating with the Latter Day Saint ministry on what it deems Bible questions, at least as the saints view them. Some few months ago the *Christian Register*, published in Missouri, editorially instructed Disciple ministers, and at some length, as to what questions they should debate with our elders on; and to be very careful not to discuss the saints' views of Bible questions, but force us to the issues of the prophetic calling and claims of Joseph Smith, and the origin and claims to divinity of the record known as the Book of Mormon.

Disciples do not seem to realize that the gospel, and the Bible itself, depend on the validity of the prophetic claims of Jesus and all the other prophets whose writings compose, largely, the Bible record.

Was Jesus Christ, and is he the greatest of all prophets? Latter Day Saints say, Yes. Is he a living prophet or witness to-day? Does he yet hold and magnify his office of prophet? If Disciples believe he is, and does so magnify his office, they believe in a living prophet, and on principle are one in faith with the Latter Day Saints. But if they do not believe Jesus magnifies his prophetic office now, they lower the claims and office of our Savior by their faith and profession! Now to those who believe that Jesus does magnify his office of Prophet, Priest, and King, his official office is a reality; that is, to them. Jesus prophesies, for them he intercedes, now, and over them he rules now by his word, and through the Holy Ghost by new revelation. Jesus magnified his prophetic office, as also his office of creator, during the ages preceding his first advent into the world as well as since his incarnation. And it is by virtue of his active administration in his prophetic office that other men acted in the prophetic office subordinately to him.

Thus all the prophets from "righteous Abel unto" Zechariah and Malachi, prophesied by "the spirit of Christ which was in them." (1 Peter

1:11; Matt. 23:35.) Moses, the typical mediator of Israel (Deut. 18:15), chose "rather to suffer affliction with the people of God," out in the land of Midian, rather than occupy the palaces of Egyptian royalty (Ex. 2:21), esteeming the reproach of Christ (did anyone ever suffer the reproach of Christ except they espoused his cause?) greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward (Heb. 11:25, 26). All those holy men, seers, revelators, saints, and prophets, had their prophetic eye on our Savior (Matt. 13:17; John 8:56; Acts 2:25, 26; Acts 7:52.) Even the heathen king of Babylon knew "the Son of God," as he attended his tried ones (Dan. 3:25). He is the one who "formed the earth, and made it," and who "declared" from the ancient time, and who foretold the things that should be; the one also to whom "every knee shall" yet bow and "confess" him to be the prophet, as well as ruler, king. (Isa. 45:17-23; Phil. 2:10, 11.)

From Christ all those prophets from Abel through all the ages were commissioned. And during the days of his humility he continued to exercise his prophetic office. And after his ascension to glory, he still continued to occupy that infinitely important function, so that all the prophetic passages found in the New Testament, as revealed to the saints on the Eastern Continent, and those found in the Book of Mormon, as given to the people of the Lord anciently in America, some of which are now in process of fulfillment, owe their existence to his prophetic foreknowledge. He is "the Apostle and High Priest of our profession" (Heb. 3:1); therefore, being "a son over his own house," body, or church, holds the right to set in his church apostles and high priests to minister among men in his name. (Heb. 5:1-4; 1 Cor. 12:28, 29; Acts 13:1-5; 14:14.)

By virtue of being "a prophet" (Matt. 13:57), after ascending "on high, he led captivity captive and gave gifts unto men." "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors; and teachers." And the permanency of the offices and officers, as thus ordained to be the official constituents of the one body or church of Christ, members of it, and their divine purpose and continuance, is thus declared by divine statement to be:—

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.—Eph. 4:12, 13.

Apostles and prophets are essential constitutional parts of original Chris-

tianity, and their office work in the church are essential "till," Paul says, the day of perfection has been attained by the saints. Surely to attain to "the measure of the stature of the fulness of" resurrected, immortalized Christ, will not be attained to till the resurrection day!

To refuse to believe in prophets in the church, therefore, is to deny the gospel faith on this point—to deny that Christ now exercises one of the chief functions of his divine and glorious office, and, consequently, to affirm that his glory has decreased since his exaltation in heaven! But when John the Revelator was on the lonely island, the heavens were opened unto him and revealed the fact that Jesus was yet occupying in the great calling of prophet, God the Father was opening the future to his Son Jesus Christ (Rev. 1:1); was yet communicating to his suffering children prophetic consolation, and reproof to the unfaithful ones, and no man will be permitted under penalty (chapter 22:18) to add to that prophecy then given, by denying that Jesus is still magnifying his prophetic office now, by setting prophets in his church as formerly. So that in all things Jesus has the preëminence—this prophetic as well—and that in this as in other respects, we can with the Apostle Paul, write: "Jesus Christ the same yesterday, to day, and for ever." Immutably a prophet; nay, The Prophet. His preëminent office as prophet implies other prophets. It always has (see the entire Bible). His presidency over his body—the church—implies this, just as his presiding office of "chief shepherd" (Heb. 13:20; 1 Pet. 2:25; 5:4) imply subordinate shepherds, or his bishopric, that of bishops. Therefore if these officers cease to exist in the church when it exists, it implies that his office in those regards has become inoperative, and run out.

Prophets as parts of the official organism of the church of God is cardinal—is a living issue with all the children of our Prophet, Priest, and King—Jesus; and the Latter Day Saints are on the loyal side of the subject as it relates to our faith in Jesus Christ.

We "are complete in Him."

Now, Mr. Editor, I had not intended to write at such length, when beginning this letter, but it is sometimes profitable to develop as evolution is in process, and it may be so in this case.

Nor must you consider that this is too personal in character for publication, seeing the *Christian Index*, the *Register*, and the *Evangelist* have recently been seeking to throw the Latter Day Saints onto the defensive regarding their religious faith. And further, they scruple somewhat as to

the propriety of allowing both sides of the questions of difference between us to appear in their columns.

They usually have room for what is said against our position, but seldom have space for our defense.

For justice and truth,

C. SCOTT.

BOONESBORO, Iowa, December 8, 1898.

CHURCH GRIEVANCES.

What a disagreeable thing it is to visit, or be compelled to remain in a house where the children quarrel; and tenfold worse when the parents enter into the wrangle, and one or the other call upon you to side with them in the issue. Still worse when the children of Christ—members of his body, will allow themselves to pander to the delight of the adversary of souls, by entering into the spirit of warfare and strife with each other. Oh! the cruel wounds, the torturing heartaches, and the bitter tears that are sure to follow. Oh! what delicious food for the Devil; while angels, sympathizing angels, look on and mourn. Mourn for the injured one, whose heart is being torn, and spirit grieved. Mourn for the injuring one, because of the anguish and remorse that must follow. Mourn for the young associates, whose tender minds become bewildered, and hearts embittered, and faith weakened. Mourn for those out of the fold, who sickening of the world with all its sorrow, disappointments, and degradation, are searching for a place in which they can find peace, joy, and rest for their souls. And well they might mourn, for no worse thing can befall the household of faith.

Temptation may overtake and overcome a member, and he may fall. The body will grieve; but remember, it was Jesus that said, Go thy way and sin no more. Persecution may clamor loudly, and injuries rain upon us from without; but this can be utilized for the strengthening of character. Poverty may lay his lean, scrawny hand upon us; but we can remember that "He hath not where to lay his head," and an opportunity is given for the "cup of cold water" and that "inasmuch as ye have done it unto one of the least," etc., "ye have done it unto me." Sickness may make a heavy demand upon our sympathies, and perhaps upon our physical endurance; but with it comes the beautiful angel-watcher, and the sweetness of the joy of the foretaste of the life to come may accompany the burning fever and the throbbing pain. Death itself may come, and with cruel, icy hand snatch from our midst the most talented, or the most beloved; yet in so doing, the avenues may be opened for greater usefulness for the living, and a drawing nigh unto God. But

when bitterness and strife enter the hearts of the members, then the prayer meetings may gather, but it is sounding brass and tinkling cymbals. The bread and wine may be passed, but it is condemnation. Long prayers may be made, but it is hypocrisy. Paul may preach, but Apollos cannot water, because God cannot give any increase. Bitterness and strife among the members is the dry rot in the potato field; the weavel in the wheat; the cankerworm in the orchard. The end thereof is corruption, ruin, and death.

I read in a late *Herald* of a branch that is evolving from the ruins of an internal difficulty. Let me rejoice with you. Let me congratulate you, on having some one that is great among you, for some one has ruled his or her own spirit, and such are greater than those who take a city. Think not that it is a sign of weakness to make a concession. It matters not who is most to be blamed, or in the greater wrong. The best, the noblest, the most lovable one will give in first every time. We care not a straw who "began it," or who said and did the most. The one who first sought to make peace, and offer and ask for forgiveness, is the one who captures the hearts of all but bulldogs and prize fighters. Neither one of which is a Christian, for except we have the Spirit of Christ we are none of his.

H. J. DAVISON.

Mothers' Home Column.

EDITED BY FRANCES.

A SONG OF PRAISE.

In the multitude of my thoughts within me thy comforts delight my soul.—Psalm 94:19.

"O, how I love Thy law," one sang of old,

"It is my meditation day and night."

To-day its truths in majesty unfold,

Opening their comforts to our wondering sight;

Through the wild maze of things, and rush of strife,

A prophet's voice the surging tumult braves,

The everlasting gospel breathes its life,

And o'er earth's babel scenes its banner waves.

Glad tidings for the meek, the poor, we hear,
Redress for wrongs and woes, for toil and pain;

The restoration of all good is near,

For Christ is coming back to earth again.

His heralds spread the joyful news abroad,

Nor shall their voice of love and warning cease

Until the world has heard the gracious word—
Harmonious prelude to the reign of peace.

Then Israel Messiah shall behold

All in the past,—their exile, blood, and tears;

They see the gospel mysteries unfold,

With the glad dawning of millennial years;
Still onward through the ages then to come,

Deep in the spirit mansions of the dead, (a)
"The word of faith" shall penetrate their gloom,

And bid the pensive prisoners forth be led.

For yet shall every son of Adam's race

Confess Jesus is Lord, and bow the knee, (b)
Bringing with their glad songs of thankful praise,

Harvests of glory, gracious God, to Thee!
Behold, how vast the wisdom and the love

That framed a plan, compassing every one,
Reaching all depth beneath, all height above,

And blending with the songs nearest his throne.

This treasure is in earthen vessels here,

To shepherds angels sang its Author's birth,

And men of humblest rank he chose to bear
His name to every kindred of the earth.

The word, in the beginning, was with God;

In heaven's high councils the grand plan was wrought;

Speak not of nonessentials in this code,

But joyfully obey what Jesus taught.

Faith and repentance, thus the word begins,

With earnest love the heaven-sent teacher stands;

Be baptized for remission of your sins,

Receive the Holy Ghost under their hands;
Then shall you know the message is from heaven—

Then shall you feel the gospel's gifts and power,

Joint heirs with Christ, the holy earnest given,

The riches of eternity are yours.

A heavenly guide to give you light and strength,

The world's dark frown and bitter scorn to bear,

And through all tribulation bring at length,
To dwell with Christ, and in his blessings share.

His blessings! O how gently steals the sound
O'er that mute woe which had no tears-to shed,

For in his plan the welding link is found (c)
Between the living and their kindred dead.

Hail! sovereign balm for every breaking heart;

Hail! end of all perplexing doubts and fears,
The earthborn clouds which veiled his purpose, part,

And life's solved problem his bright impress bears.

Then "come ye weary," thus your Savior spoke,

Stumble not over creeds men have compiled,

(a) 1 Peter 3, verse 19; also, 4:6.

(b) Philippians 2: verses 10, 11; 1 Corinthians, chapter 15; Doctrine and Covenants, section 92, old edition.

(c) Doctrine and Covenants, section 105, 106, old edition.

"One Faith, one Baptism"—an easy yoke—
Receive the kingdom like a little child.

JULIA EDWARDS.

N. S. W., Australia.

CHARTER OAK.

Dear Sisters:—I enjoy the Home Column very much. Such good advice! I have been strengthened by reading the many good letters. I am one of the isolated ones, being about seventeen miles from a branch. While reading some of the letters, I have said to myself, I will do likewise! I believe if we live the best we can, and try to teach our children the gospel, God will recognize our work and reward us accordingly.

I also believe in telling our children the truth whenever they ask about things. When my little daughter asks me about things I cannot make plain to her, I tell her to wait until she is older, then I will tell her all about it, and she is satisfied.

I have two little daughters intrusted to my care, and I desire to be a good mother, teaching them that which is right at all times, and set them a good example. But oh! I fall short of doing this so many times, that I become almost discouraged. Then it is that I long for church and Sunday school privileges. But I am thankful that the Lord will strengthen and bless the isolated saints whenever they live worthy of that blessing, and ask him. I am determined, by the help of God, to live better in the future than I have in the past.

Please remember me in your prayers. I ask you to especially pray for my dear husband, who is not in the church, that he may seek after the truth, and feel the necessity of obeying the gospel. Dear sisters, I ask you to make this a special subject of prayer. I do so desire that he should obey the gospel.

Your sister in Christ,

BELLE LEISE.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Please remember an earnest request for prayer in behalf of Sr. Sarah Weldon, that she may be restored to health if it is God's will, for she has the great responsibility of a large family and an afflicted husband. Remember her, is the earnest request of Sr. M. Young.

CLEARWATER.

Dear Sisters of the Home Column:—I feel impressed to write to you. I was greatly impressed this morning with the thought of turning the hearts of the children to the fathers, and the hearts of the fathers to the children, and this thought came to me. If a child asks for a favor, and it could be given it, and it is not hurtful to it, the favor should be cheerfully granted; for if we as parents do not cheerfully what we can, it will after awhile chill the love of our children, and so turn their hearts away.

So, dear sisters, let us keep the love of our children by doing cheerfully what we can without going too far in that direction. If we scold and fret at what we do, the children

will hunt a more cheerful countenance and so turn away from us.

I appreciate the letters of the Home Column so much, but do not myself write as often as I should, but I do not feel justified in enjoying the letters of others without adding my own few words at times. I am yours in the one true faith,

SR. M. J. FLOWERS.

Conference Minutes.

WESTERN MAINE.

Conference of above district convened at Stonington, March 19; T. C. Kelley chosen to preside, R. W. Farrell clerk. Clerk was authorized to insert the date when Little Deer Isle branch report was approved. The officers' reports were read and accepted. Quite a number reported. S. G. Cunningham was sustained as district president, J. J. Billings vice president, and R. W. Farrell clerk. Bishop's agent's report was audited and accepted. Adjourned to Bray's Mountain the Saturday before the full moon in June.

Sunday School Associations.

CONVENTION NOTICES.

Fremont district convention and institute will be held at Farm Creek chapel, with Henderson branch, May 25 and 26, beginning Thursday evening at eight p. m. District conference directly following. All are requested to come for the first session and stay through. Mrs. T. A. HOUGAS, Supt.

Convention of Northeastern Illinois district Sunday school association will convene at Mission, Illinois, Friday, June 9, at 1:45 p. m. As this is the annual election of officers, and other business of interest to the Sunday school work will no doubt come up, it is hoped that a good number of Sunday school workers and friends will be in attendance. For directions as to how to reach Mission by rail, see conference notice in this issue.

ADAM J. KECK, Supt.

PLANO, Illinois.

Sunday school convention of Southern Michigan and Northern Indiana district will be held at Clear Lake, Indiana, May 26, beginning at 9:30 a. m. All reports should be sent to G. F. Weston, Buchanan, Michigan, by May 22.

MRS. J. H. ROYCE, Supt.

Sunday school convention of Little Sioux district will meet at Magnolia, Iowa, Friday, June 16, at 2:30 p. m. Please give us carefully prepared reports.

J. F. MINTUN, Supt.,
LENNA STRAND, Sec.

Northern Nebraska district Sunday school association will convene May 26, at 2:30 p. m. at Fremont, Nebraska. The schools will please report. I will be present if possible.

H. W. BELVILLE.

Chatham district Sunday school convention will convene with Lindsley branch, Friday, June 9, at one o'clock. All interested are cordially invited to attend. Officers of the association, also officers of Sabbath schools, please report. Delegates please see that your school reports are made out correctly by the last Sunday in May, and forward to my address.

MARY M. GREEN.

APPLEDORE, Ont.

Miscellaneous Department.

PASTORAL.

To the Saints of Southeastern Mission, Greeting:—Another conference year is past, and the things we have done are recorded, as well as the things we have neglected to do. We cannot recall the past; but if we arouse ourselves to diligence, and repent of our sins and do our duties faithfully in the future, we can be forgiven the wrongs of the past, and feel again the glorious influence of the Holy Spirit guiding us on to more noble deeds from day to day.

Owing to the poor health of Elder J. C. Clapp and his wife, I deemed it best to grant him his request to be released from labor here, and the elders laboring in Kentucky and Tennessee will please take notice, and send their quarterly reports to me the first of July, October, January, and March respectively. On account of the release of Bro. Clapp I will have to give more of my time to the work in Kentucky and Tennessee, and I hope the elders who can labor will give to Bro. D. E. Tucker—who is in charge of the work in Alabama, Florida, and Mississippi—all the assistance they can. Brethren, do not be hearers of the word, but doers of it too, so when we stand before the judgment we will rejoice in the reward given us for our works.

Will the elders and isolated saints keep me posted as to the needs of the work in their localities. Address me No. 624 Myrtle Street, Louisville, Kentucky.

M. M. TURPEN.

BISHOP'S AGENTS' NOTICES.

The saints of Southern Michigan and Northern Indiana district who may have money in their hands for which they wish to have credit in our next conference report, please send it in by the 20th of this month, as the money is getting low in the treasury. Let all awake to a sense of duty, and send in tithes and offerings as God has blessed them.

SAMUEL STROH, Bishop's Agent.

CONFERENCE NOTICES.

To the Saints of London District, Canada; Dear Brethren and Sisters:—Conference is drawing near. We look for a good time and a large attendance; but we also desire that the business part of conference should be all that the law of God and the ruling of the church demand. We therefore ask that each branch secretary shall see to it at once that he has on hand a blank statistical report, so that when conference time arrives, June 17 and 18, there will be a report present from each branch, and none will say, "We thought we had a blank report, but when we went to get it to make out our report we found we had none." We will also expect reports from branch elders, priests, teachers, and deacons to be sent in good time. Delegates coming from branches will please be sure to bring their certificates with them, as conference by resolution determined to not receive as delegates any who had not certificates with them. We trust that all who can will come with their hearts set to worship God and draw near to him, and laying selfishness aside, will seek each to make conference pleasant and profitable to those around us, and thus we will learn that in sacrificing for the work comes the greater blessings, and that they who prefer one another in honor are themselves reaping benefits from the hand that rules the universe. We hope to meet many of you at conference, which meets with Garafra branch on the third Saturday and Sunday in June, and would suggest that even if you have to sacrifice to get there that you will be there if possible.

MAGGIE MACGREGOR.

ARTHUR, Ontario, May 3.

Galland's Grove district will convene in conference in the saints' chapel, Harlan, Iowa, Saturday, June 3, 1899, at ten o'clock, continuing over Sunday. A cordial invitation is extended to all.

C. E. BUTTERWORTH, } Presidents.
J. M. BAKER, }

Conference of Northern Wisconsin district will convene at Porcupine, Pepin County, Wisconsin, June 17 and 18, at 10:30 a. m. Please send or bring branch reports; see that they are correct. We hope to have a good turn out, and a good time.

A. L. WHITEAKER, Pres.
A. V. CLOSSON, Clerk.

Decatur district conference will convene at Lucas, Iowa, Friday evening, June 23. Branch presidents will please see that their branch reports are in the hands of district secretary, B. M. Anderson, Lamoni, Iowa, before the 20th of June. All who have done ministerial labor in the district since last conference will be expected to report in writing. Come out, brethren and sisters, and let us have a good attendance and time.

F. M. WELD, Pres.
B. M. ANDERSON, Sec.

Conference of Northeastern Illinois district will convene at Mission, at 10:30 a. m., June 10. As this is the first conference held in this district for a number of months, there will be considerable business to transact, and it is hoped that each one will make an extra effort to attend. Make your plans now so that you will be able to attend without fail. Mission is about the same distance from Seneca, on the Chicago, Rock Island and Pacific R. R., or Sheridan on the C. B. and Q. R. R., and those coming by rail will please notify Elder Thomas Hougas, Stavanger, Illinois, four or five days in advance, stating just what train they will come on, etc., so that arrangements can be made to meet them with teams. Come, and let us have a time of rejoicing together.

HENRY SOUTHWICK, Pres.

Having consulted with the missionaries in charge and the saints at Keb, relative to the best time to hold the Nauvoo district conference, it is agreed that June 17 and 18 will be the most appropriate. Therefore, Nauvoo district conference will be held at Keb, Iowa, June 17 and 18. Sunday school will convene on the 16th.

JOHN R. EVANS.

Conference of Southern Michigan and Northern Indiana district will convene at Clear Lake, Indiana, May 27 to 29, at ten o'clock. It is fondly expected that the representation will be large, and reports, branch and ministerial, complete and promptly on hand. The election of delegates previous to conference date is hereby a reminder. All written reports will be received by May 25, sent to Bro. Otto Storey, Fremont, Indiana. Come one; come all!

S. W. L. SCOTT, Pres.

Conference of Little Sioux district will meet at Magnolia, Iowa, Saturday, June 17, at ten a. m. We wish to dispatch business pertaining to same as promptly as possible, and devote the remainder of time to a ministerial or priesthood conference. We therefore urge all to report to conference, attending if possible, that we may confer together, learn our duty, and do it, if found necessary. Will continue on Monday, 19th.

A. M. FYRANDE, Pres.,
Magnolia, Iowa.
LENNA STRAND, Sec.,
Moorhead, Iowa.

Conference of Fremont, Iowa, district will convene with the Henderson branch, Saturday, May 27. Sabbath school convention will begin Thursday evening next preceding, and continue over Friday. A full attendance is

expected and desired. Send all branch and ministry reports to T. A. Hougas, Henderson, Iowa, before May 24.

D. HOUGAS, Pres.

Conference and reunion of Northern Minnesota district will be held at Detroit, Becker County, commencing Saturday, June 17, and continuing over two Sundays. Bishop E. L. Kelley has promised to come, if possible. Arrangements for board, and stabling for horses will be published later.

I. N. ROBERTS, Pres.
T. J. MARTIN, Sec.

RELIGIO NOTICE.

Convention of Northeastern Illinois district Religio association will convene at Mission, Illinois, Friday, June 9, at 3:15 p. m. Beginning at nine o'clock Friday morning, and continuing the entire morning, as well as during the evening, a Religio institute will be held. We hope that all Religio workers and friends will do all in their power to attend this institute from the start, and in order to be on time for the opening exercises it will be necessary for those coming by rail to reach Mission the night before. Begin now to plan for this convention and institute, and let it be the best gathering we have had of Religio workers in this district. Bring your pencils and note books with you. For directions as to how to reach Mission by rail, see conference notice in this issue.

MARIE H. CLARK, President.
CHICAGO, Illinois, 1438 Wolfram Street.

REUNION NOTICE.

Southwestern Iowa reunion will be held in the grove of Bro. D. Hougas, near Henderson and Macedonia, Iowa, August 19 to 27. The location is a choice one, and extensive preparations are now made. All will be done that can be done to make the meeting a success and the visitors comfortable. We cannot now make a detailed announcement, but this much can be safely said, that all the ordinary conveniences will be had and many more. Watch for further notice later on.

HENRY KEMP.
D. HOUGAS.
P. W. FREDERICKSON.
T. A. HOUGAS, Secretary, for Committee.

BORN.

MOFFET.—To Bro. and Sr. J. J. Moffet, of Pleasanton, Iowa, a daughter, born March 10, 1899. Blessed April 13, by Elder M. M. Turpen, and named Jean Marie.

MARRIED.

PROUTY—MCKENZIE.—Mr. Shirley B. Prouty and Sr. Grace E. McKenzie, were married May 3, 1899, at the beautiful home of the bride's parents, Bro. and Sr. Robert McKenzie, of Council Bluffs, Iowa. There were gathered neighbors, friends, and relatives in goodly numbers, all bent upon making it one of the happy occasions of life, and they met a hearty response from the bride and groom. Formality was laid to one side, and a truly enjoyable time was had. Elder F. A. Smith took his place, and during the soft, sweet strains of the orchestra, the few words necessary were said which made the happy couple husband and wife. Congratulations over, a fine lap supper was served, when the bride and groom started on their journey to St. Louis, Missouri, amidst a veritable shower of rice, violets, and good wishes. May God bless them, and their life ever be as happy as their wedding day.

LINNELL—LINNELL.—In Dennisport, Massachusetts, April 27, 1899, at the residence of Elder Nathan C. Eldredge, Dean S. Linnell and Eunice H. Linnell both of Orleans, Massachusetts, were united in marriage by Elder Nathan C. Eldredge.

DIED.

HUNT.—Lilay May Hunt, infant daughter of Bro. and Sr. Alexander Hunt, born August 31, 1896; died April 9, 1898, near Woodbine, Iowa.

STUBBART.—Matthew Stubbart, died April 23, 1899, at his residence, near Octavia, Nebraska. He was born in Nova Scotia, June 26, 1826. He came to the United States when about eighteen years of age, and has resided in Illinois, California, Iowa, and Nebraska. He left a wife and eight children to mourn. All were present at his death except one daughter. He died strong in the faith, bearing a good testimony. Funeral services by Elder G. W. Galley.

GIBSON.—William L. Gibson, born May 23, 1829, at Springfield, Monroe County, West Virginia; baptized March 29, 1881, at Pattonsville, Ohio; died January 31, 1899, firm in the faith of the latter day work. Funeral sermon by Elder T. J. Beatty, at the house of deceased, to a good congregation.

ANDERSON.—Joseph Vernon Anderson, infant son of Bro. Myron and Sr. Olive Anderson, born November 12, 1898, at Bermidji, Minnesota; died March 23, 1899, aged 4 months and 11 days.

Sad the parting was to us
When he crossed the silent shore,
When they took him from our arms,
And they said, He is no more.

May the Savior guide our feet
Ever toward that radiant shore,
Till our loved one we shall meet—
Meet in heaven to part no more.

WATSON.—On April 24, 1899, at her home, Omaha, Nebraska, Mrs. Mary Louise, wife of I. N. Watson. Brought up in the church, she was a believer in the eleventh hour message; but had not obeyed its demands. She leaves a husband and daughter to mourn. Born June 17, 1875, she was nearly 24 years old at the time of her departure. Elder M. H. Forscutt conducted the funeral services and preached the sermon at the saints' chapel. A densely packed house bore witness to the esteem and sympathy of many for the living and the dead.

A dear one has passed from earth scenes away,
She left us to join with the loved gone before;
It is only her body—that cold, lifeless clay
We have buried from sight—we shall see it no more.

SEELEY.—Sarah E. Seeley was born January 7, 1864, at Galland's Grove, Iowa; married F. J. Seeley May 9, 1881. She united with the church about 1887, and passed away April 28, 1899, after a lingering illness. She leaves husband, father, and three daughters. She was a loving wife, a true Latter Day Saint. Funeral sermon at saints' church, Magnolia, by Elder A. M. Fyrando.

BOWMAN.—Sr. Isabella, wife of William Bowman, passed peacefully away at the home of her son, in Montague County, Texas, January 17, 1899. All that kind hands and medical skill could do for her relief was done, but the Lord willed otherwise. A kind husband, six sons, and one daughter mourn the loss of a companion and mother. May her departure from this life only increase in the hearts of those who mourn a greater desire for a complete family reunion in that condition where there is no death. Funeral sermon by Elder T. J. Sheppard, April 9.

CULVER.—At his home in Chicago, Illinois, March 31, 1899, Bro. Elisha Gould Culver breathed out his life in peaceful death at the goodly age of 79 years and 11 days. Father Culver was raised in Vermont, where he married Miss O. Dexter, to whom were born eight children—six of whom remain and were present at the funeral. He was baptized in Plano, Illinois, by Pres. Joseph Smith, and confirmed by him and Pres. W. W. Blair, April 6, 1873. "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season," was the very appropriate text used at his funeral. Sermon by Elder J. M. Terry, assisted by Bro. F. M. Pitt. Prayer by Elder S. C. Goode. Father Culver loved the gospel and the church.

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

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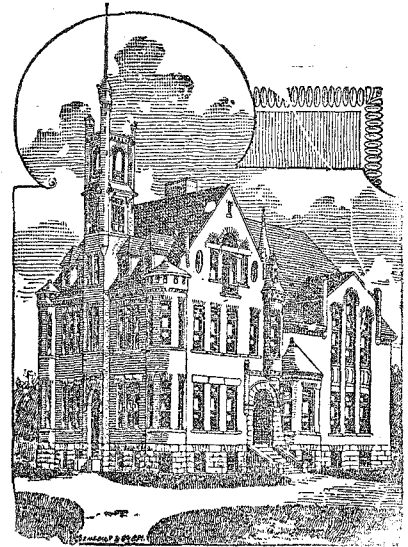
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As we are not supplied with tickets to all points, intending tourists will please advise us in ample time so the necessary tickets can be received.

L. F. SILTZ, Agt. C. B. & Q.

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The undersigned brethren, realizing the necessity of an organization for the purpose of assisting those who wish to locate in Southern Iowa, and more especially in Lamoni and immediate vicinity; and in making such location they can do it in such a manner as to insure satisfaction to themselves, as to the character of the property obtained and the terms or prices upon which they purchase; have decided to form the

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Correspondence solicited. Officers:—
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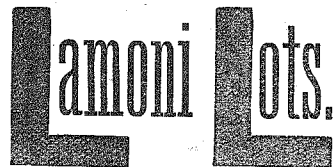
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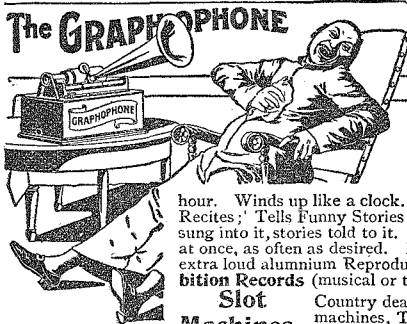
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 46.

Lamoni, Iowa, May 24, 1899.

No. 21.

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POPE DECREES YEAR OF PEACE.

Rome, May 13.—This is a translation of the Pope's bull, ordering a year of jubilee to celebrate the close of the nineteenth century:—

“Leo, to the Bishops and servants of God; To All Faithful Christians Salutation and Benediction:—

“The proximity of the end of the century which, through the grace of God, we have nearly passed, has decided us to order action which will serve toward the salvation of Christian people, and perhaps be the last act of our ministry.

“We wish to declare that grand jubilee, instituted since ancient time, and which has come to us under the name of holy year, whether because it ought to be accompanied by numerous holy ceremonies, or, above all, because it furnishes a greater means for correcting morals and leading souls to holiness. We have seen many benefits arising from the last jubilee under the pontificate of Leo XII. At that epoch religious manifestations occurred in Rome, making the city the veritable ground of God.

“In spirit let us recall the crowd of pilgrims, the multitude of the faithful visiting the temples in processions, the sacred orators who spoke to the public, the Pontiff himself surrounded by Cardinals, giving examples of piety and charity.

“Alas, these thoughts carry with them grief, seeing the present time so different. The former solemnities cannot be renewed to-day, because the condition in Rome is so changed. Let us hope, however, that God will grant success for this, our celebration, undertaken only for his glory, wherein we desire nothing other than to facilitate that eternal salvation provided for the diseases of the soul in the remedies Jesus has placed in our hands. That is the duty of our office and the necessity of the time.

“One cannot say this century has been sterile in good works and Christian virtues. On the contrary, by the grace of God, we have an abundance of illustrious examples. There are no exalted virtues in which many men

have not signalized themselves, because the Christian religion has obtained from God continued fruition of these virtues.

“At the same time what blind errors have prevailed. How many people are running toward eternal ruin. What grief for our heart to see how many Christians, seduced by license of thought, are losing every day the great gift of faith. It is difficult to express what injury these habits of thought have inflicted upon the foundation of society.

“Religious souls, full of bad tendencies and cupidities, are taking part in a dangerous and dreadful struggle, without law, aiming to seize the goods of this world.

“It is necessary then to recall to men their duties, to succor perishing souls, to recall the thought of eternal salvation to those who at every hour run the danger of losing the heavenly portion offered to them. This is the aim of the holy year. As a tender mother, the church will try during this period to discipline souls and to teach them expiation through penitence.

“With this principle she will multiply her prayers to the calm outraged majesty of heaven to obtain the abundance of heavenly gifts. In opening the treasures of indulgences whereof it is the dispenser, the church invites the whole of Christendom to the hope of pardon.

“Why ought we not to hope for good results if the people prepare themselves spontaneously to honor Christ by celebrating the end of the century?

“We cannot propose anything holier or more salutary for men, or more of what man ought to desire, aspire, and hope for, than to ask Jesus throughout this holy year that salvation found in his resurrection, and in abandoning which men go to perdition.

“Alas, many men refuse with contempt this saving mercy. We have seen in these latter times a renewal of the Arian heresy regarding the divinity of Jesus.

“But have courage, and let us to our work.

“Let all Christians contribute to these proposals by examples of piety, joining in teaching to the people what is necessary, detesting every form of impiety against the divine majesty of Jesus.

“Raising our eyes to God, with his help and with the approbation of the Cardinals, we order a universal jubilee, to commence in this sacred City of Rome with the first vespers of

Christmas, 1899, and to cease on the same day in 1900.

“During the jubilee year we concede full indulgence and pardon of sins to all Christians truly repentant, who confess their sins and partake of communion, and who will visit the basilicas of St. Peter's, St. Paul's, St. John's, or that Ste. Maria Maggiore, in Rome, at least once a day during twenty days, if having domicile in Rome, or, for pilgrims, during ten days.

“All ought to pray for the exaltation of the church, for the extirpation of heresies, for the concord of Catholic Princes, and for the salvation of Christian peoples.

“Those who, through sickness or other legitimate cause, cannot visit the Roman basilicas, if they confess and communicate, may also benefit in the indulgence.

“To Rome we invite you, with love, sons of the church throughout the world. At the same time good Catholics ought, during this period, to renounce all spectacles of a profane character. Divine Rome will inspire you. Jesus has chosen Rome as the center of the highest action. Here is empire. Here under his will is the immovable seat of his vicar on earth. Here is guarded the truth. From here spreads light to all the world.

“Whoso removes himself from Rome removes himself from Jesus. Religious monuments, majestic temples, the tombs of the apostles, the catacombs of the martyrs, all add to the sanctity of Rome.”—*Chicago Tribune, May 14, 1899.*

THE MODERN BABYLON.

The press of New York is discussing more in anger than in sorrow the recent case in which “a society woman” was divorced for “the statutory cause,” which is also “the only cause” recognized by the canons of the Episcopal Church, of which she was a member. The woman was remarried on the same day, as the reporters delight to say, to a “prominent club and society man.” It would be a good sign were the pulpit of that church to condemn such proceedings with as much vigor as the press does. It would require some courage on the part of the Protestant Episcopal clergy to do this, as the society in which divorces of this kind are now common for the most part belongs to and supports that church. The ultra-fashionable society of New York refuses to be governed by the laws of

the State, and it treats the canons of the church with contempt whenever they interfere with its wishes or its lax morals. If it be true, as is alleged, that church dignitaries give social countenance to divorcees of this kind and recognize their rehabilitation in society, then they are striking a dangerous blow at the sanctity of legal marriage and recognizing marriages which are forbidden by State law and declared abhorrent by their own canons.

The cause of this lax condition of morals is easily determined. A correspondent of the *New York Evening Post* points it out pungently thus:—

The representative thing in New York is wealth, and the representative social diversions solely those which wealth can bring. "Society" does not even go to the art exhibitions or the philharmonic, or any other music which does not involve expensive boxes and the glory of Solomon. When it is not engaged in dancing, horse racing, rabbit coursing, pigeon shooting, and similar diversions; and even when it is, its members have few broad interests and little intellectuality to make life spicy; and so they are going more and more to baser condiments.

There is no general diffusion of interests in New York such as may be found in other large American cities where distinction is based upon merit and men and women are estimated more for what they do than for the money they have. There are in New York many persons of wealth who do not gauge everything by money and whose lives are not spent in the enjoyment of questionable pleasures purchased with that money, but it is in what is known as the "fashionable set" of New York that this laxity of morals prevails. It has no standard but money. The old standards of gentle blood and good breeding, of personal merit and accomplishments, and of the sterling record of life and character, such as marked the old Knickerbocker gentlemen and gentlewomen, have given way to those of wealth—not acquired by the present owners of it, but handed down to them by prudent and thrifty forbears and wantonly spent by their degenerate descendants. Hence we have the spectacle of New York society agitated to the outmost edge of the circle by no higher question than how to bridge the chasm between members of its set who are innocent and those who are avowedly guilty under State laws and canonical regulations.—*Chicago Tribune, May 14, 1899.*

GERMAN WAR ON THE CORSET.

Berlin, May 3.—The Minister of Education of Saxony issued a decree to-day that hereafter all girls and young women who attended the public schools and colleges of Saxony shall discard corsets and stays.

The decree is the result of vigorous agitation in the press and public lectures of the medical fraternity. Physi-

cians have been unanimous in their denunciations of the alarming increase of tight lacing, especially in Dresden and other large cities of Saxony. The practice has become so prevalent that children of the age of ten and twelve years have become addicted to tight lacing, and it is feared that the continuance of the custom will prove fatal to posterity.

Though girls and their mothers strongly protest against the new measure, some going so far as to threaten to boycott the schools, the preponderance of public opinion approves of the Minister's action.

TO BANISH JEWS IN RUSSIA.

London, May 13.—The Russian government has decided upon exceptional measures against the Jews. The first anti-Jewish measure was promulgated yesterday, when the stay of all—even foreign—Jews is prohibited in St. Petersburg. No exemption will be made, even in the case of French Jews.

There have been serious outbreaks against the Jews at Nicolaieff in connection with the Easter festivities of the Greek Church. The Jews there number 30,000 out of a total population of 100,000. The rioters who were mostly laborers, numbered 5,000. They wrecked hundreds of Jewish houses and shops, desecrated Jewish graves, and killed and captured a large number.

About 400 of the rioters were arrested after several conflicts with cosacks, several of whom, it is reported, were stoned or beaten to death with heavily weighted slings, with which the rioters attacked the police.

The Presbyterian Assembly, which meets in Minneapolis next Thursday, will congratulate itself, in view of the stir the ordination of Dr. Briggs to the Episcopal priesthood is making in that church, that it is through with the Briggs controversy. As to Dr. McGiffert, that is another story. Will the assembly at Minneapolis make another candidate for the Episcopal priesthood?

The effects of training upon Harvard athletes are now being studied scientifically, and the results of these studies will be awaited with interest by all other institutions of learning. With scientific data at hand bearing upon the question of college athletics, it will be easier than at present to assign them their proper place in a course of education designed to fit men physically and mentally for life.

ADDRESSES.

Alma C. Barmore, No. 511 K. Street, Sacramento, California; care C. C. Joehn.

H. E. Moler; mission address, Plano, Illinois, care Box 142; home address, Radcliff, Ohio.

E. C. Briggs, Hartford, Van Buren Co., Michigan.

Daniel MacGregor, care J. H. Tyrrell, Box 396, Chatham, Ontario.

M. H. Bond, No. 103 Chapin Ave., Providence, R. I.

George Jenkins, Byrnewille, Ind.

Echoes from Graceland.

CONDUCTED BY GRACELAND COLLEGE.

SCHOOL OF BUSINESS.

If the success of the past in this department is an index of the future, young men and women desiring to fit themselves for business will make no mistake in coming to Graceland. A large per cent of our graduates are holding good positions, and the demand for competent, trustworthy young people for clerical positions is steadily increasing. We do not guarantee positions, but agree to aid competent and worthy students in securing good employment.

Our methods are up to date; our facilities good; and our instructors kind and obliging, making the student's interest their own; our terms reasonable.

We have three terms, commencing September, January, and April. Students entering at any term can find classes suitable.

Those registering for regular diploma course can take the course in about nine months, if well prepared in the common branches; but those who have not had the equivalent of a grammar school education; that is, that are not prepared on the common branches, will have the privilege of a preparatory course to prepare for the business course proper, such preparatory work covering nine months, more or less, according to the needs of the case.

The Athenian Literary Society affords excellent advantages to Graceland students, being a flourishing organization adding life and animation to college work. Business students who desire it may substitute work in this society for Debating and Parliamentary Law as provided in the regular course of study.

Our course affords both theory and practice. The Business Practice Department provides both office work and individual ventures, so that the widest experience is given the students in putting into actual practice the principles of business transactions.

Examine our course of study in Catalogue, page 28, see the thoroughness of its character. If you have not our catalogue, address a card to the college asking for one.

We hope to be able, very soon, to give our readers the details of the various exercises of Commencement Week, which week, we trust, is destined to be a time of educational and mental enjoyment.

If our information be correct, there will be several graduates from the Collegiate, Commercial, and Short-hand departments, also from the Elocution department, and quite a number of diplomas are to be presented by the Athenian Literary Society.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—E. of M., page 116.

VOL. 46.

LAMONI, IOWA, MAY 24, 1899.

NO. 21.

The Saints' Herald.

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

LAMONI, IOWA, MAY 24, 1899.

JUSTICE TO WHOM JUSTICE IS DUE.

UTAH STATE LEGISLATION ON MARRIAGE, POLYGAMY, ETC., ETC.

We have now lying before us a copy of the Revised Statutes of Utah.

From a reading of those enactments which relate to the questions of the marriage relation, polygamy, unlawful cohabitation, and crimes against the virtue and honor of womankind, we conclude that they are good and all that sticklers for morality outside of the State of Utah could have expected or asked for of the Mormon people. Chapter 1, under title 29:—

Marriages between parents and children, ancestors and descendants of every degree, brothers and sisters of the half as well as of the whole blood, uncles and nieces, aunts and nephews, or between any persons related to each other within and not including the fourth degree of consanguinity, computed according to the rules of civil law, are incestuous and void from the beginning, whether the relationship is legitimate or illegitimate.

Marriage is prohibited and declared void:—

1. With an idiot or lunatic.
 2. When there is a husband or wife living from whom the person marrying has not been divorced.
 3. When not solemnized by an authorized person, except as provided in section eleven hundred and eighty-seven.
 4. When at the time of marriage the male is under sixteen or the female is under fourteen years of age.
 5. Between a negro and a white person.
 6. Between a mongolian and a white person.
- When a marriage is contracted in good faith and with the belief of the parties that a former husband or wife, then living and not legally divorced, was dead or legally divorced, the issue of such marriage, born or begotten before notice of the mistake, shall be the legitimate issue of both parents.

Marriages solemnized in any other country, state, or territory, if valid where solemnized, are valid here.

No marriage solemnized before any person professing to have authority therefor, shall be invalid for want of such authority, if it is consummated with the belief of the parties, or either of them, that he had authority and that they have been lawfully married.

Marriages shall be solemnized by the following persons only:—

1. Ministers of the gospel or priests of any denomination, in regular communion with any religious society.
2. Justices of the peace, mayors of cities, and judges of the district and supreme courts.

No marriage shall be solemnized without a license therefor, issued by the county clerk of the county in which the female resides at the time; provided, that when she is of full age or a widow, and it is issued on her appli-

cation in person or by writing signed by her, it may be issued by the clerk of any county.

Consent of the parents or guardian is required where the male is under twenty-one or the female under eighteen. When the parties are unknown to the clerk, the person applying must file affidavit showing that the parties have lawful right to contract in marriage. License with certificate of marriage is to be returned to clerk of court by person solemnizing it, and be filed and recorded by the clerk.

Causes for divorce are: First, impotence at the time of marriage; second, adultery, committed after marriage; third, willful desertion for more than one year; willful neglect to provide the common necessities of life; fifth, habitual drunkenness; sixth, conviction for felony; seventh, cruel treatment causing great bodily injury or great mental distress.

Title 75, chapter 24:—

Every person who has a husband or wife living, who hereafter marries another, whether married or single, and any man who hereafter simultaneously, or on the same day, marries more than one woman, is guilty of polygamy, and shall be punished by a fine of not more than five hundred dollars and by imprisonment in the state prison for a term of not more than five years.

If any male person hereafter cohabits with more than one woman, he shall be guilty of a misdemeanor, and on conviction thereof shall be punished by a fine of not more than three hundred dollars, or by imprisonment in the county jail for not more than six months, or by both said punishments, in the discretion of the court.

The same chapter contains enactments defining adultery, incest, and fornication, and providing for adequate penalties in punishment therefor, ranging from imprisonment in the county jail, or fine of one hundred dollars, for fornication to imprisonment in State prison not exceeding three years for adultery, to fifteen years in State prison for incest.

By the provisions of title 75, chapter 25, the crime of rape is defined and five years imprisonment in the State prison made the penalty for its commission.

It is further provided:—

Any person who shall carnally and unlawfully know any female over the age of thirteen and under the age of eighteen years, shall be guilty of a felony.

The penalty for a felony where the law does not specifically state it is imprisonment in State prison for a period not to exceed five years.

There are other enactments against immoral acts and practices, which make the laws of Utah as good and in some instances better than laws for

similar cases in Iowa or Illinois, with the statute laws of which States we are somewhat familiar.

These statute laws were revised, annotated, and published by the authority of the Legislature by Richard W. Young, Grant H. Smith, and William A. Lee, code commissioners, and are declared to be in force January 1, 1898.

We have read these laws of Utah upon the marriage question, polygamy, unlawful cohabitation, and other crimes against morality, public decency, and such other acts usually legislated against as offenses, and concede them to be good; and if enforced all that could perhaps be asked of the legislators of the new State to establish the statement made by the church press of Utah that the people had acted in good faith with the government in making the laws of the State to conform to the requirements imposed to secure statehood.

We make this concession freely, and hope that so far as any of the elders of the "Josephites" church may have formed their estimate of the laws of Utah, or the lack of law in that State, from what we have heretofore written on the subject, they will now take notice of what we now write and do the Utah people due justice in the matter.

If it should hereafter appear that violations of these laws of Utah are not enforced it will not reflect discredit upon the lawmakers, but will be the fault of the people whose business it is to see the laws applied; the same as in Iowa, Missouri, or other States where laws are disregarded.

Will the *Deseret News* please notice?

STUDENTS FOR GRACELAND.

Students from distant branches are beginning to come to Graceland, which is quite encouraging. Some from the sunny South are testing the realities of this northern climate; and, so far as we learn, are quite able to stand the rigors of our wet, rainy springtime.

We shall soon be looking for Bro. Joseph F. Burton to send us two, four, or six of his host of Society Island young men to see life in a prairie State, where no seas surround, but endless waves of solid land are on every side. It would be a fitting tribute to the worth and interest of the college work to have scholars from over the sea to graduate from Graceland. What say you, Bro. Joseph?

EXTRACTS FROM LETTERS.

Brother A. J. Keck, writing from Plano, Illinois, May 10:—

There is no special news about Plano. We are still alive, and our present effort is to make the name of Latter Day Saint honorable in these parts. Our watchword is, "Sin must get out, if it takes the sinner with it."

Bro. C. J. Spurlock, Hartville, Missouri, May 14:—

Brother Henry Sparling, of Springfield, and myself are to begin meeting Monday night at this place, the use of the courthouse having been secured for that purpose. Elder Sparling has not yet arrived, but I am here waiting hopefully. I have not been associated with a missionary in so long that truly I feel the need of such companionship. It seems quite a while till next General Conference, but remembering the old adage,

"Love the truth and shun the wrong,
Then no day will seem too long,"

I watch and wait.

EDITORIAL ITEMS.

Paris, May 15.—*L'Univers* publishes to-night a decree of the Emperor of China containing five separate articles recognizing officially the Roman Catholic religion in the empire and giving official grades to all Catholic missionaries who in the future assimilate with the mandarins. The French religious protectorate is equally recognized with accompanying privileges.

Interpellations in the Chamber of Deputies regarding the Jewish question in Algiers show the subject is becoming one of vital importance there and must soon reach a crisis if something is not done to remedy it. For the last three years, it is said, there have been numerous business failures there owing to the financial insecurity of the country directly resulting from the violent anti-Jewish crusades.

"In Anglican places of worship in England and Wales it is stated that no less than 5,185 masses were said in one year to extricate souls from purgatory."

"Some one has said one of the characterizations of a Christian faith is its positiveness. It does not deal in peradventures. It has no use for question marks. So far as it goes at all, it is sure of its ground." There is sense and good sense in this remark from a secular journalist. The truth does not deal with or is not based upon guesswork or mere speculation. "The foundation of God standeth sure."

The Presbyterian General Assembly, which will hold its one hundred and eleventh annual meeting at Minneapolis, Minnesota, beginning on Thursday, May 18, "will face big issues," it is said. Among the important topics to be discussed is the theological standing of Rev. A. C. McGiffert, Professor of Church History in Union Theological Seminary, New York, who one year ago pub-

lished "A History of Christianity in the Apostolic Age"; which is objected to by the conservative element, but hailed with satisfaction by the "liberals." "No book of recent years," say the former, "not even the one which caused the trial for heresy of Dr. Briggs with its verdict of suspension from the ministry, has been deemed more harmful." Another item will be a renewal of effort to unite the Presbyterian Churches, "North" and "South," which failed last year.

The recent "understanding" between Russia and England on the Chinese question, which was hailed as a strong factor for peace, has been succeeded by another Russian "demand" upon China, for important railway concessions and other privileges which granted would give Russia complete strategic control of Peking and seriously injure British interests elsewhere. The common feeling is that the scheme was already arranged when the recent understanding between Russia and Great Britain was arrived at. "The whole incident is particularly deplored by those who were really hoping for practical results from the peace conference." This whole affair is a significant indication of conditions as they exist in fact, and reveal clearly the truth that there is no substantial ground of hope for "peace" among the great powers of the world, under present conditions.

A "Syrian junta," including young Syrians, Armenians, and Turks themselves, having in view the deliverance of Syria from Turkish rule, has been organized in New York. Syrians in Chicago and at other points are allied to the movement. Is this another factor looking to disturbances as shall eventuate in the deliverance of Palestine and other oppressed lands from Moslem rule?

George D. Scott, a business man at Tarrytown, New York, committed suicide May 15, as a result of "irritation of the brain." "He smoked, on an average, seventeen cigars a day."

The Czar of Russia recently presided at a meeting of the council called to discuss the question of abolishing transportation to Siberia on the ground that it had become prejudicial to the interests of the country and a serious obstacle to the progress of Siberia. The Czar ordered a commission to be provided to consider the substitution of some other penalty for transportation to the Siberian mines.

In our opening lines to the statement of Mr. Smith Bunker in *HERALD* for April 26, we stated Mr. Bunker had resided at Kirtland, Ohio. Bro. R. Etzenhouser corrects us in our misunderstanding. Mr. Bunker resided on the road over which the saints passed to and from Kirtland, not many miles away, but not in the town.

Letter Department.

HENDERSON, W. Va., May 12.

Editors Herald:—This is report of my work and whereabouts in the great harvest field. I am laboring on the outskirts and ragged edge of West Virginia district. I came here May 1, and have preached every night; three times in schoolhouse at Henderson, and the rest of the time in the Christian church on Salt Creek, near the town. This town is situated on the great Kanawha River, near its junction with the Ohio, opposite the old historic town of Point Pleasant, called about here, "the Point."

In September of last year we opened up the work here for the first time, being permitted to speak in the Salt Creek Christian church, then in the town schoolhouse. We aroused quite an interest generally, and particularly among the so-called Christian people, who entered no protest or opposition whatever, but "searched the Scriptures daily to see whether these things be true." I baptized Deacon John Robbins, who is now thoroughly confirmed. Bro. James W. Moore and family, and his son, Bro. Joseph Moore and family, have moved here, furnishing comfortable lodging places in the town, as well as in the country.

I spoke Thursday night in the schoolhouse on the subject of the divine order of salvation as set forth in the New Testament. There were present in the audience Elder Harkins of the A. Campbell-Disciple Church of Christ faction, and a Rev. Mr. Firebaugh of the B. W. Stone-Christian-Christian-Order Church. That being our last night in the house for the time, Mr. Harkins arose, and after indorsing our discourse, gravely announced meeting there the next evening. Certain friends who heard him, say that he criticised our sermon, saying it was partly unscriptural.

On Saturday morning it is said the Christian minister, Firebaugh, came to this disciple of Campbell Church of Christ minister to be baptized of him. Some, who best knew the parties, imagined that, the Rev. Harkins might have said to the Rev. Firebaugh, "I have need to be baptized of thee, and comest thou to me?" But supposing the case. The penitent informed the minister that he had only been baptized unto John's baptism, "then he suffered him." And thus it occurs that Rev. Firebaugh, the Christian, and Mr. Harkins the reformer, unite, and the good work which began in Pennsylvania in 1832, continues for "if we have authority to preach, we have authority to baptize." "Preachers baptized one another, and crowds came and were baptized."

But on this occasion they are said to have gone down alone behind the willows to the water, "and he baptized him," saying, "If thou believest with all thine heart thou mayest." Then of course the Spirit, which also means the Word in Campbellism, caught away the minister, "and the eunuch went on his way rejoicing."

But there was no use at all in their seeking a secluded retreat behind those willows. Many good people, on both sides, would have

gladly exposed themselves to the sparkling dewdrop on the weeds, the slippery mud on the shore, or the scorching rays of the May sunbeam, in order to have witnessed the sacred interment—the putting off the body of the sins of the flesh by the circumcision of Christ (Col. 2: 11).

After this came to us the regular challenge to debate, so characteristic of Campbellism. Rev. Harkins said he would take the negative if I would affirm my teaching on the divine order of salvation, as preached on Thursday evening. We accepted, and formulated the following, which the gentleman signed: "Resolved that the divine order of salvation, as set forth in the New Testament, including living apostles, prophets, evangelists, pastors, and teachers, for the work of the ministry, is still essential as in former times."

This debate is to commence on the 24th inst., in the town of Henderson, West Virginia, my present mission address. I may continue here till some few days after the battle, and if not rendered *hors de combat*, will march into the county of Jackson. Many openings offered me, and houses open. "The harvest truly is great and the laborers few."

Yours truly,

D. L. SHINN.

JEWETTA, Cal., May 11.

Editors Herald:—Since my last communication to *Herald* I attended a two-days' meeting at Garden Grove, April 8 and 9. We had a glorious time, good turnout of saints and friends. The Spirit of the Lord was present to a marked degree, cheering and infusing new life into the saints. Many strong testimonies were borne under its sweet and divine influence. How true are the sentiments expressed in our hymn,

"Sweet the time, exceeding sweet,
When the saints together meet."

Yes, when the Comforter meets with them. The ministry were greatly blessed in dispensing the words of life. Brn. Harris, Dana, Holt, Gibson, Carmichael, and many others were in attendance.

On April 12, I went to El Toro and held three meetings there. We have only a few members there and they are scattered over a considerable territory. They were very anxious to be organized into a branch, but I did not feel that it was an opportune time; but with the consent of the president of the district I gave them the right to hold regular meetings and to administer the sacrament; hence they have given them all the rights and privileges enjoyed by an organized branch. William Thompson and the priest are in charge of affairs. We hope the time is not far distant when an organization can be affected there.

On Sunday, the 16th, I again occupied the rostrum at Garden Grove. I was heartily supported by the officers and kindly cared for by the saints during my sojourn among them; neither did they forget the fact that the elders cannot travel on the railroads by faith alone. I spent a few days at San Bernardino. I got there just in time to attend their Sunday school picnic, which was held at the Hot Springs. An enjoyable time was had, especially at the dinner table, where roasted

and fried chicken abounded on every hand. Of course preachers are, on such occasions, right at home. Bathing and other innocent amusements were indulged in. All seemed to enjoy themselves, and I know the writer did.

On Sunday, the 7th inst., we met with the saints in Los Angeles, which day was the Sunday set apart as a day of fasting and prayer for the Pacific Slope Mission. It was made apparent to the saints at our prayer and sacramental service that our fasting was acceptable to our heavenly Father. Brn. Fred B. Blair and D. A. Anderson were present and participated in the services of the day. The former delivered an excellent discourse in the evening, and left the same night for the Northern district to fill appointments there. Bro. Anderson will labor in company with myself for some weeks to come.

The saints of the Los Angeles branch are contemplating building a new church house, which is in great demand. They meet at present in an out-of-the-way hall over a livery stable, which is not a very attractive place to invite strangers to, in a large and lovely city like Los Angeles. We have a fine list of members there and they are putting forth a determined effort both to sacrifice and gather means to secure an acceptable place of worship; and the ministry who are acquainted with their circumstances are heartily in favor of the movement and promise to do all they can to help along the project.

I herewith desire to give notice to the saints of Oregon and Washington that Bro. D. L. Harris has been appointed by me to labor in those States. We hope that the saints in said territory will supplement his efforts. I take great pleasure in recommending him as a faithful and able minister for Christ, a man highly respected and beloved by the people of his home district. Also Bro. Thos. Daley has been appointed to labor in Nevada, Bro. T. W. Chatburn to labor in the Southern district of California after June 1. The brethren herein named have been consulted and they agree to the changes made.

The temperature is only about 112° to 115° to-day; however, Bro. Anderson and I are standing the heat quite well. We hope it won't get any hotter or we'll have to seek the seacoast.

With love to all of God's people,

Yours in gospel bonds,

G. T. GRIFFITHS.

P. S.—I baptized six at San Bernardino, the result of other men's labor, and ordained Bro. George Wixom to the office of priest.

G. T. G.

LAMONI, Iowa, May 12.

Editors Herald:—I inclose you extract of letter from J. C. Clapp. The sermon referred to was the first one I preached in the southern mission in January, 1874. Bro. Clapp informs me since his return that the man and his wife were both convinced by this sermon, but neither one told the other until just before they were baptized by him.

How comforting these cases are to those

who see no immediate fruit from their labor; my preaching in this place I thought was "love's labor lost." May God be with these and all his saints.

J. H. HANSEN.

"FARMINGTON, Kentucky, —.

"We baptized a man recently that said he was converted by your preaching twenty-five years ago, when you and I were at the Oliver Perry schoolhouse—a clear case of the bread that is cast upon the water returning after many days.

J. C. C."

COALVILLE, Iowa, May 18.

Editors Herald:—Yesterday there were eleven additions to the church at this place by baptism. Those baptized range in age from nine to about twenty-four, all children of saints, with one exception. Parental influence, Sunday school teaching and influence, together with the efforts of local ministers and missionaries, and the blessing and assistance of the Holy Spirit were the means of effecting the conversions. The Holy Spirit was present at the baptism and confirmation services. The saints rejoice, and we feel that God giveth the increase.

Yours in bonds,

CHARLES E. BUTTERWORTH.

SAVANNA, Ill., May 13.

Editors Herald:—Since engaging in the work of an active missionary, it seems I have been sorely distressed. Several times called home to be with the sick, and finally being compelled to part with a loving father in this life. However, I have no inclination to murmur, for in the hours of trial the Father of all blessed us abundantly. Oh, how blessed are the hopes and assurances of the gospel!

After arranging some matters of a temporal nature, I left home the last of April, and now find myself again in the harness. In company with Bro. J. W. Adams, a series of meetings were held in Carbon Cliff, about ten miles east of Rock Island. We found that the seed sown in this neighborhood last winter had not all "fallen on stony ground." Two were lately baptized, and more are fully convinced if they only have courage. May God help them.

Just before leaving this place we were considerably disturbed by a certain element, and the citizens succeeded in capturing two of their leaders in the belfry, where one said he was "trying to catch some sparrows." Think we got the "sparrows." They "flew" on the midnight train. When the comrades of these two men learned of the capture, several appeared on the scene with shotguns. When asked what they were going to do with the guns, replied they had been to a charivari. Anyway, the sight of the guns about them was not the most pleasing.

From there we came to Savanna, stopping at Clinton, Iowa, where we had a short visit with Elder J. W. Peterson and wife; who, we were informed, are making arrangements to go to the islands. We are sorry, we must lose Bro. Peterson, as he is one of those live, active, and able workers that are so much

needed in this country. May the richest blessings attend his efforts!

The saints here have succeeded in renting a neat hall for their place of meeting, for which effort they are to be commended. A Sunday school was organized last Sunday, with Bro. John Crawford, teacher, as superintendent. While the saints here feel incapable and inexperienced, yet much good will be done if the present interest continues. Our people were greatly misrepresented a short time ago in a lecture by a "Rev." Moore, of the Presbyterian Church. A gentleman who heard the lecture, not a member of our church, asked him if he would talk with an elder on the subject. This he refused to do, saying he did not need to be enlightened, as he knew whereof he spake. Oh, the bigotry! Elder L. E. Hills replied to the lecture, through one of the city papers, asking that a distinction be made. Mr. Moore remains silent. We prepared another article, which will be printed to-day, in which we asked the "Rev." to acknowledge his error or openly defend his position in presence of the citizens of Savanna and ourselves. What the outcome will be we are unable to surmise. Though but "boys" in the work, we will endeavor to stand our ground.

In bonds,

F. A. RUSSELL.

LADD, Ill., May 15.

Editors Herald:—On the 12th inst. Bro. F. M. Cooper and myself closed a series of twenty-four meetings in the city of Streator. I began the work April 21, holding forth in private houses at first, but afterward rented a vacant Free Methodist church, and was joined by Bro. Cooper April 29. We worked together, doing what we could to get the truth before the people. While at no time we had large attendance, yet quite a number, altogether, of outsiders heard the word. We found most of the saints here asleep, and apparently indifferent to the work; some few, however, seemed willing to help the work along. We were materially aided by Sr. Tibbetts, Bro. John Ahlgreen, Bro. and Sr. Perry, Mr. and Sr. Boswell, Bro. Turner, and Bro. Lamb.

On the evening of the 12th inst., three were baptized, and confirmed later at the meeting. Thus we have some hopes of seeing the work revived in Streator. We made application for three other churches, but failed to secure them. One man, an aged United Brethren minister, seemed to very much regret that the present pastor would not consent for us to use their church. He attended our last meeting, and when called upon to dismiss the congregation, prayed the Lord to bless us, and that if we had a work to do in Streator, to open up the way for us; he said, "You can do it, Lord, you have the power, and we leave it with you." He moreover thanked God for the "sweet Spirit" that he found in our midst. Those baptized were John Lamb, Philip Turner, and Hattie Boswell.

On the 13th we came to this place, and expect to remain here for some time, working here and in the surrounding country. We

expect to attend the Northeast Illinois district conference to be held at Mission, June 10 and 11, if all goes well. Yesterday we went with a party of saints to Dover, an inland town about twelve miles distant, for the purpose of holding meeting, but were disappointed owing to the facts that the proper arrangements had not been made, and that a cold rain set in, continuing all day. However, we were not entirely baffled, so we repaired to the home of Father Fitzpatrick, and held two services, and spent the intervening time pleasantly in conversation and singing the songs of Zion, etc.

Returning to Ladd at evening, we attend the M. E. meeting at the Union church, but the preacher did not appear; so we were requested to occupy the hour, which we endeavored to do. We will remain in and about this place as long as we can do any good. Our address for about three weeks, will be Ladd, Illinois.

H. E. MOLER.

Mothers' Home Column.

EDITED BY FRANCES.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sister Abbie M. Chase of East Dennisport, Massachusetts, writes the Prayer Union in behalf of Ollie, oldest daughter of Sister Nettie Sears, asking that they fast and pray for her. She is the mother of four little children and if it was God's will she most earnestly desires to be spared to them. Her case has been pronounced hopeless by physicians and God is her only hope and refuge.

Sunday School Associations.

CONVENTION NOTICES.

Kewanee district Sunday school association will convene at Canton, Illinois, June 2. The subjects for discussion are: "Experiences in mission work;" "Union Sunday schools;" "Aim and mission of Sunday school;" "If the gospel is to be taught in the Sunday school, how deep ought we to go?" "Should the Book of Mormon and Doctrine and Covenants be quoted in the *Quarterlies*?" We would urge every one to come prepared to help make the convention interesting and profitable.

MRS. ED LAMB, Sec.

London district Sunday school convention will meet with Garafraxa branch, Friday, June 16, one day before conference. Statistical reports from schools will not be required this time, but superintendents' reports are requested, that we may know the standing of your schools. All who can are invited to come. Our past conventions should offer an inducement to all, and we bespeak for you as good a time as ever, and possibly better than ever before. Convention will meet for business at 2:30 p. m., after which short talks will be given on Sunday school work. An evening session will be held, the nature of which will be decided by the convention. Trains will be met at Grand Valley station on Thursday, Friday, and Saturday.

MAGGIE MCGREGOR, Sec.

Miscellaneous Department.

TWO-DAYS' MEETINGS.

In place of conference being held at Leavenworth, June 17 and 18, there will be a two days' meeting instead, conducted by Elders M. R. Scott, Jr., and W. C. Marshall. The conference of Southern Indiana will be called later on; this is by way of suggestion of missionary in charge.

WILL KELLEY, Pres.

There will be a two days' meeting held in the saints' chapel, North Plymouth, Massachusetts, Saturday and Sunday, June 3 and 4 next. A delightful trip by boat from Boston will land you there in time for the first meeting, 2:30 p. m. Come prepared for God's blessing.

R. BULLARD, Pres.

REQUEST.

Will the elders and priests of the Northeastern Missouri district please report to me June 1, the labor performed since their last report to me; also, I would like to learn of the condition of our work from those in watchcare, and of the opportunities for preaching. Please address me at Higbee, Missouri.

ROBT. M. ELVIN.

NOTICES.

To all whom it may concern:—This is to certify that Van S. Jernigan, who was an Aaronic priest of the Reorganized Church of Jesus Christ of Latter Day Saints, and president of the Greenwood branch, in Santa Rosa County, Florida, has been legally expelled from said church, for unchristianlike conduct.

D. E. TUCKER,

Sub Missionary in Charge.

S. D. ALLEN,

Acting President of District.

CONFERENCE NOTICES.

Northern Michigan district conference will convene at Freesoil, Mason County, Michigan, June 17. Sunday school convention on Friday, the 16th. We expect a large gathering, and as usual a grand good time of rejoicing before the Lord. Everyone come who can. Let all officers and branches bring or send full reports.

J. J. CORNISH.

Conference of Mobile district will convene at Theodore, Alabama, June 17, at ten a. m. Sunday school convention will meet on Friday before, at 7:30 p. m. All reports sent by mail should be addressed to Theodore, Alabama, care of either the undersigned.

C. I. CARPENTER.

F. P. SCARCHIFF.

The tri-annual conference of Des Moines district will convene at Boonesboro, Iowa, June 17, at ten a. m. The convention of the district Sunday school association will be held on the 16th, opening at ten a. m. Business of importance will be before the conference for consideration, hence a large attendance is expected. Boone is on the main line of the Chicago and Northwestern Railroad, also the northern terminus of the Des Moines, Northern, and Western Railway. Street cars run from Boone to Boonesboro. Let branch and officers' reports be sent to Allen McCoy, Perry, Iowa, by June 15, *sure*. All come praying for the Lord to work with us.

C. SCOTT, District Missionary.

Des Moines district conference will convene at Boonesboro, Iowa, June 17, at 10:30 a. m.

H. A. MCCOY, Sec.

(Continued on page 344.)

REPORT OF ELDERS.

RECEIPTS.

Balance in hands of elders last report, reported 1899.....	\$752 88	
unreported ".....	167 32	
		\$ 920 20
Donations by saints and friends.....	8,594 13	
Received from Bishop and agents.....	5,520 83	
Balance due elders.....	1,618 54	
Total.....		\$16,653 70

EXPENDITURES.

Balance due elders last report, reported 1899.....	\$1,187 27	
unreported ".....	117 63	
		\$ 1,304 90
Traveling expenses and clothing.....	14,482 97	
Difference in unreported amounts \$167.32 — \$117.63.....	49 69	
Balance due church.....	816 14	
Total.....		\$16,653 70

SAINTS' HOME AND RESERVE FUND.

RECEIPTS.

Receipts by sales and collections.....	\$ 4,294 01	
To balance.....	6,595 68	
Total.....		\$10,889 69

EXPENDITURES.

Due church last report.....	3,139 36	
Expenditures per itemized list.....	7,750 33	
Total.....		\$10,889 69

INDEPENDENCE CHURCH FUND.

RECEIPTS.

On hand last report.....	\$ 1,695 91	
Collected per R. May.....	351 51	
Total.....		2,047 42

EXPENDITURES.

Paid interest, Chappel note.....	\$ 320 00	
Balance.....	1,727 42	
Total.....		\$ 2,047 42

AVAILABLE ASSETS: TITHE AND OFFERING FUND.

January 15, 1899.

Cash on hand.....	\$ 5,537 69	
Cash in hands of agents.....	5,278 01	
Bills receivable.....	8,763 70	
Real estate contracts \$6,000 00 included in real estate account.....		
Abstract of evidence.....	261 00	
Transcript of evidence.....	18 00	
Real estate last report, less \$2,064.25 sold.....	39,036 32	
" " by Henry Garner.....	1,000 00	
" " by Milton Lynch.....	5,000 00	
" " by Catherine Butler.....	500 00	
" " by David Dancer.....	7,600 00	
" " by account Bradfield place.....	757 54	
" " improvements.....	172 43	
" " old Ensign property.....	\$ 1,200 00	
Total.....		\$75,124 69

LIABILITIES.

Accounts payable.....	\$ 525 87	
Bills payable.....	15,180 27	
Due Herald Office.....	155 76	
Net assets last report.....	42,564 02	
Gain during year.....	16,698 77	
Total.....		\$75,124 69
Net assets January 15, 1899.....		\$59,262 79

INVENTORY OF GENERAL CHURCH OFFICES.

General offices.....	\$1,500 00
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PRESIDENT'S ROOM.

Roll top desk and chair.....	25 00
Besly letter cabinet.....	25 00
Three chairs.....	6 00
One rocker.....	2 00

One bookcase and revolving chair.....	21 00
One bookcase.....	18 00

CHURCH SECRETARY'S OFFICE.

One cabinet.....	20 00
One No. 6 Remington typewriter.....	75 00
One bookcase.....	15 00
One stove.....	4 50
Two chairs.....	4 00

BISHOP'S OFFICE.

One large flat top desk.....	35 00
Two revolving chairs.....	8 00
Pens, stationery, etc.....	2 00
Four chairs and high stool.....	5 00
One standing desk.....	15 00
One Besly cabinet.....	30 00
One No. 7 Remington typewriter.....	85 00
One portrait, Joseph the Seer.....	15 00
One typewriter table.....	2 50
One letter press, stand, etc.....	5 00
One wall map.....	75
One Hall's safe and steel vault.....	100 00
One bookcase.....	16 00
One and one half dozen letter cases at \$3 00.....	4 50
American Digest, (law books,).....	60 00
Encyclopedic Dictionary.....	22 70
Ready reference books.....	25 00
Eight letter copy books.....	9 20
One dictionary and holder.....	2 50
One land chart.....	5 00
One stove and pipe.....	10 00

RECORDER'S OFFICE.

Two long tables.....	\$ 30 00
Four straight chairs and one revolving chair.....	3 00
One typewriter desk.....	15 00
One stove.....	8 00
One long case and secretary.....	12 00
One letter press.....	2 50
Lamp, stationery, etc.....	2 00
One book table and cabinet.....	5 00
Two wastebaskets.....	75
Cupboard and pigeonholes in vault.....	10 00
Total.....	\$2,261 90

ASSETS: HOME FUND.

Saints' Home farm.....	\$10,100 00
Buildings and fixtures.....	16,500 00
Uncollected subscriptions.....	451 00
Due from Independence church fund.....	1,291 74
Live stock.....	748 00
Corn and hay.....	175 00
Farming implements and wagons.....	175 00
Total.....	\$29,440 74

LIABILITIES.

Bills payable.....	\$ 1,306 29
Accounts payable.....	6,583 81
Net assets.....	21,550 64
Total.....	\$29,440 74

GENERAL CASH BUSINESS FOR YEAR.

RECEIPTS.

To Bishop.....	\$ 45,987 81
" Bishop's agents.....	55,704 32
" George H. Hilliard, counselor.....	918 47
" Herald Office.....	2,038 36
" Elders.....	15,035 16
" Saints' Home.....	4,294 01
" Independence church.....	2,047 42
Total.....	\$126,025 55

EXPENDITURES.

By Bishop.....	\$ 40,450 12
" Bishop's agents.....	50,426 31
" George H. Hilliard, counselor.....	861 11
" Herald Office.....	2,194 12
" Elders.....	15,837 56
" Saints' Home.....	10,889 69
" Independence church.....	320 00
" Balance.....	5,046 64
Total.....	\$126,025 55

Respectfully submitted,

E. L. KELLEY.

LAMONI, Iowa, May 1, 1899.

RECEIPTS.

Table of receipts listing names, locations, and amounts. Columns include names (e.g., A brother, Iowa), amounts (e.g., \$210.85), and locations (e.g., Iowa, Texas, Michigan). The table is organized into columns and includes various entries such as 'A brother, Iowa, t. \$210.85' and 'California, Central district, A. Page, agent, 175.00'.

Table of names and amounts, including Smith, Amanda Carrie, Ohio, t. 11 00; Smiley, Samuel, Iowa, t. 5 00; Snively, H. N., Iowa, t. 4 00; Snively, J. S. and wife, Iowa, t. 10 00; Society Island Boat Fund, Sorenson, S. K., Iowa, t. 1 37; Sory, M. L., Tenn., t. 20 00; Southwick, Henry, Wis., t. 100 00; Sparks, Sr. M. A., Io., t. 4 00; Stoddard, Will A. and Ida M., Neb., t. 6 00; Stone, Sophia and Cora, S. D., b. o. t. 5 00; Stewart, Ida M., Mo., t. 5 00; Steele, W. R., Ark., t. 6 00; Strickland, Mrs. A., Neb., t. 2 00; Strickland, Minnie, Mo., t. 5 00; Strickland, Sherman, Mo., t. 5 00; Strickland, Roy, Mo., t. 25; Suman, Lulu B., Ill., t. 6 20; Tarrant, J. D., Ore., t. 10 00; Tate, Ellen, Mich., t. 1 00; Taylor, B. F., Cal., t. 25 00; Taylor, Dora, Wash., t. 5 00; Texas, Northern district, A. J. Moore, agent, t. 200 00; Texas, Northeast and Choctaw district, E. Short, t. 1,240 35; Thatcher, W. B., Kan., t. 5 00; Thomas, Ephraim, Pa., t. 15 00; Thomas, Julia A., Pa., t. 300 00; Thomas, Willie H., Io., t. 32; Thorp, Nancy, Kan., t. 1 00; Thorp, Nancy, Kan., o. t. 1 00; Thurlow, W. S., Me., o. t. 50; Thurston, Cyrus, Mich., t. 15 00; Tinker, John B., Io., t. 2 00; "Tramp member," Ark., o. t. 10 03; Tracy, Hannah, Ore., t. 5 00; Tripp, Almada, Wash., t. 1 00; Tripp, Almada, Wash., o. t. 1 00; Trowbridge, L. H., N. D., t. 200 25; T. Wash., t. 40 00; Ullom, L. D., t. 664 00; "Unknown," Iowa, o. t. 10; Van Eaton, J. H., Wash., t. 5 00; Van Eaton, E. A., Wash., t. 5 00; Van Fleet, Nelson, returned, t. 3 60; Van Fleet, Sr. A. M., Cal., t. 17 00; Van Meter, J. B., Iowa, t. 2 00; Vaughn, J. M., Ark., t. 2 95; Wallace, E. A., Ore., t. 2 00; Watrous, Rosa and Emma, Mont., t. 5 00; Watson, Wm., Iowa, t. 5 00; Warren, George, Out., t. 3 00; Watkins, Mabel, Ore., t. 6 85; "W.," a sister, Australia, t. 2 40; Weed, Sarah L., Neb., t. 2 00; Weed, Jennie, Neb., t. 2 00; Weedmark, Sr. M. A., Io., t. 2 00; Weedmark, Nathan, Io., t. 3 60; Webster, Mary E., Wash., t. 8 60; Welty, Frances E., Wash., t. 8 60; Wells, Eliza, Ohio, t. 20 00; Wheeler, O. J., Mich., t. 9 25; Wilkinson, James, Iowa, t. 31 00; Wilkinson, James, Iowa, o. t. 1 00; Wight, J. W. and family, Iowa, t. 85; White, Carrie, Cal., o. t. 16; White, Susan M., Mont., o. t. 50; White, Susan M., Mont., t. 10 00; Whitehead, Sr. George, N. Y., t. 1 30; Whitehead, J. A., N. Y., t. 15 41; Whitehead, George A., N. Y., t. 15 00; Whitehead, J. S., N. Y., t. 3 43; Wilcox, G. W., t. 750 00; Wilcox, Lottie E., Mass., o. t. 2 00; Exchange account, t. 5 00; Wilkins, Jane, Utah, o. t. 7 50; Wilson, William, Iowa, o. t. 12 25; Wilson, William, Iowa, t. 5 75; Williams, Samuel, Ill., t. 13 40; Williams, H. E., Okla., t. 4 00; Williams, Antoinette B., Iowa, t. 6 00; Williams, Joseph T., Io., t. 5 00; Williams, Phoebe, Iowa, o. t. 1 00; Wolfe, Sadie E., Colo., t. 12 00; Willis, Jennie, Tenn., t. 2 50; Willis, Myrtle, Tenn., t. 2 50; Willis, Jane, Tenn., t. 2 00; Willey, Charles E., (B. rec.) Iowa, t. 10 00; Wolfenden, Florence, Wash., t. 70 00; Young, Martha A., Iowa, t. 84 50; Young, Romala L. and Mary D., Iowa, t. 32 00; Youngson, L., Idaho, t. 78 75; Total, \$42,268 06

EXPENDITURES.

Table of names and amounts, including Anthony, R. J., f. \$236 72; Anderson, Peter, e. 20 00; Abbott, W. N., l. 5 00; Archibald, Russell, l. 30 10; Atkins, R. J., l. 25 00; Baggerly, Mrs. Henrietta, f. 115 00; Baggerly, James, e. 21 96; Baggerly, I. P., e. 228 00; Baggerly, I. P., e. 20 00; Bailey, S. V., e. 8 50; Baker, A. M., e. 24 00; Baker, A. M., f. 25 00; Barrett, Geo and wife, a. 21 30; Barnore, Elizabeth, f. 65 00; Beebe, George W., e. 6 00; Bell, Ed. C., salary, 221 00; Bell, Thomas J., f. 185 00; Bell, Thomas J., e. 19 25; Belville, H. W., e. 18 00; Belville, H. W., f. 10 00; Bennett, Ethel, Mo., a. 5 00; Bills receivable, transferred from Home account, 490 00; Bills payable, 13,350 64; Blakesley, A. J., a. 3 00; Blanchard, W. W., f. 97 29; Blanchard, W. W., e. 17 85; Blair, Elizabeth, f. 100 00; Blair, Fred B., f. 40 00; Blair, Fred B., f. 70 00; Blair, Charles account, 4 63; Briggs, E. C., f. 271 10; Briggs, E. C., e. 25 00; Breeden, Mrs. Zonie, stenographer, Daniel case, 11 00; Bond, M. H., e. 10 00; Bond, M. H., f. 15 00; Bronson, H. C., e. 31 00; Burr, C. H., e. 28 00; Burton, J. F., f. 15 00; Bush, George W., a. 7 00; Biggs, Joseph, f. 20 00; Bishop, A. N., f. 40 00; Butterworth, C. E., e. 4 20; Calhoun, John, a. 34 25; Caffall, James, e. 5 00; Case, Hubert, f. 20 00; Case, Hubert, f. 10 00; Chase, A. M., f. 75 60; Chase, A. M., e. 46 00; Clapp, J. C., f. 271 30; Clapp, J. C., e. 54 00; Cather, W. C., f. 75 00; Cather, W. C., e. 18 00; California, Southern district, C. Baly, 100 00; Church farm account, 101 65; Cracraft, M. T., a. 15 00; Carlson, C. J., e. 5 00; Chatburn, T. W., e. 43 00; Chatburn, T. W., f. 25 00; Chatburn, Frank J., f. 35 00; Closson, A. V., f. 102 00; Closs, N. A., V., e. 15 00; Colner, John and wife, a. 248 75; Colner, Mrs. John, a. 14 75; Condit, S. D., e. 20 00; Crabb, J. C., e. 52 20; Culbertson, Mrs. Anna, a. 10 00; Curtis, Mrs. H. P., f. 115 00; Curtis, H. P., f. e. 120 00; Davison, H. J., f. 120 35; Daniel, L. F., f. 60 00; Davis, J. Arthur, f. 235 05; Davis, J. Arthur, e. 20 00; Davis, John, f. 65 00; Davis, John, e. 5 00; Davis, John T., e. 55 00; Davis, R. W., e. 8 00; Davis, R. W., f. 15 00; Davis, E. A., e. 20 00; Davis, James H., l. 275 00; Davis, William, e. 8 75; Delong, Lizzie, a. 10 00; Derry, Chrls, s. e. 10 00; Decatur district, O. Anderson, agent, 385 65; Downey, James, a. 10 00; Dubier, T., Holland, a. 40 40; Duncan, C. R., f. 95 00; Duncan, C. R., e. 43 00; Evin, R. M., f. 269 20; Ebeling, F. J., e. 15 00; Erwin, J. D., e. 23 29; Exchange account, 4 20; Expense, Bishop's office postage, 73 89; Expense, Church Recorder, 1 70; Expense, General church, telegrams, etc, per order conference, 26 92; Expense, Church Sec., 15 55; Expense, First Presidency, 2 20; Expense, Internal revenues, 10 65; Expense, Historian's office, 19 00; Expense, Quorum of Twelve, 1 25; Fitzhouser, R., e. 11 79; Evans, J. R., f. 25 00; Farmer, John, a. 55 70; Forscutt, M. H., e. 10 00; Forscutt, M. H., f. 2 00; Foss, J. C., f. 70 00; Foss, J. C., e. 20 00; Foss, S. O., f. 75 00; Gillop, Agnes, a. 15 00; Graves, G. H., e. 15 00; Gillen, J. W., e. 260 00; Gillen, J. W., f. 28 50; Greene, Robert J., a. 11 00; Greene, U. W., expense to islands, 170 00; Greene, U. W., f. 264 60; Goodrich, J. L., f. 28 02; Goodrich, J. L., e. 51 40; Griffiths, G. T., f. 376 04; Griffiths, G. T., e. 54 00; Gowell, M. F., e. 6 00; Godbey, G. H., f. 242 00; Gunsolley, J. A., account, 75; Hackett, T. J., f. 18 00; Harris, D. L., e. 35 00; Hawley, C. C., salary, 15 00; Hayer, Eli, f. 6 00; Hayer, Eli, f. 60 00; Herald Office, 66 80; Henson, J. F., f. 35 00; Henson, J. F., e. 45 65; Hillard, G. H., e. 31 66; Hillard, G. H., f. 60 00; Hudgens, J. W., e. 10 00; Hunt, C. J., e. 23 04; Illinois, Southern district, F. M. Slover, 50 00; Iowa, Eastern district, John Heide, 31; Insurance account, 14 25; Interest, 1,512 31; Jackson, J. W., f. 180 00; James, Belle R., conference stenographer, 27 50; Jenkins, Ellen, f. 68 01; Jenkins, George, e. 17 50; Johnson, L. F., e. 8 00; Julian, J. S., account, 47 67; Kansas, Northeast district, Keeler, E., f. 52 05; Keeler, E., f. 30 00; Keeler, E., e. 38 00; Keck, A. J., e. 5 00; Keck, F. C., f. 147 67; Keck, F. C., e. 3 00; Kelley, Wm. H., f. 320 97; Kelley, Wm. H., e. 55 00; Kelley, E. L., f. 600 00; Kelley, E. L., e. 276 71; Kelley, T. C., e. 35 00; Kelley, W. H., Ind., e. 1 32; Kelley, Mrs. C. B., secretary, 20 00; Kephart, W. H., e. 20 16; Kent, Alma, e. 5 00; Kent, Alma, f. 25 00; Kake, J. H., e. 25 00; Labor account, church farm, 147 38; Lambert, Joseph R., f. 240 00; Lambert, Joseph R., e. 43 57; Lane, John P., a. 55 92; Lanyon, W. C., a. 19 75; Lewand, Jennie M., salary, 22 50; Lewis, Mary A., account, 75 00; Library account, church, 41 35; Live stock account, 107 00; Lockhart, Samuel, a. 15 90; Loans, 74 23; Luff, Joseph, e. 25 50; Macrae, W. S., f. 40 00; Macrae, W. S., e. 30 00; Maloney, R. M., f. 30 00; Maloney, R. M., e. 10 00; Mannerling, Wm H., e. 30 00; Maine, West district, W. Blanchard, 25 00; Marshall, W. C., f. 40 00; McDowell, J. F., e. 8 00; McDowell, W. A., e. 22 50; McDowell, W. A., f. 19 00; Missouri, Independence district, R. May, 1,116 25; Missouri, Southern district, H. Sparling, 149 95; Missouri, Far West district, Wm Lewis, 50 00; Minton, J. F., e. 11 00; Moler, H. E., e. 16 50; Moler, H. E., f. 56 00; Moler, James, f. 48 00; Montague, George, e. 20 00; Morgan, E. B., e. 6 00; Morgan, E. B., f. 50 00; Muceus, Peter, e. 5 00; Newton, Wm, e. 75 00; Nunley, E. W., f. 60 00; Nunley, E. W., e. 25 00; Nutt, Thomas, a. 15 00; Oehring, Robert, e. 11 50; Page, Eliza G., account, 277 78; Page, E. L., a. 4 10; Parker, R. J., e. 22 00; Parrish, John S., e. 30 00; Peak, W. E., e. 50 00; Peak, W. E., f. 212 85; Peterson, J. W., f. 100 00; Peters, J. W., e. 5 00; Payne, S. D., e. 25 60; Payne, Mrs. E. A., f. 30 00; Pickle, Isabel, account, 37 00; Pyle, Mrs. C., account, 45 00; Porter, C. H., e. 25 00; Price, Mary, a. 15 00; Pruden, P. R., a. 5 80; Produce account, 88 66; Rathbun, Hiram, Jr., f. 25 00; Revel, Elizabeth, a. 25 00; Rodger, Mrs. M., a. 20 00;

Table of names and amounts, including Roeder, Louise E., salary, 120 00; Roberts, I. N., f. 105 00; Roberts, I. N., e. 40 00; Robley, George W., e. 10 00; Robley, George W., f. 20 00; Roush, J. B., e. 31 35; Roberts and Van Meter note, 40 00; Robinson, H. H., e. 35 00; Rudd, D. M., e. 47 11; Real estate, work account, 11 00; Real estate, J. K. Bennett, 30 81; Real estate, improvements, 172 43; Real estate, recording deeds, 8 35; Real estate, N. E. L. & T. Co., 15 00; Real estate, certificate No. 10,354, 147 20; Real estate, 32 acres, Home land, 2,000 00; Real estate, Ensign building, 1,200 00; Real estate, Rogers note, 270 00; Real estate, taxes, 127 67; Real estate, Banta account, 300 00; Real estate, I. W. Allen, 138 49; Real estate, Missouri lands, 39 37; Real estate, D. F. N. (Bradfield), 346 75; Real estate, loan, Calvin Tilton, 50 00; Real estate, Lynch property, 48 00; Real estate, correcting title, 6 00; Real estate, posts, account W. & G., 1 13; Real estate, expense, J. C. Stockton, 33 80; Real estate, Abstract, Varga & Son, 4 50; Real estate, costs, Bailey case, 26 75; Sawley, F. L., e. 13 00; Scott, Columbus, f. 300 00; Scott, Columbus, e. 5 00; Scott, James W., e. 146 36; Scott, James M., e. 10 00; Scott, M. R., Sr., a. 40 00; Scott, M. R., Jr., f. 120 00; Scott, James G., a. 20 00; Shakspeare, W. T., e. 2 83; Sheehy, F. M., e. 80 00; Sheppard, T. J., e. 25 00; Sheppard, T. J., f. 125 00; Sheldon, T. J., f. 36 00; Sheldon, T. J., e. 28 00; Shinn, Samuel O., a. 25 00; Shinn, D. L., e. 20 00; Shinn, D. L., f. 10 51; Shippy, John, a. 30 50; Short, M. T., e. 10 00; Simmons, S. W., f. 80 00; Simmons, S. W., e. 5 00; Slover, F. M., e. 31 66; Slover, F. M., f. 20 00; Smart, W. H., e. 35 00; Smith, Alex. H., f. 361 01; Smith, Alex. H., e. 75 00; Smith, Fred A., f. 374 50; Smith, Heman C., f. 30 00; Smith, Heman C., e. 53 20; Smith, Heman C., Kiriland court expense, 43 25; Smith, Isaac M., f. 10 00; Smith, James M., e. 6 00; Smith, F. C., f. 108 00; Smith, Joseph, e. 10 00; Smith, W. A., e. 8 00; Smith, Willard J., e. 22 00; Smith, Willard J., f. 10 00; Smith, Elbert A., e. 6 00; Smith, H. O., f. 15 00; Smith, F. C., e. 15 00; Smith, Bertha M., acct, 300 00; Smith, Henry C., f. 71 05; Smith, D. H., a. 8 49; Smith, H. O., e. 22 50; Snively, J. S., f. 200 00; Snively, J. S., e. 19 95; Snively, H. N., e. 14 26; Smith, Israel A., salary, 7 00; Smith, D. C., e. 20 00; Spurlock, C. J., e. 3 00; Stead, J. D., f. 48 85; Stead, J. D., e. 44 46; Stebbins, H. A., salary, 360 00; Stedman, E. A., f. 125 00; Stedman, E. A., e. 10 00; Swenson, Swen, f. 186 00; Swanburg, Alfred, a. 50 00; Tabler, Mrs., a. 10 00; Temple fund, Ohio, 92 75; Tennis, Bro. and Sr., a. 10 00; Terry, J. M., e. 78 50; Terry, J. M., auditing expense, 10 00; Texas, Northern district, A. J. Moore, 117 00; Thomas, O. B., e. 15 40; Thomas, O. B., f. 90 00; Truven, M. M., e. 20 00; Turpen, M. M., e. 105 00; Walling, Lydia, a. 8 00; Walling, H. W., f. 15 00; Walters, R., e. 66 50; Wahlstrom, John, f. 2 00;

Table of names and amounts, including Wales, Eastern district, Thomas Gould, 48 70; Welch, C. P., e. 20 00; Weld, F. M., f. 160 60; Weld, F. M., e. 13 94; Wheeler, C. A., f. 100 00; White, I. N., e. 16 32; White, I. N., f. 50 00; White, D. C., f. 5 00; Wight, J. W., f. 319 14; Wight, J. W., e. 65 00; Wight, J. W., Kiriland court expense, 28 00; Wight, L. L., f. 70 00; Wight, David W., e. 22 00; White, A., f. 30 00; White, A., e. 15 00; Wildermuth, E. M., e. 5 00; Worden, Mrs. A., a. 16 50; Wildermuth, J. B., e. 15 00; Woodburn, Elizabeth, a. 10 00; Wood, Samuel, e. 20 52; Total, \$40,450 12

Table of names and amounts, including Nels Johnson, Neb., 2 00; John Weaver, Utah, t. 16 50; Ellen Aurner, Iowa, t. 2 50; Mrs. E. Hannie, Neb., 5 00; Jennie Ward, Ill., 1 10; M. H. Sprurgeon, Kan., t. 2 50; Thomas Jones, Ill., t. 6 00; Amelia F. Hainer, Io., t. 3 40; George Hill, Neb., t. 5 00; Charlotte Jones, Pa., t. 3 00; Wm. R. Jones, Pa., t. 2 75; Mrs. Virginia Hay, Texas, o. 50; Alice Strickland, Neb., 2 00; Claus Strickland, N. B., 28 00; James W. Calkin, Kan., 1 50; Mary Raymond, Mont., 2 00; Nora Smith, Ala., 1 00; Sarah Hopkins, N. J., t. 25; Mollie Breeze, Okla., o. 1 00; J. H. Jacobs, Iowa, t. 3 50; Emily Holmes, Eng., o. 1 22; Simon Holmes, Eng., o. 5 45; John M. Kennedy, Pa., t. 8 50; Cash from E. L. Kelley, 5 00; Ellen A. S. in Cal., t. 2 50; Mrs. C. A. Hard, Iowa, t. 5 00; Mrs. S. Brydon, Neb., t. 25; Mrs. S. Brydon, Neb., o. 10 00; Mrs. S. B. Hopkins, N. J., t. 50; Laura I. Cook, Md., o. 1 00; Eliza S. Cator, Iowa, t. 10 00; Mr. Jane Faulkner, Indiana, t. 1 25; Mary Owen, Ill., 3 50; Sarah Weber, Ark., t. 26 00; Hannah Jones, Iowa, o. 50; Jane C. at Ind., 27; "A sister," Mo., o. 1 14; Henry Hanna, Minn., 2 00; J. H. Jacobs, Iowa, t. 8 00; Material from Saints' Home, 6 80; Ella Baird, Mich., 1 75; Kate Hartsorn, Iowa, t. 5 00; Powersville, Iowa, Sunday School, tract fund, 1 85; O. A. Hubbard, Neb., t. 5 00; Balance Christmas offering, 559 49; Mrs. Hamilton, Ohio, t. 7 00; Irene Kennitt, Mo., t. 1 25; C. J. Metzger, Ore., t. 2 00; Eliza A. Benefield, Neb., t. 10 00; An unknown party, 2 00; Illie M. Reneau, Neb., o. 5 00; Josephine Poling, Ill., t. 1 50; Eliza Wiley, Iowa, o. 50; Mary E. Turner, Kan., t. 50; J. T. Davis, Ariz., t. 2 00; First Kansas City, Missour, Sunday School, t. 1 34; J. N. Perkins, I. T., t. 4 00; Ella Baird, Mich., 5 00; Laura I. Cook, Md., t. 2 00; J. N. Perkins, I. T., t. 2 00; George Robinson, Ut., t. 3 00; Mrs. Mary C. Bell, Kan., t. 3 75; Susanna Pemberton, Neb., 25; A. D. and Jessie Penrod, Idaho, t. 30 00; J. H. Jacobs, Iowa, t. 7 00; Bertha J. Serrell, Minn., o. 1 00; John Swensen, Cal., t. 5 10; Wm. Franklin, Wis., t. 3 00; Dorothy Brown, Colo., t. 3 00; J. N. Perkins, I. T., t. 2 00; F. G. Dungee, Iowa, t. 5 00; E. Gerber, Tenn., t. 2 00; Walter Iowa, t. 17 45; friend Russell, Iowa, t. 1 00; Maria Scott, Iowa, t. 1 00; Ella Baird, Mich., o. 2 00; "A sister, Cklo," Mo., t. 2 15; W. N. Cooke, (1896), Mo., t. 4 00; W. N. Williams, Wash., t. 5 00; Mrs. R. J. Crum, Wash., t. 1 70; Mrs. V. Blair, Iowa, o. 1 00; Sarah P. Carrell, Ill., t. 3 00; "A sister, Minn.", t. 5 00; Matilda Hartschen, Io., o. 5 00;

REPORT OF HERALD OFFICE.

Table of names and amounts, including Receipts, Nels Johnson, Neb., 2 00; John Weaver, Utah, t. 16 50; Ellen Aurner, Iowa, t. 2 50; Mrs. E. Hannie, Neb., 5 00; Jennie Ward, Ill., 1 10; M. H. Sprurgeon, Kan., t. 2 50; Thomas Jones, Ill., t. 6 00; Amelia F. Hainer, Io., t. 3 40; George Hill, Neb., t. 5 00; Charlotte Jones, Pa., t. 3 00; Wm. R. Jones, Pa., t. 2 75; Mrs. Virginia Hay, Texas, o. 50; Alice Strickland, Neb., 2 00; Claus Strickland, N. B., 28 00; James W. Calkin, Kan., 1 50; Mary Raymond, Mont., 2 00; Nora Smith, Ala., 1 00; Sarah Hopkins, N. J., t. 25; Mollie Breeze, Okla., o. 1 00; J. H. Jacobs, Iowa, t. 3 50; Emily Holmes, Eng., o. 1 22; Simon Holmes, Eng., o. 5 45; John M. Kennedy, Pa., t. 8 50; Cash from E. L. Kelley, 5 00; Ellen A. S. in Cal., t. 2 50; Mrs. C. A. Hard, Iowa, t. 5 00; Mrs. S. Brydon, Neb., t. 25; Mrs. S. Brydon, Neb., o. 10 00; Mrs. S. B. Hopkins, N. J., t. 50; Laura I. Cook, Md., o. 1 00; Eliza S. Cator, Iowa, t. 10 00; Mr. Jane Faulkner, Indiana, t. 1 25; Mary Owen, Ill., 3 50; Sarah Weber, Ark., t. 26 00; Hannah Jones, Iowa, o. 50; Jane C. at Ind., 27; "A sister," Mo., o. 1 14; Henry Hanna, Minn., 2 00; J. H. Jacobs, Iowa, t. 8 00; Material from Saints' Home, 6 80; Ella Baird, Mich., 1 75; Kate Hartsorn, Iowa, t. 5 00; Powersville, Iowa, Sunday School, tract fund, 1 85; O. A. Hubbard, Neb., t. 5 00; Balance Christmas offering, 559 49; Mrs. Hamilton, Ohio, t. 7 00; Irene Kennitt, Mo., t. 1 25; C. J. Metzger, Ore., t. 2 00; Eliza A. Benefield, Neb., t. 10 00; An unknown party, 2 00; Illie M. Reneau, Neb., o. 5 00; Josephine Poling, Ill., t. 1 50; Eliza Wiley, Iowa, o. 50; Mary E. Turner, Kan., t. 50; J. T. Davis, Ariz., t. 2 00; First Kansas City, Missour, Sunday School, t. 1 34; J. N. Perkins, I. T., t. 4 00; Ella Baird, Mich., 5 00; Laura I. Cook, Md., t. 2 00; J. N. Perkins, I. T., t. 2 00; George Robinson, Ut., t. 3 00; Mrs. Mary C. Bell, Kan., t. 3 75; Susanna Pemberton, Neb., 25; A. D. and Jessie Penrod, Idaho, t. 30 00; J. H. Jacobs, Iowa, t. 7 00; Bertha J. Serrell, Minn., o. 1 00; John Swensen, Cal., t. 5 10; Wm. Franklin, Wis., t. 3 00; Dorothy Brown, Colo., t. 3 00; J. N. Perkins, I. T., t. 2 00; F. G. Dungee, Iowa, t. 5 00; E. Gerber, Tenn., t. 2 00; Walter Iowa, t. 17 45; friend Russell, Iowa, t. 1 00; Maria Scott, Iowa, t. 1 00; Ella Baird, Mich., o. 2 00; "A sister, Cklo," Mo., t. 2 15; W. N. Cooke, (1896), Mo., t. 4 00; W. N. Williams, Wash., t. 5 00; Mrs. R. J. Crum, Wash., t. 1 70; Mrs. V. Blair, Iowa, o. 1 00; Sarah P. Carrell, Ill., t. 3 00; "A sister, Minn.", t. 5 00; Matilda Hartschen, Io., o. 5 00;

Table with 2 columns: Name and Amount. Includes Ann Watson, Wash. o., Hulda Blackleach, Cal., Mrs. Clarence Wilder, Iowa, t., Dorothy Brown, Col., t., David Wheelley, Iowa, t., Josephine Poling, Ill., t., Catharine Herrick, Io., t., J. Martin, Mo., t., J. W. Thompson, N. Dak., o., Edwin Trimby, Pa., t., H. Hanson, Kan., t., Cash, per E. L. Kelley, Bishop, t., Wm. L. Mitchell, for tract fund, Utah, t., Laura I. Cook, Md., t., Mrs. James Parks, Ill., o., Mrs. C. C. Hurd, Iowa, t., C. C. Judkins, Ark., t., Carrie Burghardt, Iowa, o., M. H. Spurgeon, Kan., t., Albert T. Davis, Porto Rico, t., M. McDougal, Kan., t., Thomas Morris, Minn., t., Christmas offerings, to date, Home Column fund, Hazel Glenn, Home Column fund, Mrs. Jean Chapman, Home Column fund, Daisy Fairclough, Home Column fund, Lilla Bullard, Home Column fund, Amy Wetmore, Home Column fund, Ruth M. Sheehy's class.

Balance due Herald Office \$155 76

Table with 2 columns: Description and Amount. Includes Stamps to Presidency, Stamps to Recorder, Stamps to Secretary, Stamps to Historian, Heralds and Hopes to England, Cash to Bishop, Christmas offering fund, Book for church library, Blank book for church library, Cash to Bishop, Wood, Five bound volumes Autumn Leaves, church library, Six Histories to libraries, etc., one half price, Grain account at Saints' Home, Freight on books for church library, 200 each elders' reports and No. 10 envelopes, 5,000 Bishop's agents' receipts and 200 envelopes, 1,000 Germanic envelopes, 500 half length letter heads, 2,000 library labels and 200 letter heads, One volume Two Records, church library, One History, Mrs. E. G. Page, Letter heads for R. S. Salyards, Secretary, 200 each, licenses and envelopes, and 350 certificates of appointment to Secretary, Paper and envelopes to A. H. S., and R. S. S., Record to Patriarch, 100 carbon paper, Bishop's office, 500 each letter and note heads, 500 envelopes to Secretary, Printing cards for Church Recorder, 1,500 envelopes for Bishop, Bishop's annual report in Herald, Printing rules and regulations, Saints' Home, Conference minutes, supplement to Herald, Binding fourteen volumes Heralds, church library, Binding one volume Herald, Bishop's office, Erasers and penholders, Bishop's office, 1,000 each letter heads and envelopes, Presidency, 1,000 receipts, 250 half length letter heads.

Expenditures.

Table with 2 columns: Description and Amount. Includes Binding 10 volumes Autumn Leaves, church library, Binding 13 volumes Arena for church library, Binding 5 volumes Christian Literature, church library, Binding 12 volumes Review of Reviews, church library, Binding 1 volume Bulletin Station, church library, Binding 4 volumes Hopes church library, One half painting roof, Book account of Hubert Case, 1 volume What is Man, church library, 2 large cards for Church Recorder, 500 letter heads, for Patriarch, Leather case to book for church library, One half tent, Binding 2 volumes morocco flexible, church library, Binding 1 volume cloth, church library, Binding 1 volume, morocco, flexible, church library, Ink and pens, Church Secretary, Erasers to Church Recorder, Repairing roof, Cash to Mrs. T. J. Bell, 500 each letter heads and memorandums, Binding one catalogue, morocco, church library, Typewriting paper, Bishop's office, Bank receipts, Bishop's office, 1 box pens, Bishop's office, 11,500 Bishop's agents' receipts, bound, Binding 89 volumes for church library, 1897 account of church library, Binding Herald for Bishop's office, 1,075 envelopes, Recorder's office, 500 envelopes, Historian's office, Pres. Joseph Smith, salary, 11 months, R. S. Salyards, salary, one year, 100 each circular letters and reports, agents, Printing 1,000 memorandum heads, 500 envelopes, 1,000 memorandums, 500 envelopes, Wood, Cash to E. L. Kelley, Bishop, One half salary to Joseph Smith for December, Tract fund.

REPORT OF GEORGE H. HILLIARD, COUNSELOR.

Table with 2 columns: Description and Amount. Includes Receipts, E. L. Kelley, balance on last year, E. L. Kelley, family allowance (Criley), E. L. Kelley, traveling expense, R. May, agent, by Ammon White, Benjamin L. Parks, Mo., t., Mary G. Young, Mo., t., Belle Skinner, Mo., o., E. W. Lloyd, Mo., o., John W. Andes, o., Sr. S. A. Snodgrass, Mo., o., Wm. M. Gilmore, Mo., t., Swen Swenson, Mo., o., Sr. E. F. Miller, Mo., Dan Bradford and wife, Z. Decker, Mo., t., Webb City branch, Mo., o., O. P. Sutherland, Mo., t. and o., Charles Wilson, Mo., o., Blendsville branch, Mo., o., George Makin and wife, Kan., t., Weir City branch, Kan., o., Pleasant View branch, Kan., o., Eda J. Gilbert, Kan., t., James H. Davis, Kan., t., Richard H. Davis, Kan., t. and o., A. T. Stuart, Kan., o., Sarah Hendra, Kan., o., Angela branch, Kan., o., C. C. Wilson, Mo., t., Rich Hill branch, Mo., o., Arthur Allen, Mo., o., Emma B. Tousey, Mo., t., G. H. Hilliard and wife, Mo., t., Eliza J. Hough, Iowa, o., Hannah Jones, Iowa, o., Lizzie Lapworth, Iowa, o., Emsley H. Needham and wife, Iowa, t., M. F. Flswick and wife, Iowa, t., A. J. Davidson, Iowa, o., George Kemp, Iowa, o., R. A. Ballantyne, Iowa, t., Sr. A. E. Balantine, Io., t., Wilma Erckson, Iowa, o., James Beecham, Iowa, t., Maria C. Scott, Iowa, t., George M. Scott, Iowa, o., Richard Baber, Iowa, o., Foster Baker, Iowa, o., Glen Baker, Iowa, o., Deloit branch, Iowa, o., Galland's Grove branch, Iowa, o., R. P. Peterson, Iowa, o., Mary Hawley, Iowa, o., Har an branch, Iowa, o., W. D. Bullard, Iowa, t. and o., Joseph Seddon, Iowa, o., Joshua Carlile, Iowa, o., J. P. Carlile, Iowa, o., Mr. G. E. Fisher, Iowa, o., Burlington branch, Io., o., Saints at Beardstown, Ill., o., Joseph Rimpley, Ill., o., Calvin Summers, Ill., o., Reunion committee, Parrish, Ill., o., Catharine Wilkinson, Ill., t., Clay Judy, Ill., o., James W. Slover, Ill., o., T. J. Ayers, Ill., o., Arthur Burroughs, Ill., t., Alice Chaney, Ill., t., Sr. J. R. Gauger, Ill., t., Sr. Burvilla Young, Mo., t., Blue Rapids branch, Kan., o., Frank Crum, Ill., t., Sr. J. W. Newberry, Io., t., Miriam L. Sargent, Io., t., Elizabeth Horton, Io., t., Bluff Park Reunion committee, Io., o., A friend, Iowa, o., Sr. F. A. Rosson, Tenn., t., Geo. L. Mefford, Iowa, t., Sibyl McCord, Iowa, t., Sr. D. L. Chapman, Io., t., Alma Fyranod, agent, Io., o., S. Ahlstrand, Neb., t., John F. Weston, Neb., t., Jane Butts, Iowa, t., Nancy Chulow, Iowa, t., Sr. Goodwin, Iowa, t., Robert Ballantyne, Io., t., E. Ford, Iowa, o., James M. Mills, Neb., o., Ace Earl, Iowa, t., Wm. Hetrick, Iowa, o., Lulu M. Ellison, Iowa, t., T. F. Emmerson, Iowa, t., Sr. P. Parker, Iowa, t., Sr. L. B., Neb., t., John Agenstine, Neb., o., Reuben Mefford, Iowa, t., Mary Mefford, Iowa, t., Kate Waller, Iowa, o., Sr. Cox, Iowa, o., Robert O. Self, Neb., t., Palmyra branch, Neb., o., Wm. Fields, Neb., o., James Ferguson, Neb., t., Nebraska City branch, Neb., o., Frank Green, Iowa, o., A. J. Davidson, Iowa, o., George Kemp, Iowa, o., Charles Goode, Iowa, o., James Dunsdon, Iowa, o., Frank Goode and wife, Iowa, t., Sr. S. S. Wilcox, Iowa, t. and o., Sr. Blanche Andrews, Iowa, t., J. V. and Clara Roberts, Iowa, t. and o., E. S. Wilcox, Iowa, t., F. G. Dungee, Iowa, o., Viola Redfield, Iowa, o., Fannie White, Iowa, o., W. W. Gaylord, Iowa, o., Mary E. Pace, Iowa, o., Lucy Redfield, Iowa, o., Ole Madison, Mo., o., E. S. Fannon, Mo., t. and o., Ras. Lorenson, Mo., t. and o., A. Jensen, Mo., o., Henry Ivie, Mo., o., Leaman Kasner, Mo., o., Jacob Hansen, Mo., o., Andrew Jacobson, Mo., t. and o., Nels Byergo, Mo., o., C. C. Nelson and wife, Mo., o., Robert Nelson, Mo., o., W. B. Torrance, Mo., o., Jacob Nelson, Mo., o., Temme Hinderks, Mo., o., Kingston branch, Mo., o., E. L. Kelley, B shop, Total, Expenditures, Balance due last report, E. L. Kelley, Bishop, Family allowance, J. W. Waldsmith, agent, Nebraska, Sr. Frank Chastburn, Sam W. Simmons, Ark., Postage, exchange, stationery, etc., Sr. Deliah Smith, Kingston, Mo., Personal expenses, traveling, Total, Due church, ACCOUNTS WITH BISHOP'S AGENTS. ALABAMA. ALABAMA DISTRICT. George O. Sellers, Agent. Receipts, Due church January 1, 1898, W. D. Clark, J. G. Vickrey, J. D. Sellers, H. V. Sellers, E. P. Sellers, M. K. Harp, T. W. Vickrey, Dora Vickrey, Elizabeth Vickrey, F. Vickrey, G. E. Wiggins, W. A. Odum, W. S. McPherson, J. A. Amerson, A. R. Amerson, S. J. Amerson, B. L. Booker, J. W. Baldwin, M. S. Baldwin, J. L. Mize, Oscar Scoggins, N. B. Harper, Total, Expenditures, J. D. Erwin, e., E. L. Kelley, Bishop, C. I. Carpenter, e., D. E. Tucker, e., Total, Due church, MOBILE DISTRICT. W. L. Booker, Agent. Receipts, Due church January 1, 1898, W. L. Booker, Sobrah E. Booker, Edwin Bankester, Mary Bankester, Sarah Bankester, Aaron Courtney, Wm. Cunningham, Burso J. Cochran, George T. Chute, Amos P. Depriest, Idalton Depriest, Fannie Dethloff, Altie B. Farrell, Altie E. Farrell, Herbert Farrell, John Gill, Elizabeth Goff, Andrew Howard, Hyrum Howard, Serena Howard, Ofa Hovis, Lewis Lapree, J. J. Miller, Nancy M. Miller, A. G. Miller, Frank Miller, Edward E. Miller, P. M. Miller, Simon McDowell, Mary Nelson, Jackson Parker, Mary Parker, Total, Due church, EXPENDITURES. E. L. Kelley, Bishop, C. I. Carpenter, e., M. M. Turpen, e., Total, Due church, AUSTRALIA. VICTORIA DISTRICT. David Craig, Agent. Receipts, Due church January 1, 1898, Butterworth, Clarence Willard, o., Butterworth, Ralph Albert o., Butterworth, Sarah Ann, t., Butterworth, Cornelius Ammon, t., Butterworth, C. A. and S. A., t., Craig, Ernest Elvins, o., Craig, Sarah, t., Craig, James Draper, t., Craig, William, t., Craig, David, t., Griffiths, Henry, Sr., t., Hailey, Geoffrey W., o., Kippe, Max F. W., t., Kunze, M., t., Lane, Sr. S., o., Mackie, W., t., Prosser, T., Trembath, Wm. John, o., Wiffen, Annie, t., Wiffen, William John, t., Woolley, Ashton, o., Total, Expenditures, Butterworth, Sr. S. A., f., Total, Due church, SYDNEY DISTRICT. John Wright, Agent. Receipts, Due church January 1, 1898, Turcerry Branch, George Chapman, o., L. Anderson, t., J. R. Taylor, o., Sr. Magennis, o., Sr. Colvin, o., C. Avery, o., John Wright, o., C. S. McLaren, o., Balmain Branch, Alfred Ferrett, t., Arthur Ferrett, t., E. Ferrett, t., John Smith, o., Sr. McNeil, t., Maggie Wrigley, t., Sarah Kidd, t., Rosa Madres, t., Alfred Elliott, t., Sr. Henricks, t., Bro. Madres, t., A. Seaberg, t., R. Ferrett, t., Marie Madres, t., John Hendricks, t., Richard Ellis, t., Sr. M. Blom, t., Elma Kaler, t., Nambucca Branch, George T. Ballard, t., Allan Arcent, t., Hannah Foster, t., Amos W. Ballard, t., Joseph Argent, t., M. J. Ballard, t., Wallsend Branch, George Lewis, t., G. Wrightson, t., E. Rawlins, t., E. J. Haworth, t., W. J. Haworth, t., D. Lewis, t., J. B. Hoyle, t., Hamilton Branch, John Jones, t.,

Table listing names and amounts for various individuals, including Joseph Thompson, Margaret Brimstone, Francis Whaler, etc.

Scattered Members.

Table listing scattered members and their amounts, including C. H. Ives, W. Maybury, etc.

Expenditures.

Table listing expenditures for various items like Sr. J. Kaler, Stamps, Sr. G. Wells, etc.

Total \$381 48

Due church \$260 20

CALIFORNIA. NORTHERN DISTRICT.

G. A. Parkin, Agent.

Receipts.

Large table listing receipts for the Northern District of California, including names and amounts for January 1, 1898.

Table listing names and amounts for various individuals, including Twaddle, Mary, Tupper, Harr et H., etc.

Expenditures.

Table listing expenditures for various items like Sr. A. Haws, Joseph Vernon, etc.

Total \$1,647 04

Due church \$ 178 59

CENTRAL DISTRICT.

Albert Page, Agent.

Receipts.

Table listing receipts for the Central District, including names and amounts for January 1, 1898.

Total \$344 93

Expenditures.

Table listing expenditures for the Central District, including names and amounts.

Total \$255 65

Due church \$ 89 28

SOUTHERN DISTRICT.

Charles Baly, Agent.

Receipts.

Table listing receipts for the Southern District, including names and amounts for January 1, 1898.

Total \$318 99

Expenditures.

Table listing expenditures for the Southern District, including names and amounts.

Table listing names and amounts for various individuals, including Mary Roberts, Sr. C. Rowen, etc.

Table listing names and amounts for various individuals, including Frank Curtis, Mrs. Frances M. Kemp, etc.

Total \$1,314 17

Expenditures.

Table listing expenditures for various items like Sr. Harris, Sr. Gibson, etc.

Total \$315 00

Due church \$ 14 75

SOUTHERN DISTRICT.

A. Carmichael, Agent.

Receipts.

Table listing receipts for the Southern District, including names and amounts for January 1, 1898.

Total \$367 73

Expenditures.

Table listing expenditures for the Southern District, including names and amounts.

Total \$102 00

Due church \$ 1 98

COLORADO.

EASTERN DISTRICT.

C. E. Everett, Agent.

Receipts.

Table listing receipts for the Eastern District, including names and amounts for January 1, 1898.

Total \$33 70

Expenditures.

Table listing expenditures for the Eastern District, including names and amounts.

Table listing names and amounts for various individuals, including John Taylor, Edward Nixon, etc.

Table listing names and amounts for various individuals, including Sr. F. G. Pitt, F. G. Pitt, etc.

Total \$908 09

Expenditures.

Table listing expenditures for various items like Sr. F. G. Pitt, F. G. Pitt, etc.

Total \$205 35

Due church \$ 264 26

ENGLISH MISSION.

Herald and Hope Account.

Thos. Taylor, Agent.

Receipts.

Table listing receipts for the English Mission, including names and amounts for January 1, 1898.

Total \$99 74

Expenditures.

Table listing expenditures for the English Mission, including names and amounts.

Total \$48 70

Due church \$ 29 15

FLORIDA.

FLORIDA DISTRICT.

S. D. Allen, Agent.

Receipts.

Table listing receipts for the Florida District, including names and amounts for January 1, 1898.

Total \$13 00

Expenditures.

Table listing expenditures for the Florida District, including names and amounts.

Total \$150 56

Due church \$ 29 15

IDAHO.

IDAHO DISTRICT.

H. R. Evans, Agent.

Receipts.

Table listing receipts for the Idaho District, including names and amounts for January 1, 1898.

Total \$22 00

Expenditures.

Table listing expenditures for the Idaho District, including names and amounts.

Total \$207 00

Expenditures.

Table listing expenditures for the Idaho District, including names and amounts.

Total \$207 00

ILLINOIS.

KEWANEE DISTRICT.

D. C. Smith, Agent.

Receipts.

Table listing receipts for the Kewanee District, including items like 'Due church January 1, 1898', 'O. L. Goodale and wife', 'Thomas Emanuel and wife', etc.

Total \$851 13

Expenditures.

Table listing expenditures for the Kewanee District, including 'E. L. Kelley, Bishop', 'Viola V. Short', 'M. T. Short', etc.

Total \$813 63

Due church \$37 50

NORTHEASTERN DISTRICT.

Wentworth Vickery, Agent.

Receipts.

Table listing receipts for the Northeastern District, including 'Due church January 1, 1898', 'Clara Clark', 'Francis J. D. Earl', etc.

Total \$1,354 65

Expenditures.

Table listing expenditures for the Northeastern District, including 'Reuben H. Henson', 'John F. Thomas', 'Calvin Summers', etc.

Total \$253 39

Due church \$6 20

Table listing receipts for the Indiana Southern District, including 'Francis M. Slover', 'Stephen D. Gossetree', 'Ardenia Brown', etc.

INDIANA.

SOUTHERN DISTRICT.

Wm. C. Marshall, Agent.

Receipts.

Table listing receipts for the Indiana Southern District, including 'Due church January 1, 1898', 'By n. O. J.', 'Barksdale, Phillis', etc.

Total \$1,486 75

Expenditures.

Table listing expenditures for the Indiana Southern District, including 'Sr. J. H. Lake', 'Sr. F. M. Cooper', 'Sr. Chas. Burr', etc.

Total \$1,354 65

Due church \$132 10

SOUTHEASTERN DISTRICT.

F. M. Slover, Agent.

Receipts.

Table listing receipts for the Southeastern District, including 'Reuben H. Henson', 'John F. Thomas', 'Calvin Summers', etc.

Total \$253 39

Expenditures.

Table listing expenditures for the Southeastern District, including 'Scott, M. R., Jr.', 'Scott, James M.', 'Jenkins, George', etc.

Total \$259 59

Due church \$6 20

Table listing receipts for the Decatur District, including 'Allen, T. R.', 'Allen, T. R. o.', 'Allen, Andrew', etc.

INDIANA.

SOUTHERN DISTRICT.

Wm. C. Marshall, Agent.

Receipts.

Table listing receipts for the Indiana Southern District, including 'Due church January 1, 1898', 'By n. O. J.', 'Barksdale, Phillis', etc.

Total \$1,486 75

Expenditures.

Table listing expenditures for the Indiana Southern District, including 'Sr. J. H. Lake', 'Sr. F. M. Cooper', 'Sr. Chas. Burr', etc.

Total \$1,354 65

Due church \$132 10

SOUTHEASTERN DISTRICT.

F. M. Slover, Agent.

Receipts.

Table listing receipts for the Southeastern District, including 'Reuben H. Henson', 'John F. Thomas', 'Calvin Summers', etc.

Total \$253 39

Expenditures.

Table listing expenditures for the Southeastern District, including 'Scott, M. R., Jr.', 'Scott, James M.', 'Jenkins, George', etc.

Total \$259 59

Due church \$6 20

Table listing receipts for the Decatur District, including 'Allen, T. R.', 'Allen, T. R. o.', 'Allen, Andrew', etc.

INDIANA.

SOUTHERN DISTRICT.

Wm. C. Marshall, Agent.

Receipts.

Table listing receipts for the Indiana Southern District, including 'Due church January 1, 1898', 'By n. O. J.', 'Barksdale, Phillis', etc.

Total \$1,486 75

Expenditures.

Table listing expenditures for the Indiana Southern District, including 'Sr. J. H. Lake', 'Sr. F. M. Cooper', 'Sr. Chas. Burr', etc.

Total \$1,354 65

Due church \$132 10

SOUTHEASTERN DISTRICT.

F. M. Slover, Agent.

Receipts.

Table listing receipts for the Southeastern District, including 'Reuben H. Henson', 'John F. Thomas', 'Calvin Summers', etc.

Total \$253 39

Expenditures.

Table listing expenditures for the Southeastern District, including 'Scott, M. R., Jr.', 'Scott, James M.', 'Jenkins, George', etc.

Total \$259 59

Due church \$6 20

Table listing receipts for the Des Moines District, including 'Lee A. Hartshorn', 'Elizabeth M. Tyrrell', 'Elbe A. Smith and wife', etc.

DES MOINES DISTRICT.

W. C. Nirk, Agent.

Receipts.

Table listing receipts for the Des Moines District, including 'Boatwright, Emma', 'Barnes, John', 'Bouton, Sarah E.', etc.

Total \$1,227 09

Expenditures.

Table listing expenditures for the Des Moines District, including 'Anthony, Mrs. R. J.', 'Baggerly, Mrs. I. P.', 'Bell, Mrs. T. J.', etc.

Total \$1,227 09

DECATUR DISTRICT.

F. M. Weld, Agent.

Receipts.

Table listing receipts for the Decatur District, including 'B. F. McDaniel', 'John E. Anderson and wife', 'Herma Hanson', etc.

Total \$747 07

Expenditures.

Table listing expenditures for the Decatur District, including 'E. L. Kelley, Bishop', 'C. Scott', 'E. B. Morgan', etc.

Total \$747 07

EASTERN DISTRICT.

John Heide, Agent.

Receipts.

Table listing receipts for the Eastern District, including 'Due church January 1, 1898', 'Bradley, James', etc.

Total \$1 88

Table listing names and amounts for the Fremont District, including entries like Brooks, D. S. and wife, t. 10 00, and Butterworth, Charles E. and wife, t. 10 00.

Table listing Expenditures for the Fremont District, including entries like Sr. W. B. Smith, a. 6 00, and E. L. Kelley, Bishop, 345 00.

Table listing Receipts for the Fremont District, including entries like Andrews, Blanche, t. \$ 10 00, and Comstock, James, t. 45 00.

Table listing Expenditures for the Fremont District, including entries like O. B. Thomas, f. \$ 75 00, and Henry Kemp, f. 180 00.

Table listing Receipts for the Fremont District, including entries like Due church January 1, 1898, \$114 94, and A brother, o. 10 00.

Table listing Receipts for the Fremont District, including entries like Due church January 1, 1898, \$114 94, and A brother, o. 10 00.

Table listing names and amounts for the Little Sioux District, including entries like Schaffer, Thresia, t. 6 00, and Salisbury, George, t. 5 00.

Table listing Expenditures for the Little Sioux District, including entries like Sr. C. E. Butterworth, f. \$240 00, and Charles Derry, e. 3 35.

Table listing Receipts for the Little Sioux District, including entries like Due church January 1, 1898, \$ 96 78, and Magnolia branch.

Table listing Receipts for the Little Sioux District, including entries like Benson, Chas. 35 00, and Benson, Jos. L. 5 00.

Table listing Receipts for the Little Sioux District, including entries like Amundson, Ole and wife 50 00, and Ballantyne, Nellie E. 7 65.

Table listing names and amounts for the Pottawattamie District, including entries like Kennedy, Chas. 2 50, and Kennedy, Minnie L. 3 60.

Table listing Expenditures for the Pottawattamie District, including entries like Sr. J. F. McDowell, f. \$335 00, and Sr. J. F. McDowell, f. 260 00.

Table listing Receipts for the Pottawattamie District, including entries like Due church January 1, 1898, \$115 92, and Beebe, C. A., t. 50 00.

Table listing Receipts for the Pottawattamie District, including entries like Due church January 1, 1898, \$115 92, and Beebe, C. A., t. 50 00.

Table with 2 columns: Name and Amount. Includes Caffall, Eliza, Carlson, C. Joseph, Daugherty, Milton, etc.

Total \$1,144 00
Due church \$15 05

IOWA AND ILLINOIS.

NAUVOO DISTRICT. J. H. Lambert, Agent.

Table with 2 columns: Name and Amount. Includes Due church January 1, 1898, Alice Wallace, Eliza Newberry, etc.

Total \$138 60
Expenditures. James McKiernan, f. \$60 00, Agent's expenses 1 75, E. L. Kelley, Bishop, 50 00, Geo. P. Lambert, agent, 26 85

NAUVOO DISTRICT. George P. Lambert, Agent.

Table with 2 columns: Name and Amount. Includes J. H. Lambert, agent, David T. Reese, Charles E. Burk, John Brennan, etc.

Total \$483 84

Table with 2 columns: Name and Amount. Includes Expenditures, Sr. Hattie McKiernan, Wm. Campbell, Sr. J. R. Evans, etc.

KANSAS. NORTHEAST DISTRICT.

John Cairns, Agent. Receipts.

Table with 2 columns: Name and Amount. Includes Baillie, James, Jr., Baillie, Jessie, Baillie, Annie, Baillie, Margaret, Baillie, Jennie, Burns, James W., Buckley, James, etc.

Total \$343 25

Table with 2 columns: Name and Amount. Includes Expenditures, Sr. Warren E. Peak, Sr. Evan A. Davis, Sr. Wm. C. Cather, James W. Hudgens, Sr. John A. Davis.

NORTHWEST DISTRICT. Arthur Smith, Agent.

Receipts.

Table with 2 columns: Name and Amount. Includes Due church March 1, 1898, H. E. Lilly, C. D. Carson, Simon and Mary, Wheelan, E. P. Ward, Margaret Kelley, Wm Landers, John Soderstadt, H. Swenson, Raymond Auld, Della Patton, Julia Marple, James H. Scott, Jesse Thompson, Silas Transue, Edwin Sandy, T. E. Thompson, Melissa C Knapp, A. L. and Olive Rat-cliff, Clara Woodford, Bertha K. Fender.

Total \$226 33

Table with 2 columns: Name and Amount. Includes Expenditures, Anna Kent, Alma Kent, Henry Hart, J. S. Goble, L. F. Johnson, W. S. Pender, W. H. Mannering, Agent's expenses.

Total \$210 81

SPRING RIVER DISTRICT. J. M. Richards, Agent.

Receipts.

Table with 2 columns: Name and Amount. Includes Laura Williams, Charles C. Randall, John H. Thomas, Wm. H. Thomas, John M. Thomas, Rollin J. Williams, Estella Burwell, Clara E. Richards, Ira Richards, Emma Ross, Frances Ross, Ella Ross, Richard Bird and wife, M. M. English, Charles K. Ryan, W. E. Westervelt and wife, R. M. Bradley, C. W. Wortman, Ivan Richards.

Table with 2 columns: Name and Amount. Includes H. M. Richelson, Mary Tomlinson, Sisters Wise and Tomlinson, Lettie Hartman, Wm. Bath, Anna E. Kirk, L. H. McCall, B. T. Davis, O. P. Sutherland, Maria Rainbolt, Zacharia Decker, Arthur Anderson and wife, Evelyn Anderson, O. P. Brown, G. W. Hobart, Curtis Randall, Sallie E. Randall, L. M. Randall, Frank H. Cowan, Sr. A. J. Frick, Wm. Souders, Mrs Wm. Souders, Zadie Souders, Nellie Thorp, Wm. Royer, Richard Bird, Krallman, Dora, Ketchum, George R., Loffy, Frank, McCallard, Isaac E., Munns, Lillie, Pierce, Frank J., Parker, Hiram, Powell, Catharine, Price, Josiah D., Sprague, Alice E., Tillinghast, Charles E., Thomas, Barry, Wise, Annas.

Total \$343 25

Table with 2 columns: Name and Amount. Includes Expenditures, Sr. Warren E. Peak, Sr. Evan A. Davis, Sr. Wm. C. Cather, James W. Hudgens, Sr. John A. Davis.

NORTHWEST DISTRICT. Arthur Smith, Agent.

Receipts.

Table with 2 columns: Name and Amount. Includes Due church March 1, 1898, H. E. Lilly, C. D. Carson, Simon and Mary, Wheelan, E. P. Ward, Margaret Kelley, Wm Landers, John Soderstadt, H. Swenson, Raymond Auld, Della Patton, Julia Marple, James H. Scott, Jesse Thompson, Silas Transue, Edwin Sandy, T. E. Thompson, Melissa C Knapp, A. L. and Olive Rat-cliff, Clara Woodford, Bertha K. Fender.

Total \$226 33

Table with 2 columns: Name and Amount. Includes Expenditures, Anna Kent, Alma Kent, Henry Hart, J. S. Goble, L. F. Johnson, W. S. Pender, W. H. Mannering, Agent's expenses.

Total \$210 81

SPRING RIVER DISTRICT. J. M. Richards, Agent.

Receipts.

Table with 2 columns: Name and Amount. Includes Laura Williams, Charles C. Randall, John H. Thomas, Wm. H. Thomas, John M. Thomas, Rollin J. Williams, Estella Burwell, Clara E. Richards, Ira Richards, Emma Ross, Frances Ross, Ella Ross, Richard Bird and wife, M. M. English, Charles K. Ryan, W. E. Westervelt and wife, R. M. Bradley, C. W. Wortman, Ivan Richards.

Table with 2 columns: Name and Amount. Includes Bodge, Idella, Burns, Julia A., Beal, A. O., Crowley, Burlin, Crowley, Burlin, Crowley, Delbert E., Crowley, Ivin, Crowley, Jason, Crowley, Charlotte, Crowley, James C., Cummings, Mary A., Cummings, Mary A., Dauphinie, Lizzie, Dobbin, Rebecca, Dobbin, Ada, Dobbin, Eliza G., Dobbin, Mary, Dyer, Emeline, Foot, Elizabeth, Gower, Cyrena, Gray, Hattie E., Gurthie, Sr., Goff, Laura L., Harris, Elizabeth, Hinkley, Julia, Hall, Rebecca, Ingersoll, Annie R., Ingersoll, N. W., Joy, Martha, Joy, Mary E., Joy, Rebecca D., Joy, Darius, Kelley, Theresa, Kelley, Ada S., Kelley, Aaron W., Kelley, Mercy S., Kelley, Lydia B., Kelley, Fannie, Kidder, Mrs. Chas. H., Kelley, U. M., Leighton, Ur ah W., Lenfestey, Fred and wife, L. D. S. Sewing Circle, Jonesport, L. D. S. Sewing Circle, Indian River, Cook, Mary E., Mansfield, Lois W., Jurray, Sardinia, Tealy, Ella, Tealy, Jerre, Voyes, Wm. T., Norton, Jeremiah B., Norton, Lucy A., Norton, Susan, Norton, Nettie M., Parker, Patience, Pray, Ada, Rogers Luby, Smith, Deborah, Smith, Henry and wife, Smith, Lizzie, Smith, Lizzie, Sm th, Frank, Sanborn, Rebecca, Stinson, Henrietta, Stinson, Eva, Sister, a, Sister, a, o, Abbott, Hiram, Wallace, Theodosia D., Watts, Persis, Wass, Mrs. George, Woodward, Leeman A., Beal, Fred G.

Total \$188 3

Table with 2 columns: Name and Amount. Includes Expenditures, S. O. Foss, S. O. Foss, Joseph Luff, E. L. Kelley, A. H. Smith, Agent's expense, horse hire, Postage and registry.

Total \$187 90

Due church \$44

WESTERN DISTRICT. W. W. Blanchard, Agent.

Receipts.

Table with 2 columns: Name and Amount. Includes Andrews, W. M., Billings, Pearl, Billings, J. J., Billings, R. A., Billings, Phillip, Billings, H. H., Billings, Rhoda M., Blastow, Edwin, Blastow, John, Blastow, George, Blanchard, W. W. and G. S., Bray, George, Bray, Francis, Beam, Eunice, Carter, George, Carter, Lizzie, Carter, Silvey, Candage, Floseie, Candage, A. O., Candage, Martha, Candage, Rosa, Carmen, Edwin, Colby, Abbie L.

Total \$909 65

MAINE. EASTERN DISTRICT. U. M. Kelley, Agent.

Receipts.

Table with 2 columns: Name and Amount. Includes Due church January 1, 1898, Ames, John N., Beal, Alonzo, Beal, Sr. Calista, Beal, Sr. Lois, Beal, Lowell E., Beal, Maggie S., Beal, Hannah, Beal, Christianna, Beal, Hannah and Christianna, Bryant, Emily, Barstow, George.

Table with 2 columns: Name and Amount. Includes Cunningham, S. G., Cunningham, Emeline, Cunningham, George, Dunham, A. Chase, Eaton, Henry, Eaton, Nora, Eaton, Charity, Eaton, Johnathan E., Eaton, Hannah, Eaton, John B., Eaton, N. S., Eaton, A., Eaton, Abbie A., Eaton, E., Eaton, Hattie, Eaton, Hosea B., Eaton, R. D., Eaton, Ada, Fletcher, Mrs. G. J., Gray, George, Gray, Livona, Gardiner, Sophronia, Haidey, W. G., Harvey, Joseph, Harvey, Mary, Harvey, Bertie, Harvor, A. H., Hamor, George W., Holman, Ordessia, Holman, E. E., Holman, Walter, Holman, Lulla, Hall, Ivory, Hall, Mary E., Haskell, Freeman, Ha-kell, W. D., Haskell, Etta, Haskell, Mary, Kidder, Mrs. Chas. H., Newton, Abbie, Nelson, Nancy, Powers, Joel, Silver, Rayncis, Seavey, D. S., Stanley, Ida F., Shpard, Albert, Sullivan, Sarah, Summerfield, Rosa M., Thomas, Julia, Tracy, Annie, Towle, Mary Frances, Tainter, Mrs. C. C., Tingley, W. A., Kelley, E. L., Bishop, Summerfield, Isabel.

Total \$320 37

Table with 2 columns: Name and Amount. Includes Expenditures, Agent's expenses, George S. Blanchard, Abbie Greene, U. W. Greene, Postage.

Total \$320 37

MASSACHUSETTS. MASSACHUSETTS DISTRICT. R. Bullard, Agent.

Receipts.

Table with 2 columns: Name and Amount. Includes Due church January 1, 1898, Arnold, Mary, Abercrombie, Ralph W. and Isabelle, Angell, Alma, Boston branch offering, Boston Mite Society, Brietsman, Ferdinand, Blood, Kate E., Bratt, John H. and Clara, B. an. El en M., Booth, Sarah, Booth, Ne lie, Brown, Lottie, Ballard, Dick, Batty, Nancy, Bradbury, William, Barnham, George, Barnham, Esther J., Barnes, Learle, Ba-chelder, Inez M., Besiel, Frank P. and Julia, Bond, Nellie, Chase, Mary R., Chase, Rosa, Chase, Sylvia B., Chase, Ada, Chase, Abbe W., Chase, Belmont R., Coombs, Carrie, Coombs, Rebecca M., Coombs, Sarah B. S., Coombs, Henrietta, Crocker, Arthur L., Clark, Adelia M., Caddell, Ellen L., Closson, Margie, Caesar, Daniel, Cottrell, W. B., Dennisport Helping Hand Society, Eldredge, N. C., Fall River, Massachusetts, Aid Society, Fall River, Massachusetts, branch offering, Field, Almira.

Total \$400 46

Table with 2 columns: Name and Amount. Includes Expenditures, S. O. Foss, S. O. Foss, Joseph Luff, E. L. Kelley, A. H. Smith, Agent's expense, horse hire, Postage and registry.

Total \$187 90

Due church \$44

WESTERN DISTRICT. W. W. Blanchard, Agent.

Receipts.

Table with 2 columns: Name and Amount. Includes Andrews, W. M., Billings, Pearl, Billings, J. J., Billings, R. A., Billings, Phillip, Billings, H. H., Billings, Rhoda M., Blastow, Edwin, Blastow, John, Blastow, George, Blanchard, W. W. and G. S., Bray, George, Bray, Francis, Beam, Eunice, Carter, George, Carter, Lizzie, Carter, Silvey, Candage, Floseie, Candage, A. O., Candage, Martha, Candage, Rosa, Carmen, Edwin, Colby, Abbie L.

Total \$909 65

Table of names and amounts for the first column, including entries like Fisher, M. C., Fisher, E. H. and Sarah M., Frost, W. F., etc.

Table of names and amounts for the second column, including entries like Toombs, E. A., Toombs, Julia, Thayer, Harvlin and wife, etc.

Table of names and amounts for the third column, including entries like Fremont Branch, St. Thomas Branch, Buel branch, German Branch, Bay Port Branch, etc.

Table of names and amounts for the fourth column, including entries like Susan Kilbourn, William Watson, Emma Watson, etc.

MICHIGAN.

EASTERN DISTRICT.

Table of names and amounts for the Michigan Eastern District, including entries like A. Barr, Agent, Receipts, Applegate Branch, etc.

NORTHERN DISTRICT.

Table of names and amounts for the Northern District, including entries like J. J. Cornish, Agent, Receipts, Due church January 1, 1898, etc.

Main table listing names and amounts, organized into columns. Includes sub-sections for 'Total', 'Expenditures', 'SOUTHERN DISTRICT', and 'Receipts'.

Table with columns for names and amounts. Includes sections for Marcellus Branch, Dimondale and Lansing Saints, Knox Branch, Grand Rapids Branch, Galien Branch, and Coldwater branch.

Table with columns for names and amounts. Includes sections for Corless, Starr, t., Expenditures, MINNESOTA, MINNESOTA DISTRICT, Receipts, and Expenditures.

Table with columns for names and amounts. Includes sections for MISSOURI, CLINTON DISTRICT, D. C. White, Agent, Receipts, and Expenditures.

Table with columns for names and amounts. Includes sections for FAR WEST DISTRICT, Wm. Lewis, Agent, Receipts, and Expenditures.

Table with columns for names and amounts. Includes sections for Billinsky, Lydia, Receipts, and Expenditures.

Table of names and amounts for the London District, including entries for Nichols, Alice, Mary Clark, and others, with a total of \$1,150.15.

Table of names and amounts for the Pittsburg District, including entries for Asa Copeland, Wm. H. Harrison, and others, with a total of \$1,209.69.

Table with columns for names and amounts. Includes entries like Ashton, John; Barker, Arthur; Devore, L. R.; Brightwell, Elizabeth; Gaskill, Samuel; Gaskill, Mary; Gaskill, Thomas; Hull, George W.; Hull, George F.; Hull, Frank; Hull, Ida; Fields, Sarah; Fields, Stella; Fields, William; Kennedy, John; Perrie, Robert; Perrie, Emma; Perrie, Alice; Shotton, William; Shotton, John; Winship, Henry; Winship, Mary; Wallwork, Annie; Gaskill, Anna.

Total\$802 67

Table with columns for names and amounts. Includes entries like G. T. Griffiths, e.; Francis Ebeling, e.; Sr. D. L. Shinn, f.; Sr. Ella R. Devore, f.; Sr. Minnie Ebeling, f.; U. E. Rush, e.; L. R. Devore, e.; J. F. McDowell, e.; Joseph Moxon, e.; Poor; J. T. Davis, e.; E. L. Kelley, Bishop; R. Etzenhouser, e.; Agent's expenses.

Total\$ 768 23

Due church.....\$ 34 44

SANDWICH ISLANDS.

SANDWICH ISLANDS MISSION.

G. J. Waller, Agent.

Table with columns for names and amounts. Includes entries like Due church January 1, 1898; John Mahuka, t.; Sr. Kauhane, t.; Kanui, t.; Sr. M. Niau, t.; G. J. Waller, t.; Kaneakua, o.; Doctrine and Covenants sales; Kamakaila, t.; Wahniealii, o.; Sr. Tell, t.; Julia, o.; Sr. Kualaku, t.; G. W. Kualaku, t.; Ed Ingham, t.; Thos. Mahuka, o.; Rebekah Keavee, o.; Sr. Kalae, o.; Tema Hopai, (Sr.), t.

Total.....\$1,568 88

Expenditures.

Table with columns for names and amounts. Includes entries like Sr. Kalae, a.; Sr. Kauhane, a.; G. K. Poepoe, e.; U. W. Greene, e.; St. Tema Hopai, a.; E. L. Kelley, Bishop.

Total.....\$1,568 88

TENNESSEE AND KENTUCKY.

TENNESSEE AND KENTUCKY DISTRICT.

D. W. Cook, Agent.

Table with columns for names and amounts. Includes entries like Due church January 1, 1898; Turner Adair; James H. Adair; John J. Adair; Mollie L. Adair; David W. Cook; Elias P. Cook; Willie C. Cook; Mary E. Cook; Ballie Cook.

Total.....\$459 99

Expenditures.

Table with columns for names and amounts. Includes entries like E. L. Kelley, Bishop; Sr. B. F. Renfro, f.; Sr. A. J. Moore, f.; B. F. Renfro, e.; A. J. Moore, e.

Total.....\$460 00

Table with columns for names and amounts. Includes entries like Tera M. Cook; Berber R. Cook; Heber A. Cook; Ed Dunlap and wife; Nancy Griffin; William F. Haynes; Perwillie Haynes; D. C. Harris; Messer Johnson; Matrona Koonce; A. J. Myers and wife; Mattie Roberts; Ada Roberts; Cora Seaton; Charles L. Snow; Alex. B. Williams; Isora G. Williams; Robert N. Warren.

Total.....\$ 406 72

Expenditures.

Table with columns for names and amounts. Includes entries like Sr. Ether Bennet, a.; T. W. Chaburn, e.; J. C. Clapp, e.; John F. Henson, e.; T. C. Kelley, e.; E. W. Nunley, f.; Charles L. Snow, f.; Charles L. Snow, e.; Postage; E. L. Kelley, Bishop.

Total.....\$401 15

Due church.....\$ 5 57

TEXAS.

CENTRAL DISTRICT.

E. Bates, Agent.

Table with columns for names and amounts. Includes entries like J. A. Robinson; Florence Barnwell; E. Bates; J. L. Tower; J. M. Nunley; James W. Bryan; Frank Spicer; Mary A. Rood; C. A. Schuster; Samuel R. Hay; W. A. Helms; Annie L. Stephens.

Total.....\$ 44 90

Expenditures.

Table with columns for names and amounts. Includes entries like W. W. Squires, a.; H. P. Curtis, e.; A. J. Moore, e.; Agent's expenses.

Total.....\$ 44 90

NORTHERN DISTRICT.

T. J. Sheppard, Agent.

Account settled and agency placed with A. J. Moore, Agent

Receipts.

Table with columns for names and amounts. Includes entries like Edward L. Henson; Ark, t.; A. J. Carney, Ark, t.; N. B. Sims, Ark, t.; Johnnie Carney, Ark, t.

Total.....\$ 9 90

Expenditures.

Table with columns for names and amounts. Includes entries like Sr. S. W. Simmons, f.; Sr. T. J. Sheppard, f.

Total.....\$ 9 90

NORTHERN DISTRICT.

A. J. Moore, Agent.

Receipts.

Table with columns for names and amounts. Includes entries like C. C. Holeombe, t.; Henry Giengar, t.; Matilda Giengar, t.; A. J. Moore, t.; Charles Tilch, t.; Charles Strugar, t.; E. L. Kelley, Bishop.

Total.....\$460 00

Expenditures.

Table with columns for names and amounts. Includes entries like E. L. Kelley, Bishop; Sr. B. F. Renfro, f.; Sr. A. J. Moore, f.; B. F. Renfro, e.; A. J. Moore, e.

Total.....\$460 00

SOUTHWESTERN DISTRICT.

O. D. Johnson, Agent.

Receipts.

Table with columns for names and amounts. Includes entries like Due church January 1, 1898; Bro. Gifford, t.; Sr. L. M. Clark, t.; Hattie Minear, t.; Georgeanna Risiger, t.; Virginia Hay, t.

Total.....\$ 11 30

Expenditures.

Table with columns for names and amounts. Includes entries like L. L. Wight, former agent's expenses.

Due church.....\$ 8 10

NORTHEAST TEXAS AND CHOCTAW DISTRICT.

Ellis Short, Agent.

Receipts.

Table with columns for names and amounts. Includes entries like Eva M. Bailey; W. B. Toney; Z. B. Hogue; F. Hogue; S. Hogue; Ellis Short; Sr. Billings; E. A. Erwin; C. J. Harris; Ellis Ford; John Hufford; Mrs. U. A. Wilson; J. E. McLean.

Total.....\$1,861 65

Expenditures.

Table with columns for names and amounts. Includes entries like Due agent, January 1, 1898; E. L. Kelley, Bishop; E. L. Kelley, Bishop; Mrs. Chaburn, per E. L. Kelley, f.; George Montague, e.; Hubert Case, e.; W. B. Toney, e.; S. W. Simmons, f.; J. D. Erwin, e.; Poor; E. A. Erwin, (district records); J. W. Jackson, e.; Mrs. C. R. Duncan, f.

Total.....\$1,870 10

Due agent.....\$ 8 45

UTAH.

UTAH DISTRICT.

J. W. Wight, Agent.

Receipts.

Table with columns for names and amounts. Includes entries like Due church January 1, 1898; Ed Sterrett, t.; J. W. Wight, t.; Sr. M. Larson, t.; J. Richards, t.; H. Rodmall, t.; E. Pettit, t.; Sr. J. Pettit, t.; Sr. J. Wilkins, t.; A. P. Larson, t.; G. P. Woodhead, t.; James Wardle, t.; U. Coleman, t.; Sr. S. Smith, t.; A. sister, t.; Sr. Clark, t.; J. D. Wilson, t.; Sr. L. Barrows, t.; A. sister, t.; J. Toombs, t.; Sr. N. D. Cooper, t.; Sr. Brown, t.; Sr. P. Sterrett, t.; Sr. Jewkes, t.

Total.....\$275 36

Expenditures.

Table with columns for names and amounts. Includes entries like Sr. J. A. Condit, f.; Sr. J. W. Wight, f.; Sr. S. D. Condit, f.; J. W. Wight, e.; James McKiernan, e.

Total.....\$ 70 00

Table with columns for names and amounts. Includes entries like R. J. Parker, e.; Postage, etc.

Total.....\$ 248 41

Due church.....\$ 26 95

VIRGINIA.

NEW HOPE DISTRICT.

Isaac Coffman, Agent.

Receipts.

Table with columns for names and amounts. Includes entries like Coffman, Isaac; Coffman, M. S.; Cleveland, O. E.; Stark, P. P.; Taylor, Fannie E.

Total.....\$ 85 35

Expenditures.

Table with columns for names and amounts. Includes entries like G. T. Griffiths, e.; J. L. Goodrich, e.; Mrs. J. L. Goodrich, f.; E. L. Kelley, Bishop.

Total.....\$ 85 35

WALES.

EASTERN DISTRICT.

Thomas Gould, Agent.

Receipts.

Table with columns for names and amounts. Includes entries like Due church January 1, 1898; Evan Lewis, t.; Thomas Jones, t.; Walter Thos. Gould, o.; Lucy Allen, t.; Ann Price, o.; John Salathiel, o.; John O. Evans, o.; Sr. E. Edwards, o.; Lot Bishop, o.; English mission, Thomas Taylor, agent; Lydney branch; E. L. Kelley, Bishop; Sr. J. H. Edwards, for Western district; Llanelly branch.

Total.....\$ 140 54

Expenditures.

Table with columns for names and amounts. Includes entries like J. D. Jenkins, f.; J. D. Jenkins, e.; F. G. Pitt, e.; Poor; Postage, receipt book, etc.

Total.....\$ 140 83

Due agent.....\$ 29

WEST VIRGINIA.

WEST VIRGINIA DISTRICT.

B. Beall, Agent.

Receipts.

Table with columns for names and amounts. Includes entries like Due church January 1, 1898; Paulina Osner; Charles G. Ruley; Thomas K. Ferrell; Lucinda Williams; Clara Williams; Flora Givens; Barnet Beall; Sophia Smith; Jonathan H. Hoffman; Mary Odell; William R. Odell; John W. Trout; Daniel E. Givens; Mary Hoffman; Louella Smith; Sarah J. Ross; Louisa Osner; Ella Wilson; Thresa Hamilton; Bruce Wilson; Thomas Smith; Alice Koss; Gordon H. Godbey; Mary A. Jeffreys; Sarah Saunders.

Total.....\$173 30

Expenditures.

Table with columns for names and amounts. Includes entries like G. H. Godbey, e.; G. T. Griffiths, e.; D. L. Shinn, e.; Joseph Biggs, e.; Poor; Sr. G. H. Godbey, f.

Total.....\$174 03

Due church.....\$ 1 27

WISCONSIN.

NORTHERN DISTRICT.

William Hutchinson, Agent.

Receipts.

Table with columns for names and amounts. Includes entries like Mrs. Helen Shaver, t.; Alex. Metcalf, t.; Amy Longsdorf, t.; Mrs. Minnie Lampman, t.; Sr. E. E. Shaver, t.; L. L. Cook, t.; William Hutchinson, t.; William and Martha Edwards, t.; Sr. E. C. Waste; O. D. Ganoe, t.

Total.....\$ 42 75

Expenditures.

Table with columns for names and amounts. Includes entries like Mrs. A. V. Closson, f.; Mrs. A. L. Whiteaker, f.

Total.....\$ 35 00

Due church.....\$ 7 75

SOUTHERN DISTRICT.

C. C. Hoague, Agent.

Receipts.

Table with columns for names and amounts. Includes entries like Due church January 1, 1898; Askin, Sarah; Barnes, Jane; Blackman, Margaret; Ball, Frank A.; Brott, William and wife; Beltz, Mary J.; Carrington, Martha; Dutton, Mrs. O. N.; Dutton, Julia N.; Dutton, Jasper O.; Dutton, Hattie; Davis, Charles, o.; Dowse, Richard; Dowse, Ella A.; Edgington, James; Edgington, Eliza; Hicks, Lavina E.; Hare, James; Hackett, Frank; Hoague, Mary; Hook, Norman, Jr.; Hoops, Mrs. George; Johnson, August; Johnson, E. R. and wife; Lange, Carl W.; Neville, Rettie; Oates, Thornton; Pendleton, J. T.; Robinson, C. E.; Robinson, Helen; Robinson, Randall; Robinson, W. P.; Sperry, Ida; Stevens, H. D.; Vail, William; Wildermuth, Jerome; Wildermuth, Tamar; Wildermuth, D. R. and wife; West, Almon; Woodstock, Charlie; Woodstock, Marion; Woodstock, Henry; White, Ellen; Williams, Agnes.

Total.....\$388 71

Expenditures.

Table with columns for names and amounts. Includes entries like Mrs. W. A. McDowell, f.; C. H. Burr, e.; Mrs. A. L. Whiteaker, f.; Peter Mucens, e.; J. B. Wildermuth, e.; Postage and money orders.

Total.....\$385 36

Due church.....\$ 3 35

RECEIPTS AND EXPENDITURES OF ELDERS, TO DECEMBER 31, 1898.

Names.	Bal. due Jan. 1, 1898. Church.	Elder.	Individual Receipts.	Rec. from Bp. & Agts.	Total Receipts.	Total Expenditures.	Balances due. Church.	Elder.
Anderson, Peter		\$18 36	\$ 47 28	\$ 20 00	\$ 67 28	\$ 66 00		\$ 17 08
Anthony, R. J.		3 85	146 25	10 00	156 25	145 70	\$ 6 70	
Baggerly, I. P.			27 05	20 00	47 05	47 05		
Baker, A. M.	\$ 5 10		16 40	24 00	45 50	40 60	4 90	
Bailey, S. V.		19 70	2 00	18 50	20 50	20 50		19 70
Barmore, A. C.	6 00		137 85	2 05	145 90	138 35	7 55	
Barr, Andrew		99 52	9 55	82 30	91 85	34 43		42 10
Beckley, J. R.			26 20		26 20	24 91	1 29	
Bell, T. J.	1 38		34 32	19 25	54 95	51 66	3 29	
Beebe, Geo. W., Jr.	65		44 45	13 00	58 10	56 77	1 33	
Belville, H. W.	25		47 71	36 25	84 21	93 72		9 51
Blair, F. B.			45 60	42 00	87 60	101 40		13 80
Blanchard, W. W.		44 74	55 71	22 85	78 56	83 00		49 18
Briggs, E. C.			20 66	174 40	195 06	157 05	38 01	
Brown, Samuel			9 70	25 00	34 70	34 70		
Brown, J. M.			5 70		5 70	5 70		
Burr, C. H.			51 80	34 00	85 80	80 64	5 16	
Butterworth, C. A.	4 80		32 76		37 56	30 60	6 96	
Butterworth, C. E.	17 39		51 75	4 25	73 39	56 00	17 39	
Burton, J. F. and wife			153 50	12 00	165 50	165 50		
Bond, M. H.	106 15		34 30	90 00	230 45	156 82	73 63	
Caffall, James	48 61		49 88	7 00	105 49	101 84	3 65	
Carlson, C. J.			66 33	19 00	85 33	116 33		31 00
Carpenter, C. I.		2 94	30 76	28 00	58 76	60 49		4 67
Case, Hubert			88 95	292 14	381 09	381 09		
Chase, A. M.	28 11		159 36	46 00	233 47	206 47	27 00	
Chatburn, T. W.	7 30		59 28	75 50	142 08	119 93	22 15	
Chatburn, F. J.			32 00		32 00	32 00		
Chambers, D. R.			28 30		28 30	27 10	1 20	
Clapp, J. C.		3 05	17 75	64 00	81 75	67 70	11 00	
Closson, A. V.			9 75	15 00	24 75	24 75		
Cooper, F. M.			40 65	1 00	41 65	41 65		
Crabb, J. C.			50 86	52 21	103 07	103 07		
Condit, S. D.	3 00		68 75	20 00	91 75	132 05		40 30
Daley, Thomas		2 80	81 58	29 00	110 58	106 55	1 23	
Dana, R. R.			32 81	10 00	42 81	81 77		38 96
Davis, John		60 42	7 67	5 00	12 67	29 30		77 05
Davis, J. T.		47 00	47 80	67 50	115 30	124 54		56 24
Davis, J. Alfred		1 00	18 95		18 95	45 02		27 07
Davis, William		1 51	30 20	8 75	38 95	38 95		1 51
Davis E. A.	4 37		40 85	45 00	90 22	89 37	85	
Davis, R. W.	10 18		24 65	93 00	127 83	132 96		5 13
Davison, H. J.	6 16		82 71	14 00	102 87	91 36	11 51	
Derry, Charles			46 80	13 35	60 15	37 19	22 96	
Devore, L. R.	1 00		21 75	24 00	46 75	46 75		
Duncan, C. R.		20 26	25 16	50 00	75 16	78 50		23 60
Ebeling, F. J.	33 26		18 28	69 63	121 17	88 72	32 45	
Elvin, R. M.	1 18		52 15		53 33	60 65		7 32
Ellis, W. D.			31 65	10 00	41 65	32 45	9 20	
Erwin, J. D.			20 50	48 29	68 79	68 79		
Etzenhouser, R.	9 21		82 07	16 79	108 07	101 15	6 92	
Evans, J. R.		2 78	69 60		69 60	61 42	5 40	
Evans, R. C.	17 62		74 08	40 00	131 70	129 50	2 20	
Foss, J. C.		8 00	64 48	20 00	84 48	153 92		77 44
Foss, S. O.	12 86		55 63	10 00	78 49	78 49		
Gillen, J. W.		84	22 34	114 50	136 84	136 00		
Gibson, William M., furnished his own expenses.								
Godbey, G. H.	19 70		28 51	20 03	68 24	44 95	23 29	
Goodrich, J. L.		51 74	10 89	81 40	92 29	63 10		22 55
Gowell, M. F.	4 00		43 20	13 00	60 20	56 15	4 05	
Grant, J. A.		23 02	92 97		92 97	104 79		34 84
Greene, U. W.	2 28		97 92	251 50	351 70	319 57	32 13	
Griffiths, G. T.			29 70	128 60	158 30	155 00	3 30	
Harris, D. L.	3 00		164 75	35 00	202 75	186 75	16 00	
Hayer, Eli			26 43	6 00	32 43	42 43		10 00
Haws, Albert			47 10	9 10	56 20	50 55	5 65	
Henson, John F.		16 21	24 90	65 65	90 55	58 13	16 21	
Holt, Hiram L.	56 60		163 18		219 78	199 46	20 32	
Houghton, Leonard	2 55		51 29		53 84	42 50	11 34	
Hunt C. J.		23 04	38 10	23 04	61 14	59 98		21 88
Jenkins, J. D.			27 14	26 79	53 93	57 67		3 74
Jenkins, George	53 18		20 99	17 50	91 67	38 49	53 18	
Johnson, L. F.			28 00	25 00	53 00	53 00		
Kaler, John			27 00		27 00	35 00		8 00
Keck, F. C.	7 69		67 06	3 00	77 75	66 79	10 96	
Keck, A. J.	08		93 83	5 00	98 91	101 82		2 91
Kelley, W. H.	24 40		43 35	85 00	152 75	235 95		83 20
Kelley, T. C.		1 96	138 73	45 00	183 73	129 12	52 65	
Kemp, Henry	1 25		64 05		65 30	63 00	2 30	
Kent, Alma		15 41	52 04	50 46	102 50	137 98		50 89
Kephart, W. H.		18 51	42 95	45 16	88 11	71 85		2 25
Lake, John H.		35 37	85 61	25 00	110 61	85 61		10 37
Lambert, Joseph R.			36 05	43 57	79 62	96 62		17 00
Macrae, W. S.	35		27 00	30 00	57 35	57 00	35	
MacGregor, Daniel		1 26	112 78		112 78	106 06	5 46	
McDowell, W. A.			40 00	22 50	62 50	62 50		
McKiernan, James		11 86	78 31	22 77	101 08	89 22		
Maloney, R. M.		27 65	6 27	10 00	16 27	52 14		63 52

Names.	Bal. due Jan. 1, 1898. Church.	Elder.	Individual Receipts.	Rec. from Bp. & Agts.	Total Receipts.	Total Expenditures.	Balances due. Church.	Elder.
Mannerling, Wm. H.		24 00	45 61	18 55	64 16	79 23		39 07
Mintun, J. F.		15 99	99 56	11 00	110 56	105 25		10 68
Montague, George	19 98		4 60	32 00	56 58	50 70	5 88	
Moler, James	22 86		57 17	8 33	88 36	60 00	28 36	
Moler, H. E.		30 01	72 11	27 25	99 36	98 44		29 09
Morgan, E. B.	4 00		40 37	39 00	83 37	91 78		8 41
Moore, A. B.	28 30		58 50		86 80	60 00	26 80	
Muceus, Peter			25 32	8 00	33 32	33 32		
Newton, William		8 25	41 57	84 74	126 31	126 31		8 25
Payne, S. D.	1 26		7 75	25 60	34 61	34 61		
Pender, W. S.	3 49		104 17	26 35	134 01	118 28	15 73	
Peterson, J. W.	28 50		80 45	31 00	139 95	139 60	35	
Pierce, Frank J.			6 70		6 70	6 30	40	
Pitt, F. G.		13 02	75 95	73 11	149 06	146 63		10 59
Porter, C. H.		12 22	23 05	29 70	52 75	54 40		13 87
Prettyman, C. W.								
Reese, Gomer, \$141.37 supplied by himself.								
Rhodes, Wm. H.			9 17		9 17	25 19		16 02
Roberts, I. N.			76 00	60 00	136 00	135 25	75	
Robley, George W.	3 87		61 54	36 33	101 74	96 78	4 96	
Roth, J. S.		44 42	46 85		46 85	54 95		52 52
Roush, J. B.		51 35	104 17	31 35	135 52	104 17		20 00
Rudd, D. M.		5 35	57 05	67 11	124 16	118 81		
Russell, Frank A.			19 42		19 42	19 42		
Sawley, F. L.		2 50	62 75	58 85	121 60	121 60		2 50
Scott, Columbus	1 75		86 52	59 00	147 27	141 54	5 73	
Scott, S. W. L.	35 16		70 58	51 00	156 74	108 49	48 25	
Scott, James M.		19 33	17 38	10 00	27 38	29 34		21 29
Scott, M. R., Jr.		2 30		51 65	51 65	53 64		4 29
Sheehy, F. M.		34 94	144 10	90 00	234 10	198 44	72	
Sheldon, T. J.	11 56		93 80	28 00	133 36	148 90		15 54
Sheppard, T. J.		23 75	44 75	25 00	69 75	69 75		23 75
Shields, John	12 54		44 24	18 00	74 78	62 18	12 60	
Shinn, D. L.	41 13		35 95	23 00	100 08	58 55	41 53	
Silvers, A. C.			3 93	31 95	35 88	35 06	82	
Slover F. M.		9 11	36 36	31 66	68 02	58 91		
Smart, W. H.			6 00	56 00	62 00	62 00		
Smith, Alex. H.		35 21	90 79	117 34	208 13	178 75		5 83
Smith, E. A.			3 50	7 00	10 50	10 50		
Smith, Heman C.	1 42		99 90	166 21	267 53	260 78	6 75	
Smith, Isaac M.	11 35		113 75		125 10	125 65		55
Smith, Fred A.	40		111 10		111 50	109 29	2 21	
Smith, H. O.			193 85	22 50	216 35	216 35		
Smith, Henry C. and wife	17 60		121 69	148 05	269 74	270 46		18 32
Smith, Willard J.	16 72		66 80	34 00	100 80	116 76		32 68
Smith, F. C.		62	44 61	31 75	76 36	76 36		62
Smith, David			43 50		43 50	41 20	2 30	
Snively, J. S.			20 50	24 95	45 45	45 45		
Snively, H. N.	1 99		17 53	14 26	31 79	31 79		1 99
Snow, C. L.	49 65		10 00	10 00	10 00	48 00		87 65
Sparling, Henry		01	22 69	103 91	126 60	126 59		
Sparling, William			26 25		26 25	18 09	8 16	
Spurlock, C. J.			13 33	19 00	32 33	32 33		
Stead, J. D.		8 80	28 62	44 46	73 08	64 28		
Stebbins, H. A.			23 25		23 25	23 25		
Stedman, E. A.		37 00	28 50	21 00	49 50	54 36		41 86
St. John, B.		19 15	53 90	20 00	73 90	73 90		19 15
Summerfield, Wm. E.	80		39 90	13 50	54 20	46 58	7 62	
Swenson, Swen		9 34	56 37		56 37	102 44		55 41
Sutton, J. R.		4 85	48 30		48 30	51 05		7 60
Thomas, O. B.	6 50		145 40	15 40	167 30	167 30		
Tucker, D. E.		40	20 60	27 50	48 10	47 97		27
Turpen, M. M.		10 16	36 89	70 00	106 89	109 67		12 94
Welsh, C. P.			44 03		44 03	44 03		
Waldsmith, J. W.			15 50	42 76	58 26	58 26		
Walling, W. H.			40 02		40 02	55 24		15 22
Walters, R. T.		53 14	41 25	66 50	107 75	73 17		18 56
Weld, F. M.		13 94	39 73	34 64	74 37	64 43		4 00
White, I. N.		16 32	68 33	17 94	86 27	81 17		11 22
White, A.			36 47	15 00	51 47	37 12	14 35	
Whiting, W. W.		33 03	28 68	20 00	48 68	80 44		64 79
Williams, T. W.	15 00		128 60		143 60	143 60		
Whiteaker, A. L.			25 00		25 00	27 60		2 60
Wildermuth, J. B.			38 75	23 00	61 75	61 00	75	
Wildermuth, E. M.			59 57	20 00	79 57	79 57		
Wight, L. L.			47 30		47 30	58 50		11 20
Wight, D. W.			51 44	22 00	73 44	73 44		
Wight, J. W.	2 25		241 07	90 00	333 32	333 32		
Wood, Samuel	1 10		32 49	22 02	55 61	113 01		57 40
Totals	\$752 88	\$1,187 27	\$8,594 13	\$5,520 83	\$14,867 84	\$14,482 97	\$816 14	\$1,618 54

Simmons, S. W.,
(overlooked) 88 50 12 25 5 00 25 75 24 55 1 20

ELDERS WHO HAVE NOT REPORTED FOR 1898.

J. M. Terry
R. C. Longhurst
W. E. Peak
D. T. Tyson
W. A. Smith
A. E. Mortimer
E. W. Nunley
Joseph Blackmore
G. H. Graves

J. M. Smith
Joseph Biggs
J. M. Baggerly
Ammon White
R. S. Mengel
George Green
Arthur Leverton
J. F. McDowell
J. W. Jackson

G. R. Wells
C. E. Hand
S. W. Tomlinson
R. J. Parker
E. Keeler
J. L. Mortimer
H. Southwick
F. Granger

L. G. Gurwell
Joseph Luff
M. H. Forscutt
J. Arthur Davis
M. T. Short
Joseph Ward
J. A. Carpenter
Fred Gregory

W. C. Cather
J. S. Keir
A. N. Bishop
H. J. Devise
M. L. Sory
W. E. Haden
James H. Davis
J. T. Kinnaman.

THE FOLLOWING HAVE REPORTED AS BISHOP'S AGENTS.

J. J. Cornish.
W. C. Marshall.

S. J. Hinkle.
A. M. Fyrando.

A. J. Moore.
G. J. Waller.

D. C. White.
S. J. Jeffers.

SAINTS' HOME ACCOUNT.

STATEMENT OF RECEIPTS AND EXPENDITURES.

From January 1, 1898, to April 1, 1899.

Receipts.

J. N. Ames, Brockton, Mass., \$5 00
Eber P. Hawley and wife, sewing machine. 6 15
Sale of hay to E. C. Church 3 77
Sale of hay to C. F. Church, 2 10
Sale of corn to G. Allen, 2 20
Sale of hay to J. A. Gunsolley, 4 45
Sale of hay to E. L. Kelley, 15 00
Sale of coke to D. Dancer, 4 75
Sale of corn to G. Fowler, 2 75
Sale of coke to E. L. Kelley, 6 07
Sale of coke to Herald Office, 6 00
Sale of coke to Graceland College, 6 12
Mrs. Susan Teal, one blanket, donation.
Mrs. John Hougas, one quilt, donation. 2 00
Sale of corn to J. Manley, 3 75
Sale of hay to L. Fowler, 3 75
Bessie Braby, Lamoni, Iowa, Sisters' Mite Society, Sandwich, Ill., list of articles. 8 92
Sale of hay to Broililar, B. E. Bergersen, Lamoni, Iowa, Sisters of Boston, Mass., for furnishing. 2 20
Mary E. Bond, Temple, Ohio, A sister, Nebraska, 10 00
Sale of pictures donated by C. Brackenbury. 1 50
Sale of hay to Hans Hayer. 3 10
Sale of hay to G. Green, Galland's Grove, Iowa, sisters, five quilts. 1 50
Sale of hay to Gunsolley, 3 42
Sale of hay to G. W. Johnson, 1 75
Kate Hartshorn, Marathon, Iowa, Pasturage, S. Ackerly, 50
Sale of potatoes, Danielson, 1 73
M. C. Pearce, Adamsville, R. I., Lars Jensen, Lamoni, Iowa, Mrs. Robert Heavener, Piper City, Illinois, 5 00
Beebe and Runyan Furniture Co., Omaha, Neb., twelve chairs. 20 00
C. J. Spurlock, Mt. Grove, Mo., Richard Ferris, Oakland, Cal., Burvilla Young, Kansas City, Mo., Margaret Davis, Bevier, Mo., Srs. Smith, Strauchan, and Benedict, Montana, 1 00
Real estate sale, Willis, 375 00
Real estate sale, cemetery addition, 100 00
Anna Milgate, Cal., 10 00
Sale of brick to Ravidou, 3 78
Mrs. L. A. Hills, Home furnishing, 10 00
Pasturage, B. Teale, 2 00
Sale of hay to Brantwair, Alfred Thomas, Mich., 1 00
Thos. Teasdale, 2 30
Garafraza Sunday school, 85
Sale of corn, 25
Sr. L. A. Greenwood, 19 88
Sale of hay to J. J. Warner, J. J. Cornish, Mich., 1 00
M. J. Cornish, Mich., 1 00
J. J. Cornish, family, Mich., 70
Eliza J. N. Fuller, Iowa, Pasturage, C. F. Church, 80
Mrs. S. B. Hopkins, New York, Second Kansas City branch, Mo., Marilla Smith, Mont., 2 00
Mary H. Raymond, Mont., 2 00
Pasturage, A. Jessiman, 6 49
Caroline J. Shearer, Ohio, 1 00
Mrs. M. LaChappelle, S. Dak., 1 00
Stock account, grass, 4 40
Sale of hay to Danielson, 1 50
Ladies' Aid Society, Mass., 5 00
Pasturage, T. Olsen, 1 00
Lumber to Fowler and Jessiman, 9 00
Herald Office, graining material, 6 80
A. J. Vickrey, Bay Minette, Ala., 1 00
M. H. Vickrey, Bay Minette, Ala., 1 00
Estella Vickrey, Bay Minette, Ala., 50
Clorinda, Iowa, saints, four quilts. 50
Sarah Marston Sullivan, Me., 1 00

Mary H. Raymond, Mont., 1 00
Saints of Honolulu, H. I., per G. J. Waller, 7 80
Pasturage, Hans Hayer, 14 00
Wm. Ridlar, Sheridan, Nev., 2 00
Louis Ahrens, Kan., 1 00
Bro. Hawkins, Kan., 50
Real Estate, balance cemetery addition, 50 00
Real Estate, Tapscott, 850 00
Sale of live stock, 110 92
Hay and pasturage, Eli Hayer, 6 84
Manchester, England, saints, 9 17
Charles F. Church, Lamoni, Iowa, 3 15
Rent of pasture, 2 00
M. M. Seaton, Mo., 20
Mary Taggart, Mo., 10
Sr. Bettie Haws, for furnishing, 25 00
Susan M. White, 2 50
Sale of hay to E. Robinson, 4 40
Sale of hay to Mrs. Gillen, 1 00
Sale of hay to L. Fowler, 2 63
Hay and pasturage, E. Smith, 3 50
Pasturage, M. J. Danielson, 6 00
Sale of potatoes, E. L. Kelley, 3 72
Sale of hay to O. A. Olsen, 23 70
Hay and pasture, Foster, 3 90
Bills receivable transferred to church account, 480 00
Mary A. Lewis on account 80 00
Sunday school association, 107 46
Rhoda Hunter, Minn., 4 00
Sale of rock to Bell, 1 95
Geo. Warren, St. Catharine's, Ont., 1 00
Mrs. Godfrey, for care, 30 00
Pasturage, F. W. Allender, 4 00
Pasturage, D. Jones, 8 00
Pasturage, L. Gaultier, 2 00
Sale of hay to A. H. Smith, 4 65
Willing Workers Sewing Circle, Haverill, Mass., one box of sundries, furnishings. 1 50
Srs. Hannah Bardsley and Mary Porteous, Cal., 1 50
Peoria Sunday school, Peoria, Ill., 41
Laura I. Cook, Frederick City, Md., 2 00
Spring River district, Kansas, (Estella Burwell.) 2 70
Edward Burrows, Woodside, Mont., 1 00
Bro. Stevenson and wife, Kingston, Mo., 20
Sr. Baker, Kingston, Mo., 25
Grandma Craven, Kingston, Mo., 45
C. J. Craven, Kingston, Mo., 25
Carrie Sund, Butte, Mont., 2 50
H. Hanson, Randolph, Kan., 2 00
Elizabeth Mackland, Iowa, 1 00
East Union Sunday school, Monona Co., Iowa, 60
Kate Betz, Canton, Ohio, 1 00
A. E. Shaw, drayage donated, 2 00
St. Joseph Sisters' Prayer Union, 16 15
Interest, bills receivable, 11 37
Rent, pasture, and six bushels corn, G. W. Bush, 10 85
G. J. Markwick, Roodhouse, Ill., 15
Rent, E. Sparks, 1 00
Sr. Anna A. Dancer, coke, 5 50
John Hougas, stair railing donated, 1 40
William Schade, Cal., 5 00
H. C. Smith for coke, 8 91
Sr. Decatur, York, Neb., 1 00
Pasturage, O. Thomas, 4 00
Mrs. W. E. Wolfe, hand-worked table cover. 25
Sisters, Little Sioux, Iowa, four comforters. 1 75
Sale of potatoes, C. Blair, 9 00
Sale of potatoes, 7 79
Donated by visitors, 3 57
Mrs. Bradfield, 50
Mrs. E. B. Edson, 1 00
Mrs. Cowden, 1 00
Mrs. Hanna, board, 32 00
Sale of vegetables, 65
M. Danielson, 50 08
Mrs. F. M. Weld, 44 64
Sale of turnips, 22 01
Mrs. Strickland, 23 34
Mrs. Roush, 25 45
Bro. and Sr. Stedman, board, 27 00
Sale of millet seed, 90
Mrs. Stedman, board, 9 25
Bills payable, 1,306 29
Pasturage, James Braybrooks, 4 50
Sr. Ann Boden, Centerville, Iowa, two quilts. 50
Sisters of Fontanelle, Iowa, one quilt. 1 00

Effie Weidman, Knobnoster, Mo., 2 50
Sr. K. Westfall, Los Angeles, Cal., 2 50
Sr. C. Davis, Wis., 10 00
Sarah, Askia, Wis., 50
Ed Burrows and family, Mont., 5 00
Mrs. C. C. Waste, Wis., 1 00
Caroline Bray, Neb., 5 00
John McKenzie, Jefferson City, Mo., 1 00
Sale of hay, C. Bradfield, 4 40
A. E. Shaw, 2 00
Oden Jacobs, Radcliffe, Iowa, 10 00
Miss Godfrey, board, 30 00
Sale of hay to F. M. Weld, 3 75
Sale of horse, 27 50
Sale of coke, W. Hougas, 3 00
Sale of corn to L. A. Fowler, 5 88
D. Danielson, donation, 1 50
Sale of hay, I. and J. J. Post, 75
Sale of brick, M. Danielson, 2 80
Sale of fowl, R. C. Faltz, 32
Sale of fowl, G. Fowler, 25
Pasturage, C. F. Church, 1 10
Pasturage, Wahlstrom, 1 00
Sale of potatoes, H. Peck, 50
Total \$4,294 01
Balance \$6,595 68
\$10,889 69

Mrs. Alice Holliday, Council Bluffs, Iowa, five sheets, seven pillowcases, three towels, four aprons, four night-caps, two hoods, two pairs cotton blankets, two dish towels. 788 18
Emma Baly, Colfax, Iowa, one white bedspread, one tablecloth. 75
Mrs. Ellison, Lamoni, Iowa, coke. 500
Mrs. Hopkins, Lamoni, Iowa, three quilts, 5 00
Mrs. Eli Hayer, Lamoni, Iowa, one quilt, two pillows. 2 00
Mrs. Charles Stedman, Lamoni, Iowa, two pillows, one comforter. 9 51
Mary Taylor, Hannibal, Mo., one quilt. 2 50
Emily Tidland, Minneapolis, Minn., one sheet, one apron. 15 25
Dora Smith, Minneapolis, Minn., one quilt. 12 50
A sister, Milton, Fla., hand-worked quilt. 8 25
Mrs. C. A. Parkin, San Francisco, Cal., two comforters. 5 00
Mrs. Asa Cochran, Leon, Iowa, fourteen quilts of fruit. 11 90
Mrs. Jessie Smith, Lamoni, Iowa, two dozen napkins, three tablecloths, eleven yards of carpet. 11 90
Mrs. Ella Johnson, Mission, Ill., one quilt. 8 00

Expenditures.
Balance due church January 1, 1898, \$3,139 36
Carpenter work, A. Jessiman, 191 24
Labor, W. D. C. Pattyson, 84 93
C. L. Whittemore Mantel Co., 10 00
Carpenter work, L. A. Fowler, 153 40
Labor, Ed Church, 21 45
Fuel account, 412 67
Freight account, 80 15
Superintendent of Home farm, M. J. Danielson, 284 24
Painting, H. Hill, 40 36
Hardware, 30
Labor, C. Bradfield, 10 20
J. W. Smith, grass seed, etc., 32 65
Painting, Chas. F. Church, 67 84
Insurance, 83 18
Turning balusters, John Davis, 1 20
Harness repairs, Geo. Derry and Son, 4 10
Painting, W. C. Lanyon, 50 08
Painting, L. F. Hammer, 44 64
Painting, James Post, 22 01
Painting, Israel Post, 23 34
Painting, Daniel Danielson, 25 45
Mason work, M. Shaw, 2 25
Painting, George Allen, 29 63
Mason work, R. M. Blunt, 26 17
Painting, J. C. Lasley, 26 68
Painting, W. H. Garrison, 26 50
Burlington Lumber Co., 1,139 56
Labor, S. K. Sorensen, 13 75
Mason work, L. Mitchell, 15 80
Painting, George Fowler, 20 75

Labor, Ed L. Kelley, Jr., 5 00
Labor, J. E. Kelley, 6 65
Labor, W. B. Kelley, 3 25
Labor, R. C. Kelley, 1 00
Grinding corn, I. A. Bogue, 1 95
Telephone service, 17 50
Hand, shoveling coal, 15
Lumber, I. W. Allender, 572 98
Labor, S. M. Bass, 6 29
Labor, R. C. Faltz, 14 12
Husking corn, L. P. Hansen, 2 60
Drayage, 1 90
Running expenses, 651 99
Plumbing, Walton and Co., 614 16
Interest, State Bank, 60 00
Interest, State Savings Bank, 26 52
Carpenter, D. Bowen, 7 20
Oil can, 1 60
Labor, P. R. Pruden, 3 83
Lamp fixtures, 50
Labor, John Weedmark, 60 25
Painting, John Smith, 1 00
Brooms, C. E. Little, 2 00
Painting, B. E. Bergersen, 4 20
Furniture, W. A. Hopkins, 369 02
Labor, S. Spence, 7 75
Fruit and ornamental trees, 13 23
Potatoes, W. N. Ray, 7 75
Shrubbery, E. Brantwair, 1 75
Picture of Martyr, 15 00
Posts, George W. Johnson, 3 75
Grading, W. I. Murray, 1 00
Hot water furnace, 788 18
Eggs, 75
500 berry plants, W. N. Abbott, 5 00
Plants, per Brantwair, 2 20
Labor, John Coiner, 4 00
Piping, J. B. Rodger, 17 56
Fence, 2 20
Screens, Fowler and Jessiman, 115 00
Carpenter work, Fowler and Jessiman, 58 44
Harrow, John Wahlstrom, 8 00
Fence, George Willis, 2 00
Merchandise, A. G. Mumma, 5 60
Labor, Hollis Clapp, 9 51
Paints, W. E. Myers, 2 50
Labor, George W. Bush, 15 25
Labor, Austin Olsen, 12 50
Labor, H. Peck, 8 25
Labor, J. Wahlstrom, 5 00
Labor, James Braybrooks, 11 90
Labor, Samuel Ackerly, 2 12
Labor, J. D. Dillen, 7 50
Labor, Thomas Stewart, 4 40
Labor, Thomas Olsen, 2 16
Live stock, J. J. Moore, 2 50
Labor, George Willis, 60
Sickle, 15
Labor, Arthur McCallum, 2 30
Labor, Henry Danielson, 11 30
Graining, Matthew Smith, 8 00
Mower repairs, 1 00
Seed corn, in May, 1 00
Window repairs, H. A. Harder, 1 00
Kitchen furniture and hardware, (L. H. Co.) 350 50
One half cemetery fence, Dan Anderson, 35 36
Blacksmith work, Hougas, Gray, and Co., 10 95
Turpentine, 15
Paints, Charles Barrows, 50 00
Repairing shoes, Harrop, 50
Labor, T. Foster, 9 65
Mowing, A. M. Newberry, 14 70
J. W. Gunsolley, stove, 3 50
Hauling corn, George Willis, 2 00
City dry line, A. E. Shaw, coal and water, 42 05
Stair work, Hougas, 1 40
Produce, corn, from church account, 97 85
Live stock, from church account, 345 00
Farm utensils, from church account, 150 00
Labor, Samuel Young, 5 50
Labor, Young and Rew, 6 50
Shovel, 65
Interest, 69 00
Agricultural implements, Bowsher and Biddison, 19 04
Scriptures, 75
Canned fruit, 2 26

Total \$10,889 69

CHURCH BUILDINGS.

Australia, Victoria, Hastings,	1 church building	\$ 750 00
Alabama, Alabama district,	4 " "	1,050 00
California, Southern,	2 " "	2,135 00
Dakota,		
Florida,	5 " "	240 00
Idaho, Malad district,	1 " "	1,000 00
Illinois, Nauvoo district,	6 " "	5,779 00
Illinois, Kewanee district,	5 " "	9,450 00
Illinois, Northern district,	3 " "	7,500 00
Illinois, Southern district,	8 " "	2,875 00
Iowa, Decatur district,	9 " "	20,320 00
Iowa, Des Moines district,	4 " "	3,550 00
Iowa, Eastern district,	2 " "	1,030 00
Iowa, Galland's Grove district,	5 " "	5,100 00
Iowa, Little Sioux district,	7 " "	9,400 00
Kentucky and Tennessee,	6 " "	1,110 00
Kansas, Northeastern district,	4 " "	2,750 00
Kansas, Northwestern district,	3 " "	2,000 00
Kansas, Spring River district,	4 " "	1,700 00
Maine, Eastern district,	2 " "	700 00
Maine, Western district,	2 " "	2,500 00
Missouri, Clinton district,	3 " "	2,400 00
Missouri, Nodaway district,	3 " "	1,900 00
Missouri, Northeast district,	3 " "	2,300 00
Missouri, Southern district,	2 " "	275 00
Missouri, St. Louis district,	4 " "	4,893 00
Michigan, Eastern district,	4 " "	2,247 00
Michigan, Northern district,	8 " "	4,795 00
Michigan, Southern district,	5 " "	4,500 00
Minnesota,	1 " "	600 00
Montana,	2 " "	
Nebraska, Central district,	3 " "	1,190 00
Nebraska, Northern district,	3 " "	2,500 00
Nebraska, Southern district,	4 " "	2,750 00
Nova Scotia,	2 " "	1,000 00
Ontario, Chatham district,	6 " "	2,205 00
Ontario, London district,	12 " "	7,250 00
Ohio, Ohio district,	6 " "	2,500 00
Pennsylvania, Pittsburg district,	2 " "	2,100 00
Pennsylvania, Philadelphia district,	1 " "	500 00
Texas, Central district,	2 " "	400 00
Utah,	2 " "	3,500 00
West Virginia,	2 " "	700 00
Wisconsin, Southern district,	1 " "	1,000 00
Total,		\$132,444 00

HALLS USED PERMANENTLY FOR WORSHIP.

Australia, Victoria, Hastings,	3 halls, rent per year,	\$ 53 00
California, Central district,	2 halls, " " "	95 00
California, Southern district,	1 hall, " " "	150 00
Florida,	3 schoolhouses and 2 halls.	
Illinois, Kewanee district,	2 halls, rent per year,	122 00
Illinois, Northern district, Chicago,	1 hall, " " "	180 00
Illinois, Northern district, Chicago,	1 hall, " " "	36 00
Illinois, Northern district, Chicago,	1 hall, " " "	96 00
Illinois, Northern district, W. Pullman,	1 hall, " " "	60 00
Illinois, Northern district,	2 schoolhouses.	
Iowa, Eastern district,	1 hall.	
Iowa, Galland's Grove district,	1 hall, free.	
Iowa, Little Sioux district,	1 hall, rent per year,	72 00
Maine, Eastern district,	1 Baptist church, " " "	5 00
Maine, Eastern district,	1 Union church.	
Michigan, Northern district,	1 hall, rent per year,	12 00
Michigan, Northern district,	1 hall, " " "	96 00
Michigan, Northern district,	1 hall, free.	
Michigan, Southern district,	1 hall, rent per year,	15 00
Michigan, Southern district,	1 hall, free.	
Michigan, Southern district,	1 hall, rent per year,	60 00
Minnesota,	1 hall, " " "	48 00
Missouri, Southern district,	1 hall, " " "	54 00
Ontario, London district,	4 halls, free.	
Ontario, London district,	6 schoolhouses, free	
Ontario, London district,	1 church, rent per year,	\$240 00
Ontario, London district,	7 halls average " " "	30 00
Ontario, London district,	9 private houses.	
Ohio, Ohio district,	1 hall, rent per year,	60 00
Ohio, Ohio district,	1 Union church.	
Ohio, Ohio district,	2 schoolhouses.	
Ohio, Ohio district,	1 private house.	
Pennsylvania, Pittsburg district,	1 hall, rent per year,	295 00
Pennsylvania, Philadelphia district,	1 hall, " " "	144 00
Wales, Eastern district,	2 halls, " " "	52 35

Agents in the following-named districts failed to make report upon church buildings. It is hoped that report from these districts may soon be sent in to make the list complete.

UNREPORTED.

Alabama, Mobile district.	New York.
California, Northern district.	Ohio, Kirtland district.
Colorado.	Oklahoma.
Indiana, Southern district.	Oregon.
Iowa, Fremont district.	Texas, Northeast and Choctaw dist.
Iowa, Pottawattamie district.	Texas, Northern district.
Massachusetts.	Texas, Southwestern district.
Missouri, Far West district.	Virginia.
Missouri, Independence district.	Wisconsin, Northern district
Nevada.	

GRACELAND COLLEGE ACCOUNT.

FROM APRIL 1, 1898, TO APRIL 1, 1899.

Receipts.	
Cash on hand,	\$ 65 23
Loans,	4,350 00
Sale of hay,	36 78
Entertainment,	6 83
Stamp money, former secretary,	4 50
Interest,	7 05
Sale of lots,	926 26
Tuition,	429 03
Collections,	4,516 82
Balance due E. L. Kelley,	1,281 25
Total,	\$11,623 75

Expenditures.	
Due E. L. Kelley last report,	\$ 839 52
Bills and accounts payable,	7,196 29
Labor,	37 57
Interest,	1,346 61
Incidental expenses,	169 03
Freight,	22 45
Salaries, teachers,	1,469 74
Fuel,	335 91
Library,	22 50
Entertainment,	3 33
Tuition,	10 00
Typewriter,	70 78
Insurance,	79 10
Cash on hand,	20 92
Total,	\$11,623 75

RESOURCES.	
Lands for sale not included with building and campus,	\$19,706 58
Building and campus,	23,670 80
Furniture,	150 00
Piano,	300 00
Six typewriters,	300 00
Real estate contracts,	367 16
Unpaid subscriptions,	329 25
Cash on hand,	20 92
Total,	\$44,844 71

LIABILITIES.	
Bills payable,	\$17,214 00
Accounts payable,	1,281 25
Net assets,	26,349 46
Total,	\$44,844 71
Liabilities April 1, 1898,	\$23,131 13
Liabilities April 1, 1899,	18,495 25
Reduction in debt,	\$4,635 88
Annual five-year subscriptions to date for running expenses,	\$1,067 00

(Continued from page 324.)

London district conference will meet with Garafraxa branch, the third Saturday and Sunday in June, 17th and 18th. All are cordially invited to come. Trains will be met at Grand Valley station on Thursday, Friday, and Saturday. Branch secretaries please send along your reports. We would like a report from every branch. Send all reports to Arthur, Ontario.

MAGGIE MACGREGOR.

BORN.

TANNER.—To Bro. and Sr. J. A. Tanner, of Bevier, Missouri, a daughter, born March 10, 1899. Blessed April 30, by Elders M. M. Turpen and J. T. Williams, and named Martha Elizabeth.

ANDERSON.—To Bro. J. E. and Sr. H. M. Anderson, at Lamoni, Iowa, February 10, 1899, a son; blessed May 7, by Elders E. C. Briggs, A. H. Smith, and F. M. Weld, and named George Leslie.

DIED.

KINGHORN.—Three miles southwest of Auburn, Nebraska, May 11, 1899, George Kinghorn died. He was born at Holytown, Scotland, August 27, 1836. Thirty-nine years last September he was married to Miss Sarah A. Woods at Belleville, Illinois. To this union were born four sons and three

daughters, all of whom are now grown. George Kinghorn was baptized over eight years ago. Was taken sick in November last, with cancer of the stomach, and from that time has been almost a constant sufferer. He lived a devoted follower of Christ, with the blessed hope of a glorious resurrection. He was loved and respected by all. Funeral services conducted by Elder J. W. Waldsmith.

STUBBS.—Eliza Stubbs, born December 2, 1823, in Nottingham, England; was baptized into the Utah Church and reached Salt Lake City in 1862. Like thousands of others met sore disappointment and removed to St. Louis, Missouri, two years later and soon joined the Reorganization. She died April 30, 1899. Her last testimony was that the church is true. Funeral sermon by Elder J. D. White from saints' church, St. Louis, Missouri.

DAVIS.—Frankie Leroy, son of Mr. and Mrs. Frank Davis. Born July 6, 1895; blessed by Elder J. B. Roush. Died at Maquoketa, Iowa, April 22, 1899. Funeral in charge of Elder John Heide, sermon by Elder J. B. Roush. Frankie had been afflicted from infancy, and death was a blessing.

BOOTMAN.—At her home, near West Plains, Missouri, April 17, 1899, Sr. Mary Elizabeth Bootman, aged 60 years, 7 months, 14 days. She was

baptized at Lawrence, Michigan. At times Sr. Bootman was remarkably blessed with the gifts of the gospel. Bro. Charles M. Bootman and Sr. Mary Elizabeth were married in Michigan, June 6, 1854; as the fruits of this union eight sons and two daughters and many grandchildren survive her. The funeral services were conducted by Elder J. B. Graham.

MEYER.—April 29, 1899, Bro. Walter A., son of Bro. and Sr. Christian Meyer. Deceased was born March 30, 1878, and was 21 years and 30 days old when he left us for his future home. He was baptized November 28, 1897, and thenceforth lived so as to command the confidence and esteem not only of the household of faith, but of all his associates. Feeling premonitions of the coming event, though previously in good health, he left his place of business for home and shortly became unconscious, and practically remained so for three days; then the struggle ended, and the spirit was set free. Elder M. H. Forscutt conducted the funeral ceremonies and preached the sermon. His burial was in Wyuka cemetery; a large audience bearing witness to the standing of deceased among men. He leaves father, mother, two brothers, and a sister to mourn. He will be missed from church, Sunday school, and Religio gatherings.

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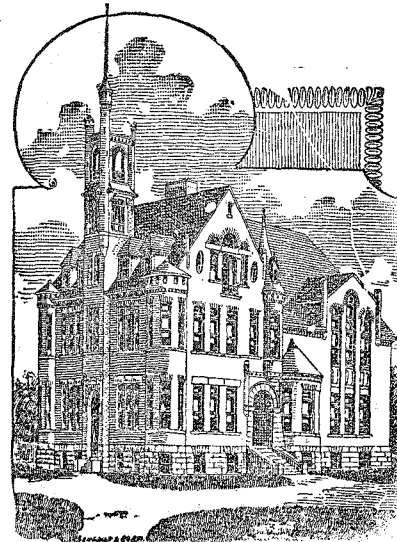
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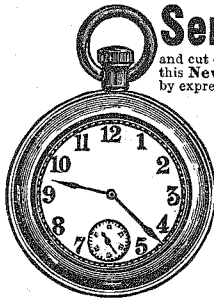
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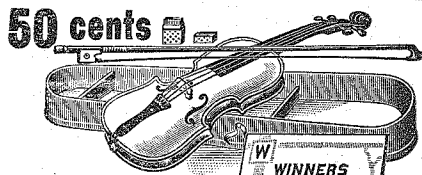
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THE SAINTS' HERALD.

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

BSSalyards

Vol. 46.

Lamoni, Iowa, May 31, 1899.

No. 22.

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NINETY PER CENT OF OUR FOOD IS ADULTERATED.

At least ninety per cent of the food or drink manufactured and sold in the United States is adulterated. So says Dr. H. W. Wiley, Chief Chemist of the United States Department of Agriculture. During the seventeen years that Dr. Wiley has held his position in the department he has examined almost every article of food and drink bought or sold in the country. Last week he was called to testify before the Senatorial Pure Food Investigating committee, in session in this city. His disclosures were startling. The public is habitually defrauded. Milk and milk products are robbed of their natural fat and other fats are substituted; they are artificially colored, and milk is "doctored" with chemicals in order that it may not sour; honey is not only extensively adulterated with glucose, but much so-called honey is manufactured of articles not one particle of which has seen bee or hive; cottonseed and sunflower oil masquerade as pure olive oil; lard is manufactured of vegetable oils instead of the fat of the hog; ground coffee is "filled" with chicory, carrots, caramel, date seeds, and peanut shells, while damaged flour, crackers, or cereals are molded with molasses and colored to simulate the coffee bean; mustard is nearly always mixed with flour, which has been colored with tumeric; and spices are often more than three-fourths cracker dust. Fully seventy per cent of the beer is made of hominy grits, rice, and grape sugar or other substitutes for malt, and jellies and preserves are often almost entirely composed of gelatine or kindred substances, artificially colored and fla-

vored. In short, not one article of food can be relied upon to be what it seems.

Professor Wiley's sensational announcement is confirmed by the many investigations that have been made by government chemists and those of the various State officials charged with the enforcement of pure food laws.

MANY DEATHS CAUSED.

Most of the adulterations are of such a character as to injure the pocket of the consumer rather than the health. Commercial fraud, according to the testimony of the national and State government officials, is chiefly the result, but wholesale loss of life has occurred. In a report made by A. J. Wedderburn, a special agent of the Agricultural Department, he calls attention to many cases of death. The deleterious substances are usually used through ignorance; one case of record being that in which death resulted from the use of chrome yellow, not only to the customer, but also to the vender and the members of his family.

Coffee is, perhaps, the most extensively adulterated article, and most of the spurious coffee is a fraud. Consumers do not take the trouble to find out whether their coffee is genuine or not. Artificial coffee beans used to be manufactured with consummate care, but nowadays many producers do not attempt to imitate the beans except in color and size. Spurious coffee beans were formerly imported from Germany in large quantities and to some extent from France. But American manufacturers, realizing the profit to be made in the trade, entered the field and now make better imitations than any that are to be imported. Flour or almost any cereal is mixed with molasses and molded to resemble the bean, and then roasted and colored. Sometimes chicory or burnt sugar forms a part of the compound, which, although almost worthless, is not harmful when composed of such simple substances, but if mineral matter be added the product is often poisonous to some degree. A few years ago in France the government seized a factory which employed sulphate of iron in its mixture.

Imitation coffee beans can be distinguished easily from the genuine by a careful examination. . . . Manufacturers sell to dealers tons of artificial coffee which is accepted unquestioningly as the genuine article.

Both manufacturers and retail grocers make enormous profits, for their fraudulent coffee can be made for as little as three or four cents a pound. Often the flour, crackers, or cereals which enter into its composition are so badly damaged that they could be utilized in no other way. There is, besides, much huckstering in real coffees, and lower grades are frequently mixed with the higher. Thus Maracaibo and La Guayra coffees are mixed with Java and Mocha coffee and the mixtures sold for pure Java or pure Mocha.

Cheap cream of tartar has been proved to be composed largely of tartaric acid and terra alba. This terra alba, or white

earth, imported from the shores of the Mediterranean, has been used as a food adulterant to a fearful degree. It is, when pulverized, a white and almost impalpable powder, tasteless, and looking like a fine starch. Its presence is frequently detected in powdered sugar, which may account for the fact that housekeepers do not find powdered sugar altogether satisfactory for cooking purposes. Pure cream of tartar will dissolve in hot water, but terra alba will not; therefore to test it put a teaspoonful into a tumbler of hot water, allow it to stand for a few moments, and then see whether there is any sediment. If the sediment is large, terra alba is probably present. If it does not dissolve, leaving the water clear, add a few drops of tincture of iodine to the water. If pure, the color will remain unchanged; but if starch is present the water will turn bright blue.

The usual adulterants of tea are "spent" or exhausted tea leaves, leaves of other plants, lie tea, sand, and various materials used for coloring the leaves. Coloring is common and is called "facing." It generally consists in coating the leaves with powdered soapstone, with lead, or plumbago, if they are to be black, or with the powdered soapstone with indigo or Prussian blue if they are to be green. Often the facing adds materially to the weight of the tea. In England the use of exhausted leaves is much larger than it is in this country. Spent leaves are bought up from hotels and coffee houses at merely nominal prices, and are dried and faced before being resold. They are easily detected by their frayed and irregular appearance and by the small proportion of soluble matter remaining in them.

The substitution of other leaves for those of the tea plant is also more common in England than in the United States. Yet even in this country it is well-known that foreign leaves can easily be detected by spreading out a few of the leaves from the bottom of the teapot. The lanceolate, spearheadlike shape of the tea leaf, together with its serrated margin, distinguish it from that of any plant used to counterfeit it. As a rule, facings can be detected only by chemical tests. Green teas are oftener adulterated than black teas. Tea is often colored, and if the decoction made by the housekeeper becomes highly colored after being boiled a few minutes adulteration may be suspected.

MAKE ALL KINDS OF LIQUORS.

The list of articles adulterated and their adulterations is practically unlimited, as was stated by Professor Wiley in his testimony before the Congressional committee. The adulteration of coffee and tea will serve as types. It is stated that most of the spices sold are wholly fraudulent, as are most of the jellies. Perhaps half of the alcoholic liquors are prepared from neutral spirits doctored and colored to have the taste and appearance of the liquor demanded by the consumer. A type of this adulteration is the recipe given for "pure country cider." It is: To each gallon of water add one-half pound of

granulated sugar, acidulate with tartaric acid, and flavor with oil of apple, previously put in alcohol, color with caramel, and to twenty gallons of the mixture add two gallons of genuine country cider.

In the accompanying tables are given the names of some of the articles in most common use, with their deleterious and their fraudulent adulterations. There are also given simple tests by which some of the adulterations may be detected, although there are many that baffle the chemists. Microscopic examination will often enable adulterations to be detected and illustrations to this article serve to show typical differences between the real and the adulterated article.

Frequent cases have been reported of late years of sickness arising from the use of canned meats. The cause seems mainly to have been improper methods of canning or the use of meat that was tainted before being canned. According to A. J. Wedderburn of the United States Department of Agriculture but little risk will be run by the purchaser who carefully examines the outside of the cans which he buys. The heads of the cans should be slightly concave, which shows that they were hot when sealed. If the heads are convex it shows that decomposition has commenced in the can.

The total value of the food supply of the United States has been estimated at \$5,000,000,000. According to Dr. Wiley's estimate 90 per cent of this is adulterated, or \$4,500,000,000. According to the American Grocer's figures, which are the most favorable, not more than 10 per cent of the adulteration is harmful or injurious to the health. Taking these statements the result shows that there is \$450,000,000 worth of poisonous food products put annually on the country and \$4,550,000,000 of fraudulent products.—*Chicago Tribune, May 7, '99.*

UNKNOWN DRUGS IN FOOD.

Freezene, preservaline, freezeem, rosaline, and laktone are things few people know of, but that they take these adulterants into their stomachs, was shown by Professor A. S. Mitchell, analytical chemist of the Dairy and Food commission of Wisconsin to the Senatorial Committee on Pure Food Investigation yesterday. Professor Mitchell gave the committee some important information. As a result Senator Mason has had several manufacturers subpoenaed and they will be called on to-day probably to tell the committee something about their compounds.

"The use of antiseptics as preservatives," said Professor Mitchell, "has become alarmingly great. They are used as coloring and to stop the development of germs in dairy products; also in chopped meats, bulk oysters, fish, hams, and possibly corned beef. Any antiseptic is deleterious because it stops the digestive process. Freezene, which is claimed to take the place of ice, is a solution of formaldehyde and is a deleterious preservative."

The speaker gave the committee a bottle of this compound. Another package, marked preservaline, was an antiseptic for preserving meat, and Professor Mitchell said it contained sulphite of sodium and should have no part in foods. Rosaline, he said, was used in coloring sausage and was a mixture of niter, salt, and

borax. Freezeem was used, he said, for chipped beef and contained sulphite of sodium and coloring matter. He also showed another preservative compound which contained salicylic acid. This was used in preserving fruits and was not sold but was given to anyone who purchased the process. He further stated that antiseptics were used in some bottled beer.

Professor Mitchell said the public should be informed when buying baking powder that it is sold under deceptive labels. It was a question, he said, if the consumer was not injured by eating it. As to its wholesomeness, the speaker thought the tendency to be deleterious.

He also said there should be a national law prohibiting the coloring of oleomargarine, because it increased its use. He said filled cheese should be inhibited. He showed how spices were adulterated with ground cocoanut shells, buckwheat middlings, and other substances; they were all deleterious to health he thought. The subject of extracts were then gone into extensively and the adulterants used. Some extract of lemon, he said, was made from ribbon grass and other substances were used as substitutes for vanilla extracts. . . .

George W. Smith, of Jefferson Park, showed how pancake flour was mixed and adulterated with cheaper grades. Professor Hallberg, who testified on Monday on alum baking powders, was allowed to explain his position, by qualifying that the form of alum left in finished bread was in the aluminol hydrate. Chemist George C. Rew followed, and reiterated much of what he had said the day previous. . . . [Syrups and jellies were also treated of.]

The ingredients used mainly in preserving foods were alcohol, sugar, salt, and vinegar. Under the laws of the other countries any other ingredients for preservatives were forbidden. These laws are stringent in Germany and France, although he thought the English law was better, because it makes provision regarding foods manufactured there and those imported and exported.

Mr. Lewis suggested that a national law governing pure food and drink was of great importance both to the consumers in general and the manufacturers of this country who desire to carry on a legitimate business without having to compete with foreigners, who resort to fraudulent methods in adulteration and misrepresentation. To make such a law felt and to have it enforced, he suggested a commission, whose duty would be to prevent the marketing of any articles of food or drink, domestic or imported, that were misrepresented. His idea was not to inhibit the adulteration of food, but to make the manufacturers label it as adulterated. He would let the commission say to what extent the articles should be adulterated, and after the process had been completed it should be certified to and be stamped with the government's stamp.

Dr. Wiley then resumed his testimony and gave further information relative to articles of adulterated food sold in this country. . . . He classed adulteration under two heads—coloring and preserving. He cited the method used in coloring vegetables, such as green peas with salt of zinc or copper, which is poisonous.

(Continued on page three of cover.)

Echoes from Graceland.

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The system used at Graceland College is the Graham or Pitmanic system, and the text-book is the one written by Isaac S. Dement, the world's fastest shorthand writer, who, by the use of shorthand as there set forth, has amply demonstrated its speed qualities. This style of shorthand is written, without serious modification, by more than one half the stenographers of the United States.

The many decided advantages gained to one possessing a knowledge of shorthand and typewriting, either as a part of his education, or as a means of livelihood, are so self-evident as to require no stating and no young persons should fail to complete this part of their education before entering upon a business career. We know of no profession offering more flattering inducements in the way of congenial employment for the young man or woman, and there are certainly few lines of work which yield more bountiful returns, either financially or as a means of advancement.

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Too great attention cannot be paid to the acquirement of accuracy and speed in typewriting. The typewriting machine is so simple and easy of construction, and so easy to understand, that any ordinary individual can write words and sentences after a few minutes' study of the machine, but to gain speed and accuracy much practice is necessary. The salary paid to a stenographer is in direct ratio to the amount and quality of the work done in a certain time, and it is evident that the operator who can write two thousand words per hour can command a larger salary than the one who can write only one thousand words in the same time. Realizing this fact, more than usual attention is paid to the acquirement of speed and accuracy in the operation of the typewriter.

The Board of Trustees have recently purchased a number of new typewriters, both the Remington and the Smith-Premier, standard machines, and this department is now fully equipped. It is comparatively a new thing to many that the student can be taught to write on the machine without looking at the keyboard, but experiments have demonstrated the fact that "typewriting by touch" is the only correct method. The advantages of this method are obvious, as the operator is enabled to keep his eyes on his notes, instead of being forced to glance continually from the note book to the machine, and from the machine back to the note book. To operate the typewriter entirely by the "touch" method is taught here with the first lesson. In connection with this course special attention is paid to punctuation, paragraphing, folding letters, addressing envelopes, the transcription of shorthand notes, and all that is required of a modern high grade operator.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, MAY 31, 1899.

NO. 22.

The Saints' Herald.

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

LAMONI, IOWA, MAY 31, 1899.

BRO. R. J. ANTHONY DEAD.

Brother Robert J. Anthony, one of the Seven Presidents of Seventy, died at Elsinore, Utah, in his mission field, at eleven a. m., on Friday, May 26. This we learn from a telegram sent by Bro. David W. Wight, who was with Bro. Anthony during his recent illness and at his death. Instructions were forwarded to Bro. Wight to send the remains to Lamoni for burial from the home of the family.

Bro. Anthony died at his post of duty in the field, a veteran in the service, having entered the ministry as an active missionary in the ranks of the Seventy in February, 1877. He has labored in the Southern mission, in Iowa and Nebraska, but mostly in the Rocky Mountain mission. He was well known to the ministry and the saints, among whom he was esteemed for his extended labors and kindly disposition. He has passed on to his reward.

His death came a sudden and severe visitation to Sister Anthony and her children. They have the sincere sympathy of saints and friends in their sore bereavement.

SOCIETY ISLANDS MISSIONARIES.

Bro. and Sr. J. W. Peterson, of late laboring in the Eastern Iowa district and residing at Clinton, Iowa, left Lamoni on Friday, the 26th inst., to take up missionary labor in the Society Islands under general church appointment.

They go via St. Joseph and Independence, Missouri, Salt Lake City, Utah, and San Francisco, and expect to sail from the Pacific coast some time in June, stopping off a few days at Honolulu, Hawaii, if practicable.

Bro. and Sr. Peterson have done missionary work in the field in Wisconsin and Iowa, also in other localities, hence they enter upon their work with some degree of experience in the arduous duties they are to share with Bro. and Sr. Burton and others of the mission force in the islands. They go believing they have been appointed by divine direction, and while antici-

pating new experiences requiring courage, endurance, and added patience, they enter upon their work cheerfully, believing that He who called will sustain and bless and strengthen for the conflict and extra demands required under the new conditions to be met.

In evidence of mutual interest and good will a company of Lamoni saints called at the home of Bro. and Sr. Samuel Ackerly, parents of Sr. Peterson, to wish the missionaries God speed, and to leave a token of their good will. Bishop Kelley was in charge of the informal gathering, and in response to his invitation a number of appropriate addresses were made by sisters and brethren. Bro. J. R. Lambert, on behalf of the company, presented an album, and expressed the good wishes of friends in behalf of the recipients.

A good spirit was present and all felt that Bro. and Sr. Peterson entered upon their long journey and labors under reasonably favorable auspices. They go with the hearty good wishes and prayers of fellow saints in the bonds of mutual faith and love. We commend them to Bro. and Sr. Burton and to the native saints, by whom they will be gladly welcomed.

May God bless them with success to the good of his cause and, in due time, a safe return to home and native land. The work undertaken is not ordinary, in some respects, but work, appointed by the Master is also not ordinary in the line of privilege. It is an honor, a blessing, to anyone to render service for God and humanity; and they who give their lives in service to the cause of Christ shall share with him as fellow heirs of eternal life and its glory in the kingdom of God.

BRIGHAMITE IGNORANCE OR DISHONESTY.

During our recent visit in St. Joseph, Missouri, we learned that Elders C. C. Steffensen, and F. H. Nolder of Utah had represented there that President Joseph Smith had taught that when a man united with any of the factions of the church other than the Reorganization he by that act lost all the authority he had hitherto held under Joseph the Seer. In proof of this they carried with them a copy of the following quotation from SAINTS' HERALD, vol. 4, p. 158:—

The President then (in substance) made the following remarks. All official acts of

any elder, while acting under the authority of the old church, are recognized by us as valid; but the acts of those elders who received their authority from any of the factious organizations, such as Brigham's, Brewster's, Strang's, etc., are not recognized by us as valid; for whenever any of these factions were organized, each member received his authority from that faction; hence whenever individuals, claiming authority under the church as organized by the first Joseph, became members of any faction, they immediately became divested of all authority except that received from the faction to which they had joined themselves.

These wily emissaries of Utah reason that this being the position of President Smith, and William Marks having united with Strang, and subsequently having ordained President Smith, the authority of his own ordination is thus repudiated. To the uninformed it seems that they have scored a point. But what are the facts? The above quotation, stated with so much assurance by these men, is taken from the minutes of a "Special Conference" held at Galland's Grove, Iowa, October 25, 26, 1863, over which *John A. McIntosh* presided; and O. E. Holcomb, Sr. and Nathan Lindsey were clerks. The minutes are signed at close by these parties as *president* and clerks.

The name of Joseph Smith does not occur in the minutes from beginning to end, and there is no evidence of his presence at the conference. It was then *President McIntosh* and not *President Smith* who is reported to have made these remarks. There would have been some excuse for Elders Steffensen and Nolder presenting this as the opinion of Elder McIntosh, but even this admits of doubt, as the report does not claim to give the words, but only the substance of what was said, and in such reports mistakes and misunderstandings easily occur.

But for these elders to present this as the sentiment of President Smith, when the document from which they copied is signed "*John A. McIntosh, President*," looks suspicious to say the least. These fellows may be trying this deception elsewhere. Look out for them. "Evil communications corrupt good manners."

QUESTIONS AND ANSWERS.

JEPHTHAH'S DAUGHTER.

Did Jephthah the Gileadite offer up his daughter as a burnt offering?

The account given of the occurrence goes to show that Jephthah made a vow, in the following words:—

And Jephthah vowed a vow unto the Lord, and said, If thou shalt without fail deliver

the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering. — Judges 11:30, 31.

He was successful against the children of Ammon, returned to his house, and his daughter met him as he so returned. He was sorrowful because of her meeting him, but said:—

I have opened my mouth unto the Lord, and I cannot go back.—Verse 35.

His daughter acquiesced in the vow, and said:—

Do to me according to that which hath proceeded out of thy mouth.—Verse 36.

And after she had bewailed her fate for two months she returned to her father, "who did with her according to his vow which he had vowed." (V. 39.)

If he did according to the vow, he offered her as a burnt offering.

HISTORICAL BUILDING AT DES MOINES, IOWA.

Early last week the Editor received an invitation from Mr. Charles Aldrich, Curator and Secretary for the Historical Department of Iowa, to visit the capital city on May 17, and attend the ceremonies of the laying of the corner stone of the Historical Building, for which the State Legislature has made appropriation of some \$50,000.

In response to this invitation Bishop E. L. Kelley and the Editor went to Des Moines on Tuesday, the 16th, to be on time for the services set for two p. m. on the 17th.

On the morning of the 17th we visited the capitol and found Curator Charles Aldrich at his post. He kindly left his work and took us to the site where the building is located. A wing only is being built now, some 68 x 68 feet in size; the main building to be hereafter erected. We returned to the capitol when Mr. Aldrich introduced us to the Governor, Leslie M. Shaw, the Secretary of State, and a number of others; some local men connected with the State government, others from other parts of the State, senators, representatives, judges, newspaper men, and others.

We found the Governor and the array of goodly notable men affable and kind. We were much impressed with the air of cheerful comradeship and the spirit of good fellowship noticeable in the treatment of visitors by these gentlemen of State affairs.

It had rained during the night and early morning, and the air was chill, so much so that the masters of ceremonies had decided to arrange for the exercises to be held in the rotunda of the capitol building, where a stand and chairs had been provided.

At 2:30 p. m. Governor Leslie M. Shaw, in the presence of several hundreds, perhaps thousands, of citizens, many of them men distinguished for long and faithful service for the State at home and abroad, notably Hon. John A. Kasson, ex-Senator and a noted diplomat; Hon. Wm. B. Allison, and Hon. John H. Gear, now Senators from Iowa; Hon. James M. Harlan, and others; laid, officially, the corner stone of the Historical Building; the ceremony occupying but a few brief minutes of time.

It was but a little ways to the capitol, and in a moment the crowd swarmed over the grassy grounds, and up the steps into the building, each seemingly intent on getting a "good place." A number to whom tickets had been given for "reserved seats," took it more leisurely, thinking that their tickets would secure them seats. But this was a mistake, for the populace, the democratic multitude, preempted the seats as they reached them, tickets or no tickets, so that those who proceeded leisurely, had the privilege of keeping their tickets as souvenirs, and to stand during the exercises.

The exercises were full of interest, for the reasons that they were a part of the event which marked an epoch in the history of Iowa, and that the men who bore the principal burdens were men who had grown up with the State, and were now aged men, whose last appearances on the stage of human action might be heralded at any moment.

The call to order was made by Hon. Azro B. F. Hildreth, of Charles City, the oldest newspaper publisher in the State. The invocation was offered by Rev. William Salter, of Burlington, the oldest Congregationalist pastor in the State. The president of the day was Hon. James M. Harlan, the first Commissioner of Public Instruction in the State. The address was by Hon. John A. Kasson, who has almost spent a lifetime in the public service of the State, as representative, senator, United States commissioner and ambassador, one of the best known and most trusted of the men of the State. His address was the crowning feature of the exercises, and being published will long be read with interest by the Iowan, and those not of the State.

Hon. Theodore S. Parvin, the surviving member of the first territorial legislature, now eighty-two years of age, but still hale, gave a short speech on the history of Iowa, and the struggle for statehood. And then Charles Aldrich, the Curator and Secretary of the Historical Department, read a paper setting forth the long and difficult labors of himself and a few others to get the people of Iowa and its legislature to see and feel the necessity

for the building which was now an assured fact.

The benediction was a model of brief commendation and appeal to God, offered by a long time friend of Curator Aldrich, Rev. Father B. C. Lenehan, of the Catholic Church, Boone, Iowa.

The Governor issued invitations to five hundred persons to meet Messrs. Harlan, Kasson, and Allison at a reception held in the Savery House, the principal hotel of the place, in the evening; and of course the Editor and his comrade, Bishop Kelley, were present, to see how such things are done.

We report that we were treated well by the gentlemen whom we met at the capital; and enjoyed the occasion, in which we saw and heard so much that was pleasing and instructive.

The people of Iowa have reason to feel a deep sense of pleasure at the success which follows the efforts of her indefatigable servant, Hon. Charles Aldrich.

A noticeable feature of the occasion was the fact that on the small stand from which the exercises were conducted, there were one acting Governor, and four ex-Governors: Hon. Leslie M. Shaw, present incumbent; W. S. Larrabee, J. H. Gear, F. M. Drake, and Frank Jackson, a thing that may not occur again during the history of the State.

ADULTERATED FOODS.

Our cover article, "Ninety Per Cent of Our Food Adulterated," is presented for two reasons; viz., as a warning to our readers against such deleterious articles, and as showing the striking fulfillment of the word of the Lord revealed to the church in the Word of Wisdom.

In 1833, while building the Temple at Kirtland, Ohio, it is said that the question of foods and proper beverages came up for discussion. Following such discussion the Word of Wisdom was revealed through the Prophet, Joseph Smith, and from which we quote the following significant statement:—

Behold, verily thus saith the Lord unto you, in consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation.—D. C. 86:1.

The whole revelation contains a code designed to insure the physical and to promote the moral and spiritual salvation of the people.

It was little thought in that early day of simplicity and of practical pioneer life that the time would come when the selfish commercial spirit would put upon the market such general supplies of inferior and

adulterated foods as now are offered the people and readily preferred by many to the wholesome products Nature has provided. But the far-seeing prescience of the Revealer of this hygienic code has been emphasized by modern developments, of which we have but a partial statement in the articles republished on the HERALD cover.

The Word of Wisdom has not been studied or appreciated as it should have been and should be studied and lived by. It is a great blessing, a means of incalculable good to the people of God, and those who are wise will include a strict observance of its provisions among the commands or injunctions to "live by every word that proceedeth from the mouth of God."

Modern systems of hygiene and other health-promoting and moral-promoting theories by which the world is being benefited are practically based upon the Word of Wisdom. It is common, in the Babylonish spirit of the times, to follow after fads and gaudy and inferior substitutes, in religion, in morals, in dress, in food—in everything; such is the unsubstantial character of the world's inspirations and drifting.

The people of God, if we understand correctly, are called to apply truth—sound and correct principles—to all phases of life; to social, to physical, to moral, to spiritual life, that in them there may be a realization and demonstration of the power of truth—actually, really, practically.

As we view it, there is no ground for halting "between two opinions;" but there should be a prompt recognition and application of truth to all divisions and phases of life. When there is, results will be commensurate with the Divine will, otherwise there cannot be a realization of our hopes as a people.

Salvation results from divine and human cooperation. It has been well said that man cannot do God's part in the execution of the work, neither can God do man's part. There must be a union of the two; the one responsive and obedient to the other, to save the race.

The recent investigations made under government auspices, of the celebrated embalmed beef industry, and now being conducted to other lines of food supplies, together with the passage of "pure food" bills, the appointment of food inspectors, the importation of foreign adulterations, the existence of the "National Pure Food Association," etc., etc., are significant in this connection.

Many of our people are seeking to observe the Word of Wisdom, in full or in part. This is encouraging. The truth remains, however, that it should have been studied, understood, and

put in practice from the beginning right on until now.

The faithful observers of the Mosaic code of hygiene and morals are pointed out to-day in the good-conditioned Jews who have been practically immuned from the scourges that have repeatedly decimated the millions of other peoples in Asia and Europe.

Why not the Latter Day Saints be distinguished in a similar way? Why not be known as a people in whom is manifest all the conditions and results designed in their calling? Why not distinguished, not only by belief in "doctrine," but by compliance with all that has proceeded from the mouth of God?

Is it saying too much to state that in the individual and collective character of the people of God there should be an exposition of morality, health, intelligence, goodness—"all things that pertain to life and godliness," in harmony with the divine command to "be ye perfect"? If so, will someone point out which one of the virtues we may safely dispense with, what principle of truth could consistently be ignored or improved upon.

It is necessary to have correct ideals, true standards; if we would attain unto the Christlike stature we must "aim high." Let the world be careless and drift from God and truth if it will persist in so doing; the people of God cannot be true to God, to posterity and fellow man, and to themselves, by hesitation, by indifference, by carelessness or drowsiness. The times demand prayerful, studious alertness if we are to be among the wise virgins.

WHO IS IT?

The following dialogue with accompanying explanatory remarks, comes to us sent by an elder who must have been where he saw conduct that seemed reckless, or foolishly careless:—

This dialogue is not an imaginary picture, but one that pained the heart of more than one. In publishing it it may enable some to "see themselves as others see them," and possibly call a halt along lines dangerous to the ministry.

A DIALOGUE.

"Hello! Who have we here?"
 "Which? Those people down there on the walk?"
 "Yes."
 "O, those are Mormons, here for an outing."
 "Is that so? You have Mormons here, do you? Humph! Well, there are some fine looking girls among them. Say, there is one fellow that seems to be in demand among the girls—that fat fellow that always eats his three meals a day, with a girl on each arm there now. Who do you suppose he is?"
 "O, he is some big man; a bishop or an apostle."
 "Say, I wouldn't mind being an apostle myself in that crowd. Say, that fellow is onto his job, ain't he? Those girls take to him like flies to a cabbage."
 Who were they?

AN OBSERVER.

LAMONI'S PUBLIC SCHOOLS.

The public schools of Lamoni made a creditable exhibition of the work of the pupils, at the public school building of the East Side, on Friday, the 26th inst. Exhibits in kindergarten work, in writing, mathematics, drawing, map molding, of nature studies, composition work, etc., etc., filled the three rooms of the second floor and were inspected by patrons of the schools. The occasion was marked by a display of unusual interest by the public and served to bring the schools and their patrons into closer touch and rapport.

The good work of the scholars and the evidences of improvement constantly being made in educational work are gratifying. Such exhibits are missionaries in the good cause of progress in educational lines, and deserve substantial, hearty encouragement. Methods, like men, are links in the development of the times. The past is creditable to those who lived in and made up its record, so far as they did their best; but to assert that the present and future should halt contented with the attainments of the past, is to fail to move forward in the progressive march of the general economy of nature. The children of to-day will be called upon to meet new issues and to answer to demands differing from the problems solved by their fathers and mothers, as succeeding generations will meet other problems in the new phases of life constantly opening to the race. It is our work, as it will be theirs, to meet whatever issues present themselves for solution, that every link in the chain of human development may be properly welded into the great whole, in harmony with the divine economy.

Educational work is an important part of the divine work; divine work means development and attainment. Children should be well trained and as fully qualified as possible for the responsibilities and privileges of present and future life, both of which are really one in the life and welfare of humanity.

It will be well for the race when parents and all having interest in the rising and risen generation shall recognize the necessity of applying the broad spirit and principles of education—light and truth—to all the phases and problems of life. In proportion as this is done, individuals, families, the race, move forward; in proportion as neglected, there is failure to so move, and resultant loss.

When men and women learn to look carefully for truth and exercise conscientious care to apply it in all their thoughts, policies, and acts, there will be a steady forward redemption of the race from moral, social, reli-

gious, and other evils; and until there is such application there is little or no ground for hope of a better day. However, the manifest diffusion of light in the world encourages the hope of ultimate overrulings to the deliverance of humanity from existing evils.

Success to the cause of education, not simply in the scholastic sense, but in the broad sense in which it comprehends all truth—all principles having in view the emancipation of the world.

A FINANCIAL PROPHECY.

Berlin, May 18.—The *Vossische Zeitung* to-day prints a solemn warning for Wall Street. It says the death of Roswell P. Flower missed by a hair occasioning a fearful crash. It asserts no insolvencies resulted because the New York banks, heeding good advice, exercised due caution. Industrial stocks it declares, were sustained only because the Rockefellers and Vanderbilts leaped into the breach. Yet, despite the fact hundreds of millions of dollars were offered freely to calm the market, all explanations cannot conceal the fact a panic reigned on Wall Street last Saturday.

The storm is undoubtedly past, says the *Vossische Zeitung*, but possibly the skies have cleared only temporarily. Unprejudiced, calm observers claim the market will long remain weak.

The *Zeitung* concludes with the dismal prophecy that "the monumental collapse may, thanks to the exertions of the millionaires, be distant, but unquestionably a day of reckoning for the commercial sins being committed in America will come."

About six weeks ago a "slump" or fall in prices affecting the whole list of stocks, occurred in Wall Street. Careful observers see in the present conditions and methods that which must finally end in crash and disaster. Those who comprehend the present erroneous and speculative system which forms the basis of present financial and business methods, and those who in the light of the word look for "perilous times," "distress of nations," are not looking for permanent financial prosperity. The *Vossische Zeitung* is among the discerning ones, in financial and industrial matters at least. Its statements and prediction are strikingly in harmony with other predictions of an authoritative character. The present and absorbing thought of the financial world is "to get gain;" the almighty dollar is worshipped to the exclusion of higher ideals. God is forgotten and humanity largely trodden under foot in the mad rush for wealth and power and pleasure. Such a spirit does not build upon true, permanent foundation principles, hence must fail and fall and pass away with its work in due time.

As we approach the time of the end, the reign of right under Christ, and of which the great latter-day work is the harbinger, the erroneous and selfish and temporary character of human systems—not only religious systems—but financial, economical,

and social systems—appears, is emphasized, and made apparent. That there will not be true and equitable regulations of the social and industrial world until "He reigns whose right it is," becomes patent to the careful observer. All passing events are portents of his coming and reign—the reign of right principles in him and by him under God.

THE JEW IN EUROPE AND AFRICA.

Considerable anti-Jewish sentiment continues to manifest itself among the French people and in the national legislature itself. The Algerian debate in the Chamber of Deputies shows a stronger growth of the agitation. However, there are also strong forces at work in behalf of the Jews and against the "anti-Semites," as the following extracts indicate:—

Paris, May 19.—The Algerian debate occupied the Chamber of Deputies to-day. The anti-Jew agitation is growing stronger daily. Max Regis' statement that the Jews of Algeria to-day resembled the Jews of Egypt of old and like them should be driven out, has spread with pernicious effect. Regis' acquittal shows the hostility to the Jews all over France outside of Paris.

On the other hand, the opponents of Regis are not slow in expressing their anger. After his acquittal last night an angry crowd followed him through the streets leading to the railway station, and he had to call on the soldiers for protection.

The mob hooted the soldiers, and when an attempt was made to disperse the crowd it defended itself with stones and clubs, injuring several officers and policemen.

At Algeria, where Regis was once the Mayor, the news of his acquittal prompted a mob to raid the Jewish quarter. The military was summoned and lodged fifty of the rioters in jail.

A resumption of the discussion on the 24th resulted in an attack on the anti-Semites, which ended in a disgraceful uproar, amid cries of "Down with the Jews," and which rendered it necessary to separate belligerents and clear the chamber.

What the ultimate may be remains to be seen. We believe, however, that the present anti-Jewish sentiment in both Russia and France will ultimate in good to the people of Israel. The reaction in favor of Dreyfus, the Jewish soldier of France whose case has become one of international interest and concern in Europe, seems destined to have a decided bearing upon the future of the Jews of France and of Europe entire.

EXTRACTS FROM LETTERS.

Bro. Columbus Scott, Fraser, Iowa, May 20:—

After preaching eight times at Boonesboro I came to this place yesterday and opened up last night. If we get a hearing will be here for some days. Bro. George Thorburn is here and aids in the work. But, it rains, and it rains, and it rains! How long! And it remains so cool! But we try to be hopeful.

EDITORIAL ITEMS.

President Joseph Smith, wife, and baby—Richard Clark Smith—also Patriarch A. H. Smith and Elder R. M. Elvin, were passengers to Independence from Lamoni on the 26th inst. All expected to spend "Rally Day" with the Independence saints on Sunday, the 28th, after which President Smith goes to Denver, Colorado, Bro. Elvin to his field, and the others will return home.

A sad visitation of death came upon the people of Lamoni on Saturday, the 27th inst., which though confined to one family is felt deeply by the entire community. Two little sons of Bro. and Sr. Alma Bennett, Alvin and Frederick, aged about thirteen and nine, bright boys and the only sons of the family, were drowned in a pond, not far from the town. The older boy was bathing and got beyond his depth and the younger lost his life in a brave and manly effort to rescue his brother. The sad affair has plunged the family and the entire community into mourning. Bro. and Sr. Bennett and remaining children have the sincere sympathy of saints and all other citizens of Lamoni.

Decoration Day Memorial exercises were introduced by the usual Memorial sermon of the Sunday preceding, on the 28th, at the saints' church, under the auspices of the members of the Grand Army of the Republic, including volunteers of the Spanish-American war. Comrade H. A. Stebbins delivered an excellent sermon, prayer being offered by Comrade J. C. Clapp. The usual Decoration Day services will be held at the cemeteries on the 30th inst.

As an indication of the effective work being done in Graceland College, Bishop Kelley reports that Brn. W. D. Bullard, Virgil Scott, Mark Smith, and E. L. Kelley, Jr., students in the Commercial Department, have aided him much of late in taking letters at his dictation, in shorthand, and transcribing them on the typewriter. The work was well done, and stands in evidence of the good work being done by both faculty and students. It was such as would pass muster in any business establishment.

Bishop Kelley has received, through the courtesy of Bro. T. W. Chatburn, a box of rare and valuable geological specimens, collected and arranged by an expert miner in the West. They were forwarded for presentation to the Museum of Graceland.

Bro. D. S. Crawley writes from Sumner, Oklahoma, May 22. He has been from home about a month preaching the word at various places and aiding Brn. R. W. Davis and W. S. Macrae intent work. Eight had been baptized at Morrison, with good interest continuing. He commends the preaching of Bro. James Yates, a

young priest who has of late begun to preach according to his calling.

Emilio Castelar, the distinguished Spanish republican orator and statesman, died at Murcia, Spain, May 25. Castelar was prominent in Spain and in Europe as a friend of the people and opposed to the traditions of the Spanish monarchy. He did much as a politician, a journalist, and an educator, to disseminate republican political ideas. He was a patriot, an advocate of the rights of man universal.

Bro. G. H. Hilliard wrote from Jeffersonville, Illinois, the 26th inst., where he was preaching "every night." He was enroute to Tennessee, but expected to visit Lamoni on church business about the middle of June.

Elders Robert Oehring and Frank Steffe, appointed to missionary work in Germany and Switzerland by the General Conference of 1898, expect to sail June 3 for Hamburg from Boston. Success to the brethren in their work in foreign lands.

Original Articles.

"WHY PEOPLE DO NOT GO TO CHURCH."

In the *Herald* of April 19 I noticed an article under the above caption, which to my mind comes far short of answering the question, or giving the reason why people absent themselves from church. I indorse what is said in the article as to the qualifications of the ministry. I believe in a ministry that is progressive, and an honor and a credit to the cause they represent. But there are two sides to this question. First, what is it that causes us to have a desire to go to church? If our desires are properly educated we go to church because we love to associated with our brethren, and we want to see the work prosper; and we are always anxious for an opportunity to say or do something in its defense.

If we are alive in the work, we don't stop to ask, Who is going to preach to-day; but we go to church feeling that it is our duty, and a great privilege, and because we love to do our Father's will; neither does it matter to us whether the sermon is delivered in grammatical terms or not; but we consider the spirit in which it is given, and we glean from it some precious gem of truth that is worth treasuring up in the storehouse of knowledge, that in due time it may bring forth fruit unto righteousness. And if, perchance, the sermon is delivered in an unbecoming or uncouth manner, if we have the spirit of the work, we will quietly and gently suggest to the elder wherein he could improve in his mode of presenting the truth instead of absenting ourselves

from church, thereby starving ourselves and injuring the work.

If we absent ourselves from church it is just as difficult to convince an unbeliever that we are sincere in what we profess as it is for others who fall short of fulfilling the law in other matters.

There are no just reasons why a member should absent himself from church.

In my experience with the work, as a rule, I have noticed where members have grown cold and indifferent, they try to shift the responsibility, and blame the ministry for their neglect of duty; and I hear some of the following charges made: The ministry are either too proud, or too extravagant, or dishonest, or too aggressive, or too smooth, or too ignorant, or depend too much on their education, and don't preach with the Spirit, and a host of other faults; and these same members will generally tell you that they don't propose to move an inch until these matters are rectified, but they will not raise a finger to help rectify them.

If all the above charges were true, would we be justified in absenting ourselves from church? I answer, No; our presence would be needed the more. Suppose we reverse matters. We will say that an elder goes to a certain locality to preach, and in the course of his sermons he shows from the sacred record wherein all other churches are in error, and tells of the signs following the believer, and of the blessed condition we will attain to by and by from our having been identified with a church that is in strict accord with God's law. And he tells the people, "By their fruits ye shall know them," and of the gifts and blessings of the Spirit, and when he has finished, an unbeliever steps up and says, Well, elder, that is good doctrine; but the people who profess that kind of doctrine, in too many instances, their lives do not correspond with your preaching; for some get drunk, and some gamble, and some lie and swear, and some are dishonest, and they quarrel much among themselves, and hardly ever attend their own meetings, and I have also heard some of them slander their own preachers just awful.

Now, I ask, would the elder be justified under those conditions in withdrawing from the ministry, because all professing to be saints did not supplement his teaching by a godly walk? If the layman is justified in absenting himself from church because some of the ministry do not do right or do not suit him, the elder might on the same ground be justified in withdrawing his help and labor because some of the saints' conduct is not in line with his preaching. The ministry are expected to feed the sheep; but suppose

some of the sheep bunt him out of the pen, then it is rather a difficult matter to feed them.

We are told that a minister, in order to be successful, must be above reproach. Yes; his life should be such that no one could truthfully say aught against him; but the church has never had a ministry but what the tongue of scandal has had an abundance to say about them, and has tried to destroy the elders' influence for good. In Luke it is recorded that Jesus admonished his disciples thus:—

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth.— Luke 21:34, 35.

Jesus surely knew the last days would be days of care. Yes; it is a day of unrighteous cares. It is a day of pride and sinful pleasures; people are so burdened with cares that they have no time to be bothered with religion and preachers; they must keep up with the procession at any cost.

Again, the same thought is presented in Luke 14:18, in the parable of the supper: "And they all with one consent began to make excuse." One had "bought a piece of ground;" another had traded for "five yoke of oxen;" another had "married a wife."

It is the same to-day. I have seen Latter Day Saints who make a loud profession, so busy on Sunday that they could spare no time to go to church, and would even pass the place of worship when meeting was in session, carrying on their common business affairs of life. I wonder if the elder's conduct had anything to do with the individual being so busy on that particular time? I think not.

In Doctrine and Covenants the Lord has given this commandment:—

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day.—59:2.

Please notice the object of going to the house of prayer is that we *may more fully* keep ourselves "unspotted from the world." No one can be a true saint and ignore the social feature of the gospel.

I will now try to show why people do not go to church. First, the preacher, in order to be successful, must be a sensational preacher. Second, some get offended and allow the offense to grow into envy and hatred, until it has cankered their souls. The good book says: "He that hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." The individual who suffers himself to get into this condition has committed suicide, in a spiritual sense. Third, some become so involved with the cares of this life that they lose their desire to attend

church; they have lost the spirit of the work, hence are not in harmony with it. Fourth, others like the seed that fell on stony ground, "they have no root in themselves," and are tossed to and fro by every wind of doctrine.

Is the preacher responsible for these conditions? If anyone loses his desire to go to church, no one is to blame but himself. I believe if the majority of the saints did their duty the ministry would have more time to devote to educating themselves up to the proper standard. If we have the spirit of the work there is nothing that will cause us to absent ourselves from church.

The ministry should be examples to the flock; but on the other hand the flock should honor them in their calling, and help sustain them. We should not seek to make a scapegoat of the ministry, or anyone else. In short, men have become lovers of pleasure and self, more than lovers of God, hence have no desire to go to church.

GOMER REESE.

BOZEMAN, Montana, April 22.

"WHY PEOPLE DO NOT COME TO CHURCH."

In the *Herald* for April 19 the above subject was treated upon, and I fear too much truth expressed in the reasons given; but if we have any representing the church as traveling ministers as pictured out in that article, there is a wrong somewhere. Hands have been laid on "suddenly" by some one, and the instruction that "every elder, priest, teacher, and deacon are to be ordained according to the gifts and callings of God unto him" is neglected, or the one ordained has neglected to cultivate his gifts, and failed to honor his calling. In either case greater care should be used both by those whose duty it is to ordain and the ones ordained. The brother is right in saying, the minister "must have a message of interest." Surely the gospel is that message of the greatest interest to mankind, and when delivered under the influence of the Spirit of God will always interest those who are seeking the truth, even though it be not clothed in learned terms.

The Apostles Peter and John were enabled to interest the people in their day, but they "perceived" that these apostles "were unlearned and ignorant men," and they "marveled" and "took knowledge of them that they had been with Jesus." (Acts 4:13.) Paul says:—

I came not with excellency of speech or of wisdom [men's wisdom], declaring unto you the testimony of God. . . . And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.—1 Cor. 2:1, 4.

There is the grand secret of success in preaching the gospel, and every

minister may possess it; and it is his duty to possess that power, and possessing that he need not be under the necessity either of boasting of or pleading for his ignorance.

I do not present these examples to justify our remaining in ignorance, nor yet boasting of our ignorance; but I believe it is the privilege and duty of every one, minister or layman to cultivate our talents and apply ourselves to the study of all truth, and seek to become wise and learned in the things of God, that we may be workmen that need not to be ashamed.

But I fear the brother has not told all the causes "why people do not come to church," nor shall I pretend to unfold them all, but I will point out a few. It has been foretold that men would be "lovers of pleasures more than lovers of God." The time has come that people want entertainment; they are not so very anxious to learn truth, and the man or men who can supply that want are the ones they will flock to hear. I once announced a series of meetings; the citizens inquired of some of the saints what kind of a speaker the preacher was, as, with profanity, they declared they "did not care what he talked about, if he was only a good speaker." They had itching ears, and they wanted them tickled; and I am sorry to say this itching is not altogether confined to the world; but it is one of the causes why some professed Latter Day Saints do not come to church.

The grand object for which we should go to church is to worship God, and to learn more perfectly his will, and to hold sweet communion with the people of God under the influence of the Holy Spirit, that we may be advanced in the divine life. And when this is our united purpose, I care not how unlearned they may be who break the bread of life, we shall be instructed, because God will be with both speaker and hearer in preaching meetings or in prayer and testimony meetings, and we shall never return empty, nor yet without being royally entertained.

It is very discouraging for a minister, young or old, when he takes his place at the sacred desk to realize that he is not the person some present want to hear, but being called there he must endeavor to do his duty, although he is conscious that those who do not want to hear him will not uphold him by their prayers of faith. I once made a visit to one of our city branches and was told by a veteran in the cause that he heard a young lady member, who was looked upon as a prominent worker in some department, express her desire for young preachers; she did not like to hear old men with cracked voices.

I love to hear the young preachers,

and rejoice to know that the Lord is raising up an army of young men to take the place of these old veterans who have spent a life in the service and are still willing to lift up those voices which have been "cracked" by incessant labor and numberless privations and hardships; and I trust the young will be just as courageous and true to the cause as the worn out, "cracked voiced" veterans have been, and more abundantly. But some will think that the young lady above mentioned had other motives in desiring to hear "young preachers" than that of a deep and fervent desire to worship God and learn his will. These are some of the things that have caused a lack of zeal and a lethargy in some portions of the church. It is not all with the ministry. A spirit of indifference has enveloped the world, so far as religion is concerned, and it would be more than miraculous of the Church of Christ was not more ir less affected by it.

In looking over my journal the other day I found the following recorded, but which had passed from my memory. It was on the 19th of May, 1896, as we sat at the breakfast table, wife related to me what she had experienced during the silent watches of the night, as follows: "In the night I was awakened by a voice telling me not to give way to evil, for that was the work of the adversary, and it was his business to try to lead us from God; and many were presented before me who were giving way and growing careless, not caring for God or his truth; and I was told that it was our duty to live day by day as though it was our last. I prayed to God for strength that I might resist the power of the adversary. This made such an impression upon my mind that I could not sleep for a long time, and I thought of the church and the members thereof, and I prayed that all might have strength to resist the adversary, for I felt that many were careless and indifferent, for I saw them pass before me, but I did not seem to recognize who they were."

When my wife told me this she was deeply in earnest, and the tears welled into her eyes, for she realized it was from God. I was satisfied that it was a divine warning, and in our next prayer meeting I read it to the saints, who also felt the divinity of it. Since that time I have realized that a state of lethargy and carelessness has been creeping over officers and members in various parts, though I had forgotten all about the manifestation until I saw the record of it in my journal the other day. Branch officers shrink from their duties; the saints are rarely visited; many church seats are empty; prayer meetings are neglected, and it is no wonder if the faithful preacher

is discouraged, and his sermons dry and uninteresting to those who "are lovers of pleasures more than lovers of God." But thank God, the faithful few rejoice in the fellowship of the Holy Spirit, and are growing in grace and looking forward full of hope to the Master's coming, which is near at hand.

C. DERRY.

THE MYSTERY SOLVED.

Our Advocate and Redeemer solved the mystery of godliness by his immaculate conception and birth. To the lofty Jews it was most disgraceful and humiliating. They had not thought that a king could come to them in that humble way. They supposed that a king must come in pomp and grandeur. They had not learned the secret of power, which is humility, meekness, long-suffering, self-denying, and mercy. And it does seem strange, to this day, after all the teachings of the Bible and the example of the Savior, that we are so slow to learn, and most always seem to be climbing up some other way. When will we keep the commands of God, by "doing unto others as we would have them do to us," and loving our neighbor as ourself.

We go to meeting and boast of a restored gospel coming through the instrumentality of a humble youth, who confidently asked God what he should do; and because of his confidence and trust in God he was told what to do, and to him great mysteries were unfolded, and new light was brought again to earth. As a people we acknowledge that light, and profess to receive it as coming from the Most High.

It is an old saying, and a true one I believe, that God helps those who help themselves. If that is so, we have only to go to work in earnest, acting up to what light we have, or else the light will go out and we shall be groveling in darkness. All men are created equal, says the glorious Constitution, and the Bible says, let the poor rejoice that he is exalted, and the rich that he is brought low. It is a truth that the poor have always supported the rich, and this is the reason why Jesus came in that lowly way to preach the gospel to the poor, to elevate them to equal rights and privileges. That command that we should submit ourselves one to another, as in the fear of God, implies equality. If I submit myself to you and become a learner, and you do not submit yourself to me as a learner, I am a gainer and you are a loser. There is a tremendous amount of capital in the hearts and lives of the poor, which if the pressure of poverty was removed could be utilized to the benefit of the wealthy, the want of which makes them destitute. I long

to see the dawn of that new day when selfishness and partiality will step aside and benevolence will reign.

This may be done by each one taking hold with a determination to obey the commands of the Master and counseling together concerning temporal as well as spiritual matters. We may stagger and fall like a child just beginning to walk, but we consider that the work must be done, and will get up and try again. "He that will not plow because of the cold shall beg in harvest and have nothing." We have lived long enough in this beggarly way. Let all those who will and can, commence, if need be, in a small way. Only be helpers one of another, with "hearts to God and hands to the work." Every stroke will count, if made in the right direction. Of course there must be a system which is lawful, and without reproach, and without display. I have noticed that those who go quietly about their work accomplish the most. I have great confidence in humanity, and much faith that what has been said of late on the gathering to Zion will be brought into execution at no distant period. Let our motto be, "Upward and onward." It is the only way to work out our salvation.

SARAH WEBSTER WHITE.

LAMONT, April, 1899.

Letter Department.

PLANO, Illinois, May 15.

Editors Herald:—I have just read Bro. Williams' "Shall we anoint?" It is interesting to learn of so much medicinal virtue in olive oil, but may I state why I do not believe that the Lord commanded anointing because of this natural value of the oil? The language used by James 5:15, "The prayer of faith shall save the sick," in connection with the only New Testament injunction to anoint, is significant. If the prayer of faith saves the sick, it is evident that the natural virtue of the oil does not; the virtue is in the prayer, not in the oil. Modern revelation also agrees with this. "Whoso shall ask it in my name, in faith, . . . they shall heal the sick." (D. C. 34:3.) Again: "It shall come to pass, that he that hath faith in me to be healed, and is not appointed unto death, shall be healed." (D. C. 42:13.) And "To some it is given to have faith to be healed, and to others it is given to have faith to heal." (D. C. 46:7.)

In the case of the centurion's servant, Jesus healed without anointing, touching, or even approaching the sick one. The wonderful faith of the centurion did it. The woman "touched the hem of his garment," and he said, "thy faith hath made thee whole." Candidly, I think the use of consecrated oil with any thought of natural value in it tends to cripple faith in it as a means of supernatural help through faith.

Read Isaiah: "The Spirit of the Lord God

is upon me; because the Lord hath anointed me to preach good tidings to the meek" (61:1). Here is indicated a connection between "anointing" and the "Spirit of the Lord." 2 Corinthians 1:21, 22: "Now he which stablisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us, and given the earnest of the Spirit in our hearts," expresses a similar connection. "But ye have an unction [or anointing] from the Holy One, and ye know all things. . . . But the anointing which ye have received of him abideth in you, and ye need not that any man teach you."—1 John 2:20, 27.

Evidently the anointing, or unction, here referred to is the great Teacher—the Spirit. From these scriptures, and the general principle of laying on of hands for the gift of the Holy Ghost, I conclude that the anointing with laying on of hands is a symbol of the outpouring of the Spirit on the one anointed. The consecrated oil may also be a means of conveying divine healing, as was the hem of Jesus' garment, and kerchiefs carried from the apostles. In hope of increased spiritual blessing,

Your brother,

ADAM J. KECK.

SCRANTON, Pa., May 13.

Editors Herald:—Believing that it may be of interest to the saints to know how the cause of the Master is faring in this city, we take this opportunity of relating the conditions and feelings of the saints here, as they appear to us. In looking back over the past year we can notice a slight growth, both numerically and spiritually.

Elder A. N. Bishop, who has been in charge here for the past two years, and who during that period has labored earnestly and diligently in the cause of righteousness, has, we are sorry to say, taken his departure from here, together with his family, to make their home in Cardiff, South Wales.

On the last Saturday evening that Bro. Bishop spent in Scranton he baptized Sr. Lenora Jones and Bro. Clinton Hedgelin; he also confirmed them on the following Sunday morning. Bro. Bishop and family and Sr. William R. Jones and son Roy, left here on the 9th inst., and were to sail on the *Britannic* at noon on the following day. Sister Jones expecting to return in about three months. It is a severe set back for the saints of this city to lose Bro. Bishop at this time, for it leaves them in a very sad condition, inasmuch as they have no organization and are now left without any officer of the church.

Bro. Bishop has endeared himself to the people of Scranton, both those who are in the church and others that are not, by his strict adherence to the truth in all its phases, and under all circumstances. While few persons might have differed from him on some questions, yet they could not but admire him for his uprightness and for the Christlike spirit he always exhibited in his dealings with his fellowmen.

We feel inclined to envy the saints of Cardiff in their being so fortunate as to secure such a valuable acquisition to their number as Bro. Bishop and his family will undoubtedly prove to be. May the God of heaven

and earth be with them in their new home, to prosper and comfort them always, is our earnest desire.

Elder John T. Davies, who has been here laboring faithfully for the past three months, left on the 2d inst. Bro. Davies, who is a very earnest and conscientious worker, made many friends while here, and left favorable impressions of the truthfulness of the gospel on the minds of some. We hope and trust that he may yet be able to look back to the occasion of his visit to this city and behold some fruit brought forth by the labor he performed here. Our love and admiration go out to Bro. Davies because of his uprightness, conscientious devotion, and his long service in the cause of righteousness. May his lot be happiness and peace and a rich reward for his loyalty and devotion.

We shall now miss the ever welcome sound of the gospel, and for a time be deprived of the many privileges that it contains. We rejoice in its teachings and in the humane as well as the divine principles which it embraces. May we have the determination and strength to live our religion pure and undefiled, and in our daily walk and conversation manifest those Christ-like virtues that are becoming to every true Latter Day Saint; and that are essential that we should manifest, in order that we may realize the life-giving power that is in the gospel of our Savior. To this end we ask an interest in the prayers of our beloved brethren and sisters who may read these few lines.

Although we are left without any official of the church, we shall continue to hold our Sunday school in the hall where we have been worshiping for the last twenty one months. Through the necessity of dispensing with our Sunday evening service we have had the rent of the hall reduced to one half the former rate. This was an act of kindness on the part of the landlord, and was sincerely appreciated by the saints here. Should any elder visit us, we have the privilege of occupying on Sunday evenings again. May it soon be our privilege to have an elder among us again to proclaim the glad tidings of the gospel to all who may have a desire to hear it, and to keep the banner of Christ unfurled in our midst.

Your brother on behalf of the saints of Scranton.

TALLIE T. JONES.

BLACKWELL, Ok., May 17.

Editors Herald:—Enclosed I send you a handbill used by Rev. Hiram Newby, an Evangelist of the Campbellite Church. It certainly "caps the climax" on sensational advertising. Possibly it might be of interest to the *Herald* readers.

In bonds,

C. R. DUNCAN.

"FREE HOMES!"

"Don't be side tracked onto some Jim Crow Line, but see that your ticket for the Sunday excursion reads via the Railroad to Hell, the great scenic route of the world. Many miles and much time saved by this line. Our trains have every modern improvement and are run by gas. Meals served free of charge

in the dining car. Sleepers furnished free if berths are secured before the excursion starts. Passengers must not stand on the platform or hang on the outside.

"If you 'take in' this excursion don't think 'you are the only pebble on the beach,' for 'there are others.' You will receive a 'warm' welcome at your destination. This country is now open for settlement and those who secure free homes will have a 'hot time!' Stop overs allowed at all stations. Return tickets must be stamped by the agent at terminus of our line. Passengers must purchase tickets before entering the train. No passes granted. Tickets on sale at the door. One fare for the round trip, 25 cents. Excursion will be in charge of our Mr. Gas. Excursion starts promptly at 7:30 p. m., Sunday, March 12, 1899. Railroad to Hell.

"N. B.—This lecture will be given at the Christian Church next Sunday evening. The old people sigh for it, the maidens cry for it and the young men die for it. We can only accommodate a limited number. First come first served."

SWEET HOME, Oregon, May 13.

Editors Herald:—I am again in my field; left home the latter part of last month, after a visit of a little over a month, and am now in the land of clouds and mud. Elder D. L. Harris, who is to labor this conference year in this mission, came with me as far as San Francisco. We stopped and held meetings at Tulare, Oakland, and San Francisco; it was a pleasure indeed to meet the saints of those places that we have worshiped with in years ago. Bro. Harris took boat for Marshfield to join Bro. Chase at Dora, and help him in a debate there with an Adventist, after which Bro. Harris will go over east of the mountains in Oregon, and perhaps eastern Washington. Elder Harris will be appreciated among saints and friends as a pleasant and able defender of our cause, and we bespeak for him a hearty welcome.

I came on by rail; arrived at Sacramento at eight p. m.; was met by Bro. George Daley, who informed me that Bro. T. W. Chatburn was holding meetings on the street, so we hurried to the center of the city. On drawing near two crowds of people, our ears caught the sound of the gospel as it fell from the lips of Bro. Chatburn and a Brighamite elder, one on each corner. It was an interesting scene to me. I have often listened to men preaching on the street, but never before to one of our own. I listened to first one and then the other. The Mormon was trying to explain the mysteries of baptism for the dead, while Bro. Chatburn was contending for the majesty of the law to a crowd of perhaps two hundred, our Utah brother to about two dozen. Both congregations seemed well pleased. At the close of Bro. Chatburn's remarks I stepped into the ring, taking care not to get in too soon, not until the speaking was all over. I was warmly greeted by Bro. Chatburn.

The next day we heard that the Utah men were angry because Bro. Chatburn had got their corner, and that they intended to have it back. Night came and a band of mission

people took possession of the coveted corner for a short while. Bro. Chatburn staked out his claim by putting his satchel on the ground he intended to stand on, and then stood quietly watching it and the Mormon elders who stood close at hand, seven in number, ready to move forward the moment the others closed. All was expectation. The crowd was gathering rapidly, seemingly knowing that something of an unusual nature was coming; and it was, for Bro. Chatburn was there and ready for business.

Presently the Holiness people began to move away, when the Mormons, without waiting to get into position, gave out their intentions of holding the corner. Instantly Bro. Chatburn stepped to the front, while his voice rang out in no uncertain tones his intentions. By this time things looked a little mixed. It was Babel indeed. Along side of Bro. Chatburn stood Brn. Daley and Joehnk. It began to look as if the police would have to take a hand in it. I thought it best for me to remain on the sidewalk to write up the affair. When the Mormons saw they could not out talk Bro. Chatburn they began to sing; but strange to say, broke completely down, which Bro. Chatburn promptly took advantage of, telling the people that it was because they were in the wrong, which caused the people to laugh and jeer them.

Then Bro. Chatburn sang out that he was an American, and had fought for his rights once in the army, and proposed to do so now, which brought loud cheers from the crowd that now numbered between five and six hundred. He said that if these men would preach a sermon on blood atonement or polygamy, he would listen; otherwise he would put it to vote and abide the decision. Another cheer went up. The Brighamites replied that such was not their teaching now, and that blood atonement never had been, and wisely wanted the vote to be taken, knowing that it would go against them, but that it would give them a chance to get away, which they were now very anxious to do. But that was just what Bro. Chatburn did not want. He told them he would put the vote as soon as he had replied to their denial, which he did in a most masterly manner, reading from their own book. He was greeted with cheer after cheer as he would make his points.

The Utah men stood it for about an hour, Bro. Chatburn letting them talk by turn. When it got too warm they broke ranks and fled.

During the battle a man stepped up behind Bro. Chatburn, nudged him, and then opened his coat, revealing his star, and in a low voice said, "Stand by your rights; I will see you through." But the Master was standing by him, and he knew it, and felt his power which was far better than policemen. It was a grand effort, and I felt proud of our brother as he stood there so nobly defending our cause. May he live long to help roll it forward.

And now a word to the people of this mission. On looking over the work of the past year we feel well satisfied, and assured that the Lord was our helper all along the line of

march, as also the saints, the most of whom did well in helping with their means. Now a new year lies before us, bringing with it new opportunities; let us all step forward together, each one doing his or her part. We of the ministry will try our best to do ours, and if assisted by you of the laity, will surely do a good year's work, that will stand to the credit of all in the great day of reckoning.

In the past two years Bro. Chase and I have preached eight hundred and fifty sermons, and baptized over seventy persons, and this has been largely due to the help we have received from the saints. Let us push things this summer; we will have more help this year than last.

Bro. Harris will devote his time to the eastern part of the mission. Bro. Chase and myself in the southern part. We will also have Bro. G. T. Griffiths with us awhile, perhaps at our reunion, to be held sometime somewhere on the "sound."

Bro. Chase and I will be ready to start the tent the first of June; have not fully decided where we will use it this summer. Let us hear from saints who want it. Sr. Chase will also assist in tent work. And now please remember that it requires some means to handle the tent. Trusting that heaven will help us all to do our duty, and that Christ will soon come, I remain as ever,

HIRAM L. HOLT.

Mission address: Castle Rock, Washington.

CHELSEA, Iowa.

Editors Herald:—We are living in a fast age, and about all men think of is self. It is a very covetous and selfish people, prejudiced against anything not just in keeping with their views, especially their religious beliefs. When the truth is presented as recorded in God's word, about the first thing we hear is, I don't believe in running down other churches; we are all working for the same place; we ought to go together. Are we all working for the same place? If we are, are we working in a legitimate way? or are we working according to our traditions? Are we working in God's appointed way? or are we in a way that seemeth right to a man, but the end thereof are the ways of death? (Prov. 14: 12.) God has given but one way to come to him; but I have a statistical report that says there are in the United States one hundred and forty-eight different churches, all differing from the other in doctrine. Is it any wonder that people do not know which way to go? Is it anything surprising that people are prejudiced against this work? I have sympathy for them, for I remember when I first heard this work, I was as prejudiced as there is any need to be; but I would go and hear. I knew I did not have to believe anything if it was not right. I wanted to hear, as it was something I had never heard of before.

After reading the Bible and much prayer, I joined the Christian Church. I believe I wanted to do right; yet, we believed all others to be wrong. But I must confess I did not receive the blessings promised, they said all such were done away. I could not even

bear testimony in their prayer meetings, although I attended regularly all preaching and prayer meetings. I can see now that something better awaited me, that I had not dreamed of. I was not the best boy in the world, and am not now; but always had a desire to do right. I feel that the Lord must have been mindful of me, for many times I have been protected and restrained from doing evil. I have often wondered why it was; it must be that God had something more for me to do. From a boy, when alone, I would be thinking and meditating upon the Bible, and preaching in my mind; but I little thought I would be where I am. I did not think I ever could speak in public, for I was too bashful even to speak a piece in school. I remember the first time I was called on to speak. I spoke about thirty minutes, and then noticed several in tears. That was too much for me—I quit. After that I was called on, and could not say anything; but the Lord has blessed me wonderfully since.

I had no encouragement to enter the work as far as my kin is concerned, for none of them will even listen to the doctrine; but I feel there is one with me greater than all. So in time I heard the restored gospel, and I believe the Lord put it into my heart to obey. The blessings came, and trials also. Now I first began to see and realize there was some power I had not known of before. In the Disciple Church I could not say a word or pray in public; but the first Sunday I attended the saints' meeting I could not keep my seat; I had to testify. I know there was a power working with me; it has continued until I am where I am, leading me step by step. Then came spiritual manifestations, and in other ways showing me things to come, and his will convincing my mind. He showed me when I first came into the church that I would travel and carry the message of peace, and showed me the responsibility resting on the watchman on the tower. The Lord showed me Ezekiel 33: 1-10, and the consequence of not doing what is there commanded, to warn the people of their sins. If I am strict sometimes it is because the Lord requires it of me. I never asked anything of the people, only according to the law and the testimony. When I accepted ordination it was not because some man said so; but because called from a higher source. I am sorry to see so much lightness in this direction to-day. I assisted now and then until the Lord's full time had come for me to take the field. I remember my first experience. I felt awkward; was among strangers, but they were kind and good. I cannot forget their kindness. One Baptist brother came the first night after meeting and gave me some words of encouragement. I think he saw I needed encouraging. Always give a word of encouragement whenever we can. By so doing we do not know how much good we are doing.

I labored in this place about one week and then Bro. I. N. W. Cooper joined me, and we labored together for three weeks or more and baptized six. I have a kind recollection of that labor. I can see that the work has been blessed and prospered. I can see some growth

in most places where I have labored. A sleepy condition exists in the church in places, and it is hard to arouse them. The Lord wants his people to be diligent, vigilant, and energetic in his work. If we expect to receive anything we must expect to work for it, for the Lord only helps those who try to help themselves. If we want blessings we must live for them; this has been my experience thus far.

The work seems to increase slowly in Eastern Iowa district, but I hope it is a permanent growth. This field is a hard field to work in, the roads are in such a shape, it is hard to get from place to place. I have baptized a few precious souls in the district, and hope to baptize others. I think there are some near. Brothers and sisters, let us look up; the day of redemption draweth nigh. May we draw near to the Lord, that he will draw near us. How often do we wish for some of the blessings. I have heard it remarked, Why do we not receive the gifts of the gospel in this branch? We never have had one of the gifts manifested in this branch. Sometimes there are reasons why we do not. First, he gives to whomsoever he will, dividing to every one as seemeth him good. Second, they are given when and where they will do good, and where they meet often together and speak one with another, and pray publicly as well as secretly. Do we meet together often as is commanded of God? I understand it as in John 14: 15-17, "If ye love me, keep my commandments." If we do this we have the promise that we shall have the Spirit of truth, which the world cannot receive. By that Spirit does the gifts of the gospel come. Do we speak in saints' meetings? Do we pray in prayer meetings? Do we do all we can to make them a success, and make the meetings profitable? Or do we go and sit idly and silently during the services, and not give the Lord a chance to bless us? We ought to think of these things; we must all take an active part in our social meetings if we want to be blessed. Do not think the presiding officer must make the whole meeting himself; he must have some help. The oftener we help, the easier it is to help. How can God manifest his gifts when we all close our lips and will not let him use them? He has sometimes spoken when they are not quite so faithful as they ought to be, to warn them of what may follow if not more faithful. I am sure we would not like that. We would rather hear that we are approved of him. That would be encouraging. If we can become alive in the work, and get into the spirit of the work, all will be well. Then we will not worry about the outward manifestations. It is better that the whole body be infused with the Spirit and love of God than to have one or more have the outward gifts. By right living and doing we will receive all that is for us. It is good to receive them. When I came into the church, only a few days had elapsed when there was a prophecy given over my head by Elder I. N. White, of trials that would come. They have come thick and fast, and the end is not yet. But the promise was if you prove faithful you shall overcome. When I think of this it

gives me strength to labor on. I have been able to overcome so far. I have received many bright testimonies of the work. The work seems brighter to me each year as I go along, and am determined to hold to the rod of iron, by the help of God, through all the jangling and contentions that I see. This is an individual work. I must live for myself, not for some other one. I feel the need of the prayers of God's people, that I may never grow weary in well doing. May the Lord bless us all in doing right is my earnest prayer.
C. E. HAND.

CENTRALIA, Kan., May 16.

Editors Herald:—My soul has been delighted in reading the articles of Bro. Charles Albertson, and though we may never meet this side of the tomb, yet I can heartily wish him God speed. I thank the Lord for a knowledge of the restored gospel. I am a humble believer in the claims of Joseph Smith the prophet, seer, and revelator, notwithstanding the scoffs and frowns of the world. Jesus said, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."—John 15: 18, 19. The longer I live the more joy, comfort, peace, and satisfaction I derive from the religion of the Christ. "Religion," as one great man has defined it, "is the relationship of man with the invisible reality." The reason so few truly worship the invisible God in these stirring times is because they do not know nor understand God. To many, to be religious is something obnoxious and distasteful; whilst to the meek of the earth it is the joy and pride of their lives. Really, I cannot afford to feel ashamed to "own my Lord," for I am in good company when I serve and worship my heavenly Father; when I remember that the angels and archangels continually bow in humble submission before him who sitteth upon the throne on high.

Dear saints, when we were buried with Christ in baptism we covenanted to serve God the remainder of our days. Have we been doing this in the true sense of the term? Or have we been serving our own selves and subscribing to our own wishes and desires? To serve the Lord is to be thoroughly devoted to the cause of Christ, not our own will and pleasure, but the will of God be done should be our motto. Well did Joshua of old exclaim, "As for me and my house we will serve the Lord." Too often we fail to give to our religious work the enthusiasm we expend upon our secular undertakings. If I mistake not, this world is fast ripening for destruction, and its only remedy is in the divine injunction once uttered by the stainless one, "Repent, and believe the gospel." In the decalogue is recorded the words, "Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain." That being true, how wicked this world is! Nor is that the only sin the nations are guilty of. Sabbath desecration is a grievous

sin so prevalent in this age. Then we need not wonder at God being "angry with the wicked every day."

Elder Frank Lofty, our esteemed district president, paid us a visit recently. And it is to be hoped that his sermons and wise counsel will yet be heeded by saint and sinner. I am sorry to say that the work is at a low ebb at this place. If "my children" will but heed the pleadings of the Spirit given on a recent date in our little meeting, prosperity will surely follow in the wake; otherwise there is to be punishment meted out. Are not the words of the ancient prophet timely, wherein he wrote: "Doubt not, but be believing, and begin as in times of old, and come unto the Lord with all your heart, and work out your own salvation with fear and trembling before him. Be wise in the days of your probation."—B. of M. 4: 84, 85.

May the great God move upon his people everywhere to be up and doing *now*, that they may obtain the riches of eternity.

For, oh! we stand on Jordan's strand,
Our friends are passing over;
And just before, the shining shore
We may almost discover.

With the harness on, and in the conflict, I hope to labor on. FRANK J. PIERCE.

PAPEETE, Tahiti, March 16.

Editors Herald:—Last evening while listening to Elder Roo, of Rairoa, as he delivered his discourse, I thought perhaps your readers would like to know something of the manner of the elders out here in preaching to the people, so I got notes, and what follows is about what the elder preached, excepting he enlarged a little upon each one of the questions, or rather answers, more than I have given; but this will be a fair representation of their preaching—of course they do not always use parables. They rarely make any preliminary remarks, and as rarely make any "application;" they tell their story and stop short off. This sermon was about fifteen minutes in delivery. Their sermons are from five minutes—rarely so short as that—to twenty-five minutes; probably eighteen or twenty minutes would be a fair average, although occasionally we have an extra long-winded preacher who nears the hour before he will quit. Tehopea and Wiriamu and the missionary from America are among these.

This is the elder's sermon:—

Brothers and Sisters: I will explain to you this evening a parable of the church. The church may be compared to two things; that is, a house or a ship. But this evening I will not speak of the church as a house, but as a ship; and our first question is:—

What is the Church of Jesus Christ like? It is like a ship.

Who is the captain of that ship? Jesus: "For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings."—Heb. 2: 10. Therefore, Jesus is the captain of the ship.

Through whom does Jesus give his commands to the boatswain? "And God hath set some in the church, first apostles, sec-

ondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues."—1 Cor. 12: 28. These then are the officers from captain to boatswain.

Who are the cook, steward, and sailors? "Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation; he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness."—Rom. 12: 6-8. These are the sailors in the ship, who are directed in all their work by the officers, who receive their orders or commands from Jesus the captain.

What is the chart? "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."—Rom. 15: 4. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3: 16, 17.

What is the compass? "Thou shalt guide me with thy counsel" (Psalms 73: 24), and the counsel of God is the gospel. How many points in that compass? Six: Faith, repentance, baptism, laying on of hands, resurrection of the dead, and eternal judgment, as may be seen by reading Hebrews 6: 1, 2.

What course does the ship steer? "Be ye followers of me, even as I also am of Christ."—1 Cor. 11: 1. That is obey the gospel as the apostle obeyed Christ.

Of what kind of cloth or canvas are her sails made? "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."—Rev. 19: 8.

What is the wind that fills her sails, and makes her move? "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting."—Acts 2: 2.

To what port is the ship going? "And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. . . . And they shall bring the glory and honor of the nations into it."—Rev. 21: 2, 26.

Thus the ship is the true church of Jesus Christ. The captain is Jesus. The officers which he commands are apostles, prophets, sevens, high priests, bishop, elders, priests, teachers, and deacons. The sailors, cook, and steward are the true saints. The chart is the true word of God. The compass is the truth, that is, the gospel. The points of the compass are the first principles of the gospel. The sails are made of fine linen, which is the righteousness of the true saints. And the wind or power which moves the ship is the Holy Spirit. And the ship is sailing to the new Jerusalem. Tirara ia parau (there is no more to be said). Amen.

Mr. Editor: You will perceive that the "i" in the middle word of that sentence in

Tahitian is accented, and without that accented letter the sentence would be changed in its meaning and pronunciation. This principle is more marked in this sentence—*Ia ia i'a ia ai?* which being translated is—the fish cooked which was eaten? which sentence in Tahitian would be meaningless without the accented letters. We have sent for some accented letters, and when we resume our printing after conference, we will be able to do better work than heretofore.

Peace be with you all, and all the Israel of God.

Papeete, April 15.—Yesterday we arrived here from our conference in Rairoa; there were about 850 present, 200 of them being nonmembers. We had an excellent conference; and as we were there several days before conference, we met in counsel with the elders, and prepared our work, so that we got through on Monday, the 10th, and on Wednesday I left for here on a schooner of fifty tons with about one hundred natives on board. We arrived last evening, and I had quite a spell of cholera, but this morning am all right again.

Our next conference will be here in Papeete, and our conference has sent an invitation to President Joseph Smith to visit us and attend our conference in Taron (Sharon), on April 6, 1900.

We will at once begin work again on the *Te Orometua* (The Instructor). They are not to be sent out monthly, but retained until the end of the year and then bound in board covers. We enjoyed the most spiritual meeting on Sunday preceding the conference that I have ever witnessed in these islands. These eight hundred natives seemed to be very much impressed with the pleasing influences of the Holy Spirit throughout the whole of the sacrament meeting, and when Sister Burton spoke in tongues and the interpretation was given, a calm and holy influence pervaded the whole assembly. Visions were received by the natives and related, and prophecies were uttered. It was an excellent meeting, and we all felt that our heavenly Father was counseling us by his Spirit to keep humble and faithful, and in the spirit of gentleness seek to do our conference work, and he would bless us. Peace be with you all. I write in haste, as the mail will soon close. In bonds of faith and love,

JOSEPH F. BURTON.

AUBURN, Neb., May 16.

Editors Herald:—I still love the work; am endeavoring in my feeble way to let my light shine. For some time have been trying to secure an opening here for our elders, and believe I have at last succeeded. A gentleman here, interested in the Dowle movement of Chicago, having been refused the churches, opened meetings in a hall, but has now completed a meetinghouse very favorably located. Judging from his experience and my conversation with him, we are very likely to secure his permission to occupy for a series of meetings, and regularly also if necessary at very small expense. Our Utah brethren have thoroughly canvassed the town, and it seems this would be a very opportune time for us.

Please give me Bro. Peak's address, or one in authority in the district, who could come, so I can correspond. Not being independent, could not wholly care for a brother, but could assist, also in meetings.

A brother, Mr. George Kinghorn, has heretofore domiciled our brethren, but he has just been called to his reward. Though a farmer, his was one of the few very large funerals held in or near Auburn, the remains being followed to the cemetery by a number of vehicles, estimated between sixty and eighty, thus showing the esteem in which he was held. Would like to hear from Bro. Self of Nebraska City in regard to holding meetings. Yours in gospel bonds,

A. L. LIGHTFOOT.

LOUISVILLE, Ky., May 22.

Editors Herald:—Bro. George H. Hilliard visited this city of late and spoke three times and did good. Glad he called here; Bro. M. M. Turpen is with me. He and I organized a branch of the church here with seventeen members, all heads of families, with elder, priest, teacher, and deacon. I baptize three more on Wednesday eve.

The work is moving slowly but surely. The Mormon elders are going to operate here, as I learn. This leaves all well and feeling well.

In bonds,

JAMES M. SCOTT.

LARISSA, Mo., May 14.

Editors Herald:—Bro. J. C. Chrestensen preached eleven sermons here with no uncertain sound, and you know that was enough to make Satan rage. We had from three to five preachers out every night, and had good attention; and also had threats of spoiled eggs. But the trouble ended with the threat. Bro. C. did credit to the work; I wish we had more such men here helping us. The last night of the meeting he got a notice to leave; but we are here yet, and by the help of the Lord intend to remain.

Bro. Chrestensen baptized one, our daughter's little boy, and two of the preachers referred to are searching the Scriptures more than ever before. Some are very near the fold; we hope to see them come in soon. The ministers say Bro. C. has taught them much. There were from sixty to seventy-five people out the last few nights; rain kept many from the earlier meetings. They came over the mountains, rocks, and in the wet to hear the wonders of the gospel. One minister said it was the first gospel sermon he ever heard; he had never heard such preaching before. He is a fine man. Another, who owned the house, said the doctrine could not be shot against. Said we might have the house ten years if we wanted it. We think they are honest-hearted men and that good has been done.

The people feel very bad about the threats made against us, and tell us so. May God help them to see the true way. May God also bless Bro. Chrestensen and keep him from harm. He talked to the people after reading the notice, and some wept. It was an ugly thing, couched in bitter and coarse

language. He left many friends. We ask prayers that we may do our duty.

As some may want to learn something of this country, I will try and tell of some of the good parts. There is plenty of timber, rock, and mountain, and the best water in the world, I think; and a good country to raise fruit. The winters are mild. But, don't come here on anyone's recommendation; and don't come unless you have a good supply of the qualities of courage, patience, and determination not to become discouraged or homesick. And, above all, make up your mind to be satisfied, and you will do all right here.

We can raise anything here that can be raised in other countries. People coming from a level country will be apt to dislike it here at first; but it is a good place for a poor man. Land is cheap here.

We want a good mill here; there is plenty of timber to keep a mill running a long time—a steam or water mill.

In bonds,

E. W. ANWAY.

PEMBINA, Ark., May 19.

Editors Herald:—I have made no converts here yet; don't know whether I will ever be able to teach anybody successfully the way of truth in this part of the State or not. I am preaching as circumstances permit, and have good hearings. I am making a good impression if nothing more. The Utah elders are making a thorough canvass of Arkansas; they report fourteen missionaries in this State; they go from house to house leaving tracts and other printed matter. Some of them are shrewd and aggressive, while others can't "preach a lick in the road." They tell the people that there is but very little difference between them and us; that the Reorganization is destitute of authority to preach and administer the gospel ordinances, thereby taking advantage of the good impression we have made among strangers. I expect to point out the difference between the Utah Church and the Reorganized Church as time and circumstances will permit. They are visiting our members wherever they find them, and teach them that the Reorganization is the apostate church, that we have departed from Joseph's teaching on temple building, gathering, baptizing for the dead, sealing for eternity, and many other points, and refer to Doctrine and Covenants to prove it.

They also attack the Inspired Translation of the scriptures. One of them told me that he *thought* the manuscript that Joseph the Seer was commanded to make was in the vault of the temple in Salt Lake City. He claimed that if the Inspired Translation as published by the Reorganization was genuine, that many things would have been recorded in its pages that do not appear, and especially in Matthew 24, and refers to Doctrine and Covenants 45: 1-11 (our edition) for proof. I hear that they have baptized some of our members further south in this State.

I do not wish to be accused of attempting to dictate what others should do, but I do believe that if some of our able writers would through the *Herald* and *Ensign* show why

the points referred to in Doctrine and Covenants are not put in practice by the true succession, that a cloud would be lifted from the minds of many who are isolated from church privileges, and have a tendency to fortify themselves for the conflict when Utah elders visit them. I know that our members in the south need encouragement along the line of succession; as they are constantly coming in contact with missionaries from Utah, and as we have only one missionary laboring in Arkansas, and in some States none at all, I know of no better way to help them than through the church papers. Now if this suggestion meets the approval of the editor, who will volunteer. I would be glad if all the honest at heart could hear, believe, and obey the truth, and then be able to stay with it. Your brother in bonds,

JOSEPH WARD.

SARGENT, Mo., May 23.

Editors Herald:—Bro. Spurlock and I are here. We have just closed a meeting in the courthouse at Hartville; the sheriff was very kind in letting us have the use of the building, and said, Come again. We did not have quite as large a turn-out as we would like, owing no doubt to the fact that it has rained so much of late, and the farmers are so much behind with their work. Bro. Spurlock will go to Woodside from here, while I shall try and preach in these parts and around Cabool, Mt. Grove, and south until after conference, which convenes full moon in June; trust we shall meet many of the saints whom we have not seen for some time.

In reading the letter of Bro. and Sr. Atwell in regard to that colony, I believe in the colony plan, and I am more in favor of that plan where the saints can organize in proper manner and ship their produce together, and thereby the strong will help the weak, and fill the Golden Rule in part, "Love thy neighbor as thyself."

Bro. J. R. Wedlock is also getting up a colony for Polk County, Texas, and offering nice inducements to the saints. Several went down and saw his land, and came back full of praise for that part, traded out, and have gone down there to live. There is already eight families of saints living there, and seem well pleased. While some would prefer Missouri, you see others prefer somewhere else. Colonizing the saints is a good thing, if they make good laws and live to them. If saints cannot live in small colonies in harmony, I do not think the same could live under the gathering law. But do not think that only Missouri is Zion. I understand Kirtland is a stake, and Texas is nearer to Independence by five hundred miles. Why could not it be a stake "sometime," saints. Those that think you would like Missouri, why come, there is lots of cheap lands to sell. But you will find quite a difference in quality and soil in different parts of this country. I have traveled it for eight years, and I think I am able to tell you where the good land is. But I can say this, that it will never pay you to buy unimproved land if you have a little money to buy improved. These farms that the saints are leaving here are for sale

cheap, some in a good branch of the saints. I understand that the colony in Texas will either trade for city property or farms, or sell on very easy terms.

I will say by way of advice, do as Bro. Atwell says, Go and see for yourselves before buying, for I know it is hard work for any two persons to give a description of this country alike.

God bless the effort of both these brethren. I believe they are good ones, and if I can be of any service to any saint in giving information, I shall be glad to do so, if you only send me a stamp for reply.

To the saints in South Missouri district, remember I am still Bishop's agent, and I would like to see all have their names on my books before I make my quarterly report. Remember we have over four hundred saints in the district, and I have not collected an average of ten cents per head for the last five months. My address is still No. 1862 Springfield Avenue, Springfield, Missouri.

HENRY SPARLING.

COALVILLE, Iowa, May 22.

Editors Herald:—There were six members added to the church at this place to-day by baptism, all of whom are children of parents who belong to the branch here. These with the eleven whose baptisms were reported to you a few days ago make seventeen in all added of late.

Saints are well and happy and rejoicing in the Lord and his truth.

C. E. BUTTERWORTH.

DAVENPORT, Iowa, May 26.

Editors Herald:—Your truth-laden pages reach us Thursday of each week, and as we read and reread of the growth and success of the work in other parts, we thought it might not be amiss to speak of the work in this vicinity. During the fall and winter we have been greatly assisted, aided, and strengthened by the labors of Brn. Short, W. J. Adams, F. A. Russell, D. C. Smith, J. W. Peterson, W. A. Smith, J. S. Patterson, and lastly but not leastly, Bro. W. H. Kelley stopped on his way to the East and was to have been with us Sunday, the 14th, but it succeeded in raining all day, so we were disappointed in not having his valuable services. Bro. Kelley seems to think we do not lack for rain around here. We had a very pleasant gathering at the home of Sr. J. Houghton, where Bro. Kelley spoke to a few of the saints and friends, also blessed the infant son of Sr. Houghton.

The branch in Rock Island, composed of saints from Rock Island, Davenport, Moline, and Milan, is in a very fair condition; several have been baptized through the faithful, untiring efforts of Brn. Adams and Russell, and we think the saints generally are trying to live more faithful. I am convinced that success in city work only follows a personal, united, prolonged effort upon the part of each individual; and it seems to me there is more opportunity for every one to work in the city than anywhere else.

We have a very nice Sabbath school; Sr. Strang, of Rock Island, is the superintendent; it is getting along wonderfully well under

her management. We have also lately organized a Religio, with Miss Lulu B. Suman of Moline as president, and Miss Clara Johnson of Rock Island as secretary. We have only just started, and hope success may attend. The Book of Mormon study we think is a very commendable feature of the work. This is a great, grand cause we are engaged in; worthy of our zeal and ambition. Let us each one put on the whole armor of God, and fight manfully as soldiers of the cross. I remain as ever your brother in the everlasting covenant,
WM. EARL LA RUE.

ELDORADO SPRINGS, Mo., May 23.

Editors Herald:—It has been some time since I reported to you; my health being quite poorly last winter, and the severe cold weather made war against me. I did not accomplish the good I otherwise would, nevertheless I did the best I could under the circumstances. I find as the years go by, and age coming on, with ill health and the various changes for the past twenty-nine years I have made, it tells against me; but I feel like keeping my powder dry and shoot away, and help tell of the peace on earth, and good will to man. We meet with opposition within and without the church; but all must know that God will have his day appear, when he will judge every one according to what he has done. Some sit on the stool of do nothing, and shoot away in their weak judgment at those who are trying to advance the Zion of God. It's about time that such professors pick up themselves and get out of the path of God's judgments, and live so to be entitled to present and future blessings. Not every one that says Lord, Lord, will enter the promised rest.

The Sunday school convention and conference, at Coal Hill, last Friday to Sunday evening was a grand success. Our noble sister, Miller, who presides over the Sabbath school department was present, and acted well her part. We think Doctor Miller is acting well his part to help the sick ones, while his saintly wife is doing such a noble missionary work in trying to promote the interest of the Sunday school, and educate the little ones in the things of the kingdom. It should be remembered that the Doctor belongs to the kingdom himself. Sister Miller left for home on Monday feeling happy and cheerful as a bee well loaded with honey for the hive. Sr. Miller has as her associate, Sr. Lucy Wright; a fine little helper she is, not afraid to speak when necessary, and her words tell like the bell in the steeple. May the blessings of God visit the merry workers in the Sunday school.

Brother I. N. White was present and presided over the conference. The writer addressed the full house on Saturday evening. Alfred White on Sunday at eleven, and Pres. I. N. White in the evening. I heard many remark, it's the best conference we've attended in this district. Bro. Abner Lloyd was chosen president of the district, and G. W. Beebe recommended as Bishop's agent. These men are worthy elders, noble men of God, who will with ability fill well their calling.

Yours truly,

J. C. FOSS.

Mothers' Home Column.

EDITED BY FRANCES.

THANKSGIVING.

My God, I thank thee, who hast made
The earth so bright;
So full of splendor and of joy,
Beauty, and light;
So many glorious things are here
Noble and right.

I thank thee, too, that thou hast made
Joy to abound;
So many thoughts and deeds
Circling us round,
That in the dreariest spot on earth
Some love is found.

I thank thee more that all our joy
Is touched with pain;
That shadows fall on brightest hours,
That thorns remain;
So that earth's bliss may be our guide,
And not our chain.

For thou who knowest, Lord, how soon
Our weak heart clings,
Hast given us joys, tender and true,
Yet all with wings;
So that we see, gleaming on high,
Diviner things.

I thank thee, Lord, that thou hast kept
The best in store;
We have enough, yet not too much
To long for more,
A yearning for a deeper peace
Not known before.

I thank thee, Lord, that here our souls,
Though amply blest,
Can never find, although they seek,
A perfect rest;
Nor ever shall until they lean
On Jesus' breast.

"SAILOR BOY."

Soldier's Home, WASHINGTON, Nov. 1898. †

SMITHLAND, Iowa.

Dear Sisters:—It is some time since I have written anything for our column, but during that time I have been eagerly reading everything written by other sisters; and it is a great help to me in caring for my children, and in planning for their future, as the oldest is only a little over three years old. Sisters, when do you consider the best time to begin teaching a child to pray? I began to teach my little girl to pray when she was about twenty-two months old. As soon as she could repeat the little prayer after me, a word at a time, adding to it as she grew older, until at present she will kneel and offer her prayer unassisted, and seems to understand the meaning of them. She has great faith in prayer, and will often kneel unasked to ask for relief when hurt; also praying for any of the rest of us who may be ailing. And I am sure God hears and answers her simple petitions. This may seem impossible to you who have not tried it as I have. They must also, of course, be

taught by the example of the parents. You cannot expect small children to learn easily to pray unless they see others do so.

Another thing which I think should be more general, is the use of consecrated oil, instead of a great array of medicine—a separate kind for each ailment. Replace all by a bottle of pure olive oil, and accompanied by proper faith, healing will follow. I could give many instances in our family, but will only relate one or two. During the winter I was unpacking a trunk, and the babies wanted to assist. Something called my attention an instant and baby slipped and pulled the lid down on his hand. It was a very heavy lid, beside there were a number of things piled on it and I feared his hand might be broken. His papa came to the rescue, and while I held the poor little fellow, Papa anointed his hand with oil and offered a short prayer. Before the prayer was ended baby stopped crying, and putting the little hand to my face, lisped, "Don't c'y! don't c'y!" And he never acted as though it hurt him afterward, although this was less than five minutes after it was hurt. I had a much lighter lid fall on my hand not long before, with the result that it was sore for several weeks. It seems to me that I have read and heard more instances of healing of late than ever before. Surely the Lord is drawing very near to us, if we will only draw near to him.

We are watching with much interest the articles and letters regarding the gathering, and only wish we had things in such a shape that we could move Zionward, although we were told by a brother to-day that where we now are is included in the regions round about; but we feel that we would prefer to be nearer the center.

I wish to give you a poem given by the Spirit to Bro. Cohrt, when writing me while away during the winter. It was written I think November 4, last, and is as follows:—

God knoweth best we cannot sail
To heaven on flowery beds of ease;
But we must toil and labor on,
And sail life's stormy seas.

Then when we reach the farther shore,
Glance back and view our journey o'er,
'Twas all for me, he then will say,
Now rest in peace and perfect day.

Enjoy the rest that thou hast bought,
By journeying in thy Master's lot.
Farewell to tears and trials of earth,
Enjoy the fruits of heavenly birth.

O'er victories which thou there didst win,
O'er Satan and enticing sin;
Be ruler over this, my son,
Thy joy has only just begun.

Through endless ages, countless years,
Thou wilt forget of grief and tears,
Enwrap in joy which thou hast bought
By following thy Savior's lot.

This was a great comfort to me and to him also, for it made us feel the Lord's presence, and I thought it too good to be simply laid away without "passing it on." The work here at present is not advancing as we would like to see it, but we must be patient. One more sister left us about a month ago, and now resides at Moorhead, Iowa. This sister, Mary E. Turman, left us to become the wife of Bro. E. C. Outhouse; and although we miss

her, we know her church privileges there are much better than could be expected here for some time at least. Ever praying for the advance of the work in all departments, I remain your sister in bonds of love,

CORA B. COHRT.

TEACH THE CHILDREN TO PLAY.

If mothers would take the time they spend in telling their children to "run away," or "not to do that," or to "leave that alone," in showing their children how to play and what to play with, they would find the results not only astounding but gratifying. Ten minutes' instruction in a new play or occupation would mean hours of quiet and happy pleasure for the children and rest and freedom for the mother. Play is the child's work, and he should early be shown the way to make the best use of it. More grows out of play than we are apt to realize. If the nursery is untidy the future mother's house or father's office will be the same. If the play is destructive, and results in the mutilation of many toys, the little men and women will be careless of beautiful books, pictures, and bric-à-brac in later years. Teach them how to play properly and they will soon learn how to work properly.—*Sel.*

SOUTH BOARDMAN.

Dear Mothers of the Home Column:—As I have received so much comfort and instruction in reading the letters from others, I wish to add my mite to the rest in regard to corset wearing. I heartily agree with Sister Mary, and believe a great many of our ailments and bad feelings arise from wearing tight clothing. The first few years of my married life I wore corsets, but when our first baby was a year old I bought Tokology. I had just gotten a new electric corset, but when I read the book I began to practice its teachings. I burned my corset, wore broad toed and low heeled shoes, and changed my way of living generally. I now have five healthy children. We have called on the doctor but three or four times for them. I not only practice but I preach this to my friends. It seems a wonder to them how I get along so with the children and have so little sickness. Purity and simplicity in everything is what God would have. We cannot cling to worldly ways and keep his laws also. I am yours in the faith,

SISTER L. E.

PROGRAM FOR JUNE MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, No. 162. Prayer. Scripture reading, 1 Peter, 4th chapter. Discussion of select reading in Home Column. Roll call. Business. Closing hymn, No. 237. Dismissal prayer.

It is stated that 90 per cent of the common contagious diseases are carried from house to house by the domestic pets of the world.

Half of the 125,000 Scandinavians in the United States live in Chicago.

The growth of girls is greatest in their fifteenth year; of boys in their seventeenth,

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.

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

SR. DORA YOUNG, librarian of Galland's Grove district Sunday school association, sent us a copy of a circular letter which she sent to all the local librarians of the district. We insert it in full, except the list of books, which we are obliged to omit for want of space. This seems to us as getting at the work in a practical and effective way. In this library work, as well as in every other phase of church work, we must reach the *individuals*, and reach them with something specific and practical. Vague generalities, given in a general way, seldom reach anyone unless it be the very studious person. Better give them just one scrap of specific directions than a volume of generalities.

We hope that the points contained in the letter, together with the points to be gotten by the mode of reaching the workers, will be thoroughly absorbed. We have tried the circular letter work, and find it a success. You can reach individuals in this way that are not reached otherwise, because you cannot get them out to conventions and institutes. Try it.

"DOW CITY, Iowa, April, 1899.

"To the Local Librarian:—With pleasure I take this opportunity to extend to you a cordial greeting, and to express my interest in you and your work. Recently, I received such an instructive letter from our General Superintendent, T. A. Hougas, on the duties of local librarians. Wishing you to receive the benefit from it also, I quote from it as follows:—

"There is a broad field for the local librarian, if he will only move out and occupy. The simple care of the books of the school—the distributing and gathering them up—is but a small part of the work. But what there is aside from that is what puzzles many a willing librarian.

"THE MOST IMPORTANT PART

of the library work is the selecting of the books. This may be done by the librarian, or it may be by a committee appointed by the school. We prefer the latter. But in that case it might be well to make the librarian one of that committee. The selecting of books is a task that should be intrusted to none but persons of *known* ability, both as to literary taste and good judgment. It is not the work of a child or even a youth, but of a *mature* mind. He should have a liking for good literature and a knowledge of it, too. But, since this is the work of the library committee, we pass it and take up the immediate work of the librarian.

"There is a duty that is commonly conceded to the librarian; namely, the care of the books in the session. He may make the work of passing the books profitable, by placing them where they will be used and enjoyed. If I enter late (as many visitors do), I would be very glad to have the one

handing me a book to show me where the song or lesson may be. I may have missed the announcement, or the first stanza of the song. If so, I would much enjoy being shown the place. Not only the ability to sing or read at once with the crowd would be appreciated, but the interest shown in me would be felt throughout the session or longer. Possibly some visitor can read only large print. Get him the large print Bible. Any mark of interest, great or small, will produce good results. Again,

"SONG BOOKS AND BIBLES are usually scarce. The librarian may induce the members of the school to procure books for themselves, or to bring those they now have; or they may devise some way of raising means with which to procure a few more books for the school. A school that is at all short on song books or Bibles is laboring under *one* serious disadvantage, at least. He may find a book with

"A TORN OR LOOSE COVER, or with a loose leaf. A few moments time and a little paste made of flour (for such the bookbinders use) will mend several books and double their useful days. Ten cents' worth of time may save or prevent the destruction of \$10 worth of books.

"Some one may get too warm and need to use a book for a fan. They were not made for that purpose, and consequently they do not last well thus used. Have a few palm leaf fans to hand to one when you see signs of their need. Many points might be mentioned, but these will suffice to put one on the right track. T. A. HOUGAS."

"I also send a list of books, which I hope will aid in selecting literature for your Sunday school library, which we hope you are planning to start as soon as possible. If there is any help I can give you on this line I shall be glad to respond. Being anxious to have this library movement pressed forward rapidly, I ask that these matters may receive your prompt attention, so that we may 'come up higher.' Your sincere coworker,

"DORA YOUNG,

"District Librarian."

The list divides the books into classes, giving nine "historical," ten "poetical," eight "scientific," six of "travel," the remainder "miscellaneous." We are acquainted with many of the works named, and consider them all first class. We presume Sr. Young, whose address is Dow City, Iowa, could furnish anyone with copy of the list.

"WHAT grand companionships await us as we turn from the noise and turmoil of life, and sit down for an evening amongst our books. Kings of thought of every age stand in serried ranks waiting to our bidding. Poets of elder time, and of these later years—Homer and Milton and Pope, Longfellow and the Brownings and Lowell—sing at our bidding their immortal songs. Historians repeat for us the deeds of other days. Philosophers dig deep for us about the roots of knowledge. Shakespeare unveils for us the workings of heart and mind, and laughs or weeps, or fights or dies for us, just as we desire. Great students with dreams on fire

with God, offer us the results of their life-long studies. The men of science probe nature's very heart for secrets, and lay their trophies at our feet. These are the grand and silent fellowships that wait for us. They have hoarded their genius to the uttermost, and made us 'Heirs of all the ages, in the foremost files of time.'"—Selected.

Conference Minutes.

OKLAHOMA.

Conference met with Oak Grove branch, May 13 and 14; R. M. Maloney in the chair, S. Smith secretary. The present number on district roll is 86. Owing to neglect many of the saints have not united with nearest or most convenient branch, as two former resolutions required, and three of the branches did not send a report at all, thus making a hindrance in making out report. Three committees reported: one in regard to the obtaining of a tombstone to be placed at the grave of Bro. Shupe, another in regard to the petitioning of Congress and State Legislature against B. H. Roberts, and another for the purpose of making Elder D. S. Crawley a General Conference appointee and to collect offerings to sustain him in this field. Last committee was discharged. Report of the tabernacle fund accepted: Total received \$11.49; expenditures \$8.05; on hand \$3.44. Report of Bishop's agent: Received since August 29, 1897, in tithes and offerings \$687.12; paid out for missionaries' families \$652.27; balance on hand \$5.85. Both reports examined and found correct. Report of the Sunday school of this mission field, from February 11, 1898, to May 12, 1899: Two conventions have been held; five schools have been organized, and two became inactive. Total enrollment about 80. Canadian Central branch reported; report returned for correction. Elders reporting: C. R. Duncan, D. S. Crawley, R. W. Davis, W. S. Macrae, H. C. Hughes, W. Vickery, S. J. Hinkle, R. M. Maloney, and T. J. Smith; Priests A. J. Bly and H. Bivens. All expressed a good feeling for the work, and a desire to promote its welfare. A suggestion was offered in regard to the ordination of S. Smith to the office of priest, and referred to branch for approval. Resolutions passed: That we as a district desire to express our appreciation of the labors, counsel, and assistance of our missionary in charge, Bro. C. R. Duncan, and very much regret poor health makes it necessary for him to seek a more healthful altitude. That Bro. W. Vickery be invited to extend his work in this field. That a camp meeting be held with the saints in Dewey County in the light of the moon in August. That our next conference be held at the place of our coming reunion in October. Sunday school on Sunday morning. Preaching by Elder R. W. Davis. Two were baptized in the afternoon. Sacrament and social meeting in charge of Elders Vickery and Crawley to the encouragement of all present. Adjourned to meet with the saints at Stillwater branch in October.

NAUVOO.

Conference convened at Montrose, Iowa, February 18 and 19; F. M. Weld president, R. Warnock clerk, J. McKiernan assistant. Elders reporting: F. M. Weld, J. C. Crabb, J. S. Snively, J. R. Evans, J. S. Roth, J. McKiernan, G. P. Lambert, H. T. Pitt, J. H. Lambert, D. Tripp, L. Willey, W. E. Williams, W. T. Lambert, W. A. Guthrie, B. F. Durfee; Priests: J. Jervis, H. S. Salisbury, G. P. Lambert, Bishop's agent, reported: Balance on hand last report \$99.88; received since \$152.95; total \$252.83; paid out since

last report \$237.70; balance on hand February 16, \$15.13. J. L. Wright, district treasurer, reported: Balance on hand October 1, 1898, \$2.56; received since \$8.71; total \$11.27; paid out since last report \$6; balance on hand February 1, \$5.27. Reports audited and found correct. A communication was received from Joseph R. Lambert, Heman, C. Smith, and F. M. Weld, presenting J. R. Evans as their first choice for district president. The nominations were: J. R. Evans, J. S. Snively, and J. S. Roth. The latter declined. The vote stood: J. R. Evans 22, J. S. Snively 14. On motion of J. S. Snively the election of J. R. Evans was made unanimous. R. Warnock was reelected district secretary, and James L. Wright district treasurer. G. P. Lambert was sustained Bishop's agent. Branch reports: Burlington 110. Rock Creek 74; gain 5. Montrose 90; 2 removed, 1 died. Keokuk 47; gain 1. Keb 59; 1 removed. Vincennes 19. New London 52. New Canton 53; gain 2. Farmington 73. Nebo 14. A vote of thanks was tendered F. M. Weld for his faithful services as district president. W. A. Guthrie, J. McKiernan, F. M. Weld, J. S. Snively, J. S. Roth, and J. R. Evans were the preachers during conference. Adjourned to Keb, Iowa, in June, the exact date to be named by the district president.

KENTUCKY AND TENNESSEE.

Conference convened with Sedalia branch April 8. P. B. Seaton president pro tem., C. L. Snow assistant. Branch reports: Eagle Creek 35, Haley 37, Foundry Hill 57, High Hill 56, Sedalia 84. Elders reporting: John F. Henson baptized 7, C. L. Snow, D. W. Cook, J. H. Adair, P. B. Seaton baptized 3. Priests: E. P. Cook, R. N. Warren. Teacher A. S. Snow. At the request of Bishop's agent, a committee was appointed to audit his books. Found correct and a balance of \$8.07 due church. D. W. Cook elected president, A. J. Myers reelected secretary. Whereas, Doctrine and Covenants, section 17, verse 16, declares that "no person is to be ordained to any office in this church, where there is a regularly organized branch of the same, without the vote of that church;" and whereas, this part of the law has been ignored, by one of the elders of this church "having ordained a teacher and a priest in Eagle Creek branch;" and whereas, said ordination has done harm; therefore, be it resolved, that we declare said ordination illegal. Carried. Whereas, a number of the missionaries have been lying around the old branches and devoting most all their time to the branches; and whereas, such missionaries draw support for themselves and families from the church; therefore, be it resolved, that we ask those having charge of missionary labor to release all such missionaries from duty, and appoint such as are willing not only to say but do according to that which is written, to push their work in new fields now widening before them, that confidence may be restored and peace and good will come to the people of God. Carried. Whereas, some that have been ordained to the priesthood in this district have not taken the admonition to study the word, that they might know how to rightly divide the same; therefore be it resolved, that we ask all the officers in the district to study the three books, that they may be able to teach others. Carried. Preaching by R. N. Warren, P. B. Seaton, and D. W. Cook. Prayer meeting in charge of D. W. Cook. Adjourned to Foundry Hill, July 22.

Statistics have been taken in France of the spread of the habit of smoking, and it has been discovered that within the last year the cigarette and even, astonishing as it may appear, the pipe have found an enormous increase in their female votaries.

Sunday School Associations.

PHILADELPHIA.

District Sunday school association convened at Baldwin, Maryland, May 6 and 7; Superintendent O. T. Christy presiding, E. B. Hull secretary. Superintendent and associate reported that recommendations had been sent to the schools advising them to work more in harmony with the rules of the association. Philadelphia school reported an enrollment of 60, with an average attendance of 40; Baldwin enrollment 15. Treasurer reported as follows: On hand at last report \$3.87; collections \$9.67; expended \$3.63; balance on hand \$9.91. Elder G. W. Robley spoke on Sunday school work, setting forth the needs of this district. Saturday evening a musical and literary entertainment was held, which was enjoyed by all; the participants deserving great credit for their efforts. Adjourned to meet six months from date, place left to district superintendent.

OKLAHOMA.

Sunday school convention opened at ten a. m., May 11, at Oak Grove branch; W. S. Macrae in charge, S. Smith secretary. Our organization is young, we have had many things to contend with, and not a few difficulties still lie across our pathway to success, but we have made a fair showing considering everything. Two conventions have been held; five schools have been organized; two of which have become inactive. We have three live and progressive schools now, which will be heard from hereafter, at Oak Grove, another at Nicely, and Canadian Central; total membership about 80. Opening remarks in the convention by W. S. Macrae, showing the condition of the district in general, and a brighter outlook for the future. Oak Grove and Canadian Central schools reported, showing good condition. Following resolutions passed: That a district librarian be had. That it is the opinion of this body that leaflets containing single lessons should be published for those not in regular attendance. That a paper be edited for the next convention. Quite a lengthy discussion upon the advisability of publishing the entire lesson in the Quarterly was had. Sr. H. C. Hughes, Sr. T. McGeorge, Bro. H. C. Hughes and Bro. C. R. Duncan expressed themselves not in favor. Brn. R. W. Davis and W. S. Macrae bringing out good points for the opposite. In the afternoon session the question box was opened, and the contents thoroughly digested. Some of the questions discussed were: Should the Book of Mormon and Doctrine and Covenants be used with equal note in the Sunday school? Should the gospel be taught in the Sunday school? What particular advantage has a Latter Day Saint Sunday school over other Sunday schools? Is it proper to have literary entertainments connected with conventions? Should non-members teach in our Sunday schools? What the qualifications of a superintendent should be, was discussed, and also the question of teachers' meeting. Sr. T. McGeorge was elected librarian for this year. A paper on Sunday school matters was read by S. Smith; principal subject: Needs of our district. In the evening session a good program was rendered. Two excellent papers were read, Sr. H. C. Hughes and a Mr. Budsworth. S. Smith and L. E. Aylor were appointed to edit the paper for the coming convention at next conference. Next convention to be held at Stillwater branch in October.

CONVENTION NOTICES.

Des Moines convention meets at Boonesboro, June 16, at ten a. m. Regular business session in the morning. Afternoon will be

devoted to discussion and other matters. Question, Is there any benefit to be derived by a Sunday school giving an occasional entertainment? If so, what? Literary program in the evening. Sunday schools, please forward reports promptly, also send delegates if possible. We would like each school or anyone else who can do so, to send items for the paper. Please bear these things in mind, and come prepared to take part in every session of convention.

MRS. ETTA SPRINGER, Supt.

Sunday school convention of the Northeast Missouri district association will convene at Bevier, Missouri, Friday evening, June 16, at 7:45. General superintendent, T. A. Hougas, will be with us, and we are expecting and preparing for a profitable time. Let as many workers as possible from each Sunday school in the district try to be present. Subjects to be discussed are: 1. Officers of the Sunday school; their necessary qualifications and their duties. 2. Sunday school discipline. 3. District conventions and institutes; local school institute work. 4. Object lessons; blackboard work, etc. Besides, there will be a normal lesson and a question box. Other phases of the Sunday school will be discussed. Sister J. C. Hitchcock, of St. Louis, will read an address on "The Importance and Aim of the Sunday school." As was requested at last convention, besides the secretaries, reports, we desire a report from the superintendent of each school. Please remember that all reports and credentials are not to be entrusted to personal delivery, but sent through the mail, one week beforehand, to the district secretary, Mary J. Richards, Bevier, Missouri. Bring your note books and pencils, and above all, come with an earnest, humble, prayerful spirit.

LOUISE PALFREY, Supt.

MACON, MISSOURI.

Sunday school association of Northern Michigan district will convene at Freesoil, June 16, at two o'clock. A full report of schools desired. Come all, as we expect to have a program which will both edify and instruct. Come all who have an interest in the Sunday school work.

W. D. ELLIS, Supt.
C. B. JOICE, Sec.

Miscellaneous Department.

REUNION NOTICES.

The reunion of Northern and Central districts of California will convene Friday, September 1, at Livermore. Those who come in teams can get pasturage free, a short distance away. Rebate certificates will be had from the Southern Pacific Railroad Company. All persons using them should get them signed by agent when purchasing ticket. If fifty be used, one third will be charged for return home. A new tent is needed for the reunion, therefore all the branches should take up collections and send money to me at once to No. 3010 Sixteenth Street, San Francisco. We think sixty dollars will be needed.

CHAS. A. PARKIN, Bishop's Agent.

Southern California district will hold their annual reunion at Sparks' Grove, one mile south of Anaheim, and situated on the line of the Southern Pacific Railroad. The reunion commences July 7, at ten a. m. Los Angeles saints and all of those who come on the S. P. R. R. should buy tickets for Benedict station. Change cars at Anaheim. Ask the conductor to leave you off at the camp grounds and he will do so. San Bernardino saints and all who come on the Santa Fe, buy tickets to Anaheim, and come on the morning train. The committee will have a conveyance to meet all morning trains. If any intend to

come on any other train, please notify committee on which train, and they will be met at depot.

All should ask for a certificate from the agent when purchasing ticket, so as to entitle them to the one and one third fare rate.

Those who cannot come prepared to camp will find board and lodging on the grounds at reasonable rates. The committee will see what arrangements can be made regarding the hiring of tents at a reduction, and notify through branch presidents. Wood and water free; straw for bedding at reasonable rates. Any information desired, please address any of the committee. We expect Brn. Griffiths, Williams, Chatburn, Dana, and Anderson of the missionary force, and all of the local priesthood to be present. Come all and bring the Spirit of the Master with you.

F. W. BURTON,
R. R. DANA,
T. W. WILLIAMS,
A. CARMICHAEL. } Com.

G. W. SHUTE MONUMENT FUND.

Acting upon the suggestion of missionary in charge, Elder C. R. Duncan, the Oklahoma district conference appointed a committee to solicit funds for the erection of a monument to mark the last resting place of our esteemed and worthy brother, G. W. Shute, who was called from earthly cares while at his post of duty in the Oklahoma mission in 1895. We believe his many friends would not be satisfied for this work to be done unless they could assist, therefore we extend this opportunity to you to contribute to this fund. The monument will be erected and unveiled with appropriate ceremonies at time of our mission reunion in October, which will be held near the cemetery. We desire to have all money in by August 1. Send same to Sr. S. J. Hinkle, Stillwater, Oklahoma.

W. S. MACRAE, Sec.

SUMNER, O. T.

NOTICE OF APPOINTMENT OF BISHOP'S AGENTS.

To the Saints and Friends of the Western District of Wales:—Please take notice that upon the removal to America of the former agent to the Western Wales district, and the recommendation of the conference of said district, together with the missionary in charge, I have this day appointed Elder Edward Williams of Pontyates, Wales, Bishop's agent for said district of the Reorganized Church of Jesus Christ of Latter Day Saints.

Commending Bro. Williams to the saints and friends interested in the publishing of the gospel of peace, and extending thanks of the bishopric to the retiring agents, Brn. John R. Gibbs and John Edwards, and trusting in the peace and fellowship of the Master who is cognizant of the works of all of his saints, and for the welfare of his cause in the earth, I am, very respectfully,

E. L. KELLEY,

Presiding Bishop Reorganized Church.

LAMONI, Iowa, May 24, 1899.

To the Saints of Clinton, Missouri, District of the Reorganized Church of Jesus Christ of Latter Day Saints, Greeting:—Please take notice that upon recommendation of the district conference in and for said district, Bro. G. W. Beebe, Sen., Lebeck, Cedar County, Missouri, has this day been appointed Bishop's agent in place of Elder D. C. White, former agent, who has removed from said district.

All tithes and offerings for the benefit of said church may be safely intrusted by parties, to Bro. Beebe, as agent, who will receipt for same when paid. The Bishopric extends special thanks to Bro. D. C. White, for his labor and work in behalf of finances of said district in the past, and trust that in his new field of labor he may be useful to the church

in whatever department he shall be placed.

Trusting that peace and blessings of the Lord remain with all, I am,

Very respectfully,

E. L. KELLEY.

LAMONI, Iowa, May 26, 1899.

To the Saints of North and South Dakota:—Please take notice that Bro. Thomas Leitch, of Clifford, North Dakota, has resigned the office of Bishop's agent for said State, and that by the recommendation of the brethren in the State, Bro. William Sparling, of Clifford, North Dakota, has been appointed agent for said territory, and also authorized to act as agent in the State of South Dakota.

The Bishopric extend thanks to Bro. Thomas Leitch for his faithful services in the office of Bishop's agent, and wish he shall be able to continue in doing good. Brethren of the Dakota, please remember the new agent, Bro. William Sparling, and fulfill the law of Christ by aiding the agent in his duties, and thus also help prosper Christ's work in the earth. Very respectfully subscribed,

E. L. KELLEY, Bishop.

LAMONI, Iowa, May 29, 1899.

PASTORAL.

To the Elders and Priests in Florida, Georgia, Mississippi, Southern Alabama, and North and South Carolina:—In response to request of missionary in charge, I ask you to report to me the first of July, October, January, and March, at Garland, Alabama, that being now my mission address. The items to be reported are the number of sermons preached and where, number baptized and confirmed, number of meetings presided over, number of erring ones reclaimed, and the return of prodigals, number of new openings made, and Sunday schools organized, and any extraordinary case of healing. This is all necessary to complete the third volume of Church History. Please don't fail to do this, one and all. If you know where I am you can address me direct, otherwise address me as above and you will oblige your colaborer,

D. E. TUCKER.

CONVENTION NOTICES.

Convention of Far West, Missouri, district will meet at Stewartville, June 16. Program: Prayer meeting in charge of Sr. Maggie Head. Song service in charge H. O. Smith. Business. Stumbling Blocks: D. J. Krahl. Discussion: Principles of Teaching: 1. How to make class teaching command respect. 2. How to make class have strong feeling of loyalty, Hattie Simmons. Discussion: How district officers may obtain best results, W. A. Blair. Discussion: Christ as teacher, H. O. Smith. Sunday school newspaper, Florence Peek, Walter Head. Sunday school finances, Ben Dice. Thoughts to take home, one delegate from each school.

C. P. FAUL, Supt.

CONFERENCE NOTICES.

Conference and reunion of Northern Minnesota district will be held at Detroit, Minnesota, corner of Summit Avenue and Home Street, commencing June 17 and continuing over two Sundays. All desiring board, or stabling for teams, can make arrangements by writing to Elder I. N. Roberts, Audubon, Minnesota, or T. J. Martin, Detroit, Minnesota.

Per order of committee,

T. J. MARTIN, Sec.

To Saints of Chatham District:—Arrangements have been made to meet all trains at Eberts coming from either north or south on Erie and Huron railway, and morning train coming from east on C. P. R. railroad at Kent Bridge, on Friday and Saturday mornings, June 9 and 10, either of these stations

are only about three miles from the saints' church. We are expecting a good Sunday school convention and conference, hoping that when our conference is over we can each say fervently, "Nearer my God to thee."

MARY M. GREEN,

Sec. Lindsley Branch.

Decatur district conference will convene at Lucas, Iowa, Friday, June 23, at 7:30 p. m.

F. M. WELD, Pres.

Northeast Missouri district conference will convene at Bevier, Sunday, June 18, continuing over Monday. Meetings on Sunday at eleven a. m., 2:30 and 7:30 p. m. Come all who can; all reports should be sent to George Tryon, Huntsville, Missouri.

J. A. TANNER, Pres.

Eastern Michigan district conference will convene two miles west of Carsonville, at ten a. m., June 24 and 25. Please send or bring branch reports. All officers are expected to bring or send written reports. The president of mission and others of the ministry are expected to be with us. Come out, brethren and sisters, and let us have a time of rejoicing. Address: Carsonville, Michigan.

A. BARR, Pres.

WM. DAVIS, Sec.

The reunion and conference of the Southwest district of Texas will be held at Pipe Creek, commencing August 10, at eleven a. m. Please take notice that the time and place for holding conference has been changed from San Antonio to Pipe Creek. I trust the committees on arrangements and finances will do all they can to assist this meeting. I shall do all I can to have some of the traveling elders present. Bro. Hay, of Hearne, Texas, has promised to come if possible and you know he is one of the wonders of the nineteenth century.

A. J. MOORE.

South Missouri district conference will convene in saints' chapel, Pomona, at ten a. m., June 24. We look for a large delegation as the question of dividing the district will come up, hence each branch is requested to appoint delegates and empower them to cast the full vote, who must be sure to bring their certificates with them. Branch presidents are requested to report the condition of their respective branches; all other officers are not required to report their labors to conference unless they have done said labor outside of branches and forget not that quarterly collection of \$1.00 (or more if you wish) as per resolution. Blank statistical reports will be forwarded to each branch in due time. Presidents and clerks will please see that they are properly filled out, and passed upon about two weeks or ten days before conference, and have them and all other communications, reports, and certificates forwarded to me at Pomona, in care of Elder John B. Graham.

J. C. CHESTENSEN, Pres.

The next conference of the European mission will be held in Manchester, August 5, 6, and 7. The business sessions will be held in South Manchester meeting room, and Sunday services in Hulme vestry hall, Stretford Road, Manchester. At the close of business sessions on Monday evening a fellowship meeting will be held, to which all will be invited. Brethren attending conference must be prepared to pay their own railway fares, as the treasury may not permit us to pay half fares as heretofore. All intending visitors will please notify the secretary at least fourteen days before the sitting of conference. The following brethren are a committee of arrangements: J. Dewsnup, Sen., J. Baty, Sen., and H. Greenwood.

F. G. PITT, Pres.

WM. R. ARMSTRONG, Sec.

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(Continued from page two of cover.)

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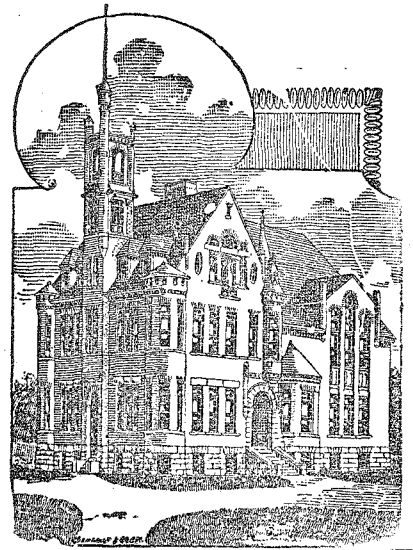
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THE SAINTS' HERALD.

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

RS Salyards

Vol. 46.

Lamoni, Iowa, June 7, 1899.

No. 23.

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RATIONAL BELIEF IN THE BIBLE.

In a sermon on "A Rational Belief in the Bible," the Rev. R. A. White said yesterday at the Stewart Avenue Universalist Church:—

"The higher criticism is a red rag to the traditionalist. To many it seems purely and maliciously destructive. In fact, it is not pledged to destroy the Bible, but to find whatever is really and permanently true about it and in it. In the long run the Bible will gain by it. What is false will be discovered, what is true will be made more clearly manifest. Whatever is true in and about the Bible will not be harmed. Its real value will be enhanced by a rational understanding of its origin and nature."

After reviewing the great historical and literary value of the Bible, the minister concluded:—

"Nor does the higher criticism detract from the great ethical teachings and forces of the Bible. Many things we could not now tolerate, to be sure; stories that could not be read in the pulpit. But all deductions made, where is there a collection of books that runs the entire gamut of human sins and human aspirations for righteousness, all in such dramatic or tragic settings as the Bible? We have not yet attained to the sublime ethics of the ten commandments. They are fundamentals in modern law, and thread the ethical needs of

every phase of social life. The Old Testament is the great drama of righteousness finding consummation in the light of the New.

"Equally will the Bible respond to the devotional requisites of human nature. So long as human nature has spiritual aspirations and man sends his soul into the invisible, so long will the Psalms, themselves the breathings of many devout souls, continue to minister to the profound devotional needs of man."—*Chicago Tribune, April 24, 1899.*

TWO VIEWS OF RATIONALISM.

The Rev. Dr. P. S. Henson, preaching yesterday at the First Baptist Church, on "The Irrationality of Rationalism," said:—

"The rationalist spurns religion because its teachings transcend his finite faculties. He is bound to rid the world of ghosts and priests. The ghosts have gone, and the priests are going. What he can grasp—that is substance; what he can't grasp—that is ghost. A power in nature, vast, pervasive, invincible—that he can understand or thinks he can, but a personal God—omnipotent, omniscient, omnipresent—that to him is incomprehensible, and therefore incredible.

"And yet how utterly irrational it is to refuse to believe a thing because it is incomprehensible? Who can comprehend anything? Who can pluck the heart out of the mystery that lies hidden in a flower, or a star, or a drop of water? A microbe rising to the surface of a drop of water that is its world and peering out and imagining that it is looking over the rim of the universe, and insisting upon believing nothing which it cannot understand—this is the irrational rationalist.

"And yet there is a rational rationalism that is greatly to be commended. The Lord's complaint of his creatures is not that they use their reason too much, but that they do not use it enough. 'Come now and let us reason together' is his gracious invitation.

"A blind and brainless force accounts for nothing. The so-called laws of nature explain nothing. A law never did anything and never will—at least, in Chicago.

"It is rational, then, to believe in a great first cause. And it is rational to believe in the reality and immortality of the human soul. It is rational to believe that the author of our being would give us light for the proper conduct of our being. And it is ra-

tional to believe in Jesus Christ and the religion of which he is the center and the soul—a religion which has been avouched by indubitable credentials, and which, notwithstanding all that may be said of its decadence, has still the mightiest grip of power of anything below the stars."—*Chicago Tribune, April 24, 1899.*

CONFERENCE ON TUBERCULOSIS.

The international conference at Berlin on tuberculosis is one of several such conferences which have been held within the last few years. It is impressive not only from its constituency, drawn from both sides of the water, but likewise from the subject upon which it is convened.

In dealing with war the peace conference at The Hague is concerned with a minor cause of death compared to the bacillus tuberculosis. This bacillus, whose primary home is in brute animals, especially cows, has a longer pedigree even than the human race and was at its work of destruction before human warfare began. Its victims also far exceed those of war. As against the few thousand deaths in the Spanish-American war the annual deaths in the United States from tuberculosis are approximately 150,000, and one in seven of all deaths in the civilized world is due to this cause. More than a million people are alleged to have this disease in this country on any given day. Nearly half of the entire population have it at some time and in some form during their lives, though some die of other causes and some recover. In Philadelphia the annual deaths from this cause are about 2,800. In New York State nearly 11 per cent of all deaths are of the same sort. In Chicago in 1896 the deaths from tuberculosis were 2,667, or 12 per cent of all deaths. Last year the deaths in this city from pulmonary tuberculosis alone were practically 10 per cent of the total death rate.

The ravages of this "Great White Plague," which attacks not alone the lungs, but the brain, joints, and other parts of the body, are much greater than from cholera, smallpox, or any other single disease. In Italy, between 1865 and 1893, 214,651 people perished from cholera and about 2,000,000 from tuberculosis. Other diseases are often more feared popularly than this one. The reason is that in the case of the latter transmission is less speedy and less easily identified. The danger of communication of tuberculosis, however, is

1895-99.

SECOND ANNUAL COMMENCEMENT

GRACELAND COLLEGE,
LAMONI, IOWA,
BRICK CHURCH.

College Colors: Old Gold and Navy Blue.

BACCALAUREATE SERMON, Sunday, June 11, at 11 a. m., by Bishop E. L. KELLEY, of Lamoni, Iowa.

now recognized as not only great but as widespread. Patients are about in society in all stages of the disease. They work over our foods in grocery stores and butcher shops; they make, wash, and iron our clothing; they walk, sit, and travel with the public in the streets, public halls, and conveyances. Their sneezings and coughings are deposited upon the things over which they work, and their dried sputum is thrown into the air or caught up from the floors or sidewalks and wafted into the lungs of their fellows. The Health Officer of Buffalo lately made tests of fifty examples of expectoration in street cars and found the bacillus tuberculosis in four of them.

Aside from these ways of communication milk is the great source of the disease, especially in the case of young children. A considerable fraction of cattle slaughtered are tubercular, and, as Dr. Virchow said before the conference, not only "sterilizing the milk" but "the slaughter of the infected animals" is imperative. Some few milkmen in this city furnish their customers with certificates that their herds have been examined and that all tubercular animals have been killed. "But," as Dr. Virchow added, "the intervention of legislation is certainly necessary." There is, however, no regular public inspection of this sort applied to the milk supply of Chicago and the great mass of the people are defenseless.

Little is done in this city to cope with this disease. Except in rare cases patients are not admitted to any of the hospitals, and those who finally yield to the inevitable and go to Dunning go there to die. Hence patients are scattered everywhere through the community. Some physicians boldly advocate the strict isolation of these patients in institutions or colonies and the transportation of less advanced cases to outdoor life in high altitudes. A society to take up the subject in general in Chicago was organized some months ago and its activity is at present awaiting the direction of the Commissioner of Health.

To spread information about the prevalence and communicability of this disease and to prepare the way thus for more thoroughgoing means of coping with it is an important function of such congresses as that at Berlin.—*Chicago Tribune, May 29, 1899.*

"Don't crush out the zeal of the young members. Remember that you cannot afford to cut off the branches you are standing upon. If their zeal is not characterized by a superabundance of wisdom, it denotes life and activity, and it is yours to shape and guide it into proper channels—to 'incline the twig' but never to quench the spirit of progression lest they become disheartened and die out, or step into ranks that will permit of development which may not terminate in their best good."

ATHENIAN LITERARY SOCIETY.

Friday, June 9, 8 p. m.

Color: Nile Green.

Invocation.

Piano Solo, Miss Clara Bell.
Vocal Solo, Miss Myne Kelley.
Address, Mr. V. R. McGinnis.
Cornet Solo, Mr. J. J. Black.

Presentation of Diplomas.

Vocal Solo, Miss Hazel Blair.

Benediction

ELOCUTION AND ORATORY.

Saturday, June 10, 8 p. m.

Colors: Lemon and Pale Blue.

Motto: All True Work Is Sacred.

Flower: White Rose.

Piano Duet, Selected.
Mrs. Audentia Anderson, Miss Myne Kelley.

Connor, Lena Lambert.

Duologue, "Fast Friends," De Henry.

A Modern Elijah, Martha Jones, Cloe Hawley.

Piano Solo, Pearl Jones.

Piano Solo, Staccato Etude, Op. 212, Bohm
Miss Maude Lambert.

Vocal Solo, Selected.
Miss Myne Kelley.

(a) "Flag of the Rainbow," Pantomimes.

(b) Romance of Hammock, 25 Attitudes of Emotions.

Indian Club Drill.

The Class, Mrs. Audentia Anderson, Accompanist.

Piano Solo, (a) The Chase, Op. 5, No. 1, Rheinberger.
(b) Caprice, Rudolf King.

Vocal Solo, Mrs. Viola Blair.

The Albeses Story, Cloe Hawley.

Archie Dean, Pearl Jones.

Monologue, When Jack Comes Late.

A Second Trial, Martha Jones.

Presentation of Diplomas, Pres. E. R. Dewsnup.

Benediction, R. S. Salyards.

SCHOOL OF MUSIC.

PIANOFORTE PUPILS.

Monday, June 12, 8 p. m.

Arthur H. Mills; Instructor in Piano.

Invocation.

Piano Duet, Caprice Militaire, Opus 118, Ketterer.
Misses Maude Lambert and Myne Kelley.

Piano Solo, (a) Valse Pittoresque, Op. 50, No. 7, H. Rheinhold.
(b) Spinning Song, Op. 14, No. 4, Ellmenreich.

Piano Solo, Bagatelle, T. J. Zeisberg.
Miss Beatrice Turner.

Recitation, Her Letter, Bret Harte.
*Miss Millicent Robertson.

Piano Solo, (a) Valse Impromptu, Joachim Raff.
(b) Idylle, Lysberg.
Miss Allie Asquith.

Piano Duet, Polka Scracieuse, Op. 8, No. 6, E. R. Kroeger.
Misses Laura and Jeanette Kelley.

Piano Solo, (a) Mazurka, B Minor, Meyer-Helmund.
(b) In Lovely Month of May, Op. 25, Merkel.
Miss Myne Kelley.

Recitation, Adam Never Was a Boy, T. O. Harbaugh.
*Miss Helen Silsby.

Piano Solo, (a) Dance of the Sylphs, Op. 194, Carl Meins.
(b) Mazurka, Lichner.
Miss Laura Kelley.

Piano Solo, (a) Spring Song, Mendelssohn.
(b) Etude De Style, H. Ravina.
Miss Maude Lambert.

Benediction.

*Pupil School of Elocution.

BUSINESS AND SHORTHAND.

Tuesday, June 13, 8 p. m.

Motto: Swifter Than We Look.

Colors:

Business—Lavender, Shorthand—White.
Piano Solo, "Graceland March."
Mr. I. W. Allender.

Invocation.

Quartet, "Iowa, Beautiful Land."
F. E. Cochran.
Myne Kelley.
Audentia Anderson.
E. M. Anderson.

Address, Judge H. M. Towner.

Piano Solo, Mrs. W. E. Myers.

Presentation of Diplomas, R. S. Salyards.

Benediction.

COLLEGIATE.

Wednesday, June 14, 10 a. m.

Color: Cardinal.

Piano Solo, Air De Ballet, Op. 36, No. 5, Moszkowski.
Mr. Arthur H. Mills.

Invocation.

Vocal Solo, Selected.
Mrs. Viola Blair.

Oration, "Forty Centuries Look Down Upon Us."
Wilber D. Gillen.

Oration, "The Classics."
Winfred B. Kelley.

Cornet Solo, Polka Fantasia, Perkins.
Mr. J. J. Black.

Oration, "The Wandering Jew."
Harry C. Nicholson.

Oration, "No One Lives for Self Alone."
Nellie M. Anderson.

Vocal Solo, Meditation.
Mrs. Alta Mather.

Valedictory, Pres. E. R. Dewsnup.

Presentation of Diplomas, Dr. J. H. Hansen.

Piano Solo, Sonata, Op. 2, No. 1, Beethoven.
Mr. I. W. Allender.

Benediction.

GRADUATES.

Scientific, B. S.

Nellie Melissa Anderson, Lamoni, Iowa.

Harry Carl Nicholson, Lamoni, Iowa.

Classic, B. A.

Wilber David Gillen, Lamoni, Iowa.

Winfred B. Kelley, Lamoni, Iowa.

School of Business.

Birdie Graham, Lamoni, Iowa.

School of Shorthand.

Ed Kelley, Jr., Lamoni, Iowa.

Walter H. Bullard, Persia, Iowa.

Mark N. Smith, Lamoni, Iowa.

Virgil Lee Scott, Lamoni, Iowa.

Elocution and Oratory, B. E.

Cloe Carolyn Hawley, Defiance, Iowa.

A. Pearl Marie Jones, Lamoni, Iowa.

Martha Madeline Jones, Lamoni, Iowa.

Lena J. Lambert, Lamoni, Iowa.

ADDRESSES.

F. G. Pitt, No. 1 Shakespeare Street, Ardwick, Manchester, England.

W. R. Armstrong, No. 1 Shakespeare St., Ardwick, Manchester, England.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, JUNE 7, 1899.

NO. 23.

The Saints' Herald.

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

LAMONI, IOWA, JUNE 7, 1899.

PATIENCE.

"Let patience have her perfect work," wrote the apostle, and perhaps there is no injunction of the Scriptures which is oftener on the tongue and less proportionately revealed in the lives of saints. It is so natural for us to draw lines and expect the Lord to work to them, that we frequently invite disappointment upon ourselves and grow restless in spirit because of the seeming indifference of our heavenly Father, towards the care and anxiety we have shown in so doing.

From the standpoint of our calculation everything looks at times as if the promises of God bound him to an open and visible sanction of what we have done and to an immediate revelation of that approval. With wistful eyes we watch to witness the descent of the fire to consume the sacrifice we have laid upon the altar. Its failure to materialize when, where, and in the manner we have figured upon, often fills the mind with disappointment and sometimes the heart with distrust.

We have thought sometimes, while listening to the utterances of a few saints, that if their interpretation of the promises and their exposition of the sayings of the Scriptures were correct in the absolute sense, it would only be a matter of time till the order of divine procedure would need to be changed. Man would be the master, and God, Christ, the angels, and the Spirit would be the servants. It would simply be for man to define and declare the necessities and for heaven to meet the showing thus made with the supplies demanded. Human impatience and insistence would be the criterion of divine obligation, and at their exhibition the heavens must make obeisance and lavishly turn loose her treasures upon the world.

Stated in this way, this idea may provoke criticism and denial by even the most ardent contenders for miraculous grace and interposition; but what other conclusion is reachable regarding persons who nominally admit the wisdom, love, and power of God, and yet so interpret his promises as to find ground for complaint and bitterness of spirit when he does not see fit

to honor the fractions in their mathematical calculations as to data of fulfillment.

If wisdom be an attribute of God, its exercise must be expected in ordering all the details of his economy, whether relating to collective or individual necessities, and his love or mercy should not be questioned when he refuses to respect the measurement of his obligations by the line of human reason.

Many of the most loving and generous among us make mistakes, more or less serious, in our attempts to exercise these endowments for the benefit of others. Is it to be wondered at, then, that we should also make mistakes in fixing data for the dispensing of divine benefactions? Frequently we injure what we designed to help, either from a lack of discernment as to the real character of seeming necessities or from premature or irregular attempts to supply them, and often we are chagrined over the outcome of our venture; yet who among us would relish the insinuation that we were lacking in affection or were indifferent to suffering or need because of this. We simply lack wisdom. We are not sufficiently high in the realm of understanding or spiritual discernment to take in the whole area which the influence of our actions will traverse, hence the results of some of our well-intended services are a surprise to us.

God is as wise as he is powerful; he is as just as he is generous; his discernment is as deep as his mercy, and his exercises are harmonious in the blending of these attributes; but who that is frequently making mistakes in the employment of his or her own few excellent qualities can expect to fully comprehend and rightly appreciate such a God in all the movements of his grace. Is not the fact that he acts unlike our expectations a possible argument that his method is better, inasmuch as ours have proven themselves wanting. In the words of one of our hymns:—

"Shall foolish, weak, shortsighted man
Beyond archangels go—
The great almighty God explain
And his perfections know?
His attributes divinely soar
Above the creature's sight
And prostrate seraphim adore
The glorious Infinite."

In the confession of this is the admission of our need of patience. Impatience blocks the wheels of our spiritual education, in that it keeps us in an unreceptive condition of mind

—a condition under which the Spirit that sanctifies and by crucible-born experiences educates, cannot rapidly work out its plans. It is the soul that welcomes disappointment and cheerfully abides whatsoever the wise Father ordains or permits that will soonest graduate in the college of the kingdom. "The trial of your faith," which is elsewhere said to be "more precious than of gold," "worketh patience;" but "let patience have her perfect work, that ye may be perfect and entire, wanting nothing," is the counsel of the Spirit through the Apostle James (see James 1:3, 4); with which agrees also the statement of Paul (see Romans 5:3, 4): "Tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed."

If "tribulation worketh patience," and we are to let "patience have her perfect work," with a view to our being made "perfect and entire, wanting nothing," then surely we cannot accomplish this by decrying the processes that chafe, nor by arraignment God in our complaints for his failure to meet the exactions of our finite interpretations of his infinite plan. Nor can we hope by dodging the "tribulation" that "worketh patience," to be among the number of the saints who are to secure a place nearest the throne, because they "came up out of great tribulation."

Some of us have lived to partially learn that disappointment and sorrow over unrealized anticipations have produced humility in proportion as they have been allowed to mortify the flesh and crucify the inclination to reconcile God to our ideas of necessity. Thus patience has been developed and with its development has come a better qualification to penetrate the seeming mysteries of providential delays, and we have been constrained with Peter to say of a truth, "God is not slack concerning his promise, as some men count slackness."

That part of our character which cannot be reached and developed, after the godly intent, by prosperity, miraculous responses to our appeals, and by delightful experiences, must, if thus developed at all, be reached and rounded out by some other kind of experiences, and if disappointment and mortification of spirit can produce the needed transformation, there must occur in our lives that which will disappoint and mortify. Do we desire the develop-

ment which is to present us "perfect and entire, wanting nothing," as a finality? If so, why complain at the "tribulation" designed in infinite wisdom to produce it?

Who is to be the judge as to real necessities among us—we who are being bewildered by the atmosphere they create around us and by association with those who share this condition with us, or He who is above and has a clearer and more comprehensive view of the entire area over which the influence of a movement will extend? There is but one answer to this, and as our hearts indite it upon our lips, it commits us to the other great truth; viz.,—that as God is higher and sees farther, so must his decisions and his thoughts and ways be higher also, and in that proportion will they be beyond our correct interpretation so long as we fail to allow the educational experiences they ordain to operate freely within us. Hence, until patience in us has had "her perfect work," and "experience" under it has brought us the power and wisdom to better discern those "higher ways" in the light of the development of their purpose in us, let us "cast not away, therefore our confidence, which hath great recompense of reward;" but let us humbly and resignedly abide the conditions divinely permitted, and, like Paul, even "glory in tribulation," that we may present at last, as evidence of our trust in God's supreme wisdom, the fact that we bear in our bodies the marks of the Lord Jesus.

CHURCH CONFORMING TO THE WORLD.

UNDISGUISED BOXING AND WRESTLING MATCHES HELD WITH SANCTION OF DR. BRIGGS' FUTURE CHARGE.

New York, May 28.—[Special.]—The idea of special features to attract young people to church, which has gone so far as dancing classes in several places, went a step farther Saturday in the Protestant Episcopal Pro-Cathedral at 130 Stanton Street, of which the Rev. Dr. Charles Briggs is to have charge.

Boxing matches and a wrestling bout were introduced with the approval of the authorities of the pro-cathedral and under the eye of the Rev. Mr. Paddock, the vicar, who seemed to enjoy them. The contests were held in the basement for the Young Men's Club, one of the many organizations of the pro-cathedral. There was a smoker, music, and recitations. Then a ring was improvised.

At the opening "Kid" Rowling of Buffalo and "Kid" Floss of Avenue A boxed three tame rounds, and a draw was the decision. The boys carried out the customs of the ring-side, and vociferous cheers, hisses, and cat-calls filled the large room.

Then came the real event of the evening. "Fellows," said Announcer Gambert, "I now introduce to you with great pleasure Dick Wunderlick, ex-champion welter-weight, and Phil Kelly, the coming welter-weight. They will box three rounds, and in the last introduce their original 'knockout,' which has

been imitated by many, but successfully copied by none." Three strictly professional rounds followed, and in the last round Kelly delivered the realistic "knockout" blow.

The wrestling match was between Mike Zimmer and George Burke, the instructor of the gymnasium attached to the church.

The Rev. Mr. Paddock said that doubtless many people would not approve of such amusements in such a place, but he said the aim was to hold the young men's interest and keep them off the street.

The foregoing from the Chicago *Tribune* of May 29, is not pleasant reading, but is among the items that are necessary to keep track of in this age of "going on to perfection" in worldly foolishness and wickedness. If people want such nonsense in the guise of religion, we suppose there is no civil law to prevent them becoming a law unto themselves in such respects.

The liberal Doctor Briggs may find himself outdone in liberality, so-called, when he returns from Europe to assume charge of the church named above. Perhaps he may find more of myth and the fanciful in such inventions and systems than he and his school have claimed to be in early historical events narrated in the Bible, and which furnish much of the ground of his contention against its credibility.

The religious world, with the secular world looking on as spectators, is having a test of liberal doctrines and methods, and the spectacle is an interesting though a sad one to the thoughtful onlooker. Men of ordinary sense and judgment note with apprehension and alarm the effect of such loose ideas as prevail in the so-called liberalism in the religion of the day, and already are wondering what the harvest shall be. They see in the growing dissemination of discredit of and disbelief in the credibility of the Bible a like growth of disbelief in God and in the morals and other principles taught in the Scriptures, and note with alarm the increasing spirit of indifference toward religious belief and interest in the future life.

It is patent that the materialism that carried the world down into darkness and destruction in antediluvian times, in which men forsook and defied the Creator, is rapidly developing in our own times. And we may well study the import of the Savior's declaration that, "As it was in the days of Noah, so it shall be also at the coming of the Son of Man." (Matt. 24.)

The portents of the times reveal anew the prescience of the Master, who so clearly foresaw and so minutely depicted the prevailing spirit of the "latter days." The faithful follower of the Christ may well renew his faith in God and in that sense "watch and pray" and "lift up" his head "and rejoice" that the end of the world's age of iniquity and the re-

demption of the earth and of man "draweth nigh."

It behooves the disciples, all who claim so to be, not to forget the admonition of the Master, uttered for the especial benefit of his followers, to "watch" lest we be overcome in the time of the world's sleeping, and feasting, and its drunkenness—the drowsiness caused by the "wine" peculiar to this Babylonish age and time. The Lord has said concerning those who heed his voice in observing what he has admonished, "Blessed is that servant, whom his Lord when he cometh shall find so doing."

The disciple of the Christ, the child of light, is supposed to be awake and alert, wise in his observations and firm in his confidence and dependence upon God. There is no doubt but what the faith of many will be tried in the "shaking" and in the "sleeping" time; that "because iniquity shall abound the love of men [including saints who knew and obeyed the truth] shall wax cold; but he that shall not be overcome, the same shall be saved." We, as a people, are deeply concerned, either for weal or for woe, in every general development in the world to-day. We are living in a time when because of wickedness God is "withdrawing his Spirit from the inhabitants of the earth;" and if we retain the Spirit that shall keep us against the evil day, it will be because we are wise to "understand" and faithful to observe the truth, careful to discern the conditions of the times. Our faith must be in God and in his truth, because men will at times come short of righteous doing; for so God has declared by his own voice to the church. If a people begin to allow discouragement or lethargy to creep over and possess them because men do wrong, even among their brethren, they will fail to endure and thus miss the mark of their high calling of God in Christ Jesus. We must not forget that the shaking times upon us include the shaking of individuals as well as of religious doctrines and churches and other systems in the world. It signifies the remaining only of those things which cannot be shaken. We are therefore concerned in all the signs and developments of the latter days, hence should not rest in indifference or fancied security.

The results of the extreme liberalism and radical revolutionary teachings of Doctor Briggs and his school will doubtless astonish both him and his associates ere the results are made to fully appear. It is easier to start an avalanche than to stop it. One of the latest claims made is that in the Alps the vibrations of air caused by the human voice have been sufficient to start the masses of ice and snow that have buried many of the inhabitants. Dr.

Briggs et al. seem to have verified this claim; and if the Doctor and his school are not themselves appalled when the results of their work are revealed, it will be a strange thing.

The avalanche of the higher criticism has been gaining in speed as its development has accelerated. It is not difficult to see the finale in the fall and ruin to rise no more of much of the theology of the times. It forms part of and is to go with Babylon whose present tottering emphasizes to the Christ believer the necessity of the coming reign of peace under the reign of the Prince of Peace. Loss of faith in faulty human institutions but tends to deepen faith in the divine economy.

RALLY DAY AT INDEPENDENCE.

The saints at Independence regard Sunday, May 28, as a "red letter day," in their experience.

Bro. Orville L. James, chorister, conceived the idea of the branch having a Rally Day, to compensate in a measure for the absence of the Annual Conference experiences. In mentioning the idea to others, it met with favor; preliminaries were had, and the plan decided upon.

Bro. James worked faithfully, and succeeded in rousing an interest in the song service to the extent that a hundred voices were in training and the owners of them took part loyally in the services during the day.

The editor received an invitation to be present with his wife; and "Uncle Alexander" Smith was also an invited guest.

The scene on the occasion of the morning service was a very pleasing and instructive one. The auditorium was full, including the gallery. The platform was occupied by a number of the leading officers, Bro. George E. Harrington presiding. The singers' recess behind the platform was filled, so that all available space was occupied.

Prayer was offered by Elder Rudolph Etzenhouser; the preacher was introduced and spoke from Paul's answer before Agrippa, occupying the hour in a good degree of liberty.

Bro. Alexander H. Smith was the speaker in the afternoon, and Bro. Joseph Smith again in the evening.

The choral service was excellent, Bro. Orville James having occasion to be pleased with his organist, Bro. Ralph G. Smith, and his attendant band of singers. One of the city papers signaled the song service as the best ever rendered in Independence by a local organization.

Of the day the editor has this to say: The efforts made to serve the Lord in full purpose of heart were evidently pleasing to the Master, for the Spirit gave aid to all.

EDITORIAL ITEMS.

Bro. U. W. Greene wrote from Honolulu, Hawaii, the 16th ult., that there being no immediate prospect of an ingathering among the white people in Honolulu, after months of labor in their behalf the brethren felt to turn their attention to the native Hawaiians. They had already made their first opening for missionary work and it promised success. From a point two hundred miles distant there had come a cry for the gospel. It was difficult to reach the white people of the capital, a center of pride, social caste, wealth, and pleasure seeking.

The political crisis arising out of the Ausgleich, the agreement under which the cost of the administration of common affairs in the Austro-Hungarian monarchy is borne by both parties in the proportion agreed upon from time to time between the two Parliaments, is intense, and both the Austrian and Hungarian Cabinets are expected to resign next week.

An appalling famine continues to prevail in Eastern Russia. Princess Lieven writes from the distressed Christopol district: "You cannot imagine what they eat. Anything is looked upon as good enough to fill the stomach. Bad typhoid fever and scurvy in the most virulent form are the natural results of the bad and insufficient food. There is constant bleeding from the roof of the mouth, which is swollen, and the gums also bleed when touched. The teeth get loose in their sockets. Open sores appear on the feet. Death comes from internal hemorrhage. About 70 cents is sufficient to buy food to keep up the strength of a man during a month. So little money goes a long way. But thousands are to be fed and speedy help is needed, for people's lives are at stake."

The Presbyterian General Assembly at Minneapolis took action against the seating of B. H. Roberts and demanding a constitutional amendment making polygamy a crime and defining legal marriage to be monogamic. Good; now let the Presbyterian Assembly provide that hereafter no polygamist converts in India or elsewhere be received into the bosom and fellowship of the Presbyterian Church, and that such converts already received be labored with and corrected or disfellowshipped.

On May 26 a Swedish expedition sailed from Helsingborg for Greenland, in search of Andree, the polar explorer who attempted to reach the pole by balloon. The U. S. Revenue Cutter Bear recently sailed north from San Francisco with a number of oak casks which will be set adrift in Arctic waters, on ice floes, or drifts, in order to find a possible means of reaching the pole by placing vessels

in such ice packs. It is expected that the casks will drift through the Arctic region and return to Greenland or other points, after a time.

The Rev. Dr. Howard S. Bliss, former pastor of Plymouth Church under Dr. Lyman Abbott, at present pastor of a Congregational church at Upper Mount Clair, New Jersey, is preparing to bring before the Congregational International Council, which meets at Boston, September 20, a proposition to do away entirely with infant baptism in the church, substituting an impressive service of dedication. The proposition is exciting wide interest among the Congregationalist laity and is receiving hearty indorsement from many ministers.

Original Articles.

THE MINIMUM AND THE MAXIMUM.

The spirit and genius of the world, especially of the present age, and the nature of which the true follower of the Lamb is made partaker, differ as widely from each other as do the terms used in the above caption. Therefore, it is not strange or marvelous that the words, "Except ye have the Spirit of Christ ye are none of his," should strike the thoughtful mind with startling force when their import is grasped, for here is a test, very simple but extremely decisive, by which we may know ourselves—an honest mirror that presents a true reflection—an instrument that rings with no uncertain sound.

The man of this world deals largely in minima in the way of expenditures, and looks for the maxima in return. That is to say, for the little that he may be forced to expend he requires the very largest possible amount in return. And he who can reduce this principle to a successful practice is the man who cuts his name high up in the limestone rocks of worldly fame, and sways the masses by the power of his presence. But the immaculate Son of God who prefaced the story of the future world and laid the foundations for millennial felicity for us in his life upon earth, wrought upon principles altogether different.

Jesus, the maximum of fatherly gifts, did not say, How little can I do and still retain the Sonship and respect of my Father, and all the celestial hosts? How little need I give of life and service and still be the Savior of the world? How little need I suffer at the hands of my enemies and still be the Redeemer of man? But with a soul overflowing with the deepest love and heart yearning for fallen humanity, he thus proclaims his position: "I do always those things that please him;" "As Moses lifted up the serpent in the wilderness,

even so must the Son of Man be lifted up;" "The good shepherd giveth his life for the sheep."

The maximum of all that is good, grand, and noble; and nothing withheld. And what does he require at the hands of his Father for all this? O how we poor, selfish mortals hang our heads, and blush before such a reversal of our adopted methods! Hear him, as he prays, "Father, glorify me with the glory that I had with thee before the world was." Not a thing in advance. Only prays for the return of that which he had already possessed. The maximum in expenditure—the minimum in return.

When we find ourselves endeavoring to govern our actions in spiritual matters according to the principles adopted by the world, we may know of a surety that we are yet too much in and of this world to be pleasing to God or helpful to mankind. While we find ourselves debating the questions: How little may I do of the commandments of God and still be numbered with his people? How little of my time, talent, and energy may I devote to his cause and still be beneficial to the brotherhood and influential among those who are seeking good? How little can I pay upon my property and not come under the ban of robbing God? How little of what God has given us of his word can I study and accept, and still be saved? We are still barren trees in God's vineyard, who cumber the ground and are in danger of being hewn down. So long as we deal in minima on this side of the question, so long there is need of conversion, that our hearts may be open to drink in and be governed by the true Spirit of Christ, which never says how little may I, but how much can I? The one is the language of a groveling, selfish, wicked world; the other is the pulsation of an overflowing heart, renovated by the indwelling of the divine Spirit. There is no mistaking or confounding the two. The question of, How little, need never be answered; for whether it be much or little, it matters not. It is displeasing to God while we question, and our offering is not accepted, because given or suffered grudgingly.

The Father of light, love, and mercy deals with us in maxima. Why should his children seek to deal with him upon the opposite extreme? How low an estimate we must put upon his continual goodness. What a mean and meager degree of appreciation of a redemption from a world of misery; what a faint, barren conception of the promised glories, that would permit us to figure how close we can come to nothing in return for all this, and still make a claim upon God for the maximum of his eternal riches!

As ye mete, so shall it be measured to you again, is a principle of old, and

heralded through the ages of all time, and is sternly true to-day. "Abundant entrance, "fullness of joy," "blessed forever," and such expressions, partake not of the minimum, but belong to the celestial kingdom, where the maximum blessings of the God of unlimited resources are enjoyed.

Think you those enjoyments come as a result of a life spent in minima?

Then arise, O we who have named his name, and have enlisted in the glorious cause, into higher spheres, and upon nobler plains, into the heritage of the true saint, and count all things but loss for the excellency of the knowledge of Christ, and be found in him, not having our own righteousness which is of the law of this world, but that which is through the faith of Christ; that we may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death to sin; if by any means we might attain to the resurrection of the just.

A TRAVELING ELDER.

THOUGHTS BY A PRACTICAL MILLER.

As there have been several articles in the *Herald* on "whole wheat flour," Graham, etc., and as few know exactly how these articles are prepared for the market, an explanation may be profitable to many.

"Graham flour," when first introduced, we do not know; but when it was first called Graham can be easily found out. It consisted of the wheat well cleaned, and ground fine on a burr, thus containing all that nature ever put into a wheat berry.

"Whole wheat flour," that is much talked about nowadays as a health diet, *is a fad*. It is made according to the idea or hobby of the miller that makes it. The demand calls for an article that is coarser than the "patent flour" (so called), and this demand gives the miller a chance to *fix up* an article. One was fixed up on this wise. The coarse shorts, fine shorts, and some low grade flour were mixed and bolted through a buckwheat reel; this reel took out the particles of bran that was in the shorts. The low grade flour whitened the mixture, so that it had a presentable appearance. The customer said it was all right, and made sweeter bread than the fine white flour. I will here explain, partly, why it was sweeter. The germ of all grains is the sweetest portion, and also is the most difficult to grind, as it is tougher and softer; and as it passes through the burr or rolls, it is flattened or broken, so it will not all pass through the bolting cloth, and a portion "tails over" into the shorts bin. The low grade flour being coarse, also gets a portion of the germ, and by mixing the two you will

naturally get a sweet loaf. There is also a small portion of the germ in the "patent flours." The following is an analysis of the wheat berry, by "Richardson, 1885, Am. Chem. J., Vol. 6, p. 396." Average percentage of four lots of Minnesota wheat. The flour is "patent" roller process: water, 9.07; proteids, 14.35; starch, 70.37; fat, 2.74; fiber, 1.68; ash, 1.79. "Patent flour": water, 12.59; proteids, 11.07; starch, 74.59; fat, 1.12; Fiber, 0.26; ash, 0.37. By comparison you will observe that the percentage of "water and starch" is in excess in the flour, and that the proteids, fat, fiber, and ash exceed water and starch in the wheat berry.

After the wheat passes through the mill we have a "pile of bran," and we pick up a handful and say, "not much in it"? No! But here is an analysis by the same authority: Water 10.91; proteids, 16.28; starch, 56.21; fat, 5.03; fiber, 5.98; ash, 5.59.

Farmers! Why does bran mash make the old cow give more and better milk? When your horses "get off their feed," why does a good "bran mash" get them back again? And why (?) does regular feeding of bran and shorts (more shorts the better) make the pigs grow? Think you there is nothing in the bran?

Consult the analysis given above, and if there is anything in the bran that is so good to keep our stock in a healthy condition, why not we eat a little, as an experiment of course, for "no one eats bran nowadays." "That's cow feed."

I read something like this: "All grain is good for the food of man. . . . Nevertheless, wheat for man, and corn for the ox, and oats for the horse," etc. How do you read? Does this say wheat or any part of it is cow feed? Another passage reads: "All grain is ordained for the use of man and of beasts," etc.; but this first quotation classifies the grain, and says what is best for man, what for the ox, the horse, swine, fowls, etc. As "the books" contain instructions for our guidance to a temporal as well as spiritual salvation, I think the nearer we follow them the better we will be, and I do not know of any scripture instructing us to eat a part of the grain, fruit, or vegetables, and discard a part. Do you?

Some years ago an Englishman interested in the rice trade, remarked to us his surprise that rice entered so little into general consumption here in America, and he considered the fact all the more remarkable as rice can be grown in our Southern States. . . . Americans take naturally to starchy foods, largely to their own detriment. . . . Cracked wheat is the indicated substitute for rice. It is cheaper, costing about a third as much. It satisfies the craving for starch, and is nevertheless a laxative. . . . Many people have to cultivate a taste for oatmeal; but cracked wheat is palatable to a great majority. Cracked wheat, rolled wheat, or even whole wheat, (though there are culinary objections

to the latter, as it requires cooking for a long time,) are better suited than rice for general consumption in this country. . . . They are superior to the vaunted health flours, and little opportunity exists for deception. . . . An honest article only need be made from well cleaned, sound, plump wheat."—Extract from editorial, *American Miller*.

A contributor to the *American Miller*, signing himself "Mac," says:—

The fate of all cereals put up in packages is much the same, that is, it becomes stale and wormy. If cracked wheat is properly made from good, clean, hard winter wheat, and properly cooked, it is by far the best breakfast food on the market. The only proper way to cook this cereal is to soak it over night, as you would beans or hominy; then cook thoroughly next morning. . . . By soaking over night, it will cook in about one hour," etc.

I will add to the above, and say that a little salt while cooking, and cream and sugar while being served, will make the dish more palatable, and one that very few will refuse. Try it!

My hobby is, and it works very well when tried: Take your wheat, clean it thoroughly, and have it ground fine. Don't sieve it; but if you think there is too much bran, get a sack of white flour and mix it half and half. I think this makes the best bread possible. If you can't bear to eat bran, take your coarse sieve and sieve out the bran; then you have nearest to a "whole wheat flour" of anything that I could describe. Can you eat the bran? Did you ever try it when it was left in the proportions in which it grew? We millers can only get from about nine to thirteen pounds of bran per bushel of wheat, and if we get less than ten pounds we are grinding close indeed. So you see that about one sixth of the wheat is bran, and referring to the analysis you can see what there is in it.

I believe there are but very few, indeed, whose digestive organs are so weak that they cannot assimilate the nutrition contained in the bran. Why! The instruction is: "Given for a principle, with promise; adapted to the capacity of the weak, and the weakest of all saints, who are or can be called saints."

Now I will tell you what one of the weak saints (one with a weak stomach) did. Got married! Yes. And her husband started to mill, and said: "Wife, how much Graham flour shall I get?"

"All you want for yourself. I don't want any. My stomach can't stand bran."

So every time he went to mill he got some Graham for himself, and at the end of two years the grist was always half and half. Always take two to be one; so the flour and Graham were united equally; and husband, wife, and three children all eat of the same loaf; and to partake of a meal now without the Graham loaf is more of a disappointment than it was to learn to like it.

The quotation from *American Miller* says that bran is a *laxative*, and this is the greatest reason why more people should eat more bran. Then they would have no reason to consult the doctor just to get a box of pills. Here I am reminded of two eminent physicians of the old country; each of them had a large volume, in which was recorded their own rules of health. When they passed away, their heirs expected to find valuable formulas for all diseases. They searched these volumes, and turned blank and white page after page. In one volume they found this prescription: "Keep the head cool, feet warm, and bowels regular;" in the other was written: "Keep in the fear of the Lord and the bowels regular."

It is without doubt the most important matter of health, or rather to maintain health. The regularity of the movement of the bowels is of so much importance that everyone should so diet themselves and accustom their habits as to produce one movement in each twenty-four hours at a certain hour. This can be done by following the directions given by our Master and Creator:—

And all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones, and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them. Amen. —Doc. and Cov. 86:3.

This article is not written with the expectation of having anyone do as I say, but with the hope and intent that some one may be benefited and God be glorified.

I have attempted to show that good health is what we need, and how we may in a degree get it. Now I will try and give a few thoughts on economy. At present wheat is selling at 55c. to 60c. per bushel, and flour \$2.25 to \$2.50 per hundred pounds. Figuring wheat at one cent per pound, and flour at two and a half cents per pound, one bushel of wheat will buy twenty-four pounds of flour. Take your wheat to the mill and you will get on an average thirty pounds flour and ten pounds bran per bushel (the bran don't count—feed it to the cow), which is a little better than selling your wheat and buying flour; considering that you get same grade of flour.

Next clean your wheat and have it ground fine. Tell the miller to toll it, and if he be an honest miller (all ought to be) he will only take a fifth or sixth in Iowa, giving you forty-eight or fifty pounds to the bushel. You sieve out the bran, and then you will have thirty-eight to forty pounds of whole wheat flour. If you don't

want to trust the miller, tell him that you want to pay for the grinding, and he will charge about ten cents per hundred pounds, or six cents per bushel, and you will have fifty-five to sixty pounds per bushel to take home. Make it into gems or Graham loaf, and you have a bread that will build up muscle, bone, sinew, teeth, and keep the bowels regular: doing away with the pill box on the mantel, and making the physicians hunt for new patients.

I don't believe that cracked wheat, Graham, or whole wheat flour alone will make us healthy; but I do believe it is one of the means to the end, and when we can keep *all* the commandments, we can then expect to be healthy.

Our youngest child was troubled with constipation from the time of birth until she was old enough to eat solid food; we then fed her the Graham bread containing the bran, and so long as that was her regular diet, constipation was unknown, and occurred only when the Graham diet was dispensed with and fine flour substituted. She is now four years old, and a healthier child can not be found. Graham alone did not do the work, but was one of the prime factors.

Better writers can treat this subject more clearly than I, so will leave farther consideration to them.

MORE ABOUT OLIVE OIL.

I note that you have republished my communication written in 1894 in relation to the medicinal virtues of pure olive oil. Since coming to California I have investigated the matter more fully and am convinced that the olive oil users of America are being terribly imposed upon. Much of what is being sold as olive oil has little *if any*, of the pure fruit of the olive in it. It is a mixture of all of the abominable stuff that our present commercial depravity leads men to palm off on the credulous for gain.

The Los Angeles *Times* of May 19, says:—

Apart from the question of success or failure in the cultivation of the olive tree, there is no doubt that one of the chief drawbacks to the industry at present is the general sale of adulterated olive oil, or oils that are not made from the olive at all. It is safe to say that not one per cent of the oil sold as olive oil throughout the United States is the pure product of the olive. So-called oil is made from cotton seed, peanuts, lard, and other cheap products. This of course can be sold at a very much lower price than pure olive oil.

The Chicago *Times-Herald*, in referring to the evidence on food adulteration recently given before Senator Mason, says:—

We may illustrate by a reference to the case of olive oil. This oil is one of the most important food products of the Mediterranean countries, and in the pure state is so wholesome that physicians constantly advise its

use as an article of diet. The demand for it has resulted in the planting of thousands of olive orchards in California and adjacent States. But neither the native oil nor the foreign has any chance in our markets, because they are flooded with the cotton seed oil that is shipped abroad, bottled, labeled as olive oil, and returned to us "imported." This stuff is cheap, and may be sold at a small price, which would knock all the profits out of olive oil. As a consequence the California orchardists are discouraged before they have half begun. Experts are even now advising them that the struggle is hopeless; that no more trees should be planted, and that many of those which have been planted should be cut down.

Meanwhile where does the purchasing public stand? The qualities of olive oil are not contained in cotton seed, so that this is not merely a question of price with the consumer. He might want the olive oil at double the price of the other, but like the California olive grower, he is at the mercy of the fraudulent label. He cannot buy, the grower cannot sell. There is an unjust and inexcusable prohibition upon both of these, which to the grower means ruin. Such a wrong should not be tolerated, and it is to be hoped that the senate's pure food commission will discover some way of preventing it through legislation.

I am satisfied that much of the oil used by the saints throughout the country is nothing more than hog lard, wormy nuts, and other cheap grease so doctored as to give a semblance to olive oil. But there is no comparison between the two. Pure olive oil has a sweet, nutty taste. It can be eaten with bread, or other food, with relish. It is neither rancid nor greasy.

Michael Conroy, F. C. S., in reading a paper before the Liverpool chemist's association, said:—

While I was engaged in the shipping business in the city of New York, our firm had one telegraph order for one thousand tierces of hog's lard to go to the Mediterranean to adulterate olive oil. One year's exports of cotton seed oil from New Orleans to the Mediterranean was sufficient in quantity to fill fifteen million ordinary oil bottles, the cost of the oil in each bottle being less than ten cents. So long as our people are willing to pay a dollar for what is not worth anything, and which costs less than ten cents, so long will hog's lard and cotton seed, under false labels, be consumed by them as olive oil.

Oils advertised to sell for less than four dollars per gallon are not pure olive oil. Most if not all oil sold in bulk is more or less adulterated. In fact, according to governmental reports, it is practically impossible to get pure oil in bulk. Out of fifty samples examined by our governmental experts of foreign oils at the port of entry, only three were found to be pure.

The following test will be found to be reliable in determining the relative value of the different grades of oil:—

Mix thoroughly one part of strong nitric acid (sp. gr. 1.42) with nine parts of the oil to be tested, and pour the mixture into a white porcelain dish, capable of holding at least ten times the quantity. Apply heat gently until action between the acid and the oil is fairly set up, then remove the source of heat and stir well with a glass rod until the action is over.

Pure olive oil thus treated and allowed to

cool, sets into a pale, straw-colored hard mass in an hour or two, while cotton seed and other seed oils assume a deep orange red color, and do not set like olive oil.

In hot weather it is necessary to artificially cool the sample, so as to promote the setting; but to a practical eye the setting is quite unnecessary, the color being sufficiently distinct without.

A simpler test will test some of the best brands imported. Put in a refrigerator, where the temperature is as low as 35 degrees Fahrenheit, and leave twelve hours. Serious adulteration will be developed.

In view of the foregoing, I would recommend to the saints that they avoid the foreign or imported oils. There are two or three of the California brands that are absolutely pure and, though costing more, are much cheaper in the end.

Olive oil is used in a holy ceremony, which is instituted to secure health. We should have the best that the market can afford. It will not do to argue that, even if one does buy poor oil, God will make it pure when it is consecrated. God does nothing of the kind, and I think it is bordering on sacrilege to knowingly buy cheap oil and then ask the Lord to purify for our use rancid nut products mixed with hog's lard. God *could* destroy the deleterious effects of adulteration, but we have no recorded instance where his miraculous interposition has converted animal fat into a vegetable or fruit extract. Poor oil, even when consecrated, becomes rancid. Pure oil if kept in a dark, cool place will not become rancid, though held for a long time.

The Ellwood Cooper brand of oil is undoubtedly the best in the market today. It has taken the premium in every contest. Mr. Cooper challenges the world to prove that there is aught else but the juice of the olive in this oil. It comes in two sized bottles, containing the stamp of the manufacturer blown in the bottle, as well as stamped on the tin foil which encloses the cork. The large bottles should retail for one dollar and the small for fifty cents. Insist on your druggist supplying you with this brand. If he charges you more, or you cannot secure it from him, then drop me a card and I'll put you in a position to secure it straight from the manufacturer.

Most of the druggists do not care to handle this oil, and inasmuch as they are in the business for their own profit and not your health, they will carry the cheap article, and thus impair rather than benefit your health, if you will permit them to do so. You cannot blame them. In all probability you would do likewise were you in their position.

What a terrible curse this profit system is to the world anyway! It makes men, otherwise big-hearted and generous, oftentimes unprincipled rogues. Let us as saints consecrate our lives to the upturning of the pres-

ent order of things and the institution of the cooperative commonwealth—outlined in the Book of Mormon and Doctrine and Covenants—on this land, where all the means of production and distribution shall be owned and operated by all the people for all the people, and there will be no incentive to adulterate anything, for then, doing business for profit will no more exist, and the adulterator would profit nothing, and men seldom if ever do wrong save for profit or personal gratification.

So long as men's interests clash, so long will dishonesty dominate in all the ramifications of business life. Make men's interests identical, and you have solved the social problem and cancelled nine tenths of the sins to which man is heir. Most of the crime of the world is not done from choice, but from real or imaginary necessity. Remove the incentive to sin and you destroy sin.

In the question of adulteration we see the effects, but seldom question as to the cause. The profit system is the cause. So long as men can make twice as much by adulterating an article as by selling it pure, so long will adulteration continue, all laws to the contrary notwithstanding. Destroy the possibility of profit, institute the cooperative commonwealth, and the cause being removed the effects immediately vanish.

Nothing short of the gospel plan of social life, as depicted in the Doctrine and Covenants, will save this nation from dissolution; and I think the time ripe for the saints and ministry to acquaint themselves with the remedy God has outlined for our present social malady, and call on the world to adopt it. The trouble is, most of our people are as ignorant of the cause of our trouble and the remedy prescribed as the world.

Hoping and working for a brighter day, ever your brother in Christ,

T. W. WILLIAMS.

LAY ADMINISTRATION.

One of the precious promises made by the Savior to the believer was:—

They shall lay hands on the sick and they shall recover.—Mark 16: 18.

There can be no question who are "they" who are to recover; but in the religious world there is much question as to who are "they" who are to lay on hands. Formerly I supposed that Latter Day Saints were a unit in believing that only those bearing the Melchisedek priesthood (elders) could legally so administer, but I have found that some do not so hold. I have known three members of the church, in three widely severed localities, who claimed the right to administer to the sick without holding any office in the church. All of these claimed the authority of a command

from God to do such work, and two of them point to the result of miraculous healing as proof of divine approval of their action.

I cannot see that such course is consistent with God's law, and take this method of expressing my views, and what I believe to be the position of the church. If wrong, I hope to be corrected and "instructed more perfectly."

The position seems to be taken that lay administration in these cases was justified by direct command of God, and confirmed by the healing that followed. If the command of God to an individual is to be accepted without being judged by the law to the church, and the healing of the body as proof of the lawfulness of the proceeding, then personal experience interprets the law instead of the law interpreting the experience, and every man becomes a law to himself. Hence I appeal to the law, and leave each one to take care of his own experience.

In the statement already quoted (Mark 16:18), we are not told who shall lay on hands, only that it is "them that believe." Shall we jump to the conclusion that the right appertains to any believer? Let us go back of the text a little.

And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. . . . These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.—Matt. 10:1, 5-8.

In this scripture we learn that the ministry hitherto borne by Jesus alone was now to be shared by the twelve whom he ordained and named apostles. Healing the sick seems to have been as much a part of their official work as casting out of devils and preaching the kingdom at hand. The records of Mark and Luke give a very similar account.

And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils.—Mark 3:14, 15.

Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And he sent them to preach the kingdom of God, and to heal the sick.—Luke 9:1, 2.

The commission given in Mark 16:16-18 is a renewal of this first commission with a little variation. It is evident then that the expression "they shall lay hands on the sick" refers to the ministry. Paul, speaking of the bestowal of spiritual gifts says, "To another the gifts of healing by the same Spirit." (1 Cor. 12:9.) We may admit the gift of healing without authority to lay on hands; but we

know of no New Testament record of healing by the hands of others than the ministry—that is by laying on of hands. We cannot deny the right of any to pray for the sick, but laying on of hands is an ordinance pertaining to those divinely called and authorized to so act.

Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord.—James 5:14.

This makes it plain who the Lord intended to be called. Is not the anointing "in the name of the Lord" done by the same authority as baptism in the name of the Father, Son, and Holy Ghost? A layman would hardly assume to do the latter. Note the similar expression, "in my name," namely, by my authority in this.

And the elders of the church, two or more, shall be called, and shall pray for, and lay their hands upon them in my name; and if they die, they shall die unto me, and if they live, they shall live unto me.—D. C. 42:12.

Latter-day revelation makes clearer definitions of official duties in the church than we have in the ancient scriptures, as in the following:—

An apostle is an elder, and it is his calling to baptize, and to ordain other elders, priests, teachers, and deacons, . . . and to confirm those who are baptized into the church, by the laying on of hands for the baptism of fire and the Holy Ghost. . . . The priest's duty is to . . . ordain other priests, teachers, and deacons [by laying on of hands]. . . . But neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands.—D. C. 17:8, 10, 11.

From this we learn that the laying on of hands belongs to elders; the priest may do so in ordaining, but neither teachers nor deacons may. And we cannot think that lay members can possess authority that is denied those officers.

ADAM J. KECK.

THE GATHERING—ARE WE READY?

Since the issue of the *Saints' Herald* of January 4, in which some of the views of G. H. Hilliard on the subject of the gathering were given, the minds of the saints have been agitated on that important subject, till much has been said and some written upon it, thus reflecting the fact that unity of sentiment on the matter has been reached by but few, if any. I believe it is true the saints agree that the time for the gathering into the "regions round about," as mentioned in the revelation of 1873, is now here; but as to the ways and means and the laws required of those so gathering, a perfect unity of sentiment is not yet attained. How to reach this unity and to put the law touching this matter into practical effect is the thing now to be considered by us as a church. Inasmuch as the subject of the gathering is a very important one, much counsel on it is necessary.

Where no counsel is, the people fall: but in the multitude of counselors there is safety.—Prov. 11:14.

So we have a Bible warrant for counseling on this or other matters of importance. The objector might say it will hardly do to agitate the subject of the gathering, as the saints were driven from Independence in 1833; and should we gather "in the regions round about," we might be driven out again. It is well enough to have objectors sometimes, so that as Bro. M. H. Bond says, both sides may be thoroughly canvassed. But I believe both the saints and the people of the world are in some respects different to what they were in 1833. The work of the saints was not so well understood by the world as it is now; and besides there is not so much intolerance and religious bigotry among them now as then existed. More than this, the saints did not keep the commandments in things of grave importance at all times. For instance, the Lord says, in 1832:—

And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which is written.—D. C. 83:8.

As the whole church was under condemnation in September, 1832, it is not likely that they were living as they should in 1833.

My people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.—D. C. 102:2.

The saints in early days suffered, and we are suffering to-day for lack of obedience. Saints, are we not suffering to-day by reason of our scattered condition, and because we have not learned as individuals and as a body to live by every word of God? It is true we keep the laws of the land very well; but the perfect law of liberty is sometimes neglected by us. No need of our saying we keep the whole law when we don't; in that case we would lie. What we need is to know the worst of our condition and provide for it. The work of colonizing by the Salvation Army is looked on as a commendable enterprise; while the work of God, as engaged in by us, is not so popular as the work of the Salvation Army, yet when our people buy a body of land, settle upon it in "the regions round about," either north, east, south, or west of the central gathering place of the saints, and there keep both the laws of God and the laws of man, they are not likely to be molested.

I give unto you a commandment, that you shall teach one another the doctrine of the

kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand.—D. C. 85: 21.

As we have so little time to “teach one another diligently” at General Conference in quorum work, we must do what we can on this line by means of the church publications.

Let the privileges of the lands be made known, from time to time, by the bishop or the agent of the church; and let the work of the gathering be not in haste, nor by flight, but let it be done as it shall be counseled by the elders of the church at the conferences, according to the knowledge which they receive from time to time.—D. C. sec. 58: 12.

From the above citation of law we see that the “privileges of the lands” are to “be made known, from time to time, by the Bishop, or the agent of the church.” If this part of the law has been complied with either by the Bishop or church agent the writer is not aware of it; however, I do not say it has not been done. From this revelation it appears that the “Bishop or agent of the church,” is to view out the land in “the regions round about,” and state to the elders the character of the soil, the price of the land, and such other things as are necessary for elders to know; then they are to counsel together at the conferences over the matter, till a proper understanding is had, so that they can instruct the saints where to locate. Should the writer be asked the price of land in Jackson or adjoining counties, I could not tell. Should I as an elder be asked if the people in “the regions round about” were willing to have the saints gather there I could not answer positively. Many other elders however are doubtless better informed on this subject, at least I hope so. The subject of the gathering should be kept before us till our duty in that regard is performed. If an individual member or branch of the church should neglect their duty, they would need to have their duty pointed out to them in a lawful way, and the same is true of the church as a body. The knowledge that a number have gathered to Zion and “the regions round about” is encouraging to the ministry and laity who are scattered abroad. This aids much, no doubt, in preventing the top of the tree from becoming too heavy for the root. We need to watch this matter very carefully, and see that the root is sufficiently strong to support the top, that the whole tree may have a healthy and a steady growth; so that it may be strong and well rooted, that it may not be blown down by the storms, as they are not all passed over yet. Acknowledging my own errors, yet desiring to come up higher, I remain your brother in Christ and colaborer in the cause of truth,

C. J. SPURLOCK.

ARE WE KEEPING OUR PART OF THE COVENANT?

The above is the headline of an article which appeared in the *Herald* of May 20, 1896, and to which we have given a little time and thought since reading; but before that time we let our teachers do our thinking for us on this point (a thing which we are too apt to do), and the result was that we have felt that the Lord does not require much of us—when we are trying to be very economical in our living and our increase is scarcely perceptible—that is, increase as we had previously understood it. But taking up our Bible and Doctrine and Covenants we can find nothing to bear us out in our former understanding of the law of tithing. Abram gave tithes of all to Melchisedek (Gen. 14: 20). “Jacob vowed a vow” to God that he would give a tenth to him (Gen. 28: 20–22).

And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them. . . . I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.—Num. 18: 20, 21.

And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord.—Lev. 27: 30.

The Lord said to Israel:—

Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth year by year.—Deut. 14: 22.

Not a tithe of what was left after living, but of what grew in the field. Hezekiah

Commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord. And as soon as the commandment came abroad, the children of Israel brought in abundance the firstfruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly.—2 Chron. 31: 4, 5.

We see by all the foregoing scriptures that Israel of old was under strict charge by command from God to give a tenth of all for the support of those who ministered for them, and when they failed in this, and the Levites received not their portion, every one fled to his field; thus was “the house of God forsaken” by them (Neh. 13: 11).

Even so hath the Lord ordained that they which preach the gospel should live of the gospel.—1 Cor. 9: 14.

We turn now to Doctrine and Covenants to find what is given to the church in these latter days.

Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after to-day cometh the burning; this is speaking after the manner of the Lord.—D. C. 64: 5.

We now come to the direct question and answer:—

In answer to the question, O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing? Verily, thus saith the Lord, I require all their surplus property to put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying of the foundation of Zion, and for the priesthood, and for the debts of the presidency of my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord. Verily I say unto you, It shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, If my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, It shall not be a land of Zion unto you; and this shall be an ensample unto all the stakes of Zion. Even so. Amen.—D. C. 106.

Surplus: Excess beyond what is prescribed or wanted.—Webster.

This we believe to be generally so understood. The question hinges on the word “interest.” Webster says:—

Interest, noun. 1. Concern; sympathy. 2. Excitement of feeling, especially of gratified feeling. 3. Share; part. 4. Advantage. 5. Premium paid for the use of money.

It seems to be very evident that the third definition is the one intended of the Lord in his answer to the question, How much dost thou require of the properties of thy people? for I venture the assertion that there would be very few elders on the tenth of money received by the saints for the use of money which they have loaned. I think we would be safe in saying that nine tenths of us would not come under the law of tithing at all, and those who did would not overstock the treasury with one tenth of their interest!

Now when the cry is going forth throughout the land: “Come over and help us;” “Cannot an elder come this way and preach for us;” “there are some in this part who are anxious to hear the gospel;” and such calls for the servants of our God, and these cries are continually ascending to him because of lack of means to send forth enough ministers to reach them, who will be held to account?

Are God's servants to occupy the back seats, and come up for their share after the lay members are clothed and fed, or shall we not rather trust him wherein he says:—

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call

you blessed: for ye shall be a delightful land, saith the Lord of hosts.—Mal. 3:10-12.

Does not this look like sanctifying the land, that it may be a land of Zion unto us?
J. W. MARTIN.

FAIRPOINT, Ohio, June 14, 1896.

THE POPULAR CHURCH.

The building is of costly material, and built after the most recent and approved style of architecture. Its windows of stained glass are cathedral in style, grand in appearance, and costly in price. Its portals are wide and swing on noiseless hinges, and the vestibule is large and roomy. And as we pass into the auditorium we observe the interior decorations are of the finest, and in keeping with the tastes of the most fastidious. The chandeliers are sparkling with cut glass and crystal, and all of the modern appliances for light and heat, and all that tends to make the place attractive and worship a luxury, are found within.

We see the great pipe organ with its double bank of keys, and its salaried performer with a "Prof." hitched to his name, (all of which costs enough to feed the poor of the city for one year;) this indispensable piece of church furniture is discoursing ear-ravishing music, while the congregation—which represent the wealth and elite of the city in rustling silk and in the sheen of satin, decked with gold and precious stones—are taking their respective and, in many instances, individual seats, bought with a price, and perhaps labeled with the owner's name.

When the music with a grand flourish has ceased, and the pealing bell has sounded its last stroke, a momentary hush falls on the assembly, and then with regular drill precision the salaried choir march to their places and remain standing until their drill-master lifts his baton, at which signal they are seated; then a voluntary is sung, which no one is expected to understand; after which the services are opened in regular ritualistic order, with invocation and *Gloria Patri*.

A hymn is announced and sung, a chapter read, followed by a prayer rich in adjectives, but devoid of the Spirit. Then an opera solo is sung in a high soprano voice, susceptible of all the modern variations; this is followed by the regular offerings; and again the organ discourses sweet melody, while we listen to the jingle of silver as it drops into the collection baskets. Another hymn, and then some learned Dr. D. D. is introduced as the speaker, and for perhaps thirty minutes we listen to the reading of a very elaborately written essay, in which some secular theme or some principle of moral ethics is discussed in well-chosen expressions and nicely

rounded sentences. Another short prayer; another solo; another hymn by the choir; the benediction; and while the organ peals forth its sweet melody, we leave our velvet cushioned pew, tread the richly carpeted aisle to the ample vestibule, where noiseless doors are held open by the polite ushers who conducted us to our seat when we entered. And it is all over, and we can go home satisfied, for we have been to church to-day.

Dear reader, do you think the picture overdrawn? if you do, just read as follows, which I clip from the Appleton daily *Post* of January 28, 1899:—

THE EVENING SERVICE.

The following is the program of the service at the Congregational church to-morrow evening, under the auspices of the Young Men's Club:—

- Organ—Vorspiel zu Hanzel und Gretel
..... Humperdinck.
- Invocation and *Gloria Patri*.
- Responsive Reading.
- Hymn No. 163—"Hursley."
- Prayer.
- Soprano Solo—"Trust in the Lord," Willard.
Miss Ullman.
- Offertory—Romance in E flat. Cesar Franck.
Hymn No. 793—"Olivet."
- Sermon—By W. B. Millard.
- Soprano Solo—The Holy City..... Adams.
Miss Ullman.
- Responsive Reading.
- Hymn No. 873—"Jewett."
- Benediction.
- Postlude..... Henry Smart.

And permit us to tell you we have passed through the very experience above described; and amid all this display, pomp, and splendor, which is the present characteristic of modern forms of worship, not one gospel note was sounded; not one word was spoken which could possibly be construed to answer the all-important question, "What must I do to be saved."

No wonder the servants of God, having their spiritual eyes opened by the inspiring power of the Holy Spirit, could see sufficient to enable them to say, "the time would come when they would not endure sound doctrine;" but would be "turned to fables;" to know that in the last days perilous times would come, when men, and I guess women too, would be "lovers of pleasures more than lovers of God."

But thanks be to an allwise God, whose unerring wisdom has not left us in the dark in regard to these things, though he has warned the world of this state of things, he has also said that when these conditions obtained he would again display his power and proceed to do a marvelous work and a wonder among this very people; a work which would be fatal to their human wisdom, and disastrous to their human creeds and systems of worship, by the angelic recommitment to earth of the everlasting gospel, which every human heart must eventually know is his power unto salvation.

ELDER CHARLES H. BURR.

APPLETON, Wis., Feb. 2, 1899.

Original Poetry.

A PRAYER.

BY I. B. LA RUE.

We bow in thy presence, our Father,
Incline thou thine ear to our prayer,
Give strength in the day of temptation,
And deliver from doubt and despair;
And help us thy law to obey,
That we at thy kingdom and coming
May not be found going astray.

O Lord, in thy mercy remember
The weakest of all that are thine,
When thou in thy kingdom and glory,
In righteousness comest to reign;
When all thy dear children are gathered,
And Satan with fetters is bound,
And peace, like a river, is flowing
To the nations of earth all around.

We ask for a place in thy kingdom,
When trials and conflicts are o'er,
When sickness and sorrow and sighing
Are not felt, neither feared, any more;
But there in thy glorified presence
Forever ineffably blest;
Rejoice in our triumphant Savior,
And partake of that heavenly rest.

Mothers' Home Column.

EDITED BY FRANCES.

INTEMPERANCE.

What does it mean? Webster says, "An excessive use of intoxicating beverages." On every hand we can see the evil effects of intemperance, and its degradation of mankind. In Ephesians we are commanded to be not drunk with wine, wherein is excess, but be filled with the Spirit. How strange it is that man should spend his money for that which does him no good. For there certainly can be nothing but evil returns from overindulgence of strong drink, for it is ruinous to health of body and mind.

There could certainly be no one in worse bondage than he who gives himself up entirely to the debasing appetites. Alcohol does not nourish the body, but injures the system, for it cannot be converted into brain, muscle, or blood. As soon as alcohol is taken into the system nature sets to work to cast it out. The lungs throw it out in the breath, the stomach rebels and often makes one very sick. We can readily understand that it will hinder digestion, when we stop to think that articles are bottled in it to keep from changing. Chemists say four hogsheads of beer is not equal in nourishment to one loaf of bread.

We have also been told in the divine word, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." Can we in the face of this statement, and living in the age that we do, say that the saloon and intemperance are a benefit to mankind? But rather, does not everything in life go to show its detriment and its use to-

ward that of pauperism, disgrace, crime, and the gallows. Go with me if you will to our almshouses, insane asylums, and missionary homes, ask the keepers the cause of such crowded houses. Come back and we will sum up the answers, and I am sure we will be safe in saying, at least two thirds have been brought there, directly or indirectly, by the drink habit. In fact crime and the saloon are as closely connected as that of our Sunday school and church.

Think of the thousands to-day who are spending their money and time to feed their appetite with the fiery fiend rather than earning food for the nourishment of their body. Not only themselves, but leaving their children to be cared for (if they have any care) by strangers. Would it surprise you if in a short time these children should be found in some missionary home, or following the footsteps of their parents? It is therefore a matter of grave importance the kind of example we set before childhood.

Cannot we as Sunday school workers stretch forth a willing hand to the youth of to-day, and by kind word and good example draw them into our ranks, that they may find food for the mind and soul. Not only boys whose parents have been drunkards before them, but boys with the best of homes and loving parents have been led astray by the bright lights, charming music, and evil devices of the saloon, step in perhaps, not thinking where they were going; but once inside the door, there is always plenty of men (yet it seems a disgrace to the name to call them such) who are always ready and anxious to induce young men to take their first glass.

But beware! We have been told, "Touch not, taste not, handle not" that which giveth its color in the cup, for at last it biteth like a serpent and stingeth like an adder. And how much better if we practice total abstinence. The first glass taken, how much easier to take the second, and yet they will say: O pshaw! it won't hurt me, I know enough to drink, or let it alone; but don't be too sure of this, perhaps you may. Many an honest-hearted man has been foiled in the attempt, for we are all differently constituted, and some have not the power to do this, however much they desire it. You may drink moderately at first, but after a few years go to excess and sacrifice home, father, mother, character, and name, spending everything that comes in your reach, no matter whether obtained honestly or not, for the sake of satisfying that craving appetite. Manhood and reason so far gone that you would rather spend your last nickel in the saloon with boon companions than provide for the loved ones at home.

My heart to-night goes out in sympathy to the young, who are surrounded with the evils of intemperance, and I can say as said the poet,

"That I do abhor the bowl,
Feelings of disgust, arouseth
Hatred in my inmost soul."

Let us then as Sunday school workers not drift carelessly along, but think of others who perhaps are less fortunate than ourselves; and while we have youth and strength, and

perhaps a long life to devote to the Master, begin to scatter good seeds that will bring us a harvest of rare flowers in summer.

ARVILLIA CRICHTON.

We are admonished to work out our own salvation with fear and trembling. God has a great variety of work to be performed in his kingdom that is adapted to the abilities of his people, so that none need be idle. There is resident within us latent powers, which if called to action will enable us to perform certain kinds of work. The Spirit will indicate what that is, and direct us in it if we will heed its promptings. While God has not measured out to all mankind equal talents, yet he commands us to improve upon or use those he has given, and we must render an account unto God for the use we make of them.

God has given to Joseph Smith the wisdom and power to govern in the highest position in the church, yet it does not detract anything from us, but adds strength and pleasure. We can be just as able to do our work, and teach the simpler truths that are just as necessary, as he is to teach the deeper and more advanced truths. We are all workers together in building up the kingdom of God. This great work that has been performed is the sum total of individual effort. Let us not be discouraged because our lot is lowly. Let us strive to assist those whom God has seen fit to place the burden of governing his people upon. They need our assistance and encouragement. Jesus could not do all the work when he came to this earth; he set men to work, and they in turn set others to work. He calls every one to work in some capacity or other. We feel not the grave responsibilities resting upon those in high authority, neither could we bear their burden; but we can help by standing by them, aiding, strengthening, and encouraging them in this holy conflict. We are the privates and must stand by the officers until the work is accomplished.

Let us move forward cheerfully, faithfully, and carefully, that success may crown our efforts. Let us be wise in this day and generation, that the world will not have the advantage over us. Let us keep in mind the promises we have made to the Lord and fulfil them in righteousness, that we may come off more than conquerors in the end of the race, and receive the rewards of the faithful.

FAIRBURY, Nebraska.

ELLA MYERS.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sister Mary Holmes asks that the Prayer Union petition God most earnestly to heal her of a throat trouble and cough that has afflicted her a long time.

In a British work on the "Drink Problem," just published, it is stated that in Guinness & Co. (brewers) there are, among the shareholders 178 persons bearing the title of "Rev." and that they include Bishops, deans, archdeacons, and canons. In four other companies there are 133 who are designated "Rev."

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

WHAT SHOULD OUR YOUNG PEOPLE READ?

In considering what young folks should and should not do, we must not forget that they are *young* folks, and have not old heads on their shoulders, and that we were once young. For is there not a time to dance, a time to sing, a time to be merry, a time to be sad, and I will add a time to be young, and a time to be old? And who shall strike out these times from the lives of others, because they themselves have grown beyond these things, and think they see the folly of youthful pastime. But they need not say that because they are young they must sow a certain amount of wild oats, for "whatsoever a man soweth, that shall he also reap." No passage of scripture is truer than this. If we plant pure thoughts we will reap a harvest of words and deeds to correspond.

THE MIND BEGINS TO GROW

and grasp the ideas received from books. If from the time a child learns to read "a cat has a rat," the child is allowed to think it is funny that the cat has the rat, and it makes no difference how much the rat suffers so it is amusing to the cat, just such ideas will grow and such tastes for literature will be cultivated until in older years the detective stories, terrible adventures with Indians, thieves, and robbers, will be the literature enjoyed.

A guidance is needed from the beginning, to mould their tastes. And this guidance must be entrusted to the parents. Then if they be careless and do not provide for and look after what their children are reading, 'twill be of little use for others to try to direct in later years.

In order to develop taste for good, pure literature, the child must be closely looked after in other particulars. Their associates must not be the low, vulgar street urchin, with every vile word on his tongue and low thought in his mind. If children are allowed to grow up with such associates, their minds will become corrupted, until they will have no inclination for pure thoughts expressed in good books. Good books are good company. A child should never be allowed any other kind. Books can be lively and funny and yet be refined. Children like stories, but they can be harmless ones. Young folks like romance, but let it be of the higher order. E. P. Roe's novels will hurt no one. Because we have a little romance in our lives, we need not leave out the solid substantial part. Let us encourage, not the one alone, neither the other alone.

All the church books should not only be read, but *studied* (and I fear that we older ones neglect that too much). They should be taught the child as a part of his lesson while growing up, and there would not be such an indifference and dropping off of our young folks as there sometimes is. The lessons and

what we read in childhood and youth will come to us in old age, when much that has occurred between has passed from our minds. There are so

MANY GOOD BOOKS,

and so cheap, we need have none but the best. Let the literature be clean and pure, something to elevate the mind both in language and thought. Books with slang expressions, though by popular authors, will certainly not have the best influence. If there is a question as to whether a book is fit to be in the home, leave it out, *keep on the safe side*. To be a scholar we must read extensively, and from Mother Goose to Paradise Lost we can pick our way with care. Leave the slippery, treacherous stones to one side, and step only on what will afford a sure footing.

I would say, read history, read biography, read fiction, read travels, read the Bible. But let everything be of the highest intellectual standard as compared with Jesus' sayings. He taught purity in all things.

MRS. B. C. GIFFORD.

For the Fremont, Iowa, District Convention.

THE PRIMARY CLASS.

That the Primary Class requires the most skillful teaching is an idea that is fast gaining ground in our schools. This is progressive, and should obtain in every school. The delicate plant, just peeping from the ground, requires proper conditions, care and attention to develop it into the hardy vine, shrub, or tree, according to its nature. So with the child mind, it must be properly directed and instructed if we expect it to develop to its fullest capacity. To whom then shall this important duty be assigned? Not to the careless and indifferent. No, if you would build up the Lord's work, intrust this duty to one only who is prayerful, loving, and studious.

PRAYERFUL,

because without the presence of the Holy Spirit one would be unfit and inadequate for the work. . . .

LOVING,

because one cannot reach the heart and affections of the little ones without possessing this heaven-born qualification. She must not only love the children, but love the Lord and the work. The heart must be in the work.

STUDIOUS,

because one must first know before she can impart to others. One must not be content to hastily glance over the lesson a few moments before going to class; but make a deep, prayerful study of it, to enable her to know what to present and how to present it to the class. She must study more than just the lesson, she must be prepared on all subjects that bear upon it.

PATIENT,

careful work is required to impress new ideas on the minds of the little ones. They do not reason abstractly. Their knowledge comes to them gradually, step by step, from the known to the unknown. If one wishes to present a new idea and have the child comprehend it, she must connect it with something already known, or some experience in child life. Great care in the selections of subjects

must be exercised. The *Primary Quarterly* is an excellent guide for subjects, but to be successful one must judge for herself just how much of the lesson to use, and not be confined to it exclusively.

Having determined what to teach, the next thought is

HOW TO TEACH IT.

In this class one must use simple child language. The ideas or truths must be conveyed through the channels nature has provided—the senses. The eye and ear are the best channels through which to reach the child mind. Color is particularly attractive to children. Much, therefore, can be done by associating the simple lesson story with pretty cards, pictures, and

OBJECTS.

These serve to attract and hold the attention, as well as to fasten the truth upon the mind. Another effective method is to employ the blackboard. The drawings and designs need not necessarily be accurate; no matter how crude they may appear, the child's imagination will transform them into pictures of importance. He associates them with the lesson story. The truth is thus conveyed to the mind, and the memory assisted to retain it.

A VARIETY.

At times the little ones might be allowed to represent personages, days, or other things in the lesson. This will please and interest them. At all times one should strive to make a personal application of the truth to the lives of the children. If she fails in this she has failed in one of the most important parts of the work.

Teachers should lose no opportunity to gain from every source ways and means by which to improve their methods and systems of teaching. Some of these opportunities are: visiting other schools, reading reference books, teachers' journals, Sunday School Department in the *Herald*, and notes on the lesson in the *Quarterly*, studying child nature, etc. The teacher needs all the help possible to be obtained; needs a mind well stored with knowledge. The child mind is thirsting for knowledge, the teacher must be prepared to satisfy the desire.

Teachers, if you would be successful in the discharge of your duty toward immortal souls, be *prayerful*, be *loving*, be *studious*.

SR. M. A. SAXE.

For Northern California District Convention.

"The church is the body of Christ. And God has set in the church apostles and prophets, etc., for the perfecting of the saints, the edifying of the body. The *Herald* is the organ of the church, the medium through which these officers reach the greater part of the body. Don't think you can stop your *Herald* and be a live, active, up-to-date saint, and less than that is not profitable either for you or the church."

"All things being equal, the punctual man is worth at least a 'dollar a bushel' more than the man that gets there any time."

"No doubt your soul feels raspy because of the 'drag' in others, but be of good cheer, we are 'banking' on you. Indeed, you are just the man the world cannot spare—so take care of your health and live as long as you can."

Letter Department.

SOMERVILLE, Mass., May 29.

Editors Herald:—I have been with the Boston saints, attending to service in their new place of worship here in Somerville for the last three Sundays, and with meetings at Roxbury and Arlington during the week. The chapel has been neatly fitted up and presents a far more acceptable and appropriate appearance as a place for religious worship than the halls heretofore occupied. We have had more strangers with us also since I have been here, or since coming to the chapel, than have been present or the aggregate total of visitors to our meetings in Boston heretofore for years, and there are some evidently already headed toward our church door.

Brn. Luff and Bullard are still in Connecticut, as we suppose. It being their counsel that I should look after this part of the mission while they were there.

The conference at Providence was a success; large attendance, two baptisms following, and witnessed by the Spirit in power both at baptism and confirmation.

There is a fine band of young people here in Boston, who are zealous in the work of gospel training and discipline, and the church may rest assured that God is working with us, and that a growth of wonderful and satisfactory proportions is being had by many young men and women in this Massachusetts district, and of whom the church will yet be proud, in my opinion. Bro. Myron Fisher has ably presided and with other brethren cheerfully and wisely aided our effort while among them.

We have been courteously received and treated by the press here in Somerville while trying to get our work before the public, and we have reason to believe that much prejudice has been allayed and misunderstanding removed.

I think I ought to speak of our Sunday school district convention at Plainville. The signal approval of God, the presence of the Spirit during its sessions that I was privileged to attend was surely of a convincing character to those present of the importance of this part of our church work.

Two-days' meeting at Plymouth next Saturday and Sunday. Expect to be there unless duties call me elsewhere.

In the faith,

M. H. BOND.

HOWELL, Mich., May.

Editors Herald:—I am one of the isolated ones, and I feel doubly so of late, since Bro. and Sr. Wilhelm have moved away. She is my only sister, and we have never lived more than three miles apart before; it makes me wish so much that I lived in a community of saints, as I feel the need of their love and care more than ever now; but alas! I often wonder why God in his great plan ever made it necessary for loved ones to part; perhaps it was to strengthen that love, which it surely does when it is pure and true. Yet where'er I be I feel that Father's kind and loving watchcare is ever near. During the

terrible hail and wind storm of May 16, when large trees were uprooted all around me, and many buildings demolished, my little home was spared as a covering, though the roof came near going.

My daughter and self would be glad to go to Independence, Missouri, if we could be sure of getting work to make a living and knew just how to go. I am patiently waiting to see where the appointments for the two-days' meeting will be, as it is my desire to attend the one nearest our place, if Father is willing.

Praying for the welfare of all,

Your sister,

A. J. DALEY.

HENDERSON, W. Va., May 27.

Editors Herald:—I was called here by Bro. D. L. Shinn to act as moderator for him in a debate which he had with a Campbellite minister by the name of Herkins. Proposition, "Resolved that the divine plan of salvation of apostles, prophets, evangelists, pastors, teachers, and deacons, is essential as in New Testament times."

The debate commenced on the 25th inst. and lasted two days. The congregations were not large owing to the busy season of the year. I will not tax your columns with the outlines of the argument presented; but assure you that the truth was sustained by Bro. Shinn. The Campbellites are gone and we still hold the town and preached last night to a crowded house. Bro. Shinn's health seems to be failing very fast, but he is strong in the cause of Christ and this latter-day work.

I returned to Wayne, West Virginia, on the 15th inst. from Kentucky; preached six times, baptized one, and started for this place on the 23d. Will return to Wayne on the 29th, as my work is not done there.

The work is onward and I am hopeful and happy in it.

Your brother,

G. H. GODBEY.

COVE, Ark., May 22.

Editors Herald:—I closed a fine meeting here last night to a full house. One Dr. W. B. Toney quit the church and is writing articles against Joseph Smith as prophet, seer, and revelator, to the *Baptist Signal*, published at Ardmore, Indian Territory. Some people living here being chagrined over our success at this place have been scattering them over the town among the people.

I came in and found what was going on and Bro. A. L. Newton preserved or kept the articles for me. I took them one by one and answered them for two nights to a packed house. I next proceeded to examine the Baptist Church that W. B. Toney claims to represent, and O, how some did squirm! But Bro. Arthur Gillen pronounced it the finest thing ever delivered in Cove. The saints all seemed well pleased; but our Baptist friends seemed to look sad over the matter. One Baptist lady said she was sorry Toney ever joined their church for he would injure the cause. They wired to Dr. W. B. Toney to come, so I hear; but he failed to come up to date.

One objection Dr. Toney urges against Joseph is that Joseph Smith prophesied that Brigham Young would lead the church to hell. Either the church is in hell or Joe Smith was a false prophet. Which horn of the dilemma will they take? Again, the Lord commanded the saints to build a boarding house for Joseph Smith to live in. Joe always had to have the crackers and cheese. Again, Luke 13:33; no prophet can perish out of Jerusalem. Joseph Smith did perish out of Jerusalem, therefore a false prophet. Now anyone who will read the verse will see at a glance that Christ referred to himself and no one else. Again, he uses one entire article to prove the Book of Mormon the Spalding Romance, the same old stale lies that have been told for years and years. But a drowned man will grab at straws.

Dr. Toney said if the saints did not pay him to preach he proposed to roll pills and quit preaching for them. I wonder how much money he expects to get from the Baptist Church. "The love of money is the root of all evil." (John.) Yes, the root of all lies against Joseph Smith and the saints, and causing men to preach false and corrupt doctrine that they don't believe themselves.

But I have never heard of anyone making a fortune fighting Joseph Smith yet. They may get a pretty fair salary for humbugging the people with their false doctrine, but what will that amount to if they lose their souls? If I wanted to make money and get rich I would resort to the business avocations of life, and not humbug the people on religion.

I am having very fine meetings every place.

In bonds,

J. D. ERWIN.

SAN GABRIEL CANYON, Cal., May 22.

Editors Herald:—"Master, where dwellest thou?" "Come and see." Away among the mountains high, near the highest in Southern California, is where I dwell, away from the multitude of the world. But not away from God; the blessed Master dwells within my heart, and I rejoice in him every day and night.

I was baptized and made a member of this church three years ago, by Elder Griffin, just coming from the islands; and I am sorry that I cannot attend church meetings, for I do love this work. The Spirit of the Lord tells me it is the right church. I thank the good Lord for leading me into it, and my prayers are to be steadfast and endure to the end, that I may inherit the celestial glory which was prepared for me before the foundation of the world.

I love the church papers, for they cheer me anew and strengthen me in faith. I am not a subscriber, as we have no mail delivery here, and are not burdened with the riches of this world. I pay my tithes with joy, and the good Lord blesses me for his own.

But what of the Utah Church? Mrs. Roberts says polygamy is character building, but it must be one of hatred to her nearest of kin.

I was one night on the street of Santa Monica, when I heard on the other end of the

block some one preaching. I hurried to the place, when I saw two men there, preaching the gospel of Christ, the first I ever heard of the kind; for the good Spirit told me they were Mormon elders, not of my people. I paid good attention to the end, closing with a hymn and prayer, when I took the hand of the last preacher with the remark: "Your preaching is all very good, brother," looking him in the face, "but do you practice what you preach?" "Yes, sir," says he. "Well," says I, "I suppose you are honest enough at heart to admit that you are still a believer in polygamy?" He looked at me saying, "Well, don't you believe the Bible? We believe it is the true and proper way to live. Look at Abraham, Jacob, David, and others." "Why," says I, "surely I do believe the Bible; but you cannot show me in it where God commands or even sanctioned it; and then you call yourself Mormon. Why, you are nothing but apostates. The Book of Mormon says distinctly that man shall have but one wife," etc.

That man is worthy of a better cause, and honest at heart. He may be saved, though his works may be burned. May my heavenly Father bless and help me to walk in all righteousness before him, to overcome every temptation that may assail me, and that I may be a good example for the cause of Christ unto others.

We have a good branch in Los Angeles where I belong. May the Lord bless it.

Yours in Christ,

A. ANGST.

TULARE, Cal., May 28.

Editors Herald:—Elder Thomas Daley left here April 12 to attend the conference at San Jose, then to his new field of labor—Nevada. May our loss be gain to Nevada. Brn. D. L. Harris and Hiram Holt made us a short visit on their way to Oregon; preached for us April 28, and on the 29th the saints gave them a cool reception, consisting of ice cream and cake, after which we went to the depot to see them off.

Arrangements were made to hold a two-days' meeting the 6th and 7th, as we were expecting a visit from the district president, J. M. Putney, accompanied by Eugene Holt. Sickness prevented their coming, which was a disappointment; but disappointments often result in good, as this one did. It was the means of bringing out the talent from the land of "Jack rabbits" that might have been a surprise to some of our missionaries could they have heard it. Brn. Joseph Florey and E. S. Burton were the speakers (the latter a brother to Joseph Burton). A Methodist made the remark that if Burton would preach for them he could get a salary of fifteen hundred dollars a year. Another said it was the best sermon he ever heard. We felt the Spirit's presence at the sacrament meeting and believe some who have been afflicted for years will be healed. Our branch is scattered over considerable territory and we think it no trouble to travel ten to thirty miles to attend a prayer meeting.

On the 19th inst., David Anderson, of Lamoni, made us a visit, staying over Sunday,

then going to San Francisco. On Saturday evening he spoke to a small congregation in the Lakeside church, seventeen miles west of Tulare, and on Sunday afternoon in a private house eight miles from the church, which was filled to overflowing. Mr. Abbott is not a member of the church, but his large country residence is open to any of our ministers. Bro. Anderson's earnest, sincere manner of presenting the gospel won the admiration of all who heard him. This was his first effort in California, and the eighth or ninth sermon he has preached. He is a bright young man, just starting out on his first mission. We believe there will be a bright record for him in the near future in the church.

We are expecting Bro. Griffiths to come in July and hold a two-days' meeting.

MARY A. TWADDLE.

WOODSIDE, Mo., May 29.

Editors Herald:—I am a local elder, the only officer in the Woodside branch. The work is in a reasonable condition. My labor has been with the branch and in other places; viz., Cave Spring, Shiloh, Spring Creek, Fairview. The work is moving along nicely and the people are anxious to hear more of the gospel, and are not willing to persecute the work as they once did. May God add his blessings to the honest in heart everywhere.

Yours for truth,

ALONZO M. D. MCGUIRE.

CLAYTON, Okla., May 29.

Editors Herald:—Our late district conference near Sumner was encouraging and strengthening to the saints. Brn. R. W. Davis and W. S. Macrae, G. M. Hiles, S. S. Smith brought the tabernacle, and the conference was held in it Saturday night and Sunday. Two were baptized on Sunday by Bro. Davis; the confirmation meeting in the afternoon was a good one. The brethren continued the meeting in the tabernacle a week or two, Bro. D. S. Crawley and the writer assisting. On the following Sunday six more faithful souls made a covenant with the Lord by baptism, Bro. Davis officiating.

We were greatly blessed; the Spirit of the Lord was present in power. The Oak Grove branch is strengthened, and the saints rejoice to have eight more added to their number. Others were near the kingdom, and we would not be surprised to hear of as many more yielding to the influence of the gospel of Christ before the brethren leave them.

The writer left the tent workers at Morrison and came to this place, where I commenced meeting last Friday night. The attendance was small Friday and Saturday nights, but yesterday morning and evening the house was well filled. The people here are very kind and seem willing to hear; they manifest a friendly spirit. I have been urged to return to western Oklahoma to look after branch affairs, but the opportunities for preaching are too many and too favorable to leave now.

When will the time come when saints will live as becometh saints? I most heartily endorse the "watchword," as given in *Herald* by

Bro. A. J. Keck—"Sin must get out if it takes the sinner with it." It is time that the church everywhere take action against those who claim to be of us but whose works militate against the advancement of the cause of Christ and whose conduct in the church destroys the influence of the church. I repeat again, that inspiration comes from two sources, and we should know them by their workings—by their manifestations. Slander, evil speaking, jealousy, envy, strife, malice, contention, speaking evil of church authorities, dancing, etc., are in fact not the promptings of God's Spirit, but they are of the Devil, and saints who expect salvation in the kingdom of God should feel these things.

R. M. MALONEY.

GRAVE TROUBLES FOR SECTS.

CHICAGO, Ill., May 29.

Editors Herald:—The Rev. F. A. Noble, pastor Union Park Congregational Church, of Chicago, took for his theme, Sunday evening, May 28, "Why conversions in our churches are so few." This topic had been discussed at a ministers' meeting the week previous. I have to repeat from a few notes and memory, so am sorry I cannot send you a copy verbatim; however, in part he said:—

That the aggregation of all denominations are far below what they should be, and especially the Congregational, Baptist, and Episcopal churches. The sum total or net gain of the Congregationalists for one year is less than half a convert per each church edifice, and that it takes two hundred sixty-six members to bring one convert into their fold, notwithstanding all the aid of their various organizations connected with said church. They show a net loss of \$552,405 in benevolence; that their home expenses are \$72,832, and total expenditures to the sum of \$6,725,919, making a cost of \$2,925 for every new member or convert brought into their fold. Also, a net loss in attendance to Sunday schools and missions. He realized that there was just as much need for souls to be saved as ever, and that many lives were consecrated to the great work; but with "all our forces, methods, plans, opportunities, Christian endeavors," etc., have accomplished so little. In this space of time, he pointed out, the world had made rapid progress in political, social, and industrial lines. "This calls for explanation."

One reason he said was the human heart, which is the same as in the days of Noah, Abraham, Moses, Joshua, Jesus Christ, and the Dark Ages—that the human heart is desperately wicked and will not surrender. Another reason: Dr. Noble had occasion to walk Sunday afternoon on Madison Street, and what he saw "shocked" his senses. Wide open saloons and dens of vice, where he counted thousands of men coming out and going in by the threes, fives, and tens. He said it was this criminal element who are in direct opposition to the two hundred churches in Chicago, who say, "We can get along without the churches," and who would like to see every church razed to the ground. Outsiders are alike indifferent as to the welfare of churches or their souls. Another

reason is to be found, "That those calling themselves Christians," are "church indifferent;" that "some influence is in the churches" causing the members to love the world and indulge in pleasures; that many loved the theater better than the pew, the dance than the Sunday school, and loved a progressive euchre party better than the church communion. The majority of members care nothing about spiritual matters, and have "little sympathy and less activity" in any church work or those spiritually inclined, and on whom fall the burdens.

Another reason is that the mind has become "confused" by debates and wranglings, and by picking flaws from the Bible concerning its validity and authenticity; also Christ, his teachings, and man's destiny. That the rich and aristocratic members who have had a smattering of science are given over to skepticism (meaning universal doubt); too many are led astray by the conflicting views and opinions they find in the daily editorials and magazines; others want no Puritanism or check to their desires. Another reason is because outsiders say, "Your church is not heated enough," and others say, "not light enough," "poor singing," or "poor seats," "don't feel welcomed," "no place for the poor," "poor sermons," or members cold toward strangers," etc., etc. But Dr. Noble says these excuses are a "pack of lies," and he hoped no member would hold to such a wrong impression; that the one great reason, and main reason, is because men are "under the bonds of sin and the clutches of Satan," and "don't take the truth of Jesus Christ, because they don't want it." Ministers cannot preach to criminals. Summing up, he "wished the ministry was ideal," and the "laity more humble;" but in the whole, the blame is thrown on the poor sinner.

Now the question comes to me, Is Christ then to stand helpless, in the midst of his work, while Satan carries the masses in triumph down to perdition? No. You are weighed in the balances and found wanting. Think you not that if all who call themselves "orthodox" of many shades of belief, or rather unbelief, could not have long ago cast the ballot that would have closed the rum maker and seller, and every other blotch or blight that has happened to the tree of denominational Christianity? *if they were the legitimate offspring of God.* Says Christ, "Feed my sheep." "My sheep hear my voice," a stranger will they not heed. The poor sinner or non-church member hears so many uncertain sounds, *Confusion, mystery, Babylon*, that he is afraid of a wolf, a roaring lion, a serpent, or an hireling with bogus gifts to offer.

It would be well for the Rev. Dr. Noble, D. D., and all theological seminary giants to remember that, there is a spirit in man, and the Lord Almighty giveth him *understanding* and having this understanding may explain in part one of the reasons why conversions are so few. People who are led by any sect or priestcraft for a few generations, and are not allowed liberty of speech larger than the creed or accepted confession of faith, are apt to be far more dull of understanding

than the man, be he sinner or heathen, who stands under the rays and liberties of heaven; who, moreover, is not bound by fear, and stands looking on at the passing passions around him, very much as one would look into the arena of a circus.

Let your rich and proud and arrogant get rid of their surplus, by buying farms and building factories and irrigating arid lands in this great land, and give it to those who have labored for you, and are the direct means of your riches. Then preach the simple doctrine of Christ unto them, and I guarantee there will be an improved State, Church, and Home. Great words of bombast, the rustle of silk, the great social functions, the Y. M. C. A., etc., may have a nice tinkling sound to the full and well ones; but a little wheat from your bursting elevators, a little coin from your overflowing coffers, a few acres of God's blessed earth, and a few of his created creatures will be of more avail than ten thousand sermons. Churches are benevolent, but not enough; and the very facts that so confront them as to the woeful conditions above-mentioned is plain proof that your institutions are wholly human, and it is high time for divines to step down and out, and let the God of the widow, the orphan, the downtrodden and oppressed of men take charge of affairs.

The facts that there are slums in London, New York, Chicago, and all large cities cannot be denied; but the most callous and degraded heart of either man or woman is in some degree susceptible to sunshine, however faint. Social conditions will radically change before the ideal is reached. When that change comes there will be influences and powers far greater than the little cares marked out as bad by Mr. Stead and others, affected; well hidden now, but to be dragged out into the light by the processes at work.

God forbid that I should judge anything; but surely God will judge, and judge very righteously and exactly; and I know that any good work done by individual members of churches, clans, tribes, or nations, will be fully rewarded; but many will come under great condemnation when light has come into the world and men love darkness instead, and worship the image of their own heart, and are removed far from the truth.

Of charity it is written:—

"Hoping ever, failing never,
Though deceived, believing still;
Long abiding, all confiding
To thy heavenly Father's will;
Never weary of well-doing,
Never fearful of the end;
Claiming all mankind as brothers,
Thou dost all alike befriend."

ARTHUR W. GORBUTT.

PORCUPINE, Wis., May 31.

Editors Herald:—The gospel work in northern Wisconsin is onward, although we have some opposition. The M. E. minister of Arkansaw, Wisconsin, became angry because the saints were having such success in these parts, so he went to circulating tracts written by R. B. Neal, of Grayson County, Kentucky, associating our people with the followers of Brigham Young.

I will show you some of Neal's style of ar-

gument. In order to prove Joseph Smith a false prophet, he quotes from the revelation on the Rebellion, and in order to prove it false he tries to show that it did not "fit," as follows: "The war was not a strict warfare between North and South;" while history says it was. Again, he says: "Slaves did not rise up against their masters." Had Joseph predicted that slaves would rise up with their masters, fight by their sides, and stand by them till death, this writer would have confirmed his prediction; while history reads as follows: "When constitutional difficulties were overcome 178,975 patriotic negroes, with one hand throttling national prejudice and a musket in the other, marched upon the field of civil strife, to help redeem the nation from the curse of slavery. The gallant blacks figured in 449 engagements, during which 38,847 gave their blood for freedom and the preservation of this union."

After Neal tried to show that it did not "fit," he says: "It was not till after the war, long after it, yea, even till now, that the American public generally knew anything of the revelation. It seems to be open to suspicion of trying to predict a thing that had come to pass—to make the boy fit the hat, instead of the hat fit the boy." The foregoing is a sample of Neal's stock in trade. The tracts did more good than harm for our people.

I tried to get into a discussion with the M. E. minister, but he would not meet the issue, so I replied for two evenings to the tracts circulated, with good crowds out to hear; then the M. E. people were angry because they let me have the tracts. One party since that loaned a tract to Bro. Shedd, and told him he could read it if he would "not let Preacher Closson see it;" so I guess it is as thin as the others I have seen, which are full of contradictions and lies. It made them angry when I showed them up, but the saints are rejoicing in the work and seem more united than ever, and we look for a grand time at our next conference, the 17th and 18th of June, which will be held here.

I baptized one in Pierce County, April 23, and one here at Porcupine, May 21, and one May 26. Others say they will be baptized soon. Next Sunday the saints will celebrate Children's Day here, under the auspices of Sr. Mary A. White, who is superintendent of the Sunday school. They are making arrangements for a grand time.

Bro. I. N. Roberts was here awhile this spring and gave us some splendid sermons, and truly the Lord was with him. Come again, Bro. Roberts. I also want to mention Bro. Leonard Houghton, of Grant County, who labored in Pepin and Pierce counties this winter. He made two new openings, where I think a number will be gathered in the future. Bro. Houghton is a worthy young man and well liked in these parts.

I have been holding forth at the following-named places lately: Ono, Brasington, and Maple Ridge, and the interest is good at all those places. I am thankful we are finding "favor in the eyes of the people," and that the Lord is blessing his saints.

In gospel bonds,

A. V. CLOSSON,

Conference Minutes.

POTTAWATTAMIE.

Conference convened May 27, with the church at Underwood, Iowa; D. R. Chambers, assisted by H. N. Hansen and H. Kemp presiding, J. Charles Jensen, secretary, assisted by J. A. Hansen. Branches reported as follows: Boomer 28 members; no change. Council Bluffs 249; loss 1. Crescent 155; gain 1. Fontanelle 33; gain 1. Hazel Dell 64; no change. Wheeler's Grove 86; no change. North Star; no report. Present branch enrollment 715; scattered 87, total 802. Elders reporting: D. R. Chambers, H. N. Hansen, R. McKenzie, S. C. Smith, J. P. Carlile, Joshua Carlile, I. Carlile, Jr., J. S. Strain, D. Parish, D. K. Dodson, S. Butler, Henry Kemp, C. Carstensen. Priests: Thomas Scott, John Evans, S. Underwood, C. C. Larson, M. Elswick. Bishop's agent, J. P. Carlile, reported: Balance on hand last report \$29.35; collected since \$213.05; total \$242.40; paid Bishop, E. L. Kelley \$134; ministry \$45; poor \$12.30; total disbursed \$191.30; balance on hand \$51.10. J. Charles Jensen, S. J. Harding, and G. C. Christiansen were appointed a committee to examine, and report with recommendations the resolutions now on record as rules governing the district. The Sunday school association reported eight schools with an approximate membership of 420. A resolution adopted August 27, 1898, at Hazel Dell, requiring the district president to refer elders to their quorums if enrolled, otherwise to demand their license, when they fail to report to the conference was repealed. The president was authorized to provide for two days' meetings where they may be desired. The following motions prevailed: A vote of thanks to the local church for entertainment; vote to sustain the General Conference appointees in the district; vote to sustain J. P. Carlile as Bishop's agent; Elders H. N. Hansen as district president; D. R. Chambers, assistant; J. Charles Jensen, secretary. Adjourned to meet Saturday, September 2, at 10:30 a. m., at Crescent City, Iowa.

CLINTON.

Conference assembled with El Dorado branch, at Coal Hill chapel, May 20, at ten a. m. District president, D. C. White, not being in attendance, I. N. White was chosen to preside; Ella Miller secretary, Lucy Wright assistant. Standing committees (on the purchase of district tent top and district reunion at Nine Wonders) whose work were not completed, were continued. Ministry reporting: I. N. White, D. C. White (district president removed to Lamoni, Iowa, reported by letter), R. T. Walters, F. C. Keck, J. C. Foss, Swen Swensen, G. W. Beebe, Sen., M. L. Sory, J. B. Gouldsmith, C. P. Welsh, S. C. Andes, — Reynolds, A. M. Baker, and Alfred White. Priests: J. F. Mannering, J. A. Silvers, A. C. Silvers, J. N. Stephenson, and G. W. Beebe, Jr. Teacher: John Andes. Deacons: — Reynolds and — Carroll. Branches reporting: Wheatland, loss by death 2, expelled 1, present number 44. Rich Hill, gain by baptism 5, by letter 4, present number 148. El Dorado Springs, gain by baptism 1, loss by letters of removal 6, present number 165. Nevada, gain by baptism 1, by letter 2, loss by death 1, present number 47. Taberville, no change, present number 30. Walker, no change, present number 22. Deepwater, gain by letter 2, loss by letter 1, present number 25. Veve, gain by baptism 5, by letter 5, loss by letter 1, present number 115. Report of Bishop's agent, D. C. White, read: Balance on hand at last report \$31.29; received since \$244.81; expended \$256.47; balance in treasury \$19.63. Report of district clerk read and approved and expense for postage allowed.

Report of the Sunday school convention read and ordered spread upon the minutes. Bro. D. C. White's resignation as Bishop's agent read and accepted, and a hearty vote of thanks tendered him for faithful service in the district. Bro. G. W. Beebe, Sen., was the unanimous choice of the conference for recommendation to the Bishop as his successor. Bro. Abner Lloyd was elected district president, and Ella Miller reelected clerk. Preaching by Elders J. C. Foss, A. White, and I. N. White; with prayer and sacrament service Sunday afternoon. It was the verdict of the majority present that it was the most spiritual session held in a long time in the district. From the opening of the Sunday school convention Thursday night, to the close of the conference Sunday night, the spirit of unity was manifest in all the proceedings.

Sunday School Associations.

OLINTON.

The above Sunday school convention convened with Coal Hill saints, near Lebeck, Missouri, May 19. All the district officers and many others interested in Sunday school work were in attendance, and the convention was pronounced by many as being the best held in the district. The first Sunday school institute in the district was held at Walker, Missouri, in February, and although the attendance was small, it resulted in the convention voting to hold one between the conventions hereafter. The interest here is splendid, and we hope to see the Sunday school make rapid progress in the future.

LUCY WRIGHT, Sec.

POTTAWATTAMIE.

Convention of Pottawattamie district convened at Underwood, Iowa, May 26; D. R. Chambers superintendent, Jennie Scott secretary. Number of schools in district 8. Reports received from Crescent, Underwood, Wheeler, Hazel Dell, Carson, Grand View, and Honey Creek. No report from Council Bluffs. Total membership about 400. The following resolution was read and adopted: "Be it resolved, that the district association hold a picnic on the 4th of July, and that a committee of three be appointed by this body to determine the most desirable and convenient place to meet. Committee consists of D. R. Chambers, J. A. Hansen, and P. M. Hanson. Literary and musical entertainment in the evening; an enjoyable time was had. Adjourned to meet at Crescent, September 1, at 2:30 p. m.

CONVENTION NOTICES.

Southeastern Illinois district association will hold convention on Friday evening and night, June 23, at Brush Creek branch, the day before conference. Will Sunday school workers in the district try to be there. Annual election of officers will be held. Will secretaries or superintendents please report to me between now and that date. It is hoped the ministry of the district will be present to help us.

ARTHUR H. BURROUGHS.

Sunday school convention of Decatur district will convene at Lucas, Iowa, June 22 and 23, when the following program will be rendered: June 22, 8 p. m., Cantata, Bethlehem, by local school. Paper and discussion, Uses and abuses of the *Quarterly*, J. P. Anderson. Paper and discussion, An effort to discover who should not attend Sunday school, F. E. Cochran. Sunday school newspaper, G. W. Blair editor in chief. June 23, 8:30 a. m., prayer meeting. 10:15, business; 2 p.

m., primary class drill, Sr. L. L. Resseguie. 2:45, intermediate class drill, Roxanna E. Gaylord. 3:30, Religio work, J. A. Gunsolley in charge. Come everybody, and make this session interesting and profitable.

J. A. GUNSOLLEY, Supt.
J. P. ANDERSON, Sec.

Convention of Eastern Michigan Sunday school will convene two miles west of Carsonville, at 7:30 p. m., June 23. Schools, please send your delegates. We hope all will be present, so as to make our convention a success.

WM. HARTNELL, Supt.
GRACE MCINNIS, Sec.

Miscellaneous Department.

PASTORAL.

Permit me to say to the ministry and members of Southwestern mission that I feel thankful to our heavenly Father for the blessings of the past year, and I appreciate the work being done by the saints in this mission. There seems to be a brighter day ahead of God's people, and a glimpse of the light is being seen through the clouds. The awakening time is near at hand when our work for the Master will be crowned with greater success.

Bro. Duncan has labored under trying circumstances, and his last letter informed me that he was trying to get consent of the Presidency to allow him the privilege of changing fields. If the change is made he will be missed in this mission, as he has the ability of doing much good. Should he remain in Oklahoma he will have charge of the same territory he had last year.

Bro. T. J. Sheppard will be associated with the writer, and all reports of the missionaries will be sent to T. J. Sheppard, Beaver, Texas, unless Bro. Duncan's health will permit him to remain in this mission; and if so, those laboring in Oklahoma and Indian Territory will report to him, and he will report to Bro. Sheppard. Brethren, be prompt in reporting.

Bro. E. A. Erwin will labor eight months during this year, and I trust that Bro. Ed Hensen may be in the field in a short time.

May the good Lord bless us all in our work. My advice to the saints is, if you are in a healthy country, where you can make a living, do not move around so often—don't have any fears that the Lord will overlook you in the gathering day. Let us try and become pure in heart and build up the work. (See section 122 of Doctrine and Covenants, verse 7.)

AMOS J. MOORE,

In charge of Southwestern mission.

REUNION NOTICES.

The annual mission reunion of Oklahoma will be held in the beautiful grove on Elder S. J. Hinkle's farm, seven miles southeast of Stillwater, Payne County, Oklahoma, October 6 to 15. This will be the third reunion of the mission, and let us make the "third time the charm." We believe the greatest incentive which should prompt the saints to attend these meetings should be the love of the work, desiring to see it advance.

The grove is ample to accommodate a large gathering; wood in abundance; Stillwater Creek is near by; good water will be supplied for camp use; all other necessities will be furnished to make the meeting a success.

Those wishing tents will address Elder W. S. Macrae; he will make known his address through *Herald* and *Ensign*.

Saints, let us rally and make a special effort this year for the advancement of the restored gospel in Oklahoma; let us be "coworkers with God" for the great latter-day work. Manage your farm work and other business so you can be free from the toils of life, and

attend the reunion. Whatever sacrifice we make in the interest of God's work we shall in "nowise lose our reward." We are anxious for a spiritual time and a glorious reunion. Let our watchword be: Rally to the reunion.

As a matter of course we expect Bro. A. J. Moore to be with us, and it is rumored that Bishop G. H. Hilliard will favor us with his presence, though we do not state it for sure. Elders of the Southwestern mission are all kindly invited to be with us, also all others who can. Remember this is the general reunion of Oklahoma mission and all the saints in the field should prepare to attend. Let us all labor and pray for its success. Don't forget the watchword: *Rally to the reunion!* October 6 to 15. Those coming by rail should correspond with Elder S. J. Hinkle, Stillwater, Oklahoma.

R. M. MALONEY.

CAMP MEETING.

Oklahoma district conference held at Oak Grove branch, May 13 and 14, voted to have a camp meeting in Dewey County, light of moon in August. It is not intended that this camp meeting shall in any sense detract from or take the place of the annual reunion. However, it is urged that as many of the saints as can will attend the camp meeting. We expect the missionary force of Oklahoma to be present, and also hope that our missionary in charge, Bro. A. J. Moore, can arrange to be with us. We expect to have the gospel tabernacle there, if possible, and we hope to see a good attendance. A united effort, a faithful walk, complying with the teachings of Christ will guarantee our success in church work and crown us with eternal life.

Let us labor with a will for the advancement of righteousness and truth. Come to the camp meeting. Meeting will commence August 11. Location given later.

R. M. MALONEY, Pres.

TWO-DAYS' MEETINGS.

There will be a two-days' meeting at Nashville, Barton County, Missouri, commencing Saturday afternoon, June 17. Saints living near, please take notice and come with baskets, prepared to stay until Monday morning. We expect our missionary in charge and district president, F. C. Keck and O. P. Sutherland, to be present. Come with a good portion of the Spirit.

A. M. BAKER.

CONFERENCE NOTICES.

For satisfactory reasons the conference of Northeast Kansas district will not convene till sometime in July. Due notice will be given of the same through the *Herald*.

FRANK LOFTY, Pres.

Far West district conference will convene Saturday and Sunday, June 17 and 18, with Stewartville branch. We would be pleased to have a good representation from all the branches. Will secretaries of the several branches send branch reports so they will reach the secretary by the 15th of June.

T. T. KINDERKS, Pres.

C. P. FAUL, Sec.

Conference of Alabama district will convene at Flat Rock branch, Saturday, July 15, at ten o'clock. Please send or bring branch reports. We expect and desire Bro. M. M. Turpen to be with us.

M. K. HARP, Pres.

St. Louis district conference will convene at No. 2518 Elliott Avenue, St. Louis, Missouri, on Saturday evening, June 10, at seven o'clock.

J. G. SMITH, Sec.

BORN.

LANE.—Near Lamoni, Iowa, October 26, 1897, to Bro. Oliver S. and Sr. Mary A. Lane, a daughter. Blessed at home, May 23, 1899, by Elder R. M. Elvin, and named Lois Luceal.

SHAKESPEARE.—At Lamoni, Iowa, March 11, 1899, to Bro. William T. and Sr. Jane Shakespeare, a daughter. Blessed at home, May 23, 1899, by Elder R. M. Elvin, and named Vida Ruth.

HOLLINGSWORTH.—Lyda Leora Hollingsworth was blessed March 5, by Elders T. J. Sheldon and M. H. Cook. She was born January 3, 1899, at Des Moines, Iowa, and is the daughter of Mr. Sheldon and Sr. Emma Olive Hollingsworth.

COOK.—Elva Lorine Cook was born March 2, 1899, at Des Moines, Iowa. She is the daughter of Bro. and Sr. Thomas P. Cook; and was blessed March 25, by Elders T. J. Sheldon and M. H. Cook.

CARMER.—Verve Sanford Carmer was born February 4, 1899, in Webster Township, Polk County, Iowa. He is the son of Mr. Lawrence E. and Sr. Myrtle E. Carmer, and was blessed April 23, by Elder T. J. Sheldon.

BLAKESLEY.—At Knowlton, Iowa, April 4, 1893, to Bro. A. J. Blakesley and wife (deceased), a daughter. Blessed at Independence, Missouri, May 28, 1899, by Elders R. M. Elvin, W. H. Garrett, and E. H. Harrington, and named Amy.

MARRIED.

BRIGGS—SUTTER.—At the residence of Elder T. J. Sheldon, Bro. F. W. Briggs and Miss Mary C. Sutter, on April 25, 1899, Elder T. J. Sheldon officiating.

DIED.

BRAND.—At Lamoni, Iowa, May 14, 1899, Mrs. Mary Eretta, wife of Mr. R. L. Brand, and daughter of Mr. and Sr. John McKim, at whose house she died. She had for years failed in health, and about March first came from her home in Oklahoma to visit her parents and to be cared for by her mother. Though she did not give up all hope of recovery until near the end, yet the disease developed rapidly during the last month, until there was no longer hope. She suffered greatly and became reconciled to go. By loving parents, sisters, brother, and friends, all was done for her that could be to make her comfortable while waiting the close of life. The sermon was preached by Elder H. A. Stebbins; the prayer was offered by Elder Heman C. Smith.

FURGESON.—John David Furgeson was born May 31, 1897, at Runnells, Iowa; died April 14, 1899, at Des Moines, Iowa. He was the son of T. T. and Elizabeth Furgeson. Sermon by Elder T. J. Sheldon.

MOSES.—Manila Moses was born May 31, 1898, at Youngstown, Iowa; died May 1, 1899, at Youngstown. She was the daughter of Mr. John and Sr. Juan Moses. Funeral sermon by Elder T. J. Sheldon, assisted by Priest Elmer Clark.

ANTHONY.—At Elsinore, Utah, May 26, 1899, Elder Robert J. Anthony, aged 67 years, 6 months, and 14 days. Deceased was born in Jackson County, Ohio, November 12, 1831; was married January 13, 1862; was baptized at Plum Creek, Iowa, December 9, 1869; was ordained to the eldership February 3, 1870; to the office of Seventy February 27, 1877; and as one of the Seven Presidents of Seventy April 9, 1889, having been so selected at the General Conference of 1888. He labored extensively in the mission field in the Middle Western and Southern States, but principally in the Rocky Mountain mission—Utah, Idaho, Montana, and Western Wyoming. He died while engaged in his missionary work, on duty in the field. He was known for his integrity and kindness of heart. He was mentally well balanced, and wise in his administration of church affairs. His sickness was brief and his death an unexpected shock to his family, especially to his afflicted wife. He leaves a wife and a number of sons and

daughters and grandchildren to mourn. The remains were forwarded to Lamoni, Iowa, his home, where services were conducted on Wednesday, May 31, at the house by Elders J. H. Hansen, J. C. Clapp, and E. L. Kelley; and at the saints' church by Elders E. L. Kelley, J. W. Wight, and J. R. Lambert, Elder R. S. Salyards being in charge. The remains were laid to rest in Rose Hill cemetery, where they await, with many others who have fallen asleep in Christ, the resurrection of the just.

JEFFRIES.—James Jeffries died May 22, 1899. He was born January 31, 1821; being at the time of his death 78 years, 3 months, 22 days. He had been ill for some time before, but was always doing some work. He went out to cut hay, and mowed one round; his daughter standing by saw him about to fall from the machine, took hold of him, and he expired immediately, as one going to sleep. He leaves a wife, four daughters, and one son. He was baptized in Tulare County, California, in 1875. He died in faith of enjoying a part in the first resurrection. Funeral sermon in Beaumont Presbyterian church by William M. Gibson.

DIXON.—Bro. Berry Dixon was born September 25, 1823, in Conecuh County, Alabama; baptized September 1, 1893; departed this life December 4, 1898, at the age of 75 years, 2 months, and 10 days. He leaves a wife and seven children to mourn. He was one of earth's noble men. Peace to his remains.

LITTLE.—At his home in Wilmington, Illinois, May 24, 1899, Bro. Robert J. Little passed peacefully away after an illness of but three days. Robert was a good boy, and often comforted his widowed mother by saying he would take care of her when he was older. He was baptized last August. His probation was but 11 years, 2 months, 17 days, but in that short time he made sure his title to an everlasting inheritance with the pure and good. Funeral at the house by Elder J. M. Terry of Chicago, Illinois. Prayer by Bro. Walrath.

JACKSON.—Elizabeth, wife of Marion Jackson, died in Omaha, Nebraska, April 27, 1899, aged 67 years, 1 month, and 15 days. She was born in Cass County, Illinois, March 12, 1832. Married March 11, 1852; and their married life covered a period of over forty-seven years. Two children were born to them. Sr. Jackson joined the church in 1882; her death was hastened by a severe burn; she was a great sufferer for twenty-seven weeks, but the gospel brought much of comfort to her. Funeral services at saints' church, Elder S. F. Cushman officiating.

HART.—At his home, Broughton, Kansas, May 10, 1899, Elder Henry Hart. He was born February 4, 1829, at Boonville, New York; married June 13, 1847, to Miss Sarah Robinson. Eight children were born unto them; four of whom remain; three were present at the time of his death. He was baptized April 8, 1866, at Fox, Illinois, by Pres. Joseph Smith; ordained an elder March 20, 1869, by Elders A. H. Smith and Isaac Sheen. When quite young moved with his parents to Kendall County, Illinois, where he resided for thirty-six years. In 1887 he moved to Clay County, Kansas, where he has lived a consistent Christian life until the final summons came, when he peacefully fell asleep in Christ to await a glorious resurrection. Funeral sermon by Elder V. F. Rogers; interment in Idylwild cemetery.

CREIGHTON.—Sr. Amenia Louisa Creighton was born February 21, 1831, at Amherst, Ohio; died May 20, 1899, after several months of suffering, aged 68 years, 3 months, 6 days. She united with the church about the year 1842, baptism being administered by her father, Judy Griffiths. She stood firm till death, in hope of a glorious resurrection. Our sister leaves to mourn an aged husband and four daughters. Funeral sermon conducted by Elder S. V. Roberts, assisted by J. B. Cline.

KNOWLES.—Sr. Hannah Knowles, familiarly called "Grandma Knowles," died at the home of her daughter in Centerville, Iowa, May 3, 1899, after five days' illness, aged 73 years and 10 months. She was baptized at St. Louis, Missouri, April 3, 1864, and remained faithful to her covenant, and in death realized the promise of its sweetness. Being conscious to the last, she crossed her hands over her breast and passed away as peacefully as it could seem possible for death to come. Funeral conducted by David Archibald.

BODEN.—Mr. John Boden, husband of Sr. Ann Boden, died at his home in Centerville, Iowa, April 22, 1899, after an illness of ten days, aged 56 years. He was a kind husband and father, "an honest man," though not a member of the church. Funeral sermon by Elder M. D. Lewis, who endeavored to show that every man would be rewarded according to his works.

A GOOD RULE.

If you are tempted to reveal
A tale some one to you has told
About another, make it pass,
Before you speak, three gates of gold.

Three narrow gates—first, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer; and the next
Is last and narrowest, "Is it kind?"

And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear
What the result of speech may be.
—The Designer.

The signs of the times on the industrial and business horizon are outlined in the June number of the *American Monthly Review of Reviews*. In the department of "The Progress of the world" the editor discusses the new era of prosperity, the restored wages of labor, the tendency toward the consolidation of capital, railroad amalgamation, the relation of modern monopolies to the heaping up of great fortunes, the value of franchises and proposed tax reforms, and other conditions and problems of the day in the business world. Mr. Byron W. Holt contributes an article on "Trusts—The Rush to Industrial Monopoly," in which he sets forth the facts in connection with the recent startling development of the trust-forming mania, as it is beginning to be called. A feature of Mr. Holt's article is a carefully prepared list of more than one hundred and twenty-five industrial combinations now operating in this country, each of which is capitalized at not less than \$10,000,000. This list was revised to May 20, and includes the concerns formed during the past few months.

Some of the Western and Southern churches are taking action against liquor selling by excluding members who are in any way connected with that business.

The number of ministerial crimes is rapidly increasing. We hesitate to say it, because of the use made of it by malignant opponents of religion; but it is undeniable, and the rate of progress is rapid.—*Christian Advocate*.

"Don't condemn all the advice and counsel of the older members as old fogyism. There are some things that the older ones know better than the young, although they may not have acquired their education in quite so progressive an age; yet the counsel and advice of older members and officers of the church, who do not own the books of the church nor take any of the papers thereof, is not to be considered of such value that we should not question it. A man must keep abreast of the work to be authoritative. It's the horse that keeps his shoulders hard up to the collar that we rely upon when we wish anything to move."

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DANISH TRACTS. "Var Joseph Smith en sand Guds Profet? Udgi-vet af den gjenorganiserede Jesu Kristi Kirke," "En Indbydelse til Guds Rige," "Christi Lærdom." Per dozen, 15 cents; 100.....\$1 00

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COWDERY LETTERS.

Written on the subject of the rise of the Church of Jesus Christ of Latter Day Saints, by Elder Oliver Cowdery. They contain valuable matter concerning the calling of Joseph the Seer, the discovery and translation of the Book of Mormon, and the angelic bestowal of the priesthood.

In paper covers, 40 pages, 8 cents each; per dozen.....	\$ 75
Without covers, 5 cents each; per dozen.....	50

The Saints' Herald.

(Established 1860.)

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

Subscription price \$2.00 per year; six months \$1.00; three months 50 cents; single copies 5 cents; sample copies free; \$1.50 per year when paid in advance.

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

Address communications for publication to the Editors.

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

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

True Succession in Church Presidency.

THIS is a book just issued by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, from the pen of Elder Heman C. Smith, Church Historian. It is a complete answer to and refutation of Elder B. H. Roberts on "Succession in the Presidency of the Church," and to Elder C. W. Penrose on "Priesthood and Presidency." It follows Mr. Roberts closely and points out his false statements, misrepresentations, historical inaccuracies, illogical arguments, and untenable interpretations; while answering Mr. Penrose directly and incidentally.

It also takes into account the official acts and teachings of Brigham Young and his associates from June, 1844, to the present, showing conclusively that they departed from the faith, and taught immorality and criminality.

The work of the Reorganization is also presented from an affirmative standpoint, and her standing as the acknowledged Church of Jesus Christ is clearly maintained and the authority of her priesthood and presidency convincingly defended and conclusively established.

There has long been a demand for this work, in consequence of the Utah missionaries having used the book of Mr. Roberts, wherever their ministry have operated. This book in the hands of all who desire the truth will be effectual against the influence of their sophistry.

It will make a book of about 160 pages and will be sold at the lowest possible price, as we are more interested in the circulation of the work than in the profit derived from its sale. Bound in neat paper covers, 35 cents each.

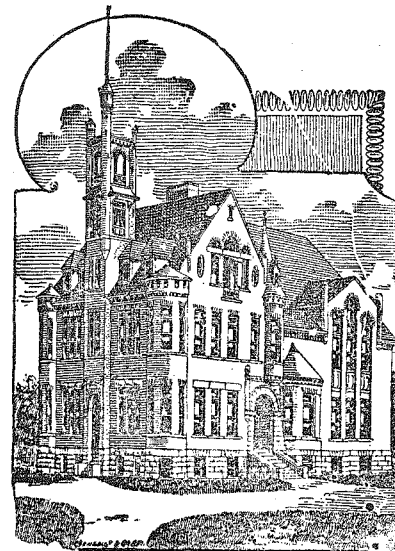
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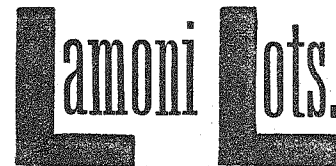
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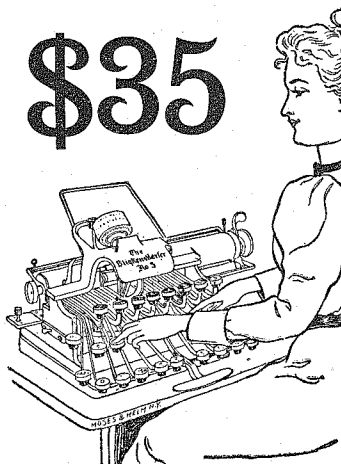
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS

Vol. 46.

Lamoni, Iowa, June 14, 1899.

No. 24.

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TO QUIT INFANT BAPTISM.

The Rev. Dr. Howard S. Bliss former assistant pastor of Plymouth Church, Brooklyn, under Dr. Lyman Abbott, and at present pastor of a Congregational church at Upper Mount Clair, New Jersey, is preparing to bring before the Congregational International Council, which meets at Boston on September 20, a proposition to do away entirely with infant baptism in the church, substituting an impressive service of dedication.

This proposition of Dr. Bliss is exciting wide interest among the members of the Congregational Church and is receiving hearty indorsement from many ministers. Dr. Bliss argues that baptism should take place only in the case of adults and at the time of uniting with the church. Just what form the dedication should take he leaves for the council to decide. A question has arisen whether the International Council has jurisdiction over this matter, which hardly will be settled until the body convenes. In the meantime Dr. Bliss is drawing up a form of service to be submitted in case the matter can be taken up by the council.

The Rev. Dr. Frank W. Gunsaulus speaks highly of Dr. Bliss, and looks with favor on the innovation he proposes for Congregationalism. The

Rev. Dr. J. W. Fifield of the Warren Avenue Congregational Church says he is much interested in the movement and will watch its course with a kindly feeling. E. W. Blatchford, who is a member of the American Board of Commissioners for Foreign Missions, said last night Dr. Bliss had written him of a most favorable reception on the part of the clergy to the proposed change in the service.

Dr. Gunsaulus said yesterday: "Infant baptism is only a service of dedication anyhow, therefore it cannot mean a great revolution. To make it more impressive is simply to body forth in some beautiful form the idea that a child, who has earthly parents, is given back to God by these earthly parents, and that the child's life is to be the life of a child of the Infinite One.

"The whole mission of Jesus was to reveal the fact that just as he, while a child of Joseph and Mary, was also a child of God, so every human being can claim his childhood unto the Eternal Father.

"What the International Council may do with the subject is almost as important as what the American Academy of Science would do with the law of gravitation. No blunder it possibly could make would have any serious influence on the truth."

Dr. Fifield said: "It is true there has been more or less discussion in the church regarding a service or dedication in place of formal baptism of children, yet as a denomination we have favored infant baptism. Baptism is not a saving ordinance, and in the case of children it is now largely a service of dedication.

"Not all the Congregational people have their children baptized. Those who have felt that baptism should follow only repentance of sin of course do not. But baptism is more than repentance, for it includes dedication to Almighty God, and we feel that many in the New Testament time doubtless had their children baptized."

Dr. Hugh M. Scott, who holds the chair of history at the Chicago Theological Seminary, said the plan of Dr. Bliss, as far as he had heard of it, hardly met with his ideas.

"This matter of trying to substitute a dedication service for infant baptism," said Dr. Scott, "was fought out in the early ages, with the result that it was decided in favor of baptism. I presume Dr. Bliss' position is to take up a dedication service similar to the Lutheran and Episcopal, with the exception that infant baptism is

given up. Personally, I do not favor doing away with infant baptism. It is a usage that has been in the church from its earliest days, and most Christians hold that it comes from the time of the apostles."

"Personally I have looked on infant baptism," said the Rev. Dr. George R. Wallace, pastor of the Pilgrim Congregational Church, Englewood, "as a consecration by parents of their children, and I see no reason, from Bible experience, why parents should cease consecrating their children and teaching them to go to Sunday school and grow up in the church. In our present service there is a solemn covenant of dedication, which is used on new members being received into the church. Regarding infant baptism, I have left it to the wishes of parents although I favor it."

"There has been a movement for some time," said the Rev. Willard B. Thorpe, pastor of the South Congregational Church, "to make an alternate form of service for our church. This movement as I understand it, is in entire harmony with the spirit of liberality of the Congregational Church. While the matter may be brought before the International Council by Dr. Bliss or any other minister, I cannot see how any action it may take will have any effect. The pastor of any Congregational Church has it in his power to make such a change as proposed independently if he desires to do so, and at any time."

Dr. Bliss' father was a missionary, stationed for many years in the Holy Land, and the son spent several years of his youth there. He was educated for the ministry at Amherst College, and is also a graduate of Union Theological Seminary. He is thirty-five years old.—*Chicago Tribune, June 5, 1899.*

VIRCHOW ON DARWIN.

The following excellent article was extensively circulated early in the '80's or thereabouts—during the early discussions of the Darwinian theory. Dr. Virchow is still living, and maintains an eminent position among biologists. The article is republished for the benefit of those not in possession of it.

The second article, a so-called scientific reconstruction of a human head and face, with a skull for a basis, of a woman who lived "30,000 years ago," is a recent item. It will be seen from both these sources of "scientific opinion" that man is practically as when

created, with the same capacity of intellect; that the theory of evolution from other forms of life does not find the support necessary to give it intelligent credence:—

VIRCHOW ON DARWIN.

HE SAYS THAT THE PROOF OF HIS THEORY IS STILL LACKING.

Some sensation has been caused at the recent Anthropological Congress in Vienna by the speech of the great Berlin biologist, Professor Virchow. About a year ago Virchow, on a similar occasion, made a severe attack on the Darwinian position, and this year he is similarly outspoken. We make the following extracts from his long address to the congress:—

“Twenty years ago, when we met at Innsbruck, it was precisely the moment when the Darwinian theory had made its first victorious mark throughout the world. My friend Vogt at once rushed into the ranks of the champions of this doctrine. We have since in vain sought for the intermediate stages, which were supposed to connect man with the apes; the proto-man, the pro-anthropos, is not yet discovered. For anthropological science the pro-anthropos is not even a subject of discussion. The anthropologist may, perhaps, see him in a dream, but as soon as he awakes he cannot say that he has made any approach toward him. At that time in Innsbruck the prospect was, apparently, that the course of the descent from ape to man would be reconstructed all at once; but now we cannot even prove the descent of the separate races from one another. At this moment we are able to say that among the peoples of antiquity no single one was any nearer to the apes than we are. At this moment I can affirm that there is not upon earth any absolutely unknown race of men. The least known of all are the people of the central mountainous districts of the Malay peninsula, but otherwise we know the people of Terra del Fuego quite as well as the Eskimo, Bashkirs, Polynesians, and Lapps. Nay, we know more of many of these races than we do of certain European tribes; I need only mention the Albanians. Every living race is still human; no single one has yet been found that we can designate as Simian or quasi-Simian. Even when in certain ones phenomena appear which are characteristic of the apes; e. g., the peculiar apelike projections of the skull in certain races, still we cannot on that account alone say that these men are apelike. As regards the lake dwellings, I have been able to submit to comparative examination nearly every single skull that has been found. The result has been that we have certainly met with opposite characteristics among various races; but of all these there is not one that

lies outside of the boundaries of our present population. It can thus be positively demonstrated that in the course of five thousand years no change of type worthy of mention has taken place. If you ask me whether the first man was white or black I can only say, I don't know.”

Professor Virchow summed up the question as to what anthropological science during the last forty years has gained, and whether, as many contend, it has gone forward or backward. “Twenty years ago the leaders of our science asserted that they knew many things which, as a matter of fact, they did not know. Nowadays we know what we know. I can only reckon up our accounts in so far as to say that we have made no debts; that is, we have made no loan from hypotheses; we are in no danger of seeing that which we know overturned in the course of the next moment. We have leveled the ground so that the coming generation may make abundant use of the material at their disposition. As an attainable objective of the next twenty years, we must look to the anthropology of the European nationalities.”

PORTRAIT OF A WOMAN WHO LIVED 30,000 YEARS AGO.

Professor Kohlmann, the German archæologist, working with the sculptor Buechly, has just completed a plaster portrait bust of a woman who lived 30,000 years ago. Professor Kohlmann found recently fragments of a human female skull imbedded deep in the rocks on the shores of Lake Neufchatel, in Switzerland. Putting them together he found that he had almost a perfect skull. Figuring from the estimated age of the strata in which the fragments were found he determined that the woman must have lived 30,000 years ago, in the latter part of the Pleistocene era.

Using the reconstructed skull as a basis, and after carefully examining all the available data on the subject, Professor Kohlmann, with the aid of the sculptor, has built up a portrait bust in plaster, which convinces him that the women of that far off epoch had a striking resemblance to their sisters of to-day — *Chicago Tribune*, April 19, 1899.

PET ANIMALS AS CAUSES OF DISEASE.

Papers presented last summer at the French Congress for Tuberculosis at Paris demonstrate, says the Medical News, what has hitherto been very doubtful, that aviary and human tuberculosis are essentially the same pathologic process due to the same germ modified by a cultural environment, but convertible under favorable circumstances one into the other. An Englishman has found that more than

ten per cent of canaries and other song birds that die in captivity succumb to tuberculosis, and parrots have come in for a share of condemnation in this connection. By far the larger number of monkeys who die in captivity are carried off by tuberculosis, and while, fortunately, the keeping of monkeys as house pets is not very general, at the same time there is some danger of contagion. Nocard, the greatest living authority on tuberculosis in animals, and the man to whom we owe the best culture methods for the tubercle bacillus, found in a series of autopsies on dogs that out of 200 successive autopsies on unselected dogs that died at the great veterinary school at Alfort, near Paris, in more than one half the cases there were tubercular lesions, and in many of them the lesions were of such a character as to make them facile and plenteous disseminators of infective tuberculous materials.

Parrots are known to be susceptible to a disease peculiar to themselves, and a number of fatal cases in human beings of what was at first supposed to be malignant influenza pneumonia was traced to the bacillus which is thought to be the cause of the parrot disease. Cats are known to sometimes have tuberculosis, and that they have in many cases been carriers of diphtheria, and other ordinary infections is more than suspected. There is not at present any great need for a crusade on sanitary grounds against the keeping of pet animals, but they are multiplying more and more, and it does not seem unreasonable that greater care in the matter of determining the first signs of disease should be demanded of their owners, and then so guarding them as to prevent their being a source of contagion to human beings. Attention should be paid to this warning as regards children, as animals play more freely with them and the children are more apt to be infected. — *Scientific American*.

A correspondent living in the state of New Jersey wrote us some time ago asking for information relative to a proper substitute for leather. He stated that he was a vegetarian and wished to supply all his needs without the necessity of killing any innocent creature. He said: “I found out how to satisfy my needs inside of the vegetable kingdom and desire to supply the outside needs from the same source, where it can be done easily, and by little extra effort. Perhaps you may not know that there is one farm in the State of New Jersey which does not raise animals to kill and eat. There are ten of us on this farm. We find in grains, fruits, vegetables, and nuts a substance giving greater health and better strength physically and mentally than when we formerly dined on flesh years ago. We are endeavoring to enlighten the minds of people hereabout on this subject, in the hope that they may be induced to go and do likewise some day, and thereby be free from the diseases which inflict many of them by reason of indulging in chewing the bodies of their fellow creatures.” This letter is dated “From the Lord's Farm.”

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, JUNE 14, 1899.

NO. 24.

The Saints' Herald.

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

LAMONI, IOWA, JUNE 14, 1899.

THE EDITOR AT WRAY, COLORADO.

The editor was one of a coterie of elders who met at the two-days' meeting at Wray, Colorado, the present residence of that able young elder, John B. Roush.

With the consent of the editor Bro. Roush had arranged for a series of two-days' meetings in the Eastern Colorado district, beginning at Wray, June 3 and 4, and issued an invitation to the editor to be present and share in the services.

The use of the public school building was secured, and at eleven a. m. of the 3d the services began, Bro. Roush leading the force in an opening sermon which laid the foundation deep and strong for the work to come after. This was followed by an effort by the editor in the evening, to an audience fair in size and attention.

Sunday was the busy day. The M. E. Sunday school held its service at ten, and was barely adjourned when, after appropriate song, the editor addressed a house full of saints and citizens, upon the subject of the doctrine of Christ, the means of salvation.

At 2:30, Bro. O. B. Thomas, gave an excellent dissertation upon the cause for an atonement, what it was, the remedy for sin, and its application. It was a happy effort, bristling full of points of instruction and interest.

After the afternoon service, two of the children of Bro. and Sr. E. Curtis, of Eldorado Springs, were baptized, by Bro. E. D. Bullard, in one of the many beautiful pools in the cavern near the village. These were confirmed at a sacrament, prayer, and testimony meeting held at six p. m. and which merged in the preaching service at eight after a twenty minutes' intermission. The editor again was the speaker. The house was full, the attention and interest good; except on the part of a few young men and maidens, to whom the service was an occasion for small talk and badinage. On the whole the service was a success.

The prayer and testimony service was above the average both in interest and effect. The Spirit gave much assurance and encouragement.

Wray is a little hamlet lying be-

tween the hills whence from springs hidden in the canyons the waters of the Republican River seek the surface and start on their journey eastward and southward to the sea.

Bro. Caffall once essayed an effort here, but did not meet with merited success. However, seed was sown and a name planted like a "nail driven in a sure place" by the master of ceremonies; from which fruitage and harvest must result.

Bro. E. D. Bullard, with a number of others live here and in the adjacent county, zealous and full of faith. These gathered to the call and formed a nucleus round which the congregation gathered to nearly a hundred of the faith to cheer and sustain one another in their work.

Bro. Roush has now located here with his wife, the daughter of Sr. Bullard, a widow and mother in Israel, whose kindly ministrations and unflagging cheerfulness give encouragement to all. Bro. Roush and Bro. Orlin B. Thomas are live, zealous, and wise laborers, whose motto is to build solidly rather than showily. The work seems to be safe in their hands. Some of those in attendance came from ten to fifty miles and more, bringing their cheer with them; poor in this world's goods it may be, but rich in faith. God bless them all.

The editor met with some known in other fields, and renewed association with pleasure. One Bro. Parsons and wife, whom the saints of Rock Creek branch will remember, another Sr. McPherson, of Haigler, desires the prayers of the saints in behalf of her husband, that he may be led to obey the gospel.

But time and space forbid the naming of all. Suffice it to write that Wray will remain a green spot in the memory of the few of the Lord's host who met there on these pleasant days of June, as it is a veritable oasis in the almost desert-like plain, where verdure lends pleasantness to the eye and heart of men.

Long may the work flourish there.

WILL NOT DEBATE.

Bro. E. W. Nunley wrote from Irving College, Tennessee, June 6. He felt well in the work in the field, though having many obstacles to meet. Chief among them he finds the teaching of the Utah elders, who present the principles of the gospel and publicly represent that there is little difference between them and the

Reorganization except on the question of succession in the Presidency; though they privately teach the objectionable distinguishing feature of their faith. Bro. Nunley writes that he gets a good hearing notwithstanding the opposition created against the faith.

He sends a letter from Elders H. L. Payne and Eli M. Lee, of the Southern States mission of the Utah Church, in which they decline to discuss on the ground that they are required to obey counsel in the matter, which we give for the information of the HERALD readers:—

Southern States Mission, Church of Jesus Christ of Latter Day Saints. Headquarters, P. O. Box 103, Chattanooga, Tenn. Chattanooga Conference. Conference Address—

ALTAMONT, Tenn., May 23, 1899.

REV. E. NUNLEY, Beersheba Springs.

Dear Sir:—We have just received word from headquarters—we were reminded that debating is against the council of the church, therefor as we are here to obey council we do not feel like taking the responsibility of accepting your challenge to debate, but we feel to bear our testimony to you that the gifts and blessings and power of the Priesthood is with the church of Jesus Christ of Latter day Saints commonly called Mormons located in the Rocky Mountains to which we bear witness in the name of the Lord

very respectfully

H L PAYNE
ELI M LEE

MODERN RELIGIOUS AGITATION.

It is evident that unrest and change are characteristic of present conditions of the world in this the "shaking" and the "hastening" time. Things that are wrong are being shaken preparatory to being moved; things that are right are being assailed and tested, necessarily so in the trying times in which worldly elements are passing in review before the scathing criticism and wearing processes everywhere active in the world.

Men, in ages past and in the present, good and bad, have felt the influences that have moved the race to disobedience, hence to departure from fellowship and association and communion with God, from his guidance and directings; hence *human inventions* in political, in social, and in religious science have largely been followed out through the long ages of light and darkness that have marked the lines of human progress and retrogression. The Creator has directed and sought to perfect the race, and will overrule finally as he has to some extent watched over its movements; but it is evident that he has permitted the creature man to occupy the world in harmony with the great principle of

moral agency, and to learn through experience—by the things he suffers. This, briefly stated, as we view it, accounts largely, if not in detail, for the rise and fall of humanity in every age.

Whenever conditions are sufficiently understood it is apparent that well defined and clearly existing causes have influenced the rise and decline of nations and institutions—religious institutions and all are subject to the same scientific principles that govern all the realm of human life and progress for weal or woe—in mental, moral, social, and religious states of being.

To those who have studied the past and present religious development of the Christian world the attitude of religious organizations is not perplexing. Recognizing the existence and consequences of "the apostasy" from primitive Christianity, the subsequent driftings and agitations of Protestantism are not strange to them. Believing that they who build a spiritual house labor in vain without direction as revelation from God, to them it is no strange thing that sectarianism, which looks to the principle of past revelation and ignores and objects to present revelations from God to the church, should be left to drift at will, like Israel of old when every man did what was right "in his own eyes," according to his limited and darkened conceptions.

Compliance with divine directions has necessarily, unerringly brought order out of confusion and harmony and good in the Church of Christ in every age where God has been honored as Father and Creator. As Father of the world his acts brought order out of chaos and set in motion the forces designed to promote and perfect life. How any people can intelligently look for good here or hereafter while refusing or neglecting to comply with the divine will, must to the candid conscientious mind appear strange. However, to the enlightened student of world matters, religious and secular, it is not strange to see religious organizations departing from the revealments of God communicated in past ages of the world; for clinging to the idea that God would not speak in the present they misconstrued what he had given in the past, because lacking the present inspiration necessary to comprehend it. They therefore are ready to lose even the past, what limited hold upon it they once had; hence the errors of "higher criticism" falsely so-called, under which men professing to revere God are ready to ignore and treat the word of the past as practically null and void.

With this hasty and imperfect introduction we call attention to some of the later developments in the present agitations in popular religious bodies. The ordination of Dr. C. A.

Briggs, performed of late by Bishop Potter, of New York, continues to cause much dissatisfaction, which threatens to ultimate in a division if not a disruption of the Episcopal Church in America. Prominent ministers of the church who are dissatisfied have already agreed upon a discussion of the question with a view to ultimate definite action, while many others are unopposed to his views and to his reception in an official capacity. The question is being closely investigated, and his religious attitude seems destined to bear fruit in a general going into the case at the next general session of the Protestant Episcopal Church. And Doctor Briggs may find that having met such an experience in the Presbyterian General Assembly, he has simply jumped from a Presbyterian frying pan into an Episcopal fire; that he has by no means got rid of his troubles.

Doctor Decosta, of the Church of St. John the Evangelist, New York, referring to the admission of Dr. Briggs, said in a public sermon:—

This *system of doubt and denial* has entered the Episcopal Church, and its chief advocate has been deliberately received into the ministry. It is known as the "higher criticism." *This is revolution.* (See New York correspondence, *Chicago Tribune*, May 22, 1899.)

This is a strong statement, but a true one nevertheless. The tendencies of Protestant churches to break away from errors in their creeds, the misconceptions and inheritances of the Dark Ages, have been followed by revolutionary tendencies that are leading them to treat lightly, even to deny the word of God; in fact, and it is with extreme reluctance we write it, to deny the teachings of, hence to deny "their Lord that bought them."

The late divorce of prominent, wealthy New York people by the court and the remarriage of the woman on the day the divorce was granted, contrary to the strict decree of the court of the State where said divorce was granted, and by a prominent Episcopal minister, though afterwards he professed ignorance of the status of the case, is another cause of agitation; this time, however, in the form of a demand for higher ground on the marriage question, a commendable and necessary movement, which has taken on the form of an emphatic protest against indiscriminate divorce, which is to be made by the standing Committee on Marriage and Divorce of the Protestant Episcopal Church, of which the Rev. Dr. Morgan Dix is chairman. Although the members of said committee have declined to give out any information concerning its sittings, it is stated that the late Sloane-Belmont marriage in New York, referred to above as having been celebrated on the same day the first husband obtained a divorce from the courts, and the numerous divorce

cases of recent notoriety, have been the active cause in awakening that church "to consider officially the peril that confronts its morale." "It is unofficially intimated that the committee considered the advisability of making more stringent the penalties for persons who violate the canons upon discipline."

That our readers may obtain something of a comprehensive view of the prevailing condition of the social-religious status of many in the ranks of the ultra wealthy and fashionable world, in the metropolis and in other cities of the country, we append the following comments which, made from different points of view, bring out the main features under consideration.

"President Patton of Princeton College," of the Presbyterian Church, referring to the case cited, in a Sunday afternoon address to visitors and students on May 14, spoke of the present state of our marriage and divorce laws as "a disgrace to our Christian civilization," and with reference to the particular case before cited said that it was "simply disgusting." The *Boston Watchman* says it "is one of the events that throw a gruesome light upon certain phases of our modern civilization."

The *Congregationalist*, of Boston, briefly notes the same event, and reciting some of the facts says:—

Again, contemplation of the facts suggests whether clergymen of churches other than the Roman Catholic and Protestant Episcopal have not some duties they owe to society when asked to marry people who are strangers to them, but whose civil credentials are irreproachable, as no doubt they were in this case. Do they always look at the problem from the point of view of the state, of the family—as an institution—as well as from the point of view of the real or alleged happiness of the two who came to them asking their professional service? We cannot believe that the clergyman in this case was cognizant of the history of the people he remarried. But if not, why not—unless they deceived him.

The *Sacred Heart Review*, Roman Catholic, Boston, quotes the foregoing and comments as follows:—

We are glad that our esteemed Protestant contemporary is so outspoken in its condemnation of one of the crying evils of our time. Too many fashionable people are mere animals in the gratification of their passions, as has been proved again and again. Their so-called refinement is but a thin veneering that only conceals the most brutal desires, and when they have sinned and been found out, the divorce court helps them to pose as respectable members of society, when they are really worse at heart than the poor outcasts of the street.

The *Reform Advocate*, Jewish, Chicago, refers to the "recent occurrence in upper tendom," "to emphasize the need of a uniform law on marriage and divorce in the United States":—

In the meantime it is clear that above all others the ministers of religion might do much to create a healthy feeling of reverence for marriage and its responsibilities if they would refuse to officiate at such unions as for

one reason or another conflict with common decency or are in open contravention of the higher law of morality. But how many ministers are there who seem to feel the least responsibility in this regard? Eloping couples always find willing hands to consecrate their union, and paramours experience but little difficulty in securing the blessing of the church even when the neighboring State in which the original divorce was granted prohibits most strenuously the remarriage of the guilty party. Boys that run away from home secure without the least trouble the services of clergymen, though it is known to them that if the parents were apprised of the intended marriage they would have serious objections, and for the very best of reasons in the world.

The New York *Sun* publishes a lengthy editorial on the subject and takes the ground that because the parties were "notoriously rich," on account of their social prestige, a freer view of divorce will result. It concludes as follows:—

It cannot be denied that so far as the influence of the society of which we are speaking extends, the sanctity of marriage, as held and taught by the church, has received a heavy blow. Nor can it be denied that this blow has been dealt in the very face of high Episcopal authority, and even with its social countenance, for it has been dealt most boldly and defiantly in the very social circle frequented by high ecclesiastical dignitaries, and apparently without rebuke from them. If there had been such rebuke administered emphatically and officially and strengthened by uniform and absolute refusal to tolerate association with the individuals who defied the injunctions of the church regarding the sanctity of marriage, would not that society have quailed before the anathema? Has not the Episcopal Church in New York made itself to some degree responsible for the moral laxity of a society composed almost wholly of its own communicants, or of people who would suffer most seriously from its condemnation? If that church, through its bishop and all its clergy, should visit all violations of its law of marriage and divorce with the penalty of its sharp and public reprobation, would it not soon make them unfashionable? This last defiance of it may force it to arouse from its inaction, and may also awaken the society of fashion to the necessity of self-preservation, of requiring in its members stricter regard for the sanctity of the marriage relation.

Cardinal Gibbons of the Roman Catholic Church, at the request of the New York *World* has set forth the traditional view of the marriage question. It is significant in itself and possibly may have a decided bearing upon the present strong tendency of the Episcopal Church to respect the authority of and to drift toward the "mother church." After reciting the position of the Roman Catholic Church in regarding marriage as an indissoluble bond he states:—

From the figures I have quoted it is painfully manifest that the cancer of divorce is rapidly spreading over the community and poisoning the fountains of the nation. Unless the evil is checked by some speedy and heroic remedy, the very existence of family life is imperiled. How can we call ourselves a Christian people if we violate a fundamental law of Christianity? And if the sanctity and indissolubility of marriage do not constitute a cardinal principle of the Christian religion, I am at a loss to know what does,

Let the imagination picture to itself the fearful wrecks daily caused by this rock of scandal and the number of families that are cast adrift on the ocean of life. Great stress is justly laid by moralists on the observance of the Sunday. But what a mockery is the external repose of the Christian Sabbath to homes from which domestic peace is banished by intestine war, where the mother's heart is broken, the father's spirit crushed, and where the children cannot cling to one of their parents without exciting the jealousy or hatred of the other!

And these melancholy scenes are followed by the final act in the drama when the family ties are dissolved, and hearts that had vowed eternal love and union are separated to meet no more.

This social plague calls for a radical cure; and the remedy can be found only in the abolition of our mischievous legislation regarding divorce and in an honest application of the teachings of the gospel. If persons contemplating marriage were persuaded that once united they were legally debarred from entering into second wedlock, they would be more circumspect before marriage in the choice of a life partner, and would be more patient afterward in bearing the yoke and in tolerating each other's infirmities.

Such is the widespread and varied comment upon this late action in Episcopal Church circles, probably the most formal, exclusive, wealthy, and fashionable in the Protestant world in America and England. It presents a significant and clear indication of the spirit of the times. It proves that the prevailing spirit in the world—religious as well as secular—is strongly, distinctly, distinguishably *worldly* in its spirit and character; that the general drift of religious movements and social tendencies is toward the earthly, that which tends to satisfy and gratify the mere carnal human inclinations, tastes, tendencies, and comforts. The present trend of our civilization is largely, strongly materialistic. From much of the university training down through most all the avenues of practical life the education and trend is material and scientific—that designed mostly to qualify for the material utilities, regarded now as the chief end and aim of human endeavor, to a practical ignoring of the higher ideals which are essential to a proper regulation of the material and which, with the material or utilitarian, balance and form a perfect union in the development of the race.

We repeat, we are living in a period of time when men are looking down upon the earthly substances and developing means of increasing wealth and material comfort, more than they are looking upward through the works of the Creator to him. Employing freely his gifts, the Creator is ignored, largely so, in harmony with the prediction of the Apostle Paul, who wrote of our times, that men would become lovers of earthly pleasures more than lovers of God, etc. In this the world is approaching a crisis similar to what it has passed through in other ages.

Paul, the enlightened, inspired reviewer of history, has furnished a

striking portraiture of such culminations of past culminative periods of human history in his epistle to the Romans; see chapter 1, in which the drift of carnal, human nature separate from God is illustrated. A reading of it will be found instructive, though painful in many respects. Will our own age, increasing in wealth and progressing in mechanics, arts, and other departments of temporal civilization and departing from God—will it repeat to a greater or lesser degree the follies of the past? The questions suggested by a study of the religious and general movements of the times together with the predictions of increase in ungodliness, emphasize belief in the predictions that Babylon must finally fall; hence also tend to increase faith in the provisions of the gospel restored for the warning of the unbelieving and rebellious and the gathering out of the honest in heart.

Of the gospel and its restoration in these last days, every development in human affairs, every phase of the world's movements, intelligently considered, emphasizes the manifest divinity of our message, and the necessity that it be preached in all the world for a witness unto all nations before the second coming of our Lord and the purification of the earth by fire that is to consume its wickedness and refine and prepare it for the reign of righteousness under Christ.

CONGREGATIONALISTS AND INFANT BAPTISM.

Our readers will note the significant points in our present cover article entitled, "To Quit Infant Baptism," and in which is given an account of the efforts of one Dr. Bliss, of the Congregational Church, who will endeavor to induce that organization to substitute a service of "dedication" for baptism of infants, thus leaving the ordinance of baptism for administration to adults only.

From the inception of the latter-day work, in 1830, the elders, being so instructed, taught the world in their ministrations at home and abroad that infant baptism was out of harmony with the word of God; that it was a human institution, a doctrine bequeathed to and fastened upon the churches of the day as a result, an inheritance of the spirit of darkness and apostasy which corrupted the church in early ages, after the apostles fell asleep. The elders of the latter-day work pointed out that Christ and the apostles indicated little children as innocent and pure, worthy subjects of the kingdom of heaven, types of the purity and innocence that should exist in all the adult members of the church. Even the then and now despised Book of Mormon condemned the prevailing doctrine that unbaptized infants were

subjects of eternal wrath and doomed to banishment from the Divine presence; and the revelations to the church, given through the Prophet Joseph Smith, instructed the church that little children should be blessed by the elders, thus "dedicated" to the Lord by parents, who were to teach them to be baptized when eight years of age—when able to understand their relationship and duty to God.

The popular churches have in a number of instances amended their creeds in conformity to the teachings of the latter-day work. If Congregationalism, said to be the outgrowth of staid sober New England Puritanism, has been slow, it has nevertheless begun to show signs of necessary change, in this late movement of one of its ministers to substitute a service of dedication for infant baptism. If it would go a step further and substitute immersion for sprinkling it would be nearer right—in the form of the ordinance at least—though it requires an authoritative administration of the rite to constitute a legal, a valid baptism.

Dr. Gunsaulus states truly that, in effect, should the International Council of the Congregational Church blunder in its doctrinal conclusions, "no blunder it possibly could make would have any serious influence on the truth." The blunders of any men, religious or secular, do not alter the truth. It endures and rises triumphant over the wrecks and ruins of error.

Doctor Fifield, discussing the question says "Baptism is not a saving ordinance." The Doctor places himself by this statement among those who intimate that the Master when upon earth simply put in his time trifling with the people when he taught baptism as an ordinance in the spiritual economy and yielded obedience to it.

Doctor Scott states in effect that baptism of infants is a tradition, and while he holds to it he joins the advocates of the practice in his failure to cite one of the apostles or a scriptural passage in favor of the dogma.

Rev. Thorpe is quoted as stating, "The pastor of any Congregational church has it in his power to make such a change as proposed [in the service of baptism of children] independently if he desires to do so, and at any time." This "in entire harmony with the spirit of liberality of the Congregational Church."

Is the Congregational Church so flexible in its organization that its ministers are at liberty to believe and teach what they please? If so, what is the basis of cohesion in the organization, and where will such liberality carry its adherents?

These points with many more will probably occur to most or at least

many of our readers. We trust the cover article will be found useful to all those in whose possession we place it.

We have reason to be grateful that God has spoken in this age of Babylonish confusion, in which things religious, political, social, and general are drifting and changing. It seems, to the writer at least, that our people, with the light revealed and the mission of teaching it to the world, should exercise care to guard against any tendency to drift from the truth or to be careless in efforts to exemplify it.

The doctrine of Christ demands a high line of general life in all its phases, in order to make its precepts effective. In Christ the teacher was exhibited a life consistent in practice with the high character of the code set forth in his teaching. The fact that he demands godliness in practice is in evidence of his demands that his disciples shall be living epistles of his truth.

CONFIDENCE.

"Let brotherly love continue"—don't let it die out. Our conduct should be such as to form a just basis for confidence and esteem. There is something wrong when results are otherwise. We are either guilty of carelessness or wrong doing or are grossly misunderstood if brotherly love does not continue.

The people of God who live up to the requirements of life and duty, live in the bonds of a perfect fraternal union. The basis of their friendship is sound and true and exalted and eternal in its character.

There should be nothing among them contrary to the principles of eternal friendship. "The truth" is comprehensive; it includes and requires "all things that pertain to life and godliness," hence demands such an exhibition thereof as shall do away with or practically neutralize and destroy the elements of mistrust and division.

Let each of us set a *worthy example*, by careful *scrupulous right-doing*, by manifestation of a high sense of principle, in all our walks in life, and there will be abundant unreserved, judicious confidence in our personal and general integrity.

The honest true man or woman does not ask that confidence be reposed in him beyond the measure to which he is entitled to it. It is the careless easy-going individual whose methods and deeds will not bear close inspection, who asks the repose in him of an unquestioning confidence.

It is the intelligent confidence that is based upon test, analysis, and just, judicious criticism. Jesus Christ, the Master and Master-friend of the race

asked such confidence only: "If I speak the truth, why do ye not believe it?" "Which of you convinceth me of sin?" are among the sentiments uttered by him and upon which he based the worth of his personality and the saving power of his personal life and mission.

He who asks or would obtain confidence upon any other basis than the true one illustrated in the teachings of the Christ, is out of harmony with him.

We need confidence, but only the right kind—that based upon the principles of eternal, unalloyed truth—that and only that which can form the basis of eternal friendship, the fraternal spirit of the children and the kingdom of God. We challenge the proof and basis of all religious doctrines in our investigations of faiths. We prove or disprove in our first steps in entering or preparing to enter the Church of Christ. We also urge such course of procedure upon the world, as just, as essential, as furnishing the only safeguard against deception. Why should we depart from the first principle—the exercise of a discriminating faith based upon proper investigation—in our subsequent work?

We repeat the query, Why should we hesitate to or become careless in omitting to exercise proper discrimination in reposing confidence in any individual or in any principle? We preach that we cannot ignore or set aside "first principles" and go on to perfection. Having learned the truth through the exercise of intelligent, questioning, judicious discrimination, shall we depart from and do violence to that truth by neglecting to exercise the principle of analysis by which an intelligent judgment is formed? If we do so, shall we reach correct conclusions, shall we occupy safe or dangerous ground? We know the more of the character of the Christ by a careful study of the various exhibitions of it. The more we inspect the more we see to admire, the greater our confidence, the greater our desire to imitate and partake of the exalted divine nature. We know more of others, know the better to appreciate their good and to avoid their weaknesses and defects, as we discriminate in our just judgment of men and women, hence should judge a righteous judgment. Without so doing we are unable to appreciate their capacity for usefulness or their incapacity and unsuitability for work in the various lines of labor demanded in the service of the Master.

We plead the necessity for confidence, for the rights of all concerned to demand a high character of principle upon the part of teacher and professor, that there may be a just and righteous basis for confidence; other-

wise confidence is misplaced and so reposed forms a dangerous and deceptive weapon for evil.

EXTRACTS FROM LETTERS.

Bro. E. Keeler, San Benito, California, June 1:—

I am doing fairly well. Am not baptizing as many as some others, but what I do, they understand the gospel law and are paying their tithing. I have a good interest near here in what is called Bear Valley. Expect to baptize some there, but can't tell how soon. They are spoiled for anything else. We have twenty-one members at Monterey now, and had only three to begin with last fall. But I have been looked out at one place; it was a place where they have had no preaching of any kind for two years. I find Bro. J. C. Clapp's tracks wherever I go. He is well spoken of here.

Bro. John Smith, Dennisport, Massachusetts, June 7:—

Am now out in the great gospel harvest field endeavoring to work for the Master. Am enjoying good liberty in the service. The weather is oppressively hot, and traveling very unpleasant because of the dusty condition of the roads. The general cry here is for rain, but the "cloud no larger than a man's hand" is not seen yet.

EDITORIAL ITEMS.

The faculty and students of Graceland, together with others of their friends, presented to Bro. E. R. Dewsnup, as President of Graceland College, a gold watch and chain, in evidence of friendship and appreciation of his services for the past year as head of the faculty of that institution. The presentation speech was made by Bro. J. A. Gunsolley, also a member of the College faculty, and was to the effect that though retiring from the College service and returning to his native land, Bro. Dewsnup would be watched and chained by the token presented and the friendship prompting the gift.

The sisters of the Lamoni Mite Society served a supper to Bro. and Sr. Dewsnup at their building, on Monday evening the 5th inst., at which, after a pleasant social chat, they were presented with a quilt, the handiwork of the faithful mothers in Israel who make up that worthy society. Bro. D. F. Lambert was spokesman, his remarks being responded to by Bro. Dewsnup, followed by others. Bro. and Sr. Dewsnup return to England with the sincere good will of many saints and friends in Lamoni and elsewhere. They expect to sail from Montreal, some time in July. Bro. Dewsnup addressed the saints of Lamoni in a farewell effort on the evening of Sunday, the 11th. The HERALD extends best wishes for a pleasant voyage and for future usefulness and success among the Israel of God.

The Lamoni public schools celebrated the graduating exercises of the class of '99, at the saints' church, in charge of Principal G. N. Briggs, on

Thursday evening, the 8th inst. The high school graduates, six in number, were Misses Martha Lester, Silvia Vandel, Ethel Banta, Samuella Bailey and Messrs. Frank White and William Conover. The orations were good and delivered with a composure that illustrated the mental and morale of the school regime and discipline. A good high school is strict and valuable necessity to any large community of saints. It is a power for good that should be cultivated and brought up to the highest possible standard of effectiveness. Lamoni is blessed with good schools, and results are yearly seen in the excellent attainments of some of the rising generation.

Bro. Ellis Short, of Independence, Missouri, claimed also by the saints of the Choctaw district, was at Lamoni from the 7th to the 9th insts. Bro. Short is a member of the College Board of Trustees and is interested in church and educational work in general, and to which he devotes considerable time in addition to the demands of a large business.

Correspondents, of the church and not of it, will please bear in mind that the HERALD does not publish anonymous communications. Articles may be published without the name of the writer in print, or signed with a nom de plume—an assumed name; but the editors must have the name of the writer.

The HERALD does not advertise the private business of any individual or business firm or corporation, in its editorial or other regular columns. Advertisements must appear in the advertising columns, subject to rules and rates of the Business Department.

When you send the editors a paper, please put a big conspicuous mark on the article you wish them to see. It takes time to run through an unmarked paper and time is more than money in these busy times.

Bro. F. L. Powers writes from Maine, Minnesota, giving some reasons why he thinks people do not go to church, among which he mentions is late rising on Sunday mornings. He urges all to attend, regularly and promptly, all services provided for the good of the body.

Late arrivals include Patriarch A. H. Smith, from Independence, and Bishop E. L. Kelley, from Western Iowa.

Bro. G. F. Edwards, Philadelphia, reports that Bro. G. W. Robley returned from Philadelphia to Providence, on the 6th inst., in very poor health.

By telegram from Bro. Roderick May, President of Independence district, received just as we go to press, we learn that forty-two were baptized at Independence and Kansas City, on Sunday, the 11th inst., five of

whom were former members of the Utah Church. Good, Bro. May, and thanks for the news. The workers of the Independence district are evidently alive.

The commencement exercises of Graceland College are not completed as we go to press. The Athenian Literary Society and the School of Elocution have rendered their programs and conferred their degrees, as announced in the published exercises. Particulars or fuller account in next week's issue of HERALD.

Bro. G. H. Hilliard, of the Bishopric, reached Lamoni on Sunday, the 11th inst. He came in the interest of church and college work, and left on the 14th for Chicago.

Original Articles.

A PATTERN.

"Search the Scriptures" is a divine injunction imposed by Christ, rendered more formidable by him in a practical sense to the termination of his ministerial work. And all along the line of his triumphal march the watchword was heard, Follow thou me, with declaring none were to enter the kingdom of heaven but those doing the will of his Father. And in conformity with this, he assured his disciples that unless their righteousness should exceed the righteousness of the scribes and Pharisees, they in no wise should enter the kingdom of heaven, and in plain and positive language imposed a high moral rectitude on them. "Ye are the salt of the earth," he said, "but if the salt have lost his savor, wherewith shall it be salted?" etc. "Ye are the light of the world." "Let your light so shine," etc. (Matt. 5:13-16.) Surely we assume a grave responsibility in es-saying to follow Christ.

In the inception of the latter-day dispensation we are confronted with the injunction to "search these commandments," etc., finding a stimulus in the assurance that God has spoken to his servants in their weakness, after the manner of their language, that they might come to understanding. This, I believe, is alike imperative on priest and people, that the former may not deceive the latter. (D. C. 1:5, 7.)

The pattern is given as a preventive to the church being deceived:—

And, behold, he that is faithful shall be made ruler over many things. And again, I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations; wherefore he that prayeth whose spirit is contrite, the same is accepted of me, if he obey mine ordinances. He that speaketh, whose spirit is contrite, whose language is meek, and edifieth, the same is of God, if he obey mine ordinances. And again, he that trembleth under my

power shall be made strong, and shall bring forth fruits of praise, and wisdom, according to the revelations and truths which I have given you. And again, he that is overcome and bringeth not forth fruits, even according to this pattern, is not of me; wherefore by this pattern ye shall know the spirits in all cases, under the whole heavens.—D. C. 52: 4, 5.

The conception of more plain and positive language for the revelation of a given purpose would be difficult. But I do not understand that this tolerates sitting in judgment on men's motives, for that were despicable. But I do understand we are to refuse whatever is taught or by whoever taught, that is not in harmony with the truth God has given, which beautifully harmonizes with Christ's instruction in Matthew 7, when speaking of false and true prophets, "by their fruits" or teachings "ye shall know them." Therefore one who would stultify his manhood by deciding to follow man because of position or talent would be of no good to himself nor the church. Would he not despise God's proffered grace? Latter Day Saints do not so learn of Christ. Therefore if we allow ourselves to be deceived, our God is clear and we shall know we have brought ourselves under condemnation. For such explicitness cannot be treated lightly.

But verily I say unto you, Teach one another according to the office wherewith I have appointed you, and let every man esteem his brother as himself, etc.—D. C. 38: 5.

He is most effective in fostering the rights of others who studies to understand his own duties and faithfully and fearlessly performs them, for he never dreams of having men's persons in admiration or taking advantage of anyone because of position or talent. He will never transcend his dignity to curry favor, nor will he advocate and enforce law to please friends or vex foes. He will rather let his moderation be known among men, diligently striving to pursue an even tenor.

The necessity to study and practice this pattern is seen in the fact that many have acquired a great proficiency to evade plain and simple truth in a lawyerlike manner, substituting in lieu thereof some kind of a theory more fascinating because of present advantage. But the everlasting gospel leads us to contemplate a future, with the assurance of having to face, for weal or woe, the reality of eternity. So as we sow, we shall reap. Now is the sowing time. What shall the harvest be?

Then we need study this pattern, as it promises help to know or discern the spirits in all cases. I therefore incline to the opinion that if we have settled down under the conviction that the mere fact of having obeyed the gospel will be a sufficient guaranty of preservation against all other spirits which are abroad, with-

out striving to acquire some discernment, we may find we have made a mistake, possibly when too late, if we are not sufficiently alive to our own interest. A due study of paragraph 7, section 46, Doctrine and Covenants, may be beneficial. First, the gifts of the Spirit are enumerated. Second, the officials are named who are to have it given unto them (if studying and living for it) to discern all these gifts, lest there be any professing and yet not be of God. Now if it be a fact that our mere acceptance of the gospel prevents all influences save that of the good Spirit having control, some one has made a mistake. For certain it is that power to discern all these gifts, lest there should be any professing and yet not be of God, makes the intrusion by false spirits possible.

And grieve not the Holy Spirit, etc.—Eph. 4: 30.

Quench not the Spirit.—1 Thess. 5: 19.

These injunctions afford a warrant for belief that those to whom the Spirit was promised should know when they were actuated thereby.

Believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.—1 John 4: 1.

Wherefore, it shall come to pass, that if you behold a spirit manifested that you cannot understand, and you receive not that spirit, ye shall ask of the Father, in the name of Jesus, and if he give not unto you that spirit, that you may know that it is not of God; and it shall be given unto you power over that spirit, and you shall proclaim against that spirit with a loud voice, that it is not of God; not with railing accusation, that ye be not overcome; neither with boasting, nor rejoicing, lest you be seized therewith.—D. C. 50: 7.

See also paragraph 1, which gives valuable instruction touching false spirits; that Satan had sought to deceive the saints to whom the instructions were given. Surely we ought to believe and practice what our own book teaches. We should study to discriminate between natural impulses and the impression of the Holy Spirit, and free ourselves from vain ambitions, cultivating humility, with a perfect resignation, remembering that God dispenses his gifts as he will, ever feeling anxious to practically demonstrate our appreciation of the earnest of the Spirit, or the testimony of Jesus through the Spirit of prophecy.

I read of the earnest of the Spirit (2 Cor. 1: 22; 5: 5; Eph. 1: 13, 14); of the manifestations of the Spirit (1 Cor. 12: 7-11); of the fruits of the Spirit (Gal. 5: 22-26). The earnest of the Spirit, after believing the gospel of our salvation, is given to every man, and by the inspiration of this earnest we should (or so I believe) ever be striving to give practical evidence of showing forth the fruits of the Spirit, consisting of "love, joy, peace, long-suffering, gentleness, goodness, faith,

meekness, temperance: against such there is no law." Yes, I believe that from the last baptized member to the President, we should be constantly striving to evidence in our lives the blessed effects of the fruits of the Spirit. Thus battling in this spiritual realm, we will always be in a condition to receive and properly use any manifestation of the Spirit it may please God to give. But by an indifference as to this important matter we subject ourselves to the power of the adversary. For "that which is governed by law, is also preserved by law, and perfected and sanctified by the same," etc. (See D. C. 85: 7-10.)

To make the promise of signs following an inducement to the acceptance of the gospel is a grave mistake. And in view of the teachings found in the Doctrine and Covenants on the gifts, the possibility of Satanic intrusion, I have ever thought the injunction found in Doctrine and Covenants 17:18 of the highest importance. For if there is one more opportune time than another to make lasting impressions on the mind of an individual, it is immediately after baptism. Hence it is said, "The elders or priests are to have a sufficient time to expound all things" to the newly baptized members, "previous to their partaking of the sacrament, and being confirmed by the laying on of the hands of the elders." Yes, then is the time to so instruct relative to God's promises as a preventive to their becoming too sanguine touching manifestations. For nothing is more effective in producing disorder than a misconception of any part of God's divine saving method, especially that of the signs following. But for some reason this important work is too frequently overlooked, as is Doctrine and Covenants 17:7. Surely custom is most effective in eliminating the force and verity of law, so that he who persists in its advocacy is liable to become a prey. I at _____ saw it requisite to offer some instructions, which God's law warranted, touching spiritual manifestations, which I have reasons to believe subjected me to considerable and not the kindest sort of criticism. But having been bought with a price, I have neither sold myself to the devil or man. But heaven forbid that I should prostitute the power committed by the church to unholy purposes, or make myself a cringing sycophant to curry favor. I by God's grace essay to avoid these extremes and seek the golden mean, and correspondingly strive to govern myself by principle. Shall I fail in this, as I may, I must suffer loss. Whether I survive or perish, the assurance of a time for a righteous retribution is always stimulating.

Turning again to the consideration of the fruits of the Spirit, it will be

seen those possessing them are above the law, or against such there is no law, therefore sin cannot be imputed to them. It then seems possible, however improbable it may be, to live without sin. But while we settle down under the conviction that we cannot live without sin, we may remain slaves thereto, for man is largely, if not altogether, what he desires to be. But since the word as above assures us there is no law against those who show forth the fruits of the Spirit, and further, that sin is the transgression of the law, we should follow the pattern, ever aspiring to the lofty plane of justification by so far subjugating ourselves to the divine law as to show forth the fruits of the Spirit in our natural life, so talk less about coming up higher, and practically demonstrate our spiritual flight.

Yes, we ought to render ourselves familiar with the pattern God has given, because it enlightens us on all matters of a spiritual nature. In the light radiating therefrom, leading to the study of other scriptures, we learn the body or church of Christ consists in integral parts; that the divine law reveals the duties of these several integral parts, therefore that law is just as luminous in showing any maladministration by any one of these integral parts. And whoever may be injured by such maladministrations, the pattern will teach them how to proceed for redress. And they will learn that all are innocent until proven guilty. Yes, and it will teach them that guilt is only proven by a due course or legitimate procedure, as the law or pattern reflects. And it will also teach them to keep their tongues in subjection as to the innocence or guilt of the accused until a decision is given by those who by law are authorized to decide. And with this studiousness and caution, those thinking themselves injured, whether real or imaginary, will be prevented rushing into print, making themselves accusers of somebody, with corresponding efforts to establish their own righteousness. For these and many other reasons we should study the pattern, showing ourselves a peculiar people, zealous of good works. The poet says:—

There is a river that always is flowing;
It is leaving your life boat and mine
On its mystic and fathomless bosom,
And we call it the river of time.

Puzzled as we may be as to this mystic and fathomless bosom, a proper utilization of time, talent, and earthly substance will bring to us a great and grand finality. But we ought to know that the consumption of time for illegitimate purposes will militate against our spiritual development. Paul so believed, so gave most excellent advice found in Titus

2, which may be frequently studied with profit. And if in addition to be keepers at home, etc., there were corresponding efforts to stay the tide of idle gossip, it would be very effective for good. In bonds,

JAMES CAFFALL.

INTERPRETATION OF REVELATION 13.

The first beast described is the Catholic Church, and is not necessary to notice except verse 3:—

And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast.

Charles V., emperor of Roman empire, sent his army and took Rome and imprisoned the Pope and kept him a prisoner until he agreed to do the emperor's bidding, and then he restored him to his throne, and all the world wondered after the Pope during the struggle. This occurred in 1525. The next to notice is verse 11:—

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon.

This second beast is the kingdom of England in the time of Henry VIII. The king did a great many wicked things by the authority of law and in the name of religion as the representative of Christ.

Verse 12: And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast whose deadly wound was healed.

The king espoused the cause of the Pope against Luther, and caused his people to worship the Catholic Church, and wrote a book in Latin on the subject and sent the Pope a copy. And the Pope issued a Papal Bull in reply, naming him "the defender of the faith."

Verse 13: And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.

The Catholic and Episcopal Churches both burn a taper on their altar, and believe and teach that it is holy fire from heaven.

Verse 14: And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live.

The "miracles" as above described is the doctrine of transubstantiation, which converts the bread and wine into the actual body and blood of Christ. The "image" is the Episcopal Church. It is the very image of the Catholic Church.

Verse 15: And he had power to give life unto the image of the beast, that the image to the beast should both speak and cause that as many as would not worship the image of the beast should be killed.

The Church of England was given life by acts of Parliament, and a great many of the people were killed because they would not worship in the

Church of England. The king first persecuted his people because they would not worship in the Catholic Church, and then afterwards persecuted them because they would not desert the Catholic and worship in the Church of England.

Verse 16: And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads.

The communicant puts his right hand in his left, in the form of a cross, and the Rector drops the bread in the right hand and then is raised both together to the mouth and the bread is eaten. That is the mark in the right hand. Baptism is performed by dipping the hand of the Rector in water and then placing it on the forehead of the candidate and then a cross is made in the forehead with the water, and that is the mark in the forehead.

Verse 17: And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

The king caused all the great estates that belonged to the Catholic Church to be confiscated. These were divided among the nobility and gentry, and his friends and adherents among the merchants were given monopolies in trade, and the entire trade of the nation was carried on through the adherents of the church. Verse 18. On the base of the Pope's crown is an inscription in Latin, which when counted by Roman numerals shows 666, which we think identifies this remarkable vision.

M. L. SORY.

THE NAME OF THE CHURCH.

And thou shalt be called by a new name, which the mouth of the Lord shall name.—Isaiah 62:2.

Our Christian or Campbellite friends put great stress on this scripture and claim that the "new name" prophesied of, is the name "Christian," for "the disciples were called Christians first in Antioch."—Acts 11:26.

We have not the least objection to the name or to any people calling themselves Christians if they choose to, but when they thrust it upon the world and consign to the regions below everybody that does not accept it as the only lawful name by which the people of God are to be known, it becomes time to examine it in the light of truth and see what there is in it. As Prof. McGarvey, one of the brightest scholars in the school of Alexander Campbell, says in his commentary,

This question demands the most solemn and trembling consideration of this generation.

Mr. A. M. Collins in his "Name Christian," page 37, says:—

This is the *only* name that will possess any value in the great and final day. Our entrance at last into the eternal city of celestial delights will be determined by whether we are entitled to this heavenly name or not. . . .

If God's people are ever united it must be upon the name Christian. It is the only appellation that is universally acceptable to all of God's people—and all that is necessary to effect a union of the forces of Christendom upon this name is to induce all those who are wearing human names and unauthorized titles to throw them aside and be satisfied with the name God has given his church.

I cannot understand why anyone should select this one name from the many names that God from time to time has called his people and make it indispensable to man's salvation.

The word or name Christian occurs but three times in the Bible, but God or inspiration is not the author of it either time; but "saint," "disciple," "brethren," "little flock," and such names are used by inspiration all through the scriptures.

Isaiah 62:2 has no reference to what the church should be called. He is speaking of the return of Israel to their own land to build the old waste cities. The Lord will then take delight in them and says they shall be called Hephzi-bah, the meaning of which is, In whom I delight. If the fulfillment of Isaiah's prediction had been left for the people of Antioch and they had called them Hephzi-bah instead of Christian, then we could make no objection to it; but the way it is harped by our friends the Campbellites it is but a tempest in a teapot.

That the disciples were first called Christians at Antioch we admit, so far as the New Testament record is concerned; but the question to be considered is, Who gave the name to them? The saints certainly did not give it to themselves, for if it was a name that they chose for themselves they would have used it instead of the many other names they made use of so frequently.

Paul in all of his thirteen epistles does not mention the name at all. Peter mentions it but once, and then in such a way as not to indicate that he had any particular reverence for it, and yet the disciples were called Christians forty years before all the New Testament was written. It seems absurd that the apostles of our Lord should have a name given them by divine authority and they be so ungrateful that they would not even so much as mention it.

The fact is, as I believe, the name was given to the saints by their enemies out of derision. It was a nickname, just as some societies are nicknamed now. The Latter Day Saints are often called Mormons, and we do not always object to the people calling us that, still we do not acknowledge the name. The Disciples are called Campbellites, the regular Baptists are called Hardshells, but none of them think it a proper name just because their opponents in belief choose to call them that.

God's people anciently were called

Nazarenes, Galileans, etc., by their enemies, but that was no reason that they should adopt that as the only lawful name for them, and then try to block everybody out of the kingdom of God that did not adopt it.

De Wette, quoted by Comprehensive Commentary, says:—

Beyond all controversy the name was given by the Gentiles, perhaps by the Romans, as the very form of it suggests.

Dr. Smith in his Bible Dictionary says:—

It is clear that the appellation "Christian" was one which could not have been assumed by the Christians themselves. . . . To the contemptuous Jew they were Nazarenes and Galileans, names which carried with them the infamy and turbulence of the places whence they sprung, and from whence nothing good . . . might come. . . . It must, therefore, have been imposed upon them by the Gentile world, and no place could have so appropriately given rise to it as Antioch. . . . Its inhabitants were celebrated for their wit and propensity for conferring nicknames.

Chrysostom, who preached in the city of Antioch, said of the people:—

Although they had invented the Christian name, they left others to practice Christian virtues.

That the people of Antioch were expert in ridicule and giving names of derision, see Coneybeare and Hobson, also Dr. Watson's Bible Dictionary. I might refer to many other men of learning and deep research as evidence that neither God nor his people had anything to do in calling the disciples Christians at Antioch. The very mention of it in Acts 11:26 is sufficient to establish my position, for it says, "The disciples were called Christians," etc. It does not say that their name was changed from disciple to Christian, but that they were called that, and the fact that the inspired writer used the name *disciple* shows that he recognized that name as a proper one.

Acts 26: 28 is often used in support of the Christian name, but to my mind it is about such proof as it would be if one of our Campbellite friends was in an argument with an unbeliever and the unbeliever should find himself a little overmatched and should say, "Alexander, thou almost persuadedest me to be a Campbellite." Would that prove that Campbellite was the proper name for them to go by? It makes no difference what you call a thing, it does not change the character of it. But listen to Paul's answer:—

I would to God, that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except these bonds.

He did not say, I wish you were all Christians, for he did not recognize the name, but no doubt if he had believed the name was of divine origin he would have rejoiced in it, although it might have brought him afflictions and bonds.

I next quote 1 Peter 4: 16. This is the very citadel of those that make so much noise about "the name."

Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

I answer, If Peter's glorifying God depended on this name, is it not a little strange that he only uses the name once in his writings or his speeches so far as we have any knowledge, and that in a way not to afford any evidence that he had any reverence for it whatever? The fact is, Peter knew it was a name of reproach, and as a faithful servant of his divine Master he must suffer reproach and even death, which he did. If the name Christian was right because Peter could glorify God in it, then all of his sufferings were also right. On the 27th day of June in the year 67 (so says history) Peter was crucified in Rome. In this he glorified God (see John 21: 19), but did that cruel act, on the part of those wicked hands that put him to death, prove that it was right? By no means. It was right for Peter to be resigned to his fate and to trust to God to avenge him, if vengeance was to be meted out. Ridicule, slander, and all kinds of affliction have been the common lot of all of God's servants in all ages, and they are perhaps the crucible in which God refines them and prepares them for that "New name" spoken of in the Revelation.

Paul says Jesus is coming "to be glorified in his saints" (2 Thess. 1: 10), but he does not say anything about being glorified in his Christians.

But says one, "Is not Christ the Bridegroom, and does not the bride (the church) take the name of her husband?" Very true, but the Bridegroom (Jesus) is called by no less than one hundred and four names in the Bible. Which name shall the bride take to the exclusion of all others? The angel of the Lord said, "Thou shalt call his name Jesus: for he shall save his people from their sins." (Matt. 1: 21.) So if the people are to be called by his personal name, the Jesuits are more consistent than our Christian friends.

As the followers of Mr. Alexander Campbell are such sticklers for "the name," I will here introduce a little testimony from their great leader. Mr. Campbell says in *Millennial Harbinger*, volume 2, page 394:—

I am bold to affirm that there is not the least authority in the word here used (*Chrematizo*) for concluding that the name Christian came from God—any more than from Antiochus Epiphanes. . . . And recollect it was fifty years and more from the time they were first called Christians before all the New Testament was written. They were called disciples, saints, believers, etc., but never once addressed under the name Christians.

Again, *Millennial Harbinger*, volume 4, page 366:—

The moment any man proves to me that Paul and Barnabas by divine oracle called the disciples Christians, no matter where they did first or last, I yield to that name as the exclusive name of the followers of Christ. I will wear no other; and I will contend for one name as for one faith, one Lord, and one baptism, although Paul forgot it in his letter to the Ephesians.

See also page 378:—

It is however but an earthly name—there are no Christians in heaven, no Jews in heaven, no divine names in heaven, but there are saints in heaven, holy brethren, and other designations of great age and of unquestionable divine authority. Abraham and Moses, though no Christians, were saints.

Thus writes the man who "speaks where the Bible speaks and is silent where the Bible is silent."

It is true that Mr. Campbell wrote differently in later years, but I suppose as he was a "restorer" he had a right to change until he got the thing to suit him. Mr. Moody, of the *Baptist Gleamer*, says in a tract on the subject,

Mr. C. hotly discussed the subject for several years before he consented to swap with Barton Stone baptism remission for the name Christian.

Now as I said in the beginning, I have no objection to the name, and only write to rebuke the braggadocio of those who claim that the name Christian is the only security that men and women can have of a place in the kingdom of God.

Our Campbellite friends take great exceptions to the saints. One told me that to claim such a name was the "worst kind of blasphemy." Said he, "You have got name enough to load a camel." I answered, "I don't know about it being a load for a camel, but it seems to be a big load for a Campbellite."

The name saint occurs over a hundred times in the Bible as a noun applied to the people of God, and the Latter Day Saints use it in the same light that the saints of Bible days used it, and if it is blasphemy for a church or people to call themselves saints now it must have been blasphemy then.

Paul, who never used the name Christian in all of his writing, says in his Corinthian letter (1 Cor. 1: 2) they are "called to be saints, with all them that in every place call upon the name of Jesus Christ our Lord." So if Paul's testimony is of any value, the saints are in harmony with the scriptures, whether they are with the Campbellites or not.

Again, Romans 1: 7:—

To all that be in Rome, beloved of God, called to be saints.

"Church of Jesus Christ of Latter Day Saints—*whew!*" said a minister to me; "What a name!" Our only apology for the name is that *church* means an assembly, a congregation, and if such congregation is established or sanctioned by Jesus Christ,

it is *his* congregation or church, and if his he has a right to say what it shall be called. (See Eph. 3: 15.) Now if we are saints, or called to be, and are organized as a congregation, recognized by Jesus Christ, bearing the name that he has said we should bear, the gentleman's camel is loaded with truth,—God's word,—quite a valuable cargo, we think.

But the "Latter Day" part of it is very objectionable to our friends. This is letting in a little too much light. It is equivalent to saying that God's work—his gospel and his church or kingdom—had been taken from the earth and that it had been restored in these latter days, and it gives Alexander Campbell no credit as being a coworker in the great restoration.

But as this letter has already reached proportions that were not intended when it was begun, I will close by testifying that the gospel of Jesus Christ has been restored to the earth, that the church or kingdom of God has been reestablished, and that the nations are now being warned by divine authority. And as we live in latter, not former days, and Jesus Christ is the author of the work, it is quite proper to speak of the church or assembly or body that the latter-day message has gathered unto Christ as The Church of Jesus Christ of Latter Day Saints.

Only let us live worthy of the name.
J. C. CLAPP.

WILL SINCERITY SAVE US?

Dear readers, we are living in a peculiar age. People can secure most anything they desire, religiously, from the true gospel of Christ down to sanctified holiness, spiritualism, skepticism, and infidelity.

The Christian world is confused and troubled with a spirit of unrest, caused by the present divided condition of religion. This has caused men to think and study. Especially since the angel has flown to earth with the everlasting gospel. Prior to this time "sectarians" were bitter against one another in maintaining and defending their respective creeds, and inflicted upon each other many severe wounds. But since this gospel message is being delivered to the inhabitants of the earth, these petty differences have been laid aside. Theologians have discovered that the creeds of men are like potter's clay when compared with the teachings of the Savior, and they have seen the necessity of pulling together. They have stepped upon the broad platform of Charity(?); have united their forces and are endeavoring to come "to a unity of the faith" in order to retard the progress of this great latter-day work. The healing balm has been applied to their wounds, viz.,

"It don't make any difference what one believes, just so he is sincere and has a clear conscience."

This is a world-wide doctrine, and inasmuch as it is different from the doctrine Paul and his associates taught, its advocates will come under condemnation. (Gal. 1: 8.)

I believe the world should strive to become a unit on the question of salvation; but we should take the "word of God as the man of our counsel." At present the unity that characterizes the religious element teaches that men will be anchored on the shores of eternal bliss, by believing anything they want to, just so it is branded with the name—Jesus Christ. But is this scriptural? Is it in harmony with the teachings of the humble Nazarene?

Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth unto destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it.—Matt 7: 13, 14.

Christ was a teacher of the narrow way. (John 3: 5; Mark 16: 16.) The servants of God have taught the doctrine of "exclusive salvation" in all ages of the world. Father Adam could have remained in Eden's garden had he not transgressed. Noah and his family were saved by the one plan. Health and cure would not be given to the children of Israel until they looked upon the brazen serpent. Peter declared on the day of Pentecost:—

Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.—Acts 2: 38.

This doctrine of sincerity and conscience will never save any one; because it is not in harmony with the system of truth that Christ established. Its origin will have to be traced to some other fountain than that of divine truth.

What is conscience? We will consult Webster for a definition of this term; he says: "Conscience is the faculty within us that decides on the right or wrong of our actions." Thus it is a creature of education. Our conscience is what we make it. Instructions in the Christian religion will develop good thought, and the natural consequences will be "good action." For action is nothing more than thought executed. On the other hand a total disregard of God's law and a constant association with the evils of the world will engender evil thought, and the consequences will be "evil deeds." And owing to the extreme wickedness of the present generation, we have what we might call "natural liars," "natural thieves," and "natural murderers." Conscience tells them it's right to perpetrate these

evil deeds. Is it a sufficient guide morally or spiritually? If so, the mission of Christ is a failure. Man is fallible and we need something more than human wisdom to direct the mind, for "no man knows the things of God, save by the Spirit of God." For this reason Christ went away and sent the Comforter; which will "reprove the world of sin, and of righteousness," and "will guide us into all truth; and show us things to come." (John 16: 8, 13.)

Now we begin to see that it does make a difference what we believe. We must be born again, and live by every word that proceeds from the mouth of God; for the Savior said:—

Sanctify them through thy truth, thy word is truth.—John 17: 17.

Yours for truth,

A. M. BAKER.

WHO IS MY NEIGHBOR?

As an individual I am surrounded by individuals; as a mortal, by mortals; as a creature fashioned in the divine image of God, by creatures of like fashion. We are of alike passions. We only differ in intensity as the warmth of our natures differ in degrees. We love and hate in proportion to our depth of character. We sin also in the same ratio; and we forgive as we love. You have looked down into very deep water as you glided silently over its smooth surface. You have taken some of it up in your hand and found it to be colorless, yet as you looked down into its depths you were sure it was a bluish green. The great depth caused it to apparently take that color. Our natures, I think, are similar. Those natures which resemble most nearly the intenseness of very deep water can love or hate to a greater degree than the shallower ones; but ah, they can also forgive the most. They possess to a greater degree the divine nature. So as individuals molded after the same pattern, possessing the same traits of character, the same hopes and fears, striving to reach the same goal, our lives are intermingled.

We cannot separate ourselves from our fellows, however much we may try. We have duties and pleasures in common. However distant we may sometimes appear to be, the streams of our lives *will* come in contact. We meet in unexpected places. We run up against the sharp corners in each other's lives. It was to be so. The Creator intended just that. He meant that we should know one another, that we might the better help each other. "Bear ye one another's burdens" was said by him who bore all burdens for us; bore them with that dreadful cross up the hill calvary; bore them when great drops of blood dropped from his white, sinless brow; bore them in his great loving heart,

until he had completed the sacrifice and could say, "It is finished."

Who was his neighbor? A chosen few? His love reached out broad as the universe. All mankind were sinners. Then all mankind were his neighbors. Who is our neighbor? A few select ones? How many need our help? Do we not all need help? Are we not all poor and weak? Are we not all liable to err—fallible by nature? Even love, that Godlike attribute, sometimes leads us into sin. Is there one of us that can live perfectly independent of others? Then who is my neighbor? Ask and answer for yourselves. Our Lord reached down to help the sinful Magdalene. Are we any better, any purer than he?

Suppose a young man or woman becomes enamored of the pleasures of the world for a short time, and leaves the beaten track in search of them. Is it our duty to shun them; to hold aside our skirts with a "stand aside, I am holier than thou" air; or is it our duty, as neighbors and friends, to take them by the hand, and by gentle means endeavor to draw them back again? Our hearts may answer for us. I appeal to the older ones; be gentle with the young. Their natures are sensitive and proud. Don't arouse their hatred by harshness. You cannot drive them into right. You may seemingly compel them for a time; but their hearts will rebel. Lead them by the gentle cords of love, and you will win them by and by. Love is the true locksmith. Nothing can withstand him. He finds a key to fit every door,—a passage into every heart.

Suppose a man through his appetite, inherited or otherwise, is cursed by the drink habit. In all other respects he is a true specimen of manhood. He is a kind and noble son, brother, husband, father; but his love for drink is too strong, his reliance in God too weak, and he falls from his high estate and becomes that most degraded thing—a drunkard; the image of his Creator debased to the low estate of the beast. You will say, "He should know better than to allow himself to become so low."

"Put yourself in his place." Suppose you meet him after the drunken debauch is over. He feels so humiliated, he is in the depths of despair. He is too weak to make another attempt for right, alone. He needs your help. He is our neighbor. Shall we pass by on the other side, or shall we prove ourself the good Samaritan, and give him a helping hand; let him see that we are willing to overlook his fault, if he will only try once more to be a man. If you have ever sinned, and felt the awful remorse of it, and then have felt the blessed peace steal over you when you knew that those

you loved the most had forgiven you, and were trusting you once yet, you can realize somewhat the feelings of your neighbor, when by your words and actions you show him that you pity and forgive him; that you feel, oh, so keenly,—you, yourself are a sinner. "Let he that is without sin cast the first stone."

Suppose your neighbor, in a moment of passion, has made unkind remarks about you. Should you retaliate and make the fire brighter and fiercer, by throwing more kindling thereon? It is human, I admit; but is it Christlike? When "he was smitten upon one cheek he turned the other also;" and "when he was reviled, he reviled not again." It is easy to draw upon one's imagination, and bring up illustrations to show our responsibilities to our neighbors; but it is not so easy to put into practice duties incurred by those responsibilities. It is very hard for one who lives a conscientious life to be even friendly with one whose daily life is a blot upon nature, nevertheless kindness on our part may lead such an one to walk in purer ways. At least we will have the satisfaction of knowing we have done our duty, and that we will receive our reward. It is said that a book of remembrance is kept above, and that our good and bad deeds are written there by the recording angel. It is also said that one day the Judge will sit in judgment, and that then the books will be opened, among them this book of remembrance. We shall all stand before that august presence, to listen to the judgment pronounced upon our works in this life, and receive the reward our deeds have merited. We cannot escape it. When the book of life is opened, and our names are read, how fearful will be our condition, if no unselfish act is found recorded there; no kind word or deed done to some one in distress, and we hear that dread command: "Depart from me; I never knew you." "Inasmuch as ye did it not to these my little ones, ye did it not to me." But if, although the record may be woefully blotted, unselfish thoughts and deeds are found recorded there, and it is found that we have tried to love our neighbor, how different will be our feelings when we hear, "Inasmuch as ye have done it unto these, ye have done it unto me." Shall we have our names written there? Shall we try to weave pure thoughts, good deeds, gentle words into our web of life? Life to all is so thorny, so full of unhappiness, that a little word of love brightens our paths so much. Let us remember that we live for one another, that God made of one blood all the nations of the earth, that Christ so loved us that he gave himself a sacrifice that we might have eternal life.

A. A. D. A.

DANCING AND DANCERS.

Dancing is an ancient custom. I presume David, Saul, and Solomon enjoyed dancing even more than we of the latter days. It is said that David danced before the Lord. I believe it was one of their forms of worship. In heathen countries to-day they dance before their idols.

The modern way and object of dancing is very different. It is never as a form of worship or of thanksgiving to the great Giver of all good. I doubt if the God of heaven is ever thought of by our children while dancing, either in the dance hall or at home. Dancing to-day, whether on the waxed floor of a grand hall, or among the friendly neighbors in their beautifully arranged parlors, or upon a well-swept barn floor, is done more to gratify the lustful passions of our nature, than for religious worship. It fosters *pride* and *vanity*, and an excessive love of dress, which causes us to love and seek for admiration and praise. These light, fairy-like costumes, in the heated room, often engender cold and disease which terminate in an early grave, or long years of suffering. Many will say, "Will not other evils produce the same effect?" Yes, surely there are other evils that should be put aside, but now we are speaking of the evil of dancing.

When I was about twelve years of age and my sister two years older, we were invited to our first dancing party. We were proud of the neat little billet of invitation, and joyously went to mother asking for her permission. The party was to be composed of some of our most favored and beloved schoolmates. Mother's first question was, who will be there? and how will they spend the time? We told her there was to be dancing, games and card playing. She said, "Well, my dear children, I will not say *yes* or *no*, until you first go to your separate rooms for *secret*, *earnest* prayer, and the reading of a chapter in your Bible. Ask God all about it and see if you can take Christ with you. After doing as she requested, I went to mother, kissed her and said, "Mother, I am not going. I am a child of God, and feel that I can't take Christ with me." I am now sixty-three years old, and I never attended a place of dancing. When young we had many social parties at home, but dancing and card playing were never introduced; our motto was, "Shun the very appearance of evil."

Dancing leads us into evil and worldly company. I remember one of my young friends, who was very fond of dancing, and could not see any wrong in it. I often urged her to give it up and turn to be a Christian. At last she promised she would after going to one more ball. So as I was

helping her to dress for the evening dance, she said, "Addie, I will go to just this one and then stop and be a Christian. She bade me good-by with a kiss, laughingly saying, *this is my last ball*. At twelve o'clock as she was waltzing with her lover, she fell to the floor *dead*. She was called to give an account to the great Judge. Her body, robed in her last ball dress, was taken home to her poor widowed mother. Early the next morning I was sent for to see if I could rouse the mother from her great grief, but *no*, with a broken heart she passed to an early grave, and was laid beside her daughter.

Is there no harm in dancing? Oh! that my voice could ring loud enough, or my pen write as words of fire against it, warning all the young against modern dancing. My parents were born in Somersetshire, England, and were brought up in the Church of England. Father was a dancing master and thus earned his living, but at an early age they both joined the Methodists, and father became an acceptable minister. Thus, after taking Christ for his friend and companion, dancing was cast aside; he could not keep hold of the hand of Jesus and dance.

There are many other points, which might be noticed as against dancing. One is, it leads us into company which at other times we would not choose for our children or for ourselves. It often brings us into close contact with those who use the worst of all beverages, whisky or beer.

But I think, as this is my first effort on this subject, and feeling myself a stranger to most of you, I will close, only repeating the motto, "Shun the very appearance of evil." Yours in the bonds of the gospel of Christ,
ADDIE V. HOXIE.

Letter Department.

MINNEAPOLIS, Kan., June 3. □

Editors Herald:—I have recently closed a week's meeting at Idylwild, Clay County, with fair interest and attendance. I believe some good may result from the effort, especially among the saints, who feel their individual responsibility as members of the church and the need of shaking off the coals from their garments and arising in the strength of the Lord, that they may be worthy of spiritual and temporal blessings. The Lord has promised that "the willing and obedient shall eat the good of the land of Zion." From this I am persuaded, that an individual effort must be made if any blessings are obtained; that faith and works must agree.

None can afford to allow himself to fall into a sort of don't care, neither cold nor hot, faultfinding condition. The Spirit of the Lord may become grieved and take its departure forever. The Lord says, "My Spirit

shall not always strive with man." Activity is therefore needed on the part of every one in this great work. Our warfare is not against carnal weapons, but against principalities and powers of an unseen foe, who constantly seeks to invade the soul and blight it for all eternity.

Dear saints, it is a question of eternal happiness or misery—which shall it be?

May God speed the right, and love and union prevail among his people.

In bonds,

L. F. JOHNSON.

AGENCY, Mo., June 3.

Editors Herald:—I have been laid up with rheumatism for a month; cannot walk yet without a cane or crutch, and that only a few steps. Still I am improving, but very slowly. Hard to tell if I will be able to do any work at all this summer. Some of my neighbors got me up some wood and planted my potatoes, and an acre of corn. I would like to get a boy old enough to plow a little with one horse, and do some hoeing and chores around the premises. If anyone would like to come, he can write to me, but no one need to apply who is not willing to work and mind.

I had a visit a short time ago from two Utah elders (the same mentioned in *Herald* May 31). They were in this neighborhood last fall, but they would not come near me then. I gave them the benefit of my personal experiences in Utah, as their conversation led up to it.

Ever praying for the advancement of God's kingdom, I am,

Yours in the everlasting covenant,

J. L. BEAR.

ELMONT, Kan., May 21.

Editors Herald:—I am preaching once a month in Topeka and other places as my labor at home permits. I enjoy the Spirit of the Lord every day. I have been afflicted this spring so that I could hardly walk around, let alone work. At my last appointment in Topeka I was so bad I could not put on my shoes. Through persuasion I went to a doctor and he said he could cure me for twenty-five dollars; I told him I would come back and get the medicine after my appointment. The next day I asked the saints to pray for me, and I felt better, but did not get well, but well enough to walk from Elmont, six miles, the next day.

The saints advised me not to get the medicine. One brother said he had the impression that if I would be faithful I would get better. After I got home I was sitting and studying what to do for myself; I had prayed to the Lord to put into my mind some remedy to cure me, and the thought came, Why don't you use burdock? My wife went and dug some burdock roots and put them in a pitcher and filled it with water, and I drink that when I am around the house; and now I am almost well; and I thank God for the relief.

And now, dear saints, I want to tell you a dream I had last week, concerning hell. I have always thought that I did not believe in a literal fire in hell. I always thought it was the mind that would be tormented, knowing

what we will miss by not living faithful. My dream was to that effect. I was lying on the lounge at noon. I fell asleep and dreamed I was in that prison house or hell. I was put into a room by myself and had a place to lie down, and while I was lying down I thought what I had missed by not living faithful. And now, dear saints, I cannot begin to tell you the torment my mind was in, but what a relief it was when I awoke. Let me tell you, I don't want to go there.

Dear saints, let us be faithful, do our duty and pay our tithing and help build up Zion. I own but forty acres of land and I owe eight hundred dollars on it, and I have paid five dollars a year tithing, besides freewill offerings, and I know that God will help me pay my debt.

Yours in Christ,

N. S. DUNNINGTON.

WOODBINE, Iowa, June 6.

Editors Herald:—I see in *Herald* of 31st ult. that Bro. Ward wishes certain debatable points between us and the Utah Church cleared up.

As to the claim of these elders that the Inspired Translation fails to fulfill the words of promise in Doctrine and Covenants 45:11: "And now, behold, I say unto you, It shall not be given unto you to know any further concerning this chapter until the New Testament be translated, and in it all these things shall be made known;" it seems to me that theirs must be a desperate cause to have need to bolster it in such a way. The chapter in the Inspired Translation makes clear the two distinctive periods—the overthrow and dispersion of the Jews (A. D. 70) and the end of the world, or destruction of the wicked, and has then "made known" a much controverted point and one which infidels have long used. Verse 35 especially defines and fulfills the promise of the Doctrine and Covenants completely.

As to the points in controversy:—

1. We do believe in temple building, but not without a command from God. In section 107:12 we have: "my holy house, which my people are always commanded to build unto my holy name." The people in Utah interpret this to be a perpetual command. To do so they have to distort the plain rendering of the word, however, which clearly shows that God's people have no right to build before being *commanded* to do so. The Lord in this same paragraph, and speaking of the tabernacle, says: "For, for this cause I *commanded* Moses." In fact so far as historical data is concerned, we know of no instance where the people of God ever built without such command. Take the temples at Jerusalem, Kirtland, the dedicating of the ground at Independence, and in every instance God *commanded* before the people moved. The very fact, then, of the people in Utah building their four temples without any command from God shows their departure from the faith. In the 10th paragraph the Lord says: "But I command you, all ye my saints, to build a house unto me." In the 11th we are told that if all these things were not done at "the end of the appointment, ye shall be rejected as a church with your dead."

2. As to "gathering;" after all we have written on the subject and in its favor and never declared against it, it seems a little strange that these Utah elders could so misrepresent. Why, we are "returning" with "songs of everlasting joy" and are rebuilding the "waste places" and are *gathering* right back to Jackson County. And when right in the same paragraph from which these last quotations are taken—98:4—the Lord says, "There is none other place appointed than that which I have appointed, neither shall there be any other place appointed than that which I have appointed for the work of the gathering of my saints, until the day cometh when there is found no more room for them"—in the light of the above our Utah elders might tell us why they established Utah as a place of gathering, and at the same time cease their falsifying as to our belief on this important subject. Why, in Utah they have tried to tell me we did not believe in tithing. I only needed to call their attention to the revelation of '61.

3. As to baptizing for the dead. When the Lord commands us to do so we stand ready to comply therewith. Just how the Utah Church can claim the right to so baptize when the Lord said that unless the temple in Nauvoo was finished by a given time (and it was NEVER *finished*) they should "be rejected as a church with their dead," is peculiar, to say the least. Baptizing the "rejected" dead has about as much effect on their salvation as shooting green peas against the walls of Gibraltar would have on those impregnable heights!

4. Sealing for eternity. Every person entering the church and who receives the "seal of their adoption" is sealed up unto eternal life and will retain such "seal" by "enduring to the end." The methods in Utah of sealing a man and woman to each other as husband and wife *after both parties are dead*, other women to a man than his own wife to be his wives in eternity, etc., etc., etc., have no warrant in the word of God anywhere and are but evidences of their departure from the faith.

In bonds,

J. W. WIGHT.

WINTHROP, Ark., June 5.

Editors Herald:—I am now laboring here. I just returned from the State of Louisiana. I went there by special call. Sr. McCurry living at Antrim, Louisiana, was visited by two of the Brighamite elders, and of course they claimed to be the true church in succession and that we were apostates without authority; and as to polygamy, they no longer taught or practiced it, and that it was a dead issue and should not be held against them. However, I visited Hughes' Spur, where they had converted three, and while there was invited to preach for them; so I set forth the difference.

One of their members had got hold of the Doctrine and Covenants, Utah edition, and found in it Brigham Young's (purporting to be Joseph's Smith's) revelation on plural or celestial marriage. One of their members believed the revelation, the others claimed not to believe in it. The outsiders got hold of it. Quite a few were wanting baptism; so

when they heard of this revelation they refused to be baptized, so they made inquiry into the matter.

One of the elders testified that Brigham Young was a true prophet of God and that said revelation he believed was of God. The other elder said the reason they could not receive said revelation was because of their sin; they did not have religion enough to go into celestial marriage.

They were the elders who told Sr. McCurry they did not believe, teach, or practice polygamy any longer. So, after I set forth the difference, "I'm a Josephite," "I'm a Josephite," went from tongue to tongue; so good was accomplished both at Antrim and Hughes' Spur.

The trouble is to get the people out to preaching in Louisiana. I got a good hearing yesterday at Piney, Arkansas. Since last writing I have labored at ten different places, with some success. Calls ahead more than I can meet soon. Hopefully,

J. W. JACKSON.

CHARTER OAK, Iowa, June 4.

Editors Herald:—We have Bro. W. H. Kephart laboring with us, and as this is a new field, we think he is the right man in the right place. The prospects are bright for the future. He has made a grand opening here. We feel to thank God for such noble men called and set apart to fulfill the great commission of our Savior when he told his disciples to go into all the world and preach the gospel, not a gospel, but the gospel; and the promise is that he would be with them even to the end of the world. This is being fulfilled in this place.

The people are very much interested in the work here; that is, the generality of the people. Of course there are a few not very friendly; and we find them to be members of other churches, and not particularly outsiders. Bro. Kephart has made many kind friends here. Instead of, "We don't want to hear you" they say, "Come and show us the true light." He has been with us about eleven weeks and has preached fifty-three sermons, and the results are he has baptized eight, all grown up people, and more are investigating the work, who we think will obey the gospel pretty soon. There has been no preaching done here before Bro. Kephart came. He has done a noble work. The people are astonished at the doctrine. They say they never heard such preaching before; that it is all Bible and, "What can we do with it? we must either accept or reject it." We are holding our meetings in the school-house here, having been denied the use of the churches in Eddyville. We would like to get the tent and also Bro. C. Scott to help storm the stronghold of sin there. We think a good work can be done. We have a few friends there that stand by us.

We have established a Sunday school here, to be known as the Charter Oak Sunday school. We had forty-six in attendance. We had a glorious time; impressions were made that we hope will not soon be forgotten. The good seed that is being sown is taking a deep root and by and by the blade will appear and

then the full corn in the ear. There are those in our midst who are trying to sow tares among the wheat, but by and by the harvest will come and the wheat will be gathered out; but the tares will be burned.

And now, dear saints, I would like to say to you, This is God's work, and the more we do for him the greater will be our reward, if we are faithful to the end. There is no standing still in this work, no time to lose. This is his hastening time; the enemy is all around us, trying to get in among the flock, that he may destroy the work. Let us put on the whole armor that we may meet him and thwart his desire. Let us pray for one another, and for the Spirit to guide us in all we say and do. Your brother,

GEORGE LONGDEN.

SEMINOLE, Ala., May 28.

Editors Herald:—I enjoy reading the letters in your pages very much, and as I seldom see any from this place, I thought I would write a short letter.

I am still holding on to the rod of iron. I have been a member of this latter-day work for twenty-three years, and I never have regretted the time I embraced the gospel. I know that when we hold out humble and obedient we will be blessed. I oftentimes feel blessed when reading of what Jesus told the Samaritan woman, that he that drinketh of the water that he giveth would never thirst, but in him would be a well of water springing up unto everlasting life.

I have enjoyed oftentimes the blessed reading the letters of sisters and brethren, and this being the first letter I have written, I hope it will be of some consolation to some of them.

Dear saints, as becometh saints, I oftentimes feel that we do not live by bread alone, but by every word that proceedeth out of the mouth of God. I ask the prayers of all the sisters and brethren that I may endeavor to hold out faithful to the end and gain the crown that God has promised to all those that meekly bear the cross.

Your sister in gospel bonds,
TABITHA COOPER.

WRAY, Colo., June 5.

Editors Herald:—Your many readers will be pleased to know that we have just held a very pleasant two-days' meeting at this place. We were favored to have Bro. Joseph Smith with us, whose acquaintance and labor among us were very much appreciated by all the saints and many others.

Through the solicitation of Brn. E. D. Bullard and J. B. Roush we were kindly granted the use of a commodious room in the village schoolhouse, and a goodly number of the people were in attendance at all the preaching services, except the 10:30 service on Saturday, which is the busy day of the week for business men.

Most of the saints of the Laird branch reside from nine to eleven miles southeast of Wray, the families of Brn. E. D. Bullard and J. B. Roush being the only ones living in town, at whose homes, including the residences of Mr. Charles Bullard and M. Lewis,

were domiciled saints and others from a distance. Brn. A. E. Tabor, William Willis, F. D. and Freeman Bullard, and Joseph Weller, with their families from the country, assisted in bearing the burden.

Bro. E. D. Bullard and his brother Albert (deceased) moved to these parts from near Creston, Iowa, some twelve years ago, also Bro. Willis. These brethren with their families laid the foundation of the latter-day work here.

From the Highland branch, fifty miles south, organized nearly two years since, came Brn. Houston, James, Crawford, Colpitts, and Johnson with their wives. Sr. Huddleson and two daughters, Sr. Colpitts and daughter, Bro. Ackleson, and one young man seeking the truth. From Haigler, Sr. McPherson and Bro. and Sr. Plymate were present, also Bro. and Sr. Ness, from St. Francis, Kansas. The latter four are members of the Laird branch. The saints enjoyed the season richly and others seemed interested.

O. B. THOMAS.

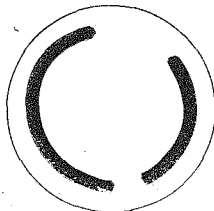
NEW CASTLE, N. S. W., May 9.

Editors Herald:—I herewith send you a sketch of the moon as she appeared April 24, '99, at Molong, two hundred and sixteen miles west of Sydney. The *Sydney Daily Telegraph* of the 26th of April had the following:—

"CELESTIAL PHENOMENON.

"Molong, Tuesday.—A peculiar phenomenon was observable here last night at about six o'clock. When the moon was some fifteen degrees above the horizon, two semi-circular black bands appeared on the surface. They were each about an inch and a half wide. The band on the northern side extended from the top to the bottom, and that on the south about two-thirds of the distance, giving the moon the appearance of being encircled by a broken ring of light. The sky was cloudless. As the moon arose, the black bands became more pronounced, until towards eight o'clock when they commenced to disappear by gradually fading away at the ends. The phenomenon was watched with interest by many persons."

I immediately wrote to Molong for a confirmation of the above, and received an answer from a very intelligent gentleman, who is editor of the *Molong Express*, Mr. George England Hooke. He confirmed the report and furnished me with the following sketch:—



He further informed me that the mountains of the moon, as contrasted with the black, opaque-looking bands, had a lighter or gray-blue appearance. So there is no room for the idea that the bands were only the mountains appearing plainer than usual. He also wrote that the same thing was observable two nights later, only the bands were not so well defined and the moon of a deeper hue—more

yellow. The first night it was at its full, "looked like a silver disk," and was slightly paler than usual, though the volume of light did not seem perceptibly less.

Coming on to New Castle, and relating the above in a prayer meeting, two brethren (who had not seen the *Telegraph* nor been spoken to on the matter) arose and stated that at the same time while coming home together they had seen the same thing (Brn. E. J. Haworth and Thomas Gregory).

The signs seen in my native land, and published in *Ensign*, I have in chart form; but have not used them much on account of the same having been (apparently) seen by Americans only. I had been wanting something seen in Australia, and now I am furnished. You know the average "Yankee" has the reputation of telling some "tall ones," and to the average Australian our unique movement is peculiarly *American* in flavor. So we think the above worth mentioning. I have been more prolix in my account to the *Ensign*, but as it costs fifteen cents postage to send it I could not afford to send you a copy, so have been shorter, which is, no doubt, more suitable to your requirements.

Yours faithfully,

GOMER R. WELLS.

HUNTINGTON, Oregon, June 7.

Editors Herald:—I am still in the faith and my hope grows brighter for this glorious work. Last February Brother Chase came here. Not being able to procure a house to speak in, he went to Malheur, where he held a good meeting. Four noble souls came in through the door, and quite a number are investigating, and I am confident if the work is looked after there will be a lively branch there as there are some very good people who are believing. There is also opposition; the M. E. people are very much opposed.

I was given a dream four years ago, showing me that the Lord had a people there, and I rejoice that some of the seed sown has taken root. There is also an old man who lives in the mountain who is in favor of our faith, although he has never heard a sermon; but I have got him to reading.

We like Bro. Chase very much and think he is just the one for this mission. We wish there were a few more to help him. If the tent could come here there are some in Huntington who would be with us if they could hear the word, and I do pray the Lord of the harvest to send forth reapers. For some reason I have not received my *Herald* this week and I am very lonely. I cannot do without it. I have no other meetings to rely on and give the food necessary to spiritual growth.

I will say to all the saints, Press on, and build with good morals and all the grace required of us, preparing our characters that we may be able to live in harmony with one another and the law, for the hastening time is here and we must each do our part.

Sr. Emma Burton has my prayers and sympathy, and all the noble ones who have done so much with their pens to help us lonely ones on. We often keep silent, thinking there are others who are more able to inter-

est, but our prayers are ever ascending to the throne in behalf of those who are in the front of the battle. We each have a part; let us do it with whole-heartedness. Although like the daisy under the bush, we know there is One who seeth and is able to reward. I remain, one of the weak ones striving to enter in.

SR. E. WEISE.

Mothers' Home Column.

EDITED BY FRANCES.

MEDITATIONS.

It has been revealed in this latter age that there are many worlds or planets like this earth that are inhabited; and of all the worlds that exist in space, this is the worst, and the only one that Satan, with all his hosts that fell with him, has power to tempt and entice the inhabitants of to do evil; and the only world so wicked as to persecute and put to death the Son of God. Therefore, it is a hard struggle for any, especially those who are feeble-minded and of small capacity, easily confused, and void of knowledge, to stem the current, to advance in righteousness, in short as a poet expressed, "Through faith in Jesus' name conquer Satan's power."

INFERIOR.

As we read the above we felt very sensibly the truthfulness of it, and there also came to us the words of this beatitude, "Blessed are the meek, for they shall inherit the earth." We knew the meekness and humility of the writer; and while "Inferior" is signed to his "Meditations," we know that he was often wiser in his humility than many who deem themselves among the wise men of the earth. "God resists the proud, but gives grace to the humble." Is it not this grace, which as children of God, we sorely need? Why should any mortal, especially any saint of God be proud? Inspiration reveals to us that "Pride goes before destruction, and a haughty spirit before a fall."

MUSINGS.

I am weary to-night of this quiet life; this life of humdrum care, of darning of stockings and patching of pants—there are always holes to mend. Only a life of little things, yet requiring all my physical energy in the doing.

To my rebellious mind comes the thought—though conscience chides—"Can the Master have placed me in that situation where the best talents he has given me can be used? Where every hour I feel a lack of physical strength, without time to use my mental, which has seldom tired in its school days of busiest work? Are my longings and aspirations never to be fulfilled?"

Swiftly comes the answer, as though an angel-spirit communed with mine, "Is the work you are doing now well done? Are the humdrum little cares faithfully performed in the very best way you know how and can study out?"

I looked at the hole I had mended. It was well done. I thought of the work of the

day. It was done as well as I possibly could every little thing.

"Then so surely as you are unswervingly faithful in these little things, so surely will the Master give you the great things to do."

"In this life?" I questioned. It matters not, "You will have your desire in God's time."

And as I know that God's time is the very best of times I rest content.

APRIL.

HE KNOWS.

Just why I suffer loss
I cannot know;
I only know my Father
Wills it so.

He leads me in paths I cannot understand;
But all the way I know is wisely planned.

My life is only mine
That I may use
The gifts he lendeth me
As he may choose.

And if in love some boon he doth recall,
I know that unto him belongeth all.

I am his child, and I
Can safely trust;
He loves me, and I know
That he is just;

Within his love I can securely rest,
Assured that what he does for me is best.

—*Edith Virginia Eradt in Presbyterian Journal.*

WALNUT CREEK, Cal.

Dear Sister Frances:—I have been a deaf mute from infancy. I knew nothing about heaven, God, his Son Jesus, the Holy Spirit, the angels, or the commandments of God; neither did I know anything about Satan and the evils in the world until I was about eighteen years of age. My parents sent me to a deaf and dumb school at Jackson, Mississippi. My teachers—Miss Mollie Head, Professor Saunders, and others—taught me to believe in the Bible, in God, and in his Son Jesus.

I believe it was the Spirit of God that led a man by the name of Martin to my father's house, and made arrangements for me to go to school. O those blessed days in which I was taught to read and write, and to converse intelligently with my hands and facial expressions! Those days indeed were the bright spot of my life's history, being made still brighter by the revelation of the gospel restored to Joseph Smith by the angel, and taught to me by my two sisters-in-law, from about 1887 to 1894, when I was baptized by Bro. J. H. Lawn at Santa Cruz. Up to that time I was much prejudiced, having been wrongfully taught by those who knew not the truth. Now I rejoice all the day long that I have obeyed the commandments of my Savior. I believe his words in the Bible, Book of Mormon, and Doctrine and Covenants.

I love to pray and think on all good things. I am happy. I want all my sins washed away, and to be delivered from all evil. I love to study the Bible, and will try in meek-

ness to calmly submit to all of God's will in afflictions or whatever trials he sees fit to prove me with.

I would like to talk and teach little children to be truly good, and obey God in all things, and then they would be wise. I would also love to talk and tell all my neighbors about the gospel. I pray that the Holy Spirit will lead some of God's ministers to Walnut Creek to preach the gospel in its purity to all of our friends, and also all sinners here.

I feel to weep that wicked men martyred Joseph Smith. I feel and believe that he was a man sent from God to teach the truth.

I also love Bro. and Sr. Burton, who are now in the islands. I am waiting patiently for their safe return to us again. How long will it be? I am also waiting for the coming of our Savior, Jesus, to be our king. I hope he will come soon. I pray for all the Lord's people, and love them all.

NANCY E. SMITH.

California.

While meditating upon the gospel theme, my thoughts seem drawn to the parable of the talents, especially where the Savior says, "But from him that hath not obtained other talents, shall be taken away even that which he hath received."—I. T.

When I realize what a noble work we are engaged in, I feel a great desire to assist in this work, and also to impress upon the minds of others interested in the gospel not to put off until too late that which the Spirit whispers is your duty, lest that which you have been taken away; for you know not the many hearts you may lighten with new courage to go onward in this great strife.

When I read the Mother's Home Column my heart saddens because my mother did not have such good instructions. How earnestly we should give what little assistance we can to the furtherance of this gospel work! I feel as though I will be well repaid for this effort should it be the means of arousing another to action.

Ever praying for the welfare of Zion,

Your sister,

F. M. WELDON.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

NORWALK, Conn., June 4.

To the Sisters' Prayer Union and all Saints:—The request for prayer and fasting on June 22, for our baby, who has been afflicted from birth. We believe that God, who has all power, can if it be his will, restore the child to health and strength. This is the hope and prayer of the child's father and mother, Julius E. Cable and wife.

After the "Britomart" is launched, Liverpool will see the last launch which will be made within the city limits. Seven miles of shore is now under the control of the Dock Board, which has set to work on the scheme of reconstructing the docks authorized by Parliament.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.

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

"HOW LONG, O, HOW LONG?"

Will people write upon both sides of the paper for publication? This may seem like an unimportant question; but when the editor is tired out with correcting and otherwise revising an illegible manuscript, and finds that to use the article means to copy a half of it, you may be assured that it is of some special merit if it does not find its way into the waste basket. We have before us four manuscripts that we would like very much to use, but to do so would require some hours of copying. This we do not have the time to do at the present time. We will file them away and wait for a more propitious time. *Never write on both sides of your paper for either reading or publication.*

"USE AND ABUSE OF REPORTS."

Long experience has taught us that reports in the Sabbath school cannot be dispensed with successfully. We find this feature in all Sabbath schools, both progressive and nonprogressive. Most persons realize the fact that reports are useful, but what their uses are and the extent of their usefulness many have taken no thought upon.

We will first consider the benefit to the local school derived from them. The activity in our schools, the amount of interest, and the real life therein is indicated by the reports. Hence a report is a history. It serves as an incentive to do *more* work and *better* work; it induces the irregular attendant to become regular, while some in the school are animated to use their influence in securing new members. Thus the Sunday school is enlarged and we are enabled to reach a greater number of persons. How proudly we look upon the history of our school if that history is one which shows the school to be in a stage attained to by faithful labor and is still progressing. On the other hand, should it show signs of retrogression, do we fold our hands and sit down discouraged? No. It only increases our determination to be successful, and we begin anew with the zeal and energy which cannot but be fruitful.

In our district convention we view the history of each of the local schools. Intuitively we compare each of these with our own. The thoughtful Sunday school worker will carry the effect of this comparison home with him, and there it will be productive. But to the local school and to the district association the service of reports is not confined. The benefit derived by the General Association is quite evident. But reports like all other useful things can be abused and are abused. The largest part of this abuse they receive from none other than the secretary. He gets them up in such an uninteresting form, and then follows that same old form Sabbath after Sabbath the whole year round. Then perhaps when he reads the report his voice

is inaudible to half the persons in the room. It may be that he reads so indistinctly that those who do chance to be within reach of his voice can only with the greatest difficulty catch the meaning contained therein. All this creates in the hearer a lack of interest and attention. Of course there are always a few dull, listless ones in the room whom, the secretary, be he ever so well qualified for his office, cannot hope to reach. But the majority the wide-awake secretary will not permit to abuse his reports by non attention. He will force the attention of the audience by his personal magnetism and individuality.

MRS. JOSEPH ROBERTS.

For the Fremont, Iowa, District Convention.

WHICH ARE YOU?

No; the two kinds of people on earth I mean, Are the people who lift and the people who lean.

Wherever you go you will find the world's masses

Are always divided in just these two classes.

And oddly enough, you will find, too, I ween, There is only one lifter to twenty who lean.

In which class are you? Are you easing the load

Of overtaxed lifters who toil down the road?

Or are you a leaner, who lets others bear

Your portion of labor, and worry, and care?

—Selected.

WANTED.—A beautiful breastplate for the prophet and priest we call the Sabbath school teacher. It must have three precious gems in it. 1. A deepset and immeasurable sense of personal responsibility. 2. A burning enthusiasm for Bible study. 3. An undimmed passion to win souls.

We sometimes meet a person who is above being influenced. He thinks only weak persons yield to outside influences. He imagines he is developing an independent manhood, when in reality he is petrifying an undeveloped man. We should endeavor to be master of our surroundings, but to properly do so we must receive the greatest possible good from them. It is important that we learn the art of yielding ourselves up to good influences as to resisting evil influences.

LETTING SELF GO.

There is no greater source of misery than being occupied with one's self. The habit develops an excessive sensitiveness to every breath of opinion and comment, and a suspiciousness of such comment where none is uttered. The mind comes to such a state like that of the body in which every prick of a pin festers, and turns to a sore. Nothing is a more wholesome cure for this than the power and practice of getting outside of self, and becoming interested in the men and women around us. It is one of the great uses that childhood renders us, that it gives us human beings of wonderful interest, who awaken in us no false sensitiveness, and charm us into forgetfulness of our claims, our sores, our private griefs. The world is kept young by

having this fresh life poured into its bosom, that we may forget our selfishness and our grievances. The man whose interests are with those around him has no time nor opportunity for selfish misery.

Conference Minutes.

SYDNEY.

Annual conference of the above district convened at Wallsend, New South Wales, April 1 and 2. John Kaler president, G. R. Wells assistant, W. J. Haworth secretary, W. H. Gammidge assistant. Short speeches were delivered by the presidents, full of counsel and kindly exhortation. Ministry reporting: Elders John Kaler, baptized 9, G. R. Wells baptized 3, W. J. Haworth baptized 2, H. Broadway baptized 7, W. H. Broadway, E. J. Haworth, G. T. Ballard, J. G. Dickinson, Alex. Seaberg, and T. Gregory; Priests John Jones, C. A. Davis, and J. W. Smith; Teachers Frank Whaler and Joseph Argent. Bishop's agent's report: In hand last report £37 4s. 6d.; receipts £107 5s.; total £144 9s. 6d. Expenditures £95 9s. 4½d.; balance in treasury £49 1½d. Thus we have a balance in the treasury of about \$240. The time of the annual conference was changed from Easter to Christmas time. The total membership of the district stands at 442, a net gain of 8, which is not bad considering one branch alone expelled 10 of its members during the year. Election of officers: President, Walter J. Haworth; vice president, Gomer R. Wells; secretary, Claude S. McLaren; assistant secretary, W. H. Broadway. A vote of confidence in Bro. J. Wright, Bishop's agent, was passed. Two appeal cases were referred to a committee; on said committee's recommendation one was dismissed, that of Bro. Alex. McKay; and the other Sr. F. Reed upheld, and the matter referred back to the branch. In the latter case the decision of the branch was reversed. Preaching Saturday evening by Elder J. G. Dickinson, assisted by Bro. Joseph W. Smith. Prayer and testimony Sunday morning, in charge of G. R. Wells and Alex. Seaberg. Forenoon preaching by G. R. Wells, assisted by W. H. Broadway. Sacrament and testimony meeting in the afternoon, in charge of W. J. Haworth and H. Broadway. Conference was brought to a close with a sermon by Elder John Kaler, assisted by W. J. Haworth. The attendance was large and attentive all through, and the conference was a success beyond the expectation of the most sanguine. Adjourned to meet December 31, 1899, and January 1, 1900, at Balmain, Sydney.

NODAWAY.

Conference of above district convened with Platte branch, at Guilford, Missouri, May 20 and 21. Because of inclement weather and a bridge being washed out, business was deferred until nine o'clock on Sunday; district president, E. S. Fannon, in the chair; W. B. Torrance secretary. Ministry reporting: Peter Anderson, M. F. Gowell, W. T. Roach, R. K. Ross, John Hawley, E. S. Fannon, A. Jacobson. Platte and Ross Grove branches reported; Platte 84, Ross Grove 46. Bro. E. S. Fannon, committee selected to investigate Bro. J. L. Gunsolley's request, reported. Report accepted and committee released. A recommendation from Ross Grove branch to ordain Bro. Jeremiah Rowlett to the office of deacon was accepted and the brother ordained. Bro. E. S. Fannon was reelected district president and W. B. Torrance secretary. Preaching by Elders M. F. Gowell and Peter Anderson. Adjourned to Ross Grove branch at call of district president.

NORTHERN NEBRASKA.

Conference at Fremont, May 27; F. A. Smith acting president, James Huff secretary. Statistical reports received from Blair, Columbus, Lake Shore, Platte Valley, Omaha, and Union branches. Elders reporting: H. J. Hudson, F. A. Smith, D. M. Rudd, G. W. Galley, W. F. Seward, S. F. Cushman, James Huff, Jens Anderson, E. H. Boulson, and J. P. Ogard; Teachers Marcus Bilyne and J. E. Butts. J. E. Butts, recommended by Lake Shore branch, was ordained an elder. Tent committee reported: Received \$23.60; paid out \$3.75; balance on hand \$19.85. Report of James Huff in regard to court of elders in case of C. D. Stevens against Lake Shore branch, to the effect that no action had been taken on account of the death of the other member of the court. James Huff was continued a member of the court, with D. M. Rudd as the other member. Auditing committee on the report and books of Bishop's agent, reported: Receipts \$191.63; paid out \$123.52; balance on hand \$68.11. We also find that the names of four persons who have paid tithing do not appear on the record. Resignation of J. M. Stubbart as Bishop's agent received, and accepted with vote of thanks for his services. The following resolutions duly passed: Whereas, it has been the will of Almighty God to remove from our midst Bro. Nelson Brown, who at the time of his decease was our district president; and whereas, we recognize the fact that in the death of said brother the district has lost a worthy and devoted member and faithful officer, and the family a loving husband and father; therefore, be it resolved, that we extend our sympathies to the relatives and friends of our deceased brother in this time of their bereavement, and pray that God's blessing may rest upon them in the hour of need; and be it further resolved, that these resolutions shall be spread at length on the records of this district, and that a copy be sent to the widow and family of the deceased. Sunday school convention granted Saturday afternoon for the meeting of the convention. Elder S. F. Cushman requested to labor in the district under direction of the district president and the missionary in charge. Elder J. E. Butts elected district president, James Huff secretary. James Huff was recommended to Bishop E. L. Kelley for Bishop's agent. J. E. Butts and F. A. Smith were elected as tent committee. Preaching by Elders F. A. Smith, D. M. Rudd, and H. J. Hudson. Adjourned to meet at Decatur with Lake Shore branch, the last Friday in September, at 7:30 p. m.

Sunday School Associations.

EASTERN IOWA.

District Sunday school association convened at Fulton, Iowa, June 3. Superintendent, J. R. Sutton, in charge; Florence Green secretary pro tem. Schools represented: Zion's Hope and Fulton, enrollment 72. Officers reporting: superintendent, secretary, and treasurer. Officers elected for ensuing year: J. R. Sutton superintendent, Reuben Green assistant, Florence Green secretary, Clara Zirkelback treasurer. The subject, "What the Sunday school demands of the missionaries," was discussed by Brn. E. L. Kelley, C. E. Hand, and W. A. Smith. Three sessions were held. Adjourned to meet at time and place appointed by district officers.

SPRING RIVER.

Sunday school association met with Pleasant View Sunday school, February 24. Assistant superintendent, Mollie Davis, in charge; E. E. Gilbert clerk. While waiting

for committee on credentials to report, the convention discussed the subject: What of doctrine should be taught in Sunday school? The school located at Nashville, Missouri, was admitted to membership in the association. Officers elected for ensuing year: Superintendent, Sr. Mollie Davis; assistant, Sr. Lizzie Makin; clerk and treasurer, E. E. Gilbert; librarian, Sr. Mollie Davis; all of Weir City, Kansas. The evening session was occupied with Institute work. Though young in this line of work, we did reasonably well. The convention adjourned to meet on Monday following district conference, at 9:30 a. m., which will be June 26, 1899, at Sherwin, Kansas. Secretaries, please take notice and send reports and delegates credentials to E. E. Gilbert promptly.

GALLAND'S GROVE.

District Sunday school association convened at Harlan, Iowa, June 2; assistant superintendent, J. M. Baker, in the chair; Fred B. Shumate secretary. Schools reporting: Galland's Grove, Salem, Deloit, Auburn, Defiance, Benan, Dow City, and Harlan. No reports from Pilot Rock and Coalville. Assistant superintendent reported that he had visited two schools and strongly urged the necessity of teachers' meetings. Treasurer reported a balance of \$8.92 on hand. Librarian reported that there was a good prospect of some locals obtaining libraries. Afternoon session was occupied by a discussion upon the subject of "the Sunday school," led by J. O. Booth. Evening session was devoted to a teachers' meeting, with good results. Saturday morning session occupied by prayer and testimony, and a session of Sunday school work in charge of Harlan local. Adjourned to Deloit, February, 1900.

Miscellaneous Department.

NOTICE OF APPOINTMENT OF BISHOP'S AGENT.

To the Saints and Friends of Northern Nebraska District of the Reorganized Church of Jesus Christ of Latter Day Saints:—Please take notice that the former agent of the Bishopric in and for Northern Nebraska district of said church, Elder J. M. Stubbart, has removed from the district and resigned his position as agent of the same, and that upon the recommendation of the conference of said district, Elder James Huff of Omaha, Nebraska, has been appointed agent in his stead.

The Bishopric desire to extend special thanks to Bro Stubbart for the faithful manner in which he has discharged his duty to the work in the district while acting as agent, and shall hope that in his new field he may have ample opportunity to perform good work in the interest of the cause of truth.

Commending Bro. Huff to the saints, and asking that they sustain him and the work, so that the cause of truth may be greatly aided thereby, I am in bonds of gospel hope, yours,

E. L. KELLEY.

LAMONI, Iowa, June 9, 1899.

AN APPEAL.

Creola, Ohio, has always been considered headquarters for the missionaries in Ohio district. We have a nice little branch, and not to my knowledge has any one of our members ever brought disgrace on the work or himself, or herself. We are poor in worldly goods, but we have decided to build us a church. We are now at work on it. We have it up to the square, and under the skillful supervision of Bro. H. R. Harder, Jr., it will soon be finished if—but there is where we need you.

Will Brn. W. H. Kelley, G. T. Griffiths, R. Etzenhouser, M. T. Short, T. W. Williams, I. M. Smith, L. R. Devore, A. Haws, F. C. Smith, J. T. Davis, G. H. Hilliard, H. R. Harder, and others who have been here and know our situation, please aid us with voice and otherwise in their respective fields?

I know that each branch and district has its own expenses, but we should "bear one another's burdens." We here have tried to do that in the past, and will continue in the future. From the building of our little chapel in Salt Lake City down to the "chain gang" system for Graceland, you will find our name for our proportionate part.

Send your contributions to A. B. Kirken-dall, Creola, Vinton County, Ohio.

CONFERENCE NOTICES.

Those coming by rail to convention and district conference at Keb, June 16, 17, 18, buy tickets to Ottumwa. You will be met at union depot by conveyances that will carry you to Keb, a distance of five miles. Those authorized to meet you will wear blue ribbon. Come if possible no later than the 17th, as conveyances are expensive.

JOHN JERVIS.

BORN.

BARROWS.—To Bro. and Sr. C. H. Barrows, at Lamoni, Iowa, January 30, 1899, a son. Blessed May 7, by Elders F. M. Weld, E. C. Briggs, and A. H. Smith, and named Sidney Carlton.

GARRETT.—Helen C., daughter of Bro. E. H. and Sr. A. W. Garrett, of Cleveland, Ohio, was blessed May 28, 1899, by Elders A. H. Parsons and E. H. Garrett.

L'HOMMEDIEU.—At Colo, Iowa, November 6, 1898, to Bro. Frank and Sr. Nellie L'Homedieu, a son, named Ira Lyle. Blessed April 23, by Elders J. S. Roth and W. C. Nirk.

ORTLEB.—At Keokuk, Iowa, May 6, 1899, to Mr. George and Mrs. Hannah Ortleb, a son. Blessed June 2, by Elder J. S. Roth, and named Arthur George.

LUFF.—At Independence, Missouri, January 21, 1899, to Bro. John W. and Sr. Mary A. Luff, a daughter. Blessed June 4, 1899, by Grandfather R. M. Elvin and Elder M. T. Short, and named Agnes Emeline.

STOLBERG.—At Lamoni, Iowa, September 16, 1898, to Bro. John and Sr. Louisa Stolberg a son; blessed May 28, 1899, by Elders R. S. Salyards, J. W. Wight, and H. A. Stebbins, and named John Burton.

DIED.

CHAPMAN.—At the residence of Sr. S. P. Chambers, George F., son of Bro. and Sr. John Chapman, aged 1 year, 11 months, 28 days. Blessed by Elders O. B. Thomas and J. W. Gilbert.

OWENS.—William T. Owens was born January 27, 1877, near Golden, Burt County, Nebraska; died June 1, 1899, at the same place. He was baptized October 8, 1892; ordained a priest at Fremont, Nebraska. He was sick for near a year past, but it was all the more sad by reason of his being young in years; he was highly respected, as was evidenced by the goodly number out to the funeral service, which through the kindness of the Methodist people was held in their church at Decatur, Nebraska, Elder F. A. Smith delivering the sermon.

CAHOON.—At East Dennis, Massachusetts, June 4, 1899, Sr. Olive May Cahoon, aged 23 years and 4 months. Funeral services by Elder John Smith, at the home of her parents. As we looked upon her in the casket, in the cold embrace of death, with a sweet, heavenly peace upon her face, it hardly seemed possible that she was dead. Her rest is glorious. The separation is sad, because there are four children, between the ages of six months and six years, left without a mother's affection and tender care.

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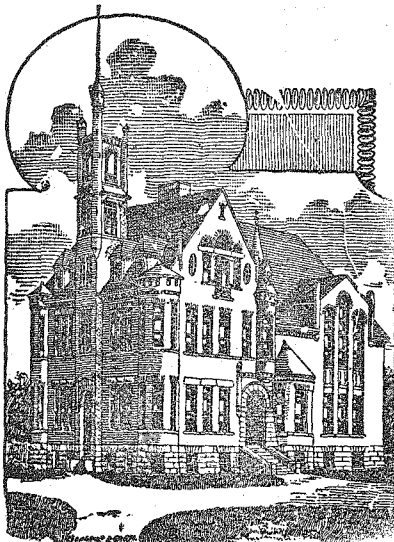
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(Established 1860.)

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

Subscription price \$2.00 per year; six months \$1.00; three months 50 cents; single copies 5 cents; sample copies free; \$1.50 per year when paid in advance.

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It also takes into account the official acts and teachings of Brigham Young and his associates from June, 1844, to the present, showing conclusively that they departed from the faith, and taught immorality and criminality.

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THE SAINTS' HERALD.

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

Vol. 46.

Lamoni, Iowa, June 21, 1899.

No. 25.

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THE RESIGNATION OF DR. WHITSITT.

At a meeting of the board of trustees of the Baptist Theological Seminary at Louisville, Kentucky, on May 11, the resignation of Rev. Dr. W. H. Whitsitt as president of the seminary and as professor of church history therein was accepted, and Rev. Dr. John P. Greene was elected to these positions in his stead. In accepting the resignation the trustees adopted resolutions expressing their recognition of the exalted Christian character, rare ability, and scholarly attainments of Dr. Whitsitt, and their appreciation of "the extended and multiform services he has rendered to our denomination and the cause of common Christianity." Thus came to an end, it is now believed, a case which has provoked a long and unhappy controversy in the Southern Baptist church, noted at various times in the *Literary Digest*. This controversy turned mainly, as will be remembered, on a point in Baptist church history; namely, whether the independents in England, who afterward became known as Baptists, practiced immersion before 1641. Dr. Whitsitt asserted in a cyclopaedia article that they did not. Members of the Baptist denomination who hold that the historical continuity of the practice of immersion is requisite to orthodoxy in that communion took emphatic issue with Dr. Whitsitt.

The Baptist papers generally express great relief over the termination of the dispute. Thus the *Religious Herald* (Richmond), which has supported Dr. Whitsitt, says:—

"Twenty-five years hence, when those who are now young will have grown old, and when the sons and daughters of those who are now old will come into the knowledge of what has gone on among Southern Baptists over this issue from 1896 to 1899, what judgment will they form? Something like this: There will be a feeling of amazement that so small a matter as an opinion about a period of ecclesiastical history, or the use of an unfortunate phrase or two, or an unwise method of promulgating his views, should have excited so many of their fathers to the point of fury. And will not the future historian of Southern Baptists — if, indeed, we shall then have learned to let our church historians tell the truth—when he gathers up the materials for the history of these three years, find abundant evidence that, in tithing the mint and anise and cummin, many good men among us have neglected the weightier matters of the law? Dr. Whitsitt goes into retirement with the distinction of having been more abused, more persistently misquoted, more cruelly dealt with by a large number of his brethren than any other man who has lived and labored among us for a century past. So far as these men have brought about this result, they are welcome to their triumph."

The *Western Recorder* (Baptist, Louisville) is happy over the outcome, as the following extract shows:—

"We all rejoice in the happy issue of this most unfortunate controversy, and we hope it will long be the last among Southern Baptists. Not that we suppose for a moment that all differences of view among our brethren will immediately vanish. There will still be such variations among Baptists as are inevitable with a free and widely scattered people. Nor do we expect any of the brethren to surrender one jot of their freedom of thought or of speech; but we suggest that now is a good time for all the brethren to exercise a wise discretion in giving utterance to anything to which others are likely to object."

In a report of the proceedings of the Southern Baptist convention at which the resignation of Dr. Whitsitt was announced the *Baptist and Reflector* (Nashville) says:—

"But the question of deepest interest which was in the mind of every

one was the Whitsitt matter. Before the meeting of the convention the clouds gathered pretty black and thick, and from them the lightnings leaped and the thunders rolled. At a distance we fought earnestly—we had almost said bitterly. But when we came together we found that we are brethren. There was an earnest desire to find some way out of the difficulty. But no one could suggest what it should be. Things looked dark. At that juncture the Lord's Spirit came in and guided the minds of the brethren to what was universally recognized as a happy solution of the difficulty. Every one seemed not only satisfied, but delighted."

For a view of the matter from another denominational basis, we have the following from the *Christian Observer* (Presbyterian, Louisville). After expressing its belief in the soundness of Dr. Whitsitt's contention and reciting the proceedings which led up to his resignation, it says:—

"The victory lies with Dr. Whitsitt and his friends; and Dr. Whitsitt, whose humble and sincere piety all admire, may feel that he has not lived and suffered in vain. Nor need his friends regret that they have stood by him and by the principles which they represent. We say this, not because we believe that Dr. Whitsitt and his friends are ready to give up any of the distinctive principles held by the Baptists. They hold them, we are ready to admit, as firmly as their opponents, but they hold them on the true Protestant basis of the word of God and that alone. To have gained this victory for a great Protestant principle, as against one essentially Romish, is well worth all that it has cost. Not for many years has this vital issue come up so clearly among the Baptists, and never again, we believe, will the orthodoxy of any Baptist minister be made to depend on his acceptance or rejection of an external historical immersionist succession. This, in the judgment of those who hold by the word of God as the source of all truth and the basis of all authority in matters of religion, must be regarded as the great service which this controversy has rendered."

In the opinion of the *Central Christian Advocate* (Meth. Episc., St. Louis) Dr. Whitsitt is the victim of an unwarranted persecution. He committed no offense against the statutes of his church, it says, but was driven from his place by men of narrow, violent, and uncharitable views. It concludes as follows:—

"Of course in the long run Dr. Whitsitt will win, if he lives long enough. In the eyes of Protestantism he appears as a courageous, manly, and honest scholar, who has sought only to find and declare the truth. Like many an investigator in former ages he has had to suffer for truth's sake, but he can afford to do so."—*Literary Digest, June 3, 1899.*

ISRAEL AMONG THE NATIONS.

The best known Jews of to-day are Dreyfus and Nordau. At the time when Dreyfus is about to return to France Nordau contributes a vigorous article to the June number of the *North American Review* entitled, "Israel Among the Nations." It will be remembered about fifteen months ago Count Esterhazy said in an interview: "If Dreyfus were ever to set foot in France again there would be one hundred thousand corpses of Jews on the soil." Evidently Nordau regards this foolish threat of a modern St. Bartholomew's massacre with the contempt it deserves, for his paper is manly and outspoken to the point of aggressiveness. He denounces the cowardice of the Jewish Deputies on the continent who neglect to look after specifically Jewish interests and grow pale at the thought that their Judaism may be noticed. He ridicules the assimilationists who desire to wipe out all differences between themselves and the Christian majority by intermarriage and conversion to Christianity. He praises the Anglo-Jewish members of Parliament who "have grown manly, frank, and magnanimous evidently by reason of their Anglo-Saxon training."

He seeks to trace the psychological roots of the prejudice against the Jews, and while admitting that fraudulent bankruptcy and deception are practiced by the Jews "to a larger extent than their percentage to the population would indicate," he claims that they are involved in these professional misdemeanors "to a less extent than their percentage to the trading class." He asserts, contrary to the usual belief, that the Jews have no special faculty for trade, their present predominance therein being due to bitter necessity during the middle ages, when they were told to "barter or starve." On the other hand, he holds that the Jews, while not specially fitted for trade, have a special aptitude for politics. What was called Lord Beaconsfield's "Oriental imagination" was really an almost prophetic depth of penetration—he foresaw the present expansionist policy of all nations twenty years in advance of his contemporaries. In conclusion he holds that those Jews who have attained to equal rights, being usually assimilationists, are too morbidly desirous to

demonstrate to their Christian compatriots that they are citizens of the country—simply and nothing but that. On the other hand, those Jews who have not acquired equal rights are usually Zionists and wish to return to Palestine, where, being in a majority, they may be able to develop along their own lines and enjoy life as do other nations.—*Chicago Tribune, June 6, 1899.*

THE NEBRASKA CYCLONE.

On a somewhat smaller scale the cyclone at Herman, Nebraska, repeats the fatal results of that of the day before at New Richmond, Wisconsin. The deaths are reported at ten and the injured number about twenty-five. The latest figures place the casualties of the New Richmond disaster at 115 dead and 320 injured. Smaller casualties at neighboring Wisconsin villages bring the total of killed and wounded to nearly 500. These figures may vary slightly one way or the other as the wreckage heaps once known as New Richmond and Herman are cleared away and all the bodies recovered. These cyclones are not the worst on record, but that in Wisconsin has rarely been surpassed in fury and murderous results. The loss of that unfortunate community cannot be recovered from in a generation. The calamity to the smaller Nebraska village is almost equally serious. There was a curious and fatal similarity in the action of the two storms. They came at the same minute of the afternoon, though on succeeding days, and that in New Richmond left the Catholic and Baptist churches standing, while that in Herman left the Methodist church and the schoolhouse. In both cases the main part of the town was an indistinguishable wreck, with human victims crushed and dead beneath the debris. The cyclone is as terrible as it is mysterious in its goings and comings.—*Chicago Tribune, June 15, 1899.*

COMMENCEMENTS.

Commencements have begun and the colleges and high schools of the country are on the point of holding their memorable annual festivals. While the term "commencement" as an academic phrase is of English origin, where, as in Cambridge, one is said to "commence to be" a master of arts, a bachelor of arts, or a doctor of laws, it has been mainly in use in this country, and it is in America that college commencement occasions have been so conspicuous a feature of our higher educational life. And it is a praiseworthy phase of the American character, which, at the close of each academic year, is brought to light by these public commencement demonstrations.

Throughout the country at some time during the month of June commencement days have been great events in the life of the more aspiring classes of the American people. Which have been more influenced by them, parents or their children, it would not be easy to say. In no other country of the world is there so firm a popular enthusiasm for education as here. Rich and poor, home born and foreign born, are alike affected by it. The true American democracy is in evidence on these occasions and at its finest and best. It is the smallest-hearted and surliest of taxpayers who on a commencement day can begrudge what the schools have cost. When, for instance, at Berea College, 3,000 saddle horses are hitched about the campus, it shows what college commencement means to the whole mountain people of that part of Kentucky, and what beginnings of new ideals of life are being wakened into purpose and power.

The number of colleges and universities for both sexes in the United States is 485, with about 160,000 students and 12,000 professors and instructors. The number of enrolled pupils in the public schools is 21,000,000. How many of these will "commence" to be bachelor of arts and graduate into some of the higher departments of intellectual culture and enterprise no one can say; but it is certain to be a much larger number than it would be if it were not for the influences—direct and indirect—of these delightful and expectant commencement occasions.—*Chicago Tribune, June 12, 1899.*

WILL OPEN ON TIME.

It is very likely that the period has been reached where there are no longer any doubts entertained that there is to be a Greater America Exposition. Even those with whom the wish was father to the thought can hardly longer give utterance to their doleful misgivings. They are not only convinced that there is going to be an Exposition this year at Omaha, but that it is going to open July 1, on time to the hour and minute, and are forced to acknowledge that it is being prepared and built on a scale of magnificence that has won confidence for the project in spite of the widely concerted opposition. It is gratifying to note that the opposition has practically vanished. The railways, upon which much of the success of the enterprise depended, have silenced the prediction that they would prove unfriendly and have shown their favor for the enterprise by granting a much better rate for the opening events than was secured during the early stages of the Trans-Mississippi. Even the Omaha jobbers, realizing the uselessness of further opposition, have recognized that the Exposition is destined to be an overwhelming success and have concluded to render it every assistance.

ADDRESSES.

F. G. Pitt, No. 1 Shakespeare Street, Ardwick, Manchester, England.
W. H. Rhoads, No. 69 Henderson Street, Galesburg, Illinois.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, JUNE 21, 1899.

NO. 25.

The Saints' Herald.

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

LAMONI, IOWA, JUNE 21, 1899.

GRACELAND COLLEGE COMMENCEMENT EXERCISES.

The annual commencement exercises, the second in the history of Graceland, and incident to the close of the college year, were held at Lamoni, Iowa, in the saints' church, beginning on Friday evening June 9, and closing with the session of Wednesday morning, the 14th inst.; though the Lamoni High School commencement of Thursday, the 8th, was so closely in touch with the college exercises that the sessions seemed as one, from the 8th to the 14th, as the interests of both schools are one; the former preparing for and making possible the higher education of college work.

The exercises were opened by a rendition of program prepared by the Athenian Literary Society, composed of college students. The colors of the society, Nile green, were tastefully arranged with the general decorations and floral accompaniments, and the stage or platform presented a handsome, attractive appearance. After a suitable invocation followed by a piano and a vocal solo, Mr. V. R. McGinnis, an attorney, of Leon, Iowa, the county seat, delivered an appropriate and interesting address. The speaker dwelt largely upon the cultivation of qualities essential to the makeup of high character in men and women and urged the cultivation of the good and the true with the intellectual with a view to usefulness in life. The address was timely and was well received.

A feature of the evening's exercises was the presentation of the diplomas to the graduating members of the society, by Sr. Ella F. Rich, of the college faculty. Her address was excellent and was well delivered. It was followed by remarks in the form of personal admonition and encouragement directed to each of the students. The Athenian graduates were also graduates of some other department of the college. They were H. C. Nicholson, W. B. Kelley, E. L. Kelley, Jr., W. D. Gillen, Mark Smith, Nellie M. Anderson, Lena Lambert, Birdie Graham, Cloe Hawley.

The exercises of the School of Elocu-

tion and Oratory were in charge of Sr. Ruth L. Smith, of the college faculty, instructor in that department of college work. New colors—lemon and pale blue, the chosen school colors—adorned the newly arranged redecorated platform, giving variety and new combinations that pleased the eye and gratified the sense of those who appreciated the beautiful. "All true work is sacred," was the motto selected by the school, and its flower, in keeping with purity of its sentiment, the white rose. Piano duets and vocal solos by local talent introduced and were interspersed in the program proper, which consisted of recitations, in ordinary and in special costumes, a duologue, a monologue, pantomimes including attitudes, emotions, and Indian club drill.

The results of the two-years' course of training were apparent in the demeanor of the pupils, in voice, gesture, attitude, and rendering of selections. Diplomas were presented to the outgoing graduates, by President E. R. Dewsnup, of the college, who delivered an eloquent address upon the subject of elocution and oratory, in which he pictured its place and usefulness in the work and culture of men and women past and present. The speaker's plea was for a sensible and sound development of those lines of culture and a consecration and use of them to just and true purposes, as all powers and gifts should be used. The benediction closed the exercises of the evening.

With the exception of the Sunday afternoon social service of prayer and testimony—the saints' meeting—the Sunday morning and evening exercises were largely collegiate in tone and flavor, though not lacking in the religious spirit. Bishop Kelley delivered the baccalaureate sermon to the graduates, assisted by Pres. E. R. Dewsnup and William Anderson, the latter Treasurer of the Board of Trustees. Members of the Boards of Directors and Trustees, and of the faculty, occupied seats adjacent to the platform, with the graduates immediately in front of the audience.

The theme of the speaker was "The True Light," in which he depicted the superiority and manifest divinity of the Christ, in contrast to the lights of the heathen or semi-heathen world, demonstrating that the Christ is the true light of the race entire and worthy of the exalted station in which he is recognized by Christianity. The speaker also referred briefly to the

errors of the higher critics and the lack of harmony among geologists in their claims concerning the time of man's appearance upon the earth. The effort was listened to with attention and interest by a large audience that filled both the auditorium and the gallery.

The evening sermon as announced was a farewell address by President E. R. Dewsnup, incident to the departure of himself and wife for Manchester, England, their home.

The effort was a plea for toleration in matters involving general and personal conclusions affecting attitudes assumed toward questions and persons. The speaker expressed the pleasure of himself and wife with their reception by friends in Lamoni and elsewhere, and voiced their kindly sentiments toward the friends made in this country. At the speaker's request the audience sang the hymn "America." At the close of the service many availed themselves of the opportunity to bid Bro. Dewsnup and wife good-bye and to wish them a safe voyage, etc., etc.

Monday evening's exercises were occupied by the program provided by the School of Music, in charge of Bro. A. H. Mills, Instructor in Instrumental Music. The instrumental and vocal numbers were rendered by pupils of the school. Two recitations by pupils of the School of Elocution added variety to the exercises. Professor Mills has taught many pupils in Lamoni and the results of his work were apparent in the renditions of his pupils. The audience was instructed and pleased by the attainments of the pupils. The taste for good music has been considerably cultivated and extended in this vicinity, through the work of the college's music department. Sr. Viola Blair, former Instructor of Vocal Music in Graceland, was present during the entire commencement exercises and rendered a number of vocal solos, thus contributing to the musical features of the programs. Her pupils are also to be included in the list of those who manifest the fruits of cultivation in vocal music.

The Commercial Department of Graceland, which includes the School of Business and Shorthand, followed on Tuesday evening with its portion of the general program. "Swifter than we look," the class motto, appeared in newly arranged decorations of the class colors: Business, lavender; Shorthand, white; prettily ar-

ranged by the decorators. A piano solo, "Graceland March," was rendered by Mr. I. W. Allender, of Lamoni, one of the College Board of Directors. The invocation by Bro. G. H. Hilliard, member of the College Boards, was followed by a quartet, "Iowa, beautiful land," rendered by Brn. B. M. Anderson and F. E. Cochran, and Sr. Audentia Anderson and Miss Myne, daughter of P. P. Kelley, Esq., deceased. The leading number of the exercises was an address by Judge H. M. Towner, of Corning, Iowa. His subject was "Lincoln," whom he presented as a development of the highest manhood of the people and the savior of his country, from among the lowliest walks and opportunities of pioneer life. At the close of his formal address Judge Towner followed it with an extemporaneous address to his audience, in which he exhorted all to diligence in personal improvement of time and opportunity. He advised against idle habits, perverse gossip and vanity, and urged preparation for the important responsibilities of men and women to life. His timely remarks were received with evident favor.

A piano solo by Mrs. W. E. Myers, a former resident of Lamoni, was followed by the formal presentation of the diplomas by a member of the Board of Directors, in which the speaker pointed out the personal advantages and opportunities of the trained accountant or amanuensis, his confidential relations with and usefulness to his employers, his opportunities of rising, and the field of usefulness for good in the business world. The necessity of probity, integrity, and temperateness, were pointed out as necessary adjuncts to success, reliable service, and the fostering of sound business policies; also the importance of men of sound judgment in the lead and in the service of the business world.

The graduates were, Miss Birdie Graham of the Business Department, Messrs. Virgil Scott, Mark Smith, Walter Bullard, and E. L. Kelley, Jr., of the School of Shorthand and Type-writing.

The commencement exercises closed with the formal graduating exercises of the collegiate department proper, on Wednesday, the 14th, at ten o'clock a. m. Again had the platform been redecorated by Elder Frank Criley, formerly a professional decorator, to whose able and laborious efforts all who witnessed the pleasing varieties of his tasteful arrangements are indebted. Cardinal was the color chosen by the graduates and was in evidence throughout.

A piano solo by Prof. A. H. Mills, an invocation by Elder G. H. Hilliard, followed by a vocal solo by Sr. Viola

Blair, introduced the final exercises, the orations of the graduates: They were Wilber D. Gillen and Winfred B. Kelley, of the Classical department, and Miss Nellie M. Anderson and Mr. Harry C. Nicholson, of the Scientific.

Bro. Gillen's oration, "Forty centuries look down upon us," was an eloquent cursory review of the rise, progress, and fall of each succeeding age of the historical period. It closed with a brief statement of the rise and progress of Anglo-Saxon civilization, and expressed hope for the development and emancipation of man universal.

Bro. Kelley's oration, "The Classics," was a review of Latin and Greek civilization and what a study of their language and literature implied. The advantages of language study were pointed out in the accurate mental drill and trained powers of concentration and thought, resulting in accurate, prompt formation of judgment and power of expression. A knowledge of the originals was superior to English translations of the classics, from obvious reasons. Perceptive and reflective faculties were harmoniously developed by such study.

Bro. Nicholson's subject was "The Wandering Jew." God's providence in providing for the spiritual development of the race was sketched in the call of Abraham, the Chaldean, and the selection of his race as the chosen people. Their transgressions and leading vicissitudes and the dealings of God with them were sketched, and the moral and ethical excellence and lofty spiritual ideals of the Jewish Scriptures presented in suitable comment. The position of the Jew as an outcast, a pariah and upon the other hand as the king of finance were also outlined, and a plea made for recognition of his worth upon the common equality of merit and as brother man. The future gave promise of such recognition with the passing of Jewish exclusiveness and long-existing Christian hatred and prejudice. The Jew, with the race, would share in the reign of liberty and right to be ushered in by the returning Jew and world-Redeemer, the Christ.

Sr. Anderson's oration was entitled, "No one lives for self alone," a womanly text and well developed. Life was not made up alone of the more prominent features upon the stage of action, but running through all its minor and major activities were opportunities of doing good. Not by its years but by its deeds, was the true rule by which to measure its accomplishments. Love to God is shown in sympathy and help rendered to his creatures. The life of Miss Clara Barton, the ministering angel of the battlefield, was briefly sketched, in evidence of an exalted ca-

reer based upon the spirit of the subject.

Sr. Alta Mather, a member of the Lamoni branch choir, then rendered a vocal number entitled, "Meditation," following which Pres. E. R. Dewsnup delivered an excellent valedictory. He formally certified that the graduates were duly entitled to receive the degrees conferred by the Board of Directors for having completed the four years' course—the classical to the degree of Bachelor of Arts, the scientific to that of Bachelor of Sciences.

Dr. J. H. Hansen, of the Directors then formally addressed the students and conferred the degrees in the presentation of the diplomas. In substance the speaker traced the beginnings of education in the development of the earliest civilization in Egypt, its various and particular phases in the various historic periods, down to the rich accumulations of our own times, which broadened the scope of learning represented in our modern system. Education never ceased in the life of the individual but was progressive and cumulative. The graduates were indebted to the sacrifices and anxieties of parents especially, and the labors of others, for their opportunities to acquire the development called their education. He charged them to repeat the example of those who had made sacrifice that they too might benefit the world.

A cornet solo, by Mr. J. J. Black, a citizen of Lamoni, was received with pleasure by the audience. We omitted due credit to Mr. Black, whose several efforts on cornet and violin contributed no little to the series of programs.

Following the order above Pres. E. R. Dewsnup again addressed the assembly, at the suggestion of Bishop E. L. Kelley, chairman of the meeting and President of the Board of Trustees. He referred to the difficulties met and surmounted by the faculty. The relations of students and faculty were those of nearness and friendship and would ever remain those based upon true friendship. Though separated by the various circumstances controlling, the interest of all in one another and in the work of the college would ever continue. He believed the graduates would exercise such influence in the world as to reflect credit upon their alma mater. Professor Dewsnup also addressed the general audience much in the line of his Sunday evening's farewell incident to his departure.

In response to a statement by the chairman President Dewsnup stated that he had concluded to defer final action on his resignation as President of Graceland College until his return to England; that there was a possibility of his returning to the college as its President. The benediction

was then pronounced by Elder R. S. Salyards and the year's commencement exercises were brought to a close.

The proceedings throughout were characterized by manifest attention and interest upon the part of the large audiences present. Citizens of Lamoni and the surrounding neighborhoods, besides saints from various branches of adjoining States were present in evidence of the widespread interest. It is hoped and believed that the exercises would diffuse the educational spirit among the people, and result in a more general interest in progressive development according to correct spiritual, moral, and intellectual standards.

The Boards of Directors and Trustees held several separate sessions and one joint session during the commencement week, according to the regulations of the College Articles and By-laws.

The substance of the business transacted by the Board of Directors is as follows:—

President E. R. Dewsnup was retained as President and one of the resident professors of Graceland College for the coming year, with permission to go abroad.

Miss Eleanore Hatch, of Iowa City, Iowa, was retained as Professor of Ancient and Modern Languages.

Mr. Frederick M. Smith was selected as Instructor in Physics and Mathematics.

J. A. Gunsolley, Principal of Commercial Department for the past several years, was retained. He will take up additional course of special preparation with a view to keeping the commercial work of Graceland up to the progress of the times. He expects to attend one of the leading commercial colleges in the United States and to visit others, during the summer.

Miss Ella F. Rich, of Boston, Instructor in Shorthand and Typewriting was retained.

Mrs. Ruth Lyman Smith was retained as Instructor in Elocution and Physical Culture.

Prof. A. H. Mills was continued in charge of the Department of Instrumental Music.

Mrs. Viola Blair was reëngaged as Instructor in Vocal Music.

J. A. Gunsolley was also continued as Librarian.

Provision was also made for the sending out of solicitors in behalf of Graceland.

A new catalogue will soon be issued from the press. It now is in the printer's hands and will be mailed at an early date.

Those desiring copies should address Graceland College or the Secretary of the college, at Lamoni, Iowa.

Catalogues sent on application.

The college being erected by action of General Conference, we have given a fairly full outline for the benefit of the HERALD readers.

THE EDITOR AT DENVER, COLORADO.

Of course, all HERALD readers are interested in the work everywhere; and to be found earnestly engaged in the good cause is to be contented.

The Editor reached Denver, Colorado, the "Queen City of the West," June 8, and found at the Union Station Brn. E. F. Shupe, J. W. Gilbert, of the Denver force, and Bro. J. W. Peterson, wife and father and mother. Bro. J. W. and his wife were on their way to the "Islands of the Sea," pursuant to appointment. They had intended to stay in Denver over Sunday, the 11th, but, securing better rates of travel by excursion on limited tickets, the little party of four did not tarry by the way, but went on their way the evening the Editor arrived.

By arrangement the Editor was made the guest of Mr. Frank I. Lewis and his genial wife, Sister Blanche, who is the daughter of Bro. Joseph and Sr. L. A. Schmutz, formerly of Kansas City, Missouri. Sr. Lewis is one of several daughters, and has been a resident of Denver for almost two decades. Her home, with those of her sisters, Srs. Charles E. Everett and J. W. Gilbert, are pleasantly located on one of the avenues for which Denver, like the national capital city, is noted, opposite and south of the Episcopal St. Luke's Hospital. The stay of the Editor with the faithful people was made pleasant by their unflinching courtesy and Christian kindness.

Arriving before the date of appointment, opportunity was afforded for a day's rest and getting into rapport with the surroundings, which was appreciated.

The meetings in Denver began at 10:30 Saturday morning, June 10, and were opened by the veteran, Elder James W. Gillen, whose topic, the gospel and its restoration, was well presented and strongly sustained by proofs "strong as holy writ."

In the evening the Editor undertook to tell the audience what the gospel was, under the advertised heads, "The Gospel—What is it?" A fair audience filled the little church, corner of Twenty-second Avenue and Arapahoe Street, a convenient and easily reached locality.

Among those attending were Elders Ensign, Wooley, and four or five others of the Utah Church missionary force, Elder Ensign, as a counselor of Apostle Taylor being in charge. He is an excellent singer and we were pleased to see and hear him take part in the song service. It gave the Editor some pleasure to meet these

gentlemen and make an acquaintance with them, notwithstanding the difference of opinion existing between us.

On Sunday the advertised theme, "The Marriage Relation—Is it Monogamous?" brought out a good audience, whose attention was unrelaxed during the sermon. It is not needful to repeat the things said, as it was but an affirmation of the stand taken by the Reorganized Church upon the subject as derived from the revelations of God to the church in Bible, Book of Mormon, and Doctrine and Covenants. Both the leading papers of Denver, the *Republican* and *News*, contained a digest of the discourse; the *News* in due western fairness putting the sermons of the Editor and Elder Wooley, of Utah, in side by side in the upper left corner of the page.

The afternoon service was devoted to the prayer, testimony, sacrament, blessing of children, and administering to the sick phases of the faith and practice of the church.

This session was a specially good one, and comfort and encouragement came to all.

None of the elders from Utah were in attendance at the morning service to hear the discussion of the marriage subject, although the Editor gave Elder Ensign and his fellow laborers a direct and special invitation to be present. It is possible one may have been, to take notes—can't say.

The evening service was occupied by the Editor on the topic: "Is there a Church of Christ?"

The attendance at these meetings was fair under the conditions, but only fair; the attention all that could be asked, both of the saints and of those outside.

Bro. John B. Roush arrived late Saturday night, the train having been delayed; so upon consultation, it was decided to continue the meeting during the week until Thursday. Bro. Roush occupied on Monday evening, the Editor Tuesday and Wednesday; congregations small, but attentive.

The saints in Denver are widely scattered in various parts of the city, some of them miles apart. They are a band of bright, persistent people, strongly bent on keeping the work going. More in our next.

JOSEPH SMITH, Editor.

DENVER, Colorado, June 15, 1899.

FINDS PREHISTORIC CAVE.

St. Paul, Minn., June 15.—Jose Herannda, a Mexican sheep herder in the employ of McLeod Bros., while rounding up horses in the Sweetgrass Hills, twenty miles north of Columbus, Montana, discovered a large cave, the opening of which had been concealed by heavy underbrush.

The cave, seventy feet in length, thirty-five in width, and ten in height, had been cut partly out of solid rock.

In the center, lying side by side, were the well preserved skeletons of five human be-

ings. These skeletons measure from seven to seven and a half feet in length.

Three knife blades, evidently made of hardened copper, two bowls hollowed out of granite blocks, two stone hammer heads, and some broken fragments of pottery were also found in the cave.

The foregoing from the *Chicago Tribune*, of June 16, may prove useful to some of our specialists in American archæology.

PRESIDENT JOSEPH SMITH AT DENVER.

President Joseph Smith has been meeting with a friendly reception in the city of Denver, Colorado, judging from the tone of the public press in announcing his efforts. The *Rocky Mountain News* of Friday, June 9, has the following double-column announcement of his arrival, printed in large heading type and placed conspicuously on the first page:—

JOSEPH SMITH HEAD OF THE LATTER DAY SAINTS.

Joseph Smith, the acknowledged head of the Reorganized Church of Jesus Christ of Latter Day Saints, a strong opponent to the doctrine and practices of polygamy, arrived in this city last evening and is stopping at the residence of Mr. and Mrs. J. W. Gilbert, 520 Nineteenth Avenue. He will spend but a month in this State, his purpose being to visit the mission of Colorado and infuse new life into it, should it be found lacking the necessary spirit.

He is the son of Joseph Smith, the Mormon Prophet, who was born in Sharon, Vermont, in 1805, and who, with his brother Hiram were assassinated in 1844. The son held aloof from the religion until he reached his twenty-fourth year, when he put himself at the head of the "reorganized" branch. He resides at Lamoni, Iowa.

The *Denver Republican*, June 10, inserts the following:—

SMITH WILL ATTACK POLYGAMY.

PRESIDENT OF THE REORGANIZED MORMON CHURCH WILL PREACH TO-NIGHT.

President Joseph Smith of the Reorganized Church of Jesus Christ of Latter Day Saints, which vigorously opposes polygamy, has come to Denver from Lamoni, Iowa, headquarters of the church, to preach against polygamy and arouse local interest.

He will speak at the church at the corner of Twenty-second and Arapahoe streets to-night, on "The Gospel; What is it?" Sunday morning on "The Marriage Relation; Is It Polygamy?" Sunday night's subject will be "Is There a Church of Christ?"

A later issue of the *News* gives a lengthy account of President Smith's sermon on the marriage question.

All this is good and timely and ought to help the elders and the work, as it serves to widely disseminate a better understanding of the respective attitudes of the two churches. The *Denver press* has wide circulation in the West, hence the good to be anticipated from its comments.

President Smith's efforts, as advertised, are in affirmation of truth on the marriage question, in negation of the perversion of marriage as taught in Utah, and in affirmation of the gen-

eral "principles of the doctrine of Christ." His good work East and West will prove helpful to the cause everywhere.

If any of the readers of the *HERALD* would like a collection of shells and other ocean curios, here is a chance:—

BEAUTIFUL SEASHELLS.

Everyone admires them. Since coming south I have received numerous inquiries from northern people for seashells, and now I am prepared to answer yes. I can send you shells, for I have made quite a collection of lovely shells, both from our own coast, the coral reefs, and some beautiful ones from the West India Islands. I will mail a dozen or more different kinds, no two alike, to anyone who sends a stamp for postage.

MRS. F. A. WARNER.

JACKSONVILLE, Florida.

EDITORIAL ITEMS.

Bro. C. E. Miller, presiding elder of the Pittsburg, Pennsylvania, branch, writes that he had "a three sessions debate" with a Utah elder on Sunday, the 4th inst. His opponent floundered helplessly, while he enjoyed light and liberty. He has been confirmed in the faith of the Reorganized Church by this experience.

The *HERALD* is indebted to Sr. Pauline Higgins, Salt Lake City, for a "Souvenir of Utah and Utah Interests," to which is added a "Sketch of Utah and Mormonism," by O. F. Whitney. From the sketch we quote as follows: "As early as 1862 Congress had legislated upon the subject of polygamy, the plural marriage system of the saints, practiced by Joseph Smith and other Mormon leaders at Nauvoo, but never publicly promulgated by the church until 1852. Never at any time did more than two per cent of the Mormon people practice plural marriage, though all or most of them believed the principle to be divine. . . . To the saints it was a key to the celestial kingdom—the highest degree of heavenly glory," etc. According to this statement, but two per cent of the Mormon people availed themselves of the "key to the celestial kingdom—the highest degree of heavenly glory." There was, in fact, to the masses of the people something repugnant in the doctrine; even the great mass of the Mormon people couldn't go polygamy and preferred to risk a lower state of being rather than take up the odious principle in practice. Nature is often prescient and unerring in her judgment. She was right in the instances named. It is not necessary here to refute the statement that Joseph Smith practiced polygamy.

Something of the spirit of the times may be gained from an item published in connection with the late pugilistic encounter in which one Jeffries, the son of a Los Angeles clergyman, defeated Robert Fitzsim-

mons, the former pugilistic champion. The press account had this item: "Jeffries had the good wishes of his clergyman father out at Los Angeles, California. This wire was placed in his hands as he reached the ring: 'Jim: We know you will win. Keep good spirits. Be confident of our blessing.'" All such attitudes of clergymen are having their due effect upon the people, and the trend is rapid toward the sensational and popular drift for pleasures, questionable such may be. The Rev. Jeffries is evidently a "liberal" minister, of a new stripe of liberality, so called.

Bro. D. W. Wight writes in this *HERALD*, some of the particulars concerning the late sickness and death of Bro. R. J. Anthony. He mentions, among other items, the kindness of Bishop Jensen, of the Utah Church, at Elsinore, Utah, and which the *HERALD* also acknowledges, with gratitude. It is comforting to read of the Spirit's presence in administration during Bro. Anthony's illness, as stated by Bro. Wight. It is in evidence of God's recognition and nearness to the faithful soldier, at his post of duty and whose life has been given to the Redeemer's cause. We note that several Utah papers make friendly mention of the illness and death of Bro. Anthony.

Bro. J. C. Hitchcock, writing from St. Louis, Missouri, June 17, says: "Bro. Arthur P. Burgess, son of Bro. S. R. Burgess, graduated from the St. Louis High School last evening with a brilliant record. There were one hundred thirteen in the graduating class, fifty-three of which were young men. Five of the young men out of the fifty-three were to be chosen by the faculty to deliver orations at the commencement last night at Music Hall. We are pleased to say that Bro. Arthur had made such a record as entitled him to be chosen one of the five. Between four and five thousand were present at the commencement, and he acquitted himself with credit to all concerned. You will please pardon us for being just a little proud of our St. Louis boy. His subject was, 'The Shekinah of Liberty.'"

Bro. Criley, Business Manager of the *Herald Office*, requests that attention be called to the common practice of sending money in unregistered letters. A number of *Herald Office* patrons have lost sums of money by remitting in that manner. The office does not hold itself responsible for money sent otherwise than by money order, draft, express, or registered letter. The mail robber is not yet dead, hence it is necessary to guard against him. Considerable complaint arises from such repeated losses, against which we cannot protect our patrons; they must protect themselves.

Original Articles.

ROMAN CATHOLIC DENUNCIATIONS.
NO. I.

BY ALVIN KNISLEY.

HERETICS TO BE KILLED.

A man who has been excommunicated by the Pope may be killed anywhere, as Escobar and Deaux teach, because the Pope has an indirect jurisdiction over the whole world, even in temporal things, as all the Catholics maintain, and as Suarez proves against the King of England.—Busembaum—Lacroi, *Theologica Moralis*, 1757.

The Catholic historian of the Jesuits, Cratineau Joly, in his vol. 2, p. 435, approvingly says:—

Father Guivard, writing about Henry IV., King of France, says: "If he cannot be deposed, let us make war, and if we cannot make war, let him be killed."

Dens, of Roman Catholic theological fame, puts to himself the question:—

Are heretics justly punished with death? And answers:—St. Thomas says: "Yes! 22, question 2, art. 3. Because forgers of money, or other disturbers of the state, are justly punished with death; therefore, all heretics who are forgers of faith, and, as experience testifies, grievously disturb the state."

This is confirmed, because God, in the Old Testament, ordered the false prophets to be slain; and in Deuteronomy it is decreed that if anyone will act proudly, and will not obey the commands of the priests, let him be put to death.

The same is proved from the condemnation of the fourteenth article of John Huss, in the Council of Constance.—Dens, p. 88, Tome II., Dublin, 1834.

It is of faith that the Pope has the right of deposing heretical and rebel kings. Monarchs, so deposed by the Pope, are converted into notorious tyrants, and may be killed by the first who can reach them.

If the public cause cannot meet with its defense in the death of a tyrant, it is lawful for the first who arrives to assassinate him.—Suarez, *Defencio Tidei*; Book VI., chap. 4, Nos. 13, 14.

Lord Acton, a Roman Catholic peer of England, reproaching her anti-social laws to his own church, wrote:—

Pope Gregory VII. decided it was no murder to kill excommunicated persons. This rule was incorporated in the canon law. During the revision of the code, which took place in the sixteenth century, and which produced a whole volume of corrections, the passage was allowed to stand. It appears in every reprint of the *Corpus Turis*. It has been for seven hundred years, and continues to be, part of the ecclesiastical law. Far from being a dead letter, it obtained a new application in the days of the Inquisition, and one of the later Popes has declared that the murder of a Protestant is so good a deed that it atones, and more than atones for the murder of a Catholic.—*London Times*, July 20, 1872.

NEGROES.

The Roman Catholic Chief Justice Tany, in his *Dred-Scott* decision, said:—

Negroes have no rights which the white man is bound to respect.

OUR PUBLIC SCHOOL SYSTEM.

The *Catholic Columbian*, edited by the Right Rev. Bishop of Columbus, Ohio, says:—

Secular [government] schools are unfit for Catholic children. Catholic parents cannot be allowed the sacraments who choose to send their children to them, when they could make use of the Catholic schools.

Father Hecker, referring to the future of the Catholics in the United States, says:—

Education must be controlled by Catholic authorities, and under education the opinions of the individual and the utterances of the priest are included, and many opinions are to be forbidden by the secular arm, under the authority of the church even to war and bloodshed.—*Catholic World*, July, 1870.

The *Western Tablet*, official paper of Bishop of Chicago, says:—

If your son or daughter is attending a state school you are violating your duty as a Catholic parent, and conducting to the everlasting anguish and despair of your child. Take him away. Take him away; if you do not wish your deathbed to be tormented with the specter of a soul which God has given you as a sacred trust, surrendered to the great enemy of mankind. Take him away, rather than incur the wrath of his God, and the loss of his soul.

It will be a glorious day for the Catholics in this country when, under the blows of justice and morality, our school system will be shivered to pieces.—*Catholic Telegraph*, Cincinnati.

The Vicar General of Boston, in a public lecture, March 12, 1879, said:—

The attitude of the Catholic Church toward the public schools of this country, as far as we can determine from papal documents, the decrees of the Council of Baltimore, and the pastorals of the several bishops, is one of non-approval of the system itself, of censure of the manner of conducting them that prevails in most places, and of solemn admonition to pastors and parents to guard against the dangers to faith and morals arising from frequenting them.

Papal Encyclical XLV.:—

The Romish Church has a right to interfere in the discipline of the public schools, and in the arrangement of the studies of the public schools, and in the choice of the teachers for these schools.

Papal Encyclical XLVII.:—

Public schools open to all children for the education of the young should be under the control of the Romish Church, and should not be subject to the civil power, nor made to conform to the opinions of the age.

Let the public school system go to where it came from—the Devil.—*Freeman's Journal*.

READING THE BIBLE.

No Bible shall be held or read except by priests. No Bible shall be sold without a license, except upon the pains and penalties of that mortal sin that is neither to be forgiven in this world or the next.—Council of Trent.

Moreover we confirm and renew the decrees recited above, delivered in former times by apostolic authority, against the publication, distribution, reading, and possession of books of the Holy Scriptures translated into the vulgar tongue.—Pope Gregory XVI.

LIBERTY OF CONSCIENCE, ETC.

Pope Pius IX., Encyclical Letter of August 15, 1854, says:—

The absurd and erroneous doctrines or ravings in defense of liberty of conscience are a most pestilential error—a pest, of all others, most to be dreaded in a state.

In an Encyclical Letter of August 15, 1854, Pope Pius anathematized

"Those who assert the liberty of conscience and of religious worship."

If the Pope should err by enjoining vices or forbidding virtues, the church would be obliged to believe vices to be good, and virtues bad, unless it would sin against conscience.—Cardinal Bellarmine.

Archbishop Manning puts the following words in the mouth of the Pope:—

I acknowledge no civil power; I am the subject of no prince; and I claim more than this. I claim to be the supreme judge and director of the consciences of men. Of the peasants that till the fields, and of the prince that sits upon the throne; of the household that lives in the shade of privacy, and the legislator that makes laws for kingdoms. I am sole, last, supreme judge of what is right and wrong. Moreover, we declare, affirm, define, and pronounce it to be necessary to salvation to every human creature to be subject to the Roman Pontiff!"—*Tablet*, October 9, 1864.

Pope Gregory XVI., in an Encyclical Letter, August 15, 1832, said:—

If the Holy Church so requires, let us sacrifice our own opinions, our knowledge, our intelligence, the splendid dreams of our imagination and the sublime attainments of human understanding.

Ignatius Loyola, founder of the Jesuits, in *Spiritual Exercises*, said:—

As for holy obedience, this virtue must be perfect in every point,—in execution, in will, in intellect,—doing which is enjoined with all celerity, spiritual joy, and perseverance; persuading ourselves that everything is just, suppressing every repugnant thought and judgment of one's own, in a certain obedience, should be moved and directed under divine providence, by his superior, just as if he were a corpse which allows itself to be moved and led in every direction.

That we may, in all things, attain the truth. That we may not err in anything, we ought ever to hold, as a fixed principle, that what I see to be white, I believe to be black, if the superior authorities of the church define it to be so.

GALILEO, AND THE EARTH'S MOTION.

Decree of Pope Urbain XIII., signed by Cardinals Telia, Guido, Desiderio, Antonio, Belligero, Fabricius.

In the name and by the authority of Jesus Christ, the plenitude of which resides in his vicar, the Pope, we declare that the teaching that the earth is not the center of the world, and that it moves with a diurnal motion, is absurd, philosophically false, and erroneous in faith.

In consequence of that decree, Galileo, in order to escape death, was obliged to fall on his knees and submit his signature to the following declaration on June 22, 1663:—

I abjure, curse, and detest the error and heresy of the motion of the earth around the sun.

In obedience to the same decree, two learned Jesuit astronomers, Lesueur and Jacquier, in Rome, during the present century, made the following declaration:—

Newton assumes, in his third book, the hypothesis of the earth moving around the sun. The proposition of that author could not be explained, except through the same hypothesis; we have, therefore, been forced to act a character not our own. But we declare our entire submission to the decrees of the supreme Pontiff of Rome against the motion of

the earth.—Newton's Principia, by Fathers Lesueur and Jacquier, vol. 3, p. 450.

PERJURY, DECEPTION, AND
FALSEHOOD.

Liguori, in his treatise on oaths, says:—

A culprit, or a witness, questioned by a judge, but in an illegal manner, may swear that he knows nothing of the crime about which he is questioned, though he knows it well; mentally meaning that he knows nothing in such a manner as to answer.

Again:—

He may swear that he knows nothing, when he knows that the person who committed the crime committed it without malice (as affir. Salm. to c. 2, No. 259, and Elb., No. 145); or again, if he knows the crime, but secretly, and that there has been no scandal (as we are assured by Card., No. 51). When a crime is well concealed, the witness, and even the criminal, may and even must swear that the crime has not been committed. The guilty party may yet do likewise, when a half proof cannot be brought against him.

Liguori asks himself (Quest. 2):—

If an accused, legally interrogated by a judge, may deny his crime under oath, when the confession of the crime might cause his condemnation, and be disadvantageous to him? and he answers: It is altogether probable that when the accused fears a sentence of death, or of being sent to prison, or exiled, he may deny his crime under oath, understanding that he has not committed this crime in such a manner as to be obliged to confess it.

He who has sworn to keep a secret is not obliged to keep his oath, if any consequential injury to him or to others is thereby caused.

If anyone has sworn before a judge to keep the truth, he is not obliged to say secret things. (Less, Bonar, Trall, etc.)

Liguori asks whether a woman, accused of the crime of adultery, which she has really committed, may deny it under oath? He answers:—

Yes; provided she has been to confess, and received the absolution; for then the sin has been pardoned, and has really ceased to exist.

As for an oath made for a good and legitimate object, it seems that there should be no power capable of annulling it. However, when it is for the good of the public, a matter which comes under the immediate jurisdiction of the Pope, who has the supreme power over the church, the Pope has full power to release from that oath.—St. Thomas, Quest. 89, art. 9, vol. 4.

ROBBERY, FORNICATION, AND
STEALING.

Liguori says:—

There are many opinions about the amount which may be stolen to constitute a mortal sin. Navar has said, too scrupulously, that to steal a half piece of gold is a mortal sin; while others, too lax, hold that to steal less than ten pieces of gold cannot be a serious sin. But Tol, Mech, Less, etc., have more wisely ruled that to steal two pieces of gold constitutes a mortal sin.

Is it a crime to steal a small piece of a relic? There is no doubt its being a sin in the district of Rome, since Clement VII. and Paul V. have excommunicated those who committed such thefts. But this theft is not a serious thing when committed outside the district of Rome, unless it be a very rare and precious relic, as the wood of the holy cross, or some of the hair of the virgin Mary!

Dubium 3, Liguori:—

If anyone steals small sums at different times, either from the same or from different persons, not having the intention of stealing

large sums, nor of causing great damage, his sin is not mortal; particularly if the thief is poor, and if he has the intention to give back what he has stolen.

Question 2, N. 536:—

If several persons steal from the same master, in small quantities, each in such a manner as not to commit a mortal sin, though each one knows that all these little thefts together cause a considerable damage to their master; yet no one of them commits a mortal sin, even when they steal at the same time.

Liguori, speaking of children who steal from their parents, says:—

Salas, cited by Croix, maintains that a son does not commit a mortal sin when he steals only twenty or thirty pieces of gold from a father who has an income of one hundred and fifty pieces of gold; and Lugo approves of that doctrine. Less and other theologians say that it is not a mortal sin for a child to steal two or three pieces of gold from a rich father; Baunex maintains that to commit a mortal sin a child must steal not less than fifty pieces of gold from a rich father; but Lacroix rejects that doctrine, except the father is a prince.

Liguori says:—

It is right to advise anyone to commit a robbery or a fornication in order to avoid a murder.

Questions 3 and 2, Liguori:—

May a servant open the door for a prostitute? Croix denies it, but Liguori affirms it. May a servant bring a ladder and help his master to go up and commit adultery? Buss and others think that he may do it, and I am of the same opinion.

EATING VOMIT.

In one of the most sacred books of the laws and regulations of the Church of Rome, we read:—

If the priest after the communion vomit, and that in the vomited matter the consecrated bread appears, let him swallow what he has vomited. But if he feels too much repugnance to swallow it, let him separate the body of Christ [the consecrated bread], from the vomited matter, till it be entirely corrupted, and then throw it into the sacarium.

UNITED STATES AIMED AT.

The man to-day is living who will see a majority of the people of the American continent Roman Catholics.—*Boston Pilot*.

There is ere long to be a state religion in this country, and that state religion is to be Roman Catholic.—Father Hecker, 1870.

Effectual plans are in operation to give us the complete majority over protestantism.—A former Bishop of Cincinnati.

Within thirty years the Protestant heresy will come to an end.—Bishop of Charleston.

The Catholic Church numbers one third the American population; and if its membership shall increase, for the next thirty years, as it has the thirty years past, in 1900, Rome will have a majority, and be bound to take this country and keep it.—Father Hecker, *Catholic World*, July, 1870.

Undoubtedly it is the intention of the Pope to possess this country. In this intention he is aided by the Jesuits, and all the Catholic prelates and priests.—*Brownson's Review*, May, 1864.

HOW TO TREAT HERETICS.

Though heretics must not be tolerated because they deserve it, we must bear with them, till, by a second admonition, they may be brought back to the faith of the church. But those who after a second admonition, remain obstinate in their errors, must not only be excommunicated but they must be delivered to the secular power to be exterminated.—*St. Thomas Aquinas Summa Theologia*, vol. 4, p. 90.

The council of Lateran formed the following decree in the year 1215:—

We excommunicate and anathematize every heresy that exalts itself against the holy orthodox and Catholic faith, condemning all heretics, by whatever name they may be known, for though their faces differ, they are tied together by their toils. Such as are condemned are to be delivered over to the existing secular powers to receive due punishment. If laymen, their goods must be confiscated. If priests, they shall be degraded from their respective orders, and their property applied to the church in which they officiated. Secular powers of all ranks and degrees are to be warned, induced, and, if necessary, compelled by ecclesiastical censure, to swear that they will exert themselves to the utmost in the defense of the faith, and extirpate all heretics denounced by the church, who shall be found in their territories. And whenever any person shall assume government, whether it be spiritual or temporal, he shall be bound to abide by this decree.

If any temporal lord, after having been admonished and required by the church, shall neglect to clear his territory of heretical depravity, the Metropolitan and Bishop of the Province shall unite in excommunicating him. Should he remain contumacious a whole year, the fact shall be signified by the Supreme Pontiff, who will declare his vassals released from their allegiance from that time, and will bestow his territory on Catholics, to be occupied by them, on condition of exterminating the heretics and preserving the said territory in the faith.

Catholics who shall assume the cross for the extermination of heretics, shall enjoy the same indulgence, and be protected by the same privileges as are granted to those who go to the help of the Holy Land. We decree further that all those who have dealings with heretics, and especially such as receive, defend, and encourage them, shall be excommunicated. He shall not be eligible to any public office. He shall not be admitted as a witness. He shall neither have the power to bequeath his property by will, nor to succeed to any inheritance. He shall not bring any action against any person; but anyone can bring action against him. Should he be a judge, his decision shall have no force, nor shall any cause be brought before him. Should he be a lawyer no instruments made by him shall be held valid, but shall be condemned and their authors.

The Council of Constance, held in 1414, declared:—

That any person who has promised security to heretics shall not be obliged to keep his promise, by whatever he may be engaged.

The Archbishop of St. Louis said:—

Heresy and unbelief are crimes; and in Christian countries, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes.

RELIGIOUS LIBERTY AND INTOLERANCE.

Bishop O'Connor, Bishop of Pittsburgh, said:—

Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world.

The *Catholic Review*, June, 1865:—

Protestantism of every form, has not, and never can have, any right where catholicity is triumphant.

The *Rambler*, a Catholic paper of London, says:—

Religious liberty, in the sense of a liberty possessed by every man to choose his religion, is one of the most wicked delusions ever

foisted upon this age by the father of all deceit. The very name of liberty—except in the sense of a permission to do certain definite acts—ought to be banished from the domain of religion. It is neither more nor less than falsehood. No man has a right to choose his religion. None but an atheist can uphold the principles of religious liberty. Shall I foster that damnable doctrine, that socialism, and Calvinism and Anglicanism, and Judaism, are not every one of them mortal sins, like murder and adultery? Shall I hold out hopes to my erring Protestant brother, that I will not meddle with his creed if he will not meddle with mine? Shall I tempt him to forget that he has no more right to his religious views than he has to my purse, to my horse, or to my life blood? No; Catholicism is the most intolerant of creeds. It is intolerant itself; for it is the truth itself.

In the issue of September, 1851, of the same paper, we read:—

You ask if the Pope were lord of this land [England] and you were in a minority, what he would do to you? That, we say, would entirely depend on circumstances. If it would benefit the cause of Catholicism, he would tolerate you; if expedient, he would imprison, banish you; probably he might even hang you. But be assured of one thing, he would never tolerate you for the sake of your glorious principles of civil and religious liberty.

In the allocution of September, 1851, Pope Pius IX. said:—

That he had taken that principle for a basis: That the Catholic religion, with all its votes, ought to be exclusively dominant in such sort that every other worship shall be banished and interdicted.

The *Shepherd of the Valley*, official journal of Bishop of St. Louis, Missouri, November 23, 1851, says:—

The church is of necessity intolerant. Heresy she endures when and where she must; but she hates it, and directs all her energies to destroy it. If Catholics ever gain a sufficient numerical majority in this country, religious freedom is at an end. So our enemies say; so we believe.

Father Phelan, of St. Louis, who edits a Catholic paper, was asked in a circular letter from the Methodist ministers' association to aid in securing from Peru, Bolivia, and Ecuador the same religious liberty for Protestants that are enjoyed by Catholics in this country. To this he made the following reply:—

We hold it as a part of enlightened statesmanship for them to protect the religious unity of their peoples, and to prevent the preaching of any non-Catholic faith by foreigners. Instead of enacting laws making the public exercise of an imported non-Catholic religion possible, they should take effectual measures to suppress it whenever it makes its offensive appearance, and to quarantine against it as they would against smallpox and yellow fever.—*Kansas City Star*, 1898.

The *New York Freeman*, official journal of Bishop Hughes, January 26, 1852, says:—

No man has a right to choose his religion. Catholicism is the most intolerant of creeds. It is intolerance itself. We might as rationally maintain that two and two does not make four, as the theory of religious liberty. Its impiety is only equalled by its absurdity.

THE INQUISITION.

The *Boston Pilot*, official organ of the Bishop, says:—

No good government can exist without religion, and there can be no religion without an inquisition, which is wisely designed for the protection and promotion of the true faith.

CATHOLIC VOTES AND VOTERS.

You should do all in your power to carry out the intentions of his holiness, the Pope. Where you have the electoral franchise, give your votes to none but those who assist you in so holy a struggle.—Daniel O'Connell.

Bishop Vaughan in an address to the Catholic Club at Salford, England, January 2, 1873, said:—

Catholic votes should be solidly cast for the democracy at the next election. It is the only possible hope to break down the school system.—*Catholic Review*, Toledo.

Would he [the priest] be warranted in withholding any sacrament of the church from a man by reason of his preferring one candidate to the other! Absolutely speaking, he would; because a priest is not only warranted, but bound to withhold the sacraments from a man who is disposed to commit a mortal sin!!

The *Univers*, the official Catholic paper of the Bishops of France, March 28, 1868, says:—

A Catholic should never attach himself to any political party composed of heretics. No one who is truly at heart a thorough and complete Catholic can give his entire adhesion to a Protestant leader; for in so doing he divides his allegiance which he owes entirely to the church.

DR. BELCHER'S BOOK EXAMINED.

"THE RELIGIOUS DENOMINATIONS OF THE UNITED STATES."

Herewith I send the *Johnstown Democrat*, which contains an advertisement of a book entitled, "The Mormon Prophet," by Miss Lily Dougall. I thought it might be of interest to the *Herald* readers. If her narrative is true, all will be well; if false, it will be nothing new, for there are many who have undertaken to give the true (?) history of the church, but have for some reason known to themselves, ignominiously misrepresented it, though they claim that their "zeal for the truth" has caused them to thus write, and that the truth may be defended and people saved from error and delusion; but they have proved themselves to be of those "that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter;" "that are wise in their own eyes, and prudent in their own sight;" and that "justify the wicked for reward, and take away the righteousness of the righteous from him."

I have before me a book entitled, "The Religious Denominations in the United States," by Dr. Joseph Belcher. By examining it I find that "to point out the particular doctrines of each religious sect and to give their history and present condition has been the province of this book" and that the "design" was "to describe the leading tenets of the several religions of our

own country," and that "the publications of each denomination has been its authorities, and where these have failed to be fully satisfactory, the information sought for was gained by direct correspondence with some of its members." Therefore, it is claimed that "the book thus stands on the broad foundation of universal brotherhood, having no sectarian ends of its own to accomplish, but giving each society a fair, impartial, and reliable hearing." The author of the book claims that the "want of genuine moderation towards those who differ from us, in religious opinions seems to be the most unaccountable thing in the world. . . . It is a virtue, alas! much talked of—little understood—and less practiced."

Any honest person after reading such statements as the above, concerning that which was contained in the book, would reasonably believe that the book fairly represented each sect or denomination under consideration, especially so when the author claims to be a "truth bearer"—"a preacher of righteousness." But, alas! when we read the "History of the Latter Day Saints," as set forth in the above-mentioned book, we find that it falls short of its claims, for though it states that "the Mormon bible affirms the trinity, the atonement, the Lord's supper, baptism, repentance, faith, the gift of prophecy, and the laying on of hands;" and that it acknowledges the inspiration of the "Christian scriptures," and that "it claims that the days of miracles and revelation are not yet over, that it is itself a proof of the last; that other revelations may be expected, and are, indeed, continually occurring among the saints—its believers." And though it also states that in the Book of Mormon, "Honesty, chastity, temperance, benevolence, and every other virtue is inculcated; while vice of all kinds is emphatically denounced." It states in contradiction to all this that "the peculiar tenets of the Mormons rendered them objects of suspicion and prejudice to the great body of the people of Illinois; nor were there wanting facts, industriously circulated, to substantiate, as it was thought, the most grave accusations."

Being that the Latter Day Saints believed in the Father, Son, and Holy Ghost, and in the atonement, and taught faith, repentance, baptism, laying on of hands, inspiration of the "Christian Scriptures," etc., and that in that "faith, honesty, chastity, temperance, benevolence, and every other virtue is inculcated; while vice of all kinds is emphatically denounced," I would ask every candid and fair-minded person, What were the "peculiar tenets" that "rendered" the saints "objects of suspicion and prejudice"? Inasmuch as "to point

out the particular doctrine of each" religious society "has been the province of this book," why not "point out" the "peculiar tenets" that "rendered" the saints such "objects of suspicion and prejudice" to their civilized and Christian neighbors? Certainly such tenets as these were worthy of being "pointed out," and more especially so when we learn this was "the province of the book."

Again he says:—

At about eighteen the younger Joseph, though of very small talents and of less education, became very thoughtful, and soon after began to whisper that he held communion with angels, who had informed him that God had raised him up as a very eminent reformer.

However "small" his "talents" may have been, they were large enough to comprehend the fact that "God is not the author of confusion," even when he was only fourteen years old—a fact the Christian world have failed to comprehend, with all its boasted learning and wisdom, even to this day. I think it would be well if our author, before penning the above, had taken the Bible and read Matthew 11: 25, 26, and Luke 10: 21, where it is written:—

Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

In 1 Corinthians 1: 27 we read:—

God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty.

Perhaps it would enable him to manifest the spirit of "universal brotherhood." Had he strictly adhered to the maxim, "universal brotherhood," he would have made the publications of the Church of Latter Day Saints his authorities, as well as he did other religious societies; but instead of this, when he came to give the history of the Church of Latter Day Saints he made "idle tales" and "hearsay" his authorities, therefore, we find in his history of the church that Joseph Smith was told by the angel "that God had raised him up as a very eminent reformer"—that "by the help of a man named Rigdon, Smith printed" the Book of Mormon. That Joseph Smith, "no longer satisfied with establishing a church, aspired to found a theocratic community." And that from a "desire of a wider scope of authority," he "published a revelation commanding him that the elders should go forth, two and two, in imitation of the disciples whom Christ had sent out without staff and scrip," and many other things too ignominious to mention.

Such is the "fair, impartial, and reliable hearing" given to the Church of Latter Day Saints. But when we turn to the histories of other religious

societies, as set forth in this book, we find some manifestation of the "universal brotherhood" that is supposed to characterize the whole book—that a fair, impartial, and reliable hearing "has been given them"—that their publications, not "hearsay," has been his authorities. This is manifest from the following testimonies:—

While there are so many different sects, and so many controversies about them, we can hardly appreciate the importance of a book like this. It is a fair, thorough, and impartial statement of the History, Doctrines, and Practices of every Denomination in the United States. It is thus especially valuable for general reading and reference among those who are desirous to know what is the definite position and faith of every denomination.—*Rockland Gazette*.

In the volume before us, he gives well-written sketches of the rise and progress of the denominations in this country.—*Christian Observer*.

So far as concerns independence of vision, there can be no question, as Dr. Belcher surveys each sect with the same dispassionate impartiality.—*Episcopal Recorder*.

In the account given of the Denominations, he is fair, and allows them to speak for themselves, as to their history and institutions.—*Christian Advocate and Journal*.

He allows the different sects to expound their own tenets and give their reasons for adopting them, and treats every man as a friend and a brother.—*North American*.

Judging from the work, it would be difficult to say what are the religious views of the editor,—so fairly, so dispassionately, so charitably has he treated each and every sect. It is plain that a noble love for the truth has animated the writer.—*City Item*.

Its title gives promise of a fair, accurate, and impartial exhibition of the history, doctrines, governments of the religious denominations of the United States.—*Presbyterian Magazine*.

Every religious sect, however small, has met with a fair and impartial history at his hands.—*Christian Secretary*.

From the foregoing testimonies it is evident that the book is generally accepted as a true history of every religious society in the United States. But for all that we find, as far as the history of the church is concerned, it falls short of its claims, and that by a long way too. But this only goes to verify the words of the Lord when he said, "the world would love his own;" and so it is every time. When we read such opprobrious histories we are not at all surprised that the world is so much prejudiced against the church. Nevertheless, it is nothing new; it has been the truth's portion from time immemorial. Such was the case in the days of Christ, and those who professed to be believers in Moses and the prophets were the very ones that published all manner of evil against the church. This caused our Savior at one time to exclaim:—

But woe unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in.—*Matt. 23: 13*.

Thus it is that history repeats itself all along the line of time, whenever God has sent forth his "servants

the prophets" to declare his will and cry repentance unto the inhabitants of the earth; and I suppose that thus it will be, and that no man who has been called of God to establish his righteousness on earth is to expect anything better until the angel shall sound his trump, saying, It is finished! it is finished! the Lamb of God hath overcome and "trodden the wine press alone." May God bless all that have known and will yet come to know the truth with strength to overcome, and be worthy to stand on that day with the redeemed on Mount Zion.

REES JENKINS.

JOHNSTOWN, Pa.

ON PRESIDING.

The question has been asked, Who shall preside? If we turn to section 120, Book of Doctrine and Covenants, we read: "A branch may be presided over by a high priest, an elder, priest, teacher, or deacon, chosen and sustained by vote of the branch."

This is said to be all right when elders are chosen, but out of order if a priest, teacher, or deacon is so chosen. Is there not some misunderstanding by some of the elders? Have they ever considered the question?

The facts have long since been admitted, that an elder may be a good preacher, and yet have no wisdom to preside; as it has oftentimes been said of an elder, "Yes, just keep him out preaching, he is all right; but let him have anything to do with a branch, and he will soon have it all strife and confusion."

I have seen an elder presiding in a saints' meeting, and he would keep calling, "Now, be brief; be brief;" till, as the saints afterwards said, he just spoiled the meeting. Have heard of another who spent fifteen minutes telling the saints how to be brief. Another arose and spent twenty minutes in talking about the same thing. If those elders were wise they did not show their wisdom then, not if the saints' word was to be taken for facts.

I have seen a presiding elder arise in a saints' meeting, and tell them that there was a rule in the branch he did not want to obey; therefore in the future he would ignore that rule. It was afterwards discussed at a council meeting, and all but him said it was a rule that had done much good for the branch. He said that he did not care, he would ignore it, and ever afterwards did.

I have known an elder to preach some things he knew by the Spirit. When told that those things were not in accord with the Book of Doctrine and Covenants, he said it was not he but Joseph Smith who was mistaken. This and much more could be written to show that all elders are not wise, and that it would be good for all of

them to read Doctrine and Covenants, 119: 2, 3, study and give heed to the advice therein. "All things shall be done by common consent in the church." That is right. So, then, if it is the common consent of the branch that the priest should preside, why not let them so choose? All people who desire law and order in their meetings have the right to elect an officer who shall keep order; and that is the duty of him who is called to preside; to see that all things are done in order, in harmony with the law and rule of the body. He is not a dictator, or lawmaker, as some elders think. It is the presiding officer who can say to the member, You are out of order; can remind him of the law or rule, that the body has said shall be their guide in the meetings.

There are two kinds of meetings in the church: saints' meetings and preaching meetings. The saints in their meetings claim the right to pray, sing, or speak one to another of the blessings of God to them, and their joy in the light of revealed truth. Preaching is forbidden. The presiding officer may give a few words of exhortation. It is he who must be brief here. An elder is only a saint in a meeting of this kind.

But the elders are to "conduct all meetings as they are directed and guided by the Holy Spirit," according to the commandments and revelations of God? That is right. He is to take the lead. Yes, but to take the lead and to preside are not one and the same thing. To preside is to direct; to take the lead is to go first. Let the elders take the lead in preaching, teaching, and expounding, let the people say who shall preside, since they, and not the elders, have the right of choice. Then when there is an elder present he must preach. The priest may preside, or in other words may keep order while the elder preaches; thus it is the elder, an elder, has always to be in the lead. Who shall say, Nay?

WILLIAM CAIRNS.

Original Poetry.

THE THINGS IN THE LITTLE DRAWER.

There are scraps of paper and pieces of string,
 There are slippers which no feet wear,
 There are bits of ribbon and broken rings,
 And tresses of auburn hair;
 There are little doll clothes folded away—
 Out of the light of the sunny day.
 There are dainty jackets that never are worn,
 There are toys and geranium slips,
 There are books and pictures all faded and
 torn,
 And marked by the finger tips
 Of dimpled hands, that have fallen to dust,
 Yet I strive to think that the Lord is just.

But a feeling of bitterness fills my soul,
 Sometimes, when I try to pray,
 That the Reaper has spared so many flowers,
 And has taken mine away.
 And I almost doubt that the Lord doth know
 My aching heart can love her so.

Some wander far in distant climes,
 They perish by fire and flood,
 And their hands are black with the direst
 crimes,
 That kindle the wrath of God.
 Yet a mother's song has soothed them to rest,
 She has lulled them to slumber upon her
 breast.

And when I think of my daring child,—
 My "Mamie" that never grows old,
 And know she is waiting and watching for
 me,
 In the city with streets of gold.
 Safe, safe from the cares of the weary years,
 From sorrow and sin and war.
 I thank my God with falling tears,
 For the things in the little drawer.

J. H. HOPKINS.

PRINCEVILLE, Oct. 3, 1898.

Letter Department.

PALERMO, N. Y., June 12.

Editors Herald:—I am at Palermo, New York, at this writing. Have preached twice and have meetings announced for over Sunday. There is a little band of saints here, and a number friendly to the cause. The opposition is rife, however; ridicule, misrepresentation, slander, and downright lying are resorted to, to injure the cause; the old stock in trade.

I rode quite a ways yesterday to hear a Baptist give us an airing, but he concluded discretion to be the better part of valor, so was too tame to draw our fire.

Bro. W. W. Blanchard has been laboring here during the winter and spring and has made friends for himself and the cause. He returned home the day on which I arrived. We need an efficient laborer here all the time. But where is he?

May 13 I left Lamoni for the East. Stopped a few days at Davenport, Iowa, but it rained most of the time, and I did but little. Preached but once, blessed one babe. Met some good saints and was kindly cared for at the home of Mr. Hortons, and assisted by Bro. Clow and young Bro. La Rue. Tarried over Sunday at Detroit, Michigan; preached twice for the saints in their pleasant hall on Grand River Avenue. There was a good attendance, especially at evening, and all seemed to enjoy the service. Young Bro. Blackmore is in charge of the services there and is esteemed by the saints. There is no apparent reason why they should not move along most successfully in Detroit.

Guided by Bro. Shippy, I was introduced at midnight at Bro. Hager's, where I received a kindly welcome. Stayed one night with Bro. and Sr. Lyddy, or Mr. and Sr. Lyddy, as the fates may decree. Anyway my visit was a pleasant one. I now know more of Mat and he of me, and neither less Irish than before.

The 27th, I went to Toledo and was entertained at Bro. Kimball's. Preached once the next day at the house of Bro. Smith, Bro. W. J. Smith assisting. It was a pleasant audience and attentive. Visited at Bro. Jeffries' in the afternoon, in company with Bro. Kimball. The following evening preached in the house of Bro. Kimball, to a small audience, Bro. W. J. Smith making the opening. It looked some like taking a backward step here in the saints giving up their hall, but the private house seemed to draw. Then they contemplate getting another with demand. The waters are not so smooth and tranquil here as could be desired, but there are signs of improvement.

At Kirtland the saints were engaged in renovating the temple, under the guidance of Bro. A. H. Parsons. Bro. Parsons seemed to be adjusting himself to the demands on the historic hill. I met Bro. Oehring here. He and Bro. Steffe were anxious to get off on their mission to Germany. They are the kind of men that do not wait for something to "turn up," but want to get right to business.

After consulting with collaborators, we have about concluded not to run the tent this season—no proper ones to go with it and take care of other demands. From here to Scranton, Pennsylvania, and East Pharsalia, New York.

WM. H. KELLEY.

SYLVAN, Texas, June 11.

Editors Herald:—The gospel is making some progress in these parts. I came to Texas seven years ago from Tennessee. I am an apostate Mormon, or rather, I was caught in the Utah trap about nine years ago, and started for Utah; but the good Lord, seeing I was earnestly desiring the truth, in his own way and for some purpose sidetracked me here, where I could hear the truth; and I thank God that it is so. I am thankful I can see that his hand has been in this whole affair. While probably Satan thought to capture me, his scheme only led to my release and deliverance from captivity, out of darkness into the marvelous light and liberty of the children of God.

I have been somewhat of a close observer of the teachings of the Bible, especially of the teachings of Jesus Christ and his apostles, and I never could understand why it was that the same doctrines and practices should not be taught and practiced still. About twenty-five years ago I joined the Baptist Church, at the age of nineteen years. Finally I became disgusted with everything I knew anything about, and renounced it all and decided that the true church or kingdom of Christ did not exist on earth, and often expressed myself that way; when the Utah elders came along, presenting the claims of Joseph Smith concerning the restoration. And seeing the necessity of such a restoration and that all they taught that I knew anything about, except polygamy, was in perfect accord with the teaching of the New Testament, and going as they did to the old Scriptures to prove their polygamous stuff, and making it appear to me that Joseph Smith received revelation to the effect that polygamy or plurality of wives was

also restored in these last days—after hearing them preach and reading after them for eight years, and not knowing anything about the Reorganized Church, like many others, no doubt, I was deceived and misled, and so started to Utah. But, thanks be to God, all things work together for good to them who love his holy name. He stopped me here where I could have a chance to see my mistake and hear and know the truth. A little over a year ago I met with Bro. J. D. Erwin. Last September he came and preached near two weeks, during which time myself and wife and one son obeyed the gospel. Although Bro. Erwin was treated to a dose of eggs on his first visit, he has been back and preached several times since, and has done much good here. There are now seven of my family that have obeyed the gospel and three of another family, in this community.

I am glad I can say I know this latter-day work is of God. Men may apostatize and rebel against God and his laws, write books and articles against Joseph Smith, but no weapon formed against the truth shall prosper.

Yours for truth,

P. B. BUSSELL.

OGDEN, Utah, June 14.

Editors Herald:—I write to inform you more particularly concerning the last illness and death of Bro. R. J. Anthony. I received the news of his sickness May 17, through Bro. H. B. Sterrett, and immediately recalled further appointments and went the next day to Elsinore, where he was lying sick at the home of Bro. Lorensen, who with his family cared for him kindly during his entire illness.

It appears that he had gone south to get his team, preparatory to reaching Idaho for summer work, and was on his way north to Malad conference, when he was taken sick at Bro. Lorensen's. He had been unwell for some months, and had had an especially hard campaign during the past winter, being too severely exposed to the elements on his last trip.

Immediately after my arrival he was administered to, receiving instantaneous relief and great blessing. The signal presence of the Spirit in both anointing and confirmation bore witness to his acceptance with God. For a day or two he seemed much better and we conversed freely in regard to church affairs, mostly from the standpoint of this mission. He soon began to grow weaker, however, and what the physician pronounced a bilious-typhoid set in, from the effects of which he died May 26, at eleven a. m.

During his entire illness he had the best medical care to be obtained, and all was done that could be done under the circumstances to make his last hours comfortable.

Although he expressed a desire to live, he did not seem to fear death, and met his last enemy very quietly. He said but little during the last day or two, and in fact was unable to talk very much for some hours before his death; and though his mind wandered slightly at times as a result of the fever, he

seemed conscious, most of the time, to the last.

In conversation with the writer he expressed himself as being as well satisfied with the last year's work as any he had ever done.

Earnest effort was made to keep relatives and friends informed of his condition, but owing to our isolated position it was difficult to do as we would have wished in everything.

I wish to give due credit to Bishop Jensen, of Elsinore, who proved a friend in need, and furnished all necessary funds for a reasonable length of time. To many of the saints in Utah thanks are also due for their assistance in a financial way.

The writer, together with the saints in Utah, who were greatly endeared to Bro. Anthony for his long years of service in this mission, extend sincere sympathy to the bereaved.

He fell at the post of duty, fearlessly battling against the powers of darkness, which seem to be making such strong attempts just now to overthrow the work here.

O that each of us might be enabled to finish our work as well, so that when the silent messenger calls we shall be found faithfully at work, and ready to go!

In bonds,

D. W. WIGHT.

HAMBURG, Iowa, June 9.

Editors Herald:—Not being able to do any other work in the Master's cause except to distribute the written word, among other things distributed I have sent to friends in Nebraska the Book of Mormon, Presidency and Priesthood, with other books and tracts; they in turn have loaned them to their neighbors and friends, until they have created quite an interest there. They are very anxious to have an elder sent there as soon as possible; any of the elders will be met at the station, and entertained by Edward E. Bassett, Abby, Grant County, Nebraska.

I remain as ever your colaborer,

A. T. MORTIMORE.

POMONA, Mo., June 11.

Editors Herald:—The branch here is still living, although it has been in a very bad condition for the past few years; but to-day she has had added to her ranks some precious souls.

Instead of gathering at the church to-day at the usual hour for prayer meeting, we met at the house of Elder J. B. Graham, and after a short season of talking and prayer all present walked to a large pond and there we witnessed Elder Graham baptize one promising young man who will surely make a mark in this church. His grandfather is often mentioned in the second volume of the History of the Church and came through much of the persecution which the old-time saints had to pass through in this State. His sister also, a young lady, followed the example; then came eight more bright Hopes, who were also buried in baptism and took upon them the name of our Lord and Savior Jesus Christ. Bro. Graham's face beamed with joy, and it looked to the writer as though he would have liked to have baptized all not of

the church who were present. It was a time of rejoicing for us all.

Elder Graham came here from Colorado about two years ago. Shortly after arriving he was elected president of the branch, and through the faithful performance of his duty and the interest he has taken in Sunday school work, he has endeared himself to every true Latter Day Saint in this neighborhood, and has the respect and esteem of the outside world who know him; and if he continues to get the help he has had in the past few weeks from such men as Brn. Spurlock and Chrestensen, I feel sure by what I can hear that some of the honest in heart in this neighborhood, who have looked upon the church in the past with scorn through the unchristianlike conduct of some of the saints, are beginning to look upon us in a different light; and I pray that God will give us strength that we as Latter Day Saints may ever let our light shine that we may never become a stumbling-block to our neighbors. And now if we continue to keep our shoulders to the wheel we shall receive the promise that God has given us: that the branch will continue to grow if the saints will only do their duty.

Yours for the truth,

W. R. STEELE.

BYER, Ohio, June 14.

Editors Herald:—I have not been in the field since the beginning of April, owing to home demands. I have been writing in the Jackson *Sun* a sort of running discussion with a so-called Rev. Evans, until recently, when we were shut off by the editor, and after being promised "fair play; and equal rights." We wanted to know why we were not allowed them, and were told that his members were kicking and the discussion was doing injury to his church.

I was called to assist at funeral of our aged sister, Sarah Calvin, at Vales Mills, Ohio. I do not know just when I can return to the ministerial field; probably not till October, as several matters are hindrances not necessary to mention. I just received a letter from Bro. James Moler, who is spinning through the district almost alone at this time. There are some new openings, or at least requests in new places for preaching, which I would like to fill if I could get away from home.

May the good Master bless the labors of my brethren in the field that they may be able to reap an abundant harvest, is my sincere desire.

Yours in the true faith,

J. L. GOODRICH.

CANTON, Ill., June 9.

Editors Herald:—As we are living in these the last days and all around us we can see such evil things transpiring, it grieves my heart. No matter how much this beautiful gospel is proclaimed in some regions of country, the people will not heed the sound of the trumpet, but idly pass it by. Houses of different amusements will be sought for rather than the house of prayer, and especially among the young. It seems that every effort is being made throughout the world to-day to

draw the minds of the young from the house of prayer. Even among we young Latter Day Saints, how careful and observant we have got to be, because our daily walks and conversations are noticed by the people of the world. So let us throughout our lives endeavor to keep the commandments of God, and by so doing we may be the means of bringing some honest-hearted soul out of darkness into the pure and precious truth. So let our lights be brilliant that others may be guided by them. Temptation after temptation is placed before the saints of God to test their faith, but I know that God will not suffer us to be tempted beyond endurance. We all know the human flesh is weak and prone to wander, especially when trouble is lurking nigh, but think of these words:—

"When dark clouds of trouble hang o'er us
And threaten our peace to destroy,
There is hope smiling brightly before us,
And we know that deliv'rance is nigh."

When I read in the *Herald*, what great work some are doing towards the spread of this great gospel, my work looks so little, it seems in comparison to that of a great and mighty mountain down to a mere grain of mustard seed. But I live in hopes as my days pass by that my works will increase. As we all know that little things are starting points to greater things, so I hope not one saint will refuse to unfurl the banner of King Emanuel whenever an opportunity occurs.

A sister in the faith,

IDA L. JONES.

COVE, Ark., June 12.

Editors Herald.—Closed a fine meeting here last night. Will begin a debate June 18 at this place, to last eight nights, with one Mr. Parkins, Church of God man.

I wish to give notice to all interested: My debate with G. W. Leonard is fixed for September 4, 1899, at Maysville, Arkansas. Saints, please take notice. My debate with Dr. Brown will begin July 24, 1899, near Ingleside, Faulkner County, Arkansas. These debates are arranged in harmony with all concerned.

I am ready to defend this work at all times when necessary to do so.

In bonds,

J. D. ERWIN.

STRATFORDVILLE, Ont., June 9.

Editors Herald.—Since coming home from the north, I have been laboring at King's Lake, where I opened up the work over a year ago. Since that time there has been a nice branch organized there with nineteen members, which is getting along nicely, presided over by Elder Beemer, who is but young in the work, but is progressing very fast; two heads of families have been added to their number since my return there.

I am now holding forth in this place, in the town hall. I got the hall free, provided we furnish our own oil for lights. Several are becoming interested in the gospel of Christ. Although this is a very busy season of the year, we get a fair hearing every night. Last Monday I took a short walk of six miles to the village of Vienna, called to see Mr. Balcom, who was so kind to me whilst labor-

ing there two years ago. There I met Mrs. Almeda Willimson for the first time, and secured the inclosed testimony concerning the prophet Joseph Smith. If thought to be of use to the readers of the *Herald* please publish it. This lady has been an extensive traveler; she has been through most all the states of America, and is apparently well read. She has read the Book of Mormon through. She says, "As to its moral teachings, it is superior to the Bible." She says she would love to read it again; but as far as I could learn, she has had many losses financially; one of her greatest losses was the loss of her husband. And under these circumstances she does not see her way clear to buy a Book of Mormon. Could or would the church make her a present of one. I don't think the church would lose by it, as she seems not to be ashamed to express her views to others concerning the book.

Hoping and praying for the welfare of Zion, I am,

Yours in bonds,

S. W. TOMLINSON.

VIENNA, June 6, 1899.

I, Almeda Willimson, of the town of Almer, Ontario, do certify that I resided in Fulton City, Illinois, in the year of our Lord 1856, and have lived in the house where the Prophet Joseph Smith resided in the early days of the church, and was acquainted with many of the citizens of that city who lived there in the days of the prophet, and never heard any speak disrespectfully of Mr. Smith's character; and as to whatever differences of opinion there might have been as to his claims as a prophet, there were no differences as to his teachings being strictly moral in ever respect; and that the said Joseph Smith and his followers did not teach nor practice polygamy as taught and practiced by Brigham Young in after years.

[Signed,] ALMEDA WILLIMSON,

A member of the Church of England, Almer, Ontario.

[Witness,] MRS. Z. H. BALCOM,

Vienna, Ontario.

LOGAN, Utah, June 12.

Editors Herald.—We are still in the faith and desirous to be more active in the great cause we have espoused; but calls for preaching are not numerous in these regions.

A little girl came last Friday to be company for the missionary's wife. They are getting along nicely and already are fast friends. The same evening we filled an appointment at Providence, in the stone church. Perhaps Bro. William Kelley will remember having prophesied that it would yet be used by us. Sr. Larson says it was on returning to Logan from a meeting in the house of Bro. Hirth, some twenty years ago.

We spent an hour or more on the question of Succession with the aid of the Spirit, while some of the old veterans impatiently awaited an opportunity to bear their testimony and repeat some of the usual old wives fables that never seem to grow old. We stood a pretty severe catechising, but had our share of the enjoyment.

The faith of some here has been tried a lit-

tle by the absconding stake president, Orson Smith. The people of the valley entrusted thousands of bushels of wheat with him, which was stored in California, and now they are perhaps two hundred thousand dollars poorer, while the Klondike is supposed to be one man ahead. Two wives are bereft of a husband. Three families of a head, a post office short of a post master, an implement house without a manager, a college board less a president, and sixteen thousand people minus a stake president. All through the lust for money. I am not posted as to other positions of trust Mr. Smith may have held, neither if he had other families.

In regard to the Smithfield debate, I asked Smith if he had called it off. He said he understood a man was coming from the East to discuss, and he had written Jenkinson it did not meet his approval. We didn't have a chance to talk more as he retreated, only to say if they could afford to challenge and then go back on the propositions, we could stand it, but it placed them in a bad light. We were left in the dark as to whether the remark of "the man coming from the East" cut any figure in the arrangements or not.

We felt encouraged in the work at our district conference, it being one of the best we have had. All feel to mourn the loss of Bro. Anthony and to sympathize with his bereaved family. The papers here noticed the account.

In bonds,

S. D. CONDIT.

CARSON, Iowa, June 12.

Editors Herald.—We are moving along slowly, but we hope surely, in this mission field. We left Shenandoah about one month ago. Preached a few times west of Tabor with good liberty, and on to Egypt and Bartlett, from thence to Glenwood for two nights. Found the few faithful ones there that are always trying their best to let the light of the gospel shine. In weakness we tried to build them up in the faith, by way of encouragement, to press on in the good cause they have espoused.

Went on to Council Bluffs; preached with fair liberty on the Sabbath, attended their prayer meeting on Wednesday evening, and visited quite a number of the members, doing them all the good possible, and, we trust, no harm.

On April 26 we left, in company with Bro. Strain, for Underwood, to attend the Sunday school convention and conference of this district. We had a fair attendance and a good, enjoyable time. Met Bro. Derry with quite a number of the elders and saints of long ago. Found all rejoicing in the truth, strong in the faith and the hope of eternal life. Bro. Derry and myself continued meetings a few nights. Had a very good turnout considering the busy time with the farmers.

I left for Hazel Dell, and Bro. Derry for Harlan. Bro. Joshua Carlile and wife accompanied me to Hazel Dell on Wednesday night of June 3, and God blessed us abundantly with his Holy Spirit, and all present were made to rejoice in the goodness of God. I remained with these dear saints until the following Tuesday. Had excellent liberty in

preaching the word, and the sacrament and testimony meetings on Sunday were just grand. Truly our heavenly Father owned us as his children, and spoke peace to our souls.

In company with Bro. H. N. Hansen we administered to some sick ones with good effect. Went with H. N. on the 9th inst. to administer to Bro. McQuen's daughter, some twelve miles from his place, after which he took me to Bro. John Carlile's place, where he and his amiable wife left for their pleasant home. Next day I visited Bro. Thomas Scott and family; enjoyed myself hugely with them in singing the sweet songs of Zion.

In the afternoon rode into Underwood with Bro. Thomas on a load of wheat, and remained that night, with Mr. George Fisher and his wife, Sister Fisher. Was treated very kindly by all these saints and friends, and they did not forget to send me on the way by helping me with means to amply pay my expense on the railroad. May the merciful Father bless them for their kindness to me, heal their loved ones, and save all in his eternal kingdom.

I came to this place (Carson) last Thursday. Have preached three times, shall move on to Wheeler next Thursday; from thence to Farm Creek. The saints here are in the faith and their works correspond. They are the most of them anxious to see the work more thoroughly established in this place.

I have heard that the Fremont district conference, held at the saints' church near Henderson, was first class; a good representation from the different branches; all felt well and satisfied with what was done.

Let me say to all the ministry and membership of these two districts, let us not slacken our hands nor relax our energy in this work, but push on with alacrity, faithfully to the end, that we may gain the prize.

We hope all will remember our reunion on the beautiful grounds of Bro. D. Hougas, to be held commencing on the 17th of August, holding over two Sundays. Let all who possibly can come make a strong effort, with prayerful hearts, to the end that God will be with us. Come and enjoy a spiritual feast, and be the better prepared for the duties of another year. We shall have some of the best preachers obtainable, and some of the best of saints, and honest friends to listen. Come one, and come all. May God bless all of his willing workers in this field. There are many who are doing all they can, using the powers of body and mind and means that God has blessed them with, for the advancement of this great work. May we all have power to endure to the end and be saved in the kingdom of our Master.

Your brother and colaborer in bonds,
HENRY KEMP.

CLIFFORD, N. D., June 9.

Editors Herald:—As there has been no word in the *Herald* from this part of the Lord's field, I will try and let you know how we are getting along. Bro. Sparling has again left us on May 14. He baptized three, all young people, and then he went to Bismarck and baptized two, then he returned to baptize

four more and perform the marriage ceremony of Bro. William Leitch, Jr., to a Miss Isabel McDonnell; so you can see about what things are doing here.

We miss Bro. Sparling here very much, as he has been here among us so long and done all in his power to advance the cause of Christ. May the Lord bless him, is my prayer. We would be pleased to have Bro. Swenson or anyone he might send about the 1st of July. Our annual meeting is July 14. Although things are not as I would wish in our branch, still it is improving spiritually as well as in numbers. I ask all to pray for me that I may perform my duty in a way that will be an honor to the cause of Christ.

Yours in Christ,

A. E. CROWL.

LONE ROCK, Oregon, June 4.

Editors Herald:—We are all alive in this part, and the saints generally are striving to do their duty amidst the many false stories being circulated by the enemies to truth. We have just come home from meeting in the village schoolhouse; the two churches, the M. E's. and Baptist's, having been closed against us. The Baptists not being satisfied with closing their doors, have had six different preachers here within the last three months, and succeeded in making one convert, and one of the last was egged on to abuse Latter Day Saints, which he did in full *Clark Braden* style. Your writer being away from town, they drafted certain propositions for discussion, which are as follows:—

1. Resolved, that the so-called Reorganized Latter Day Saints are the same in doctrine and practice as the Utah Mormons.

2. Resolved, that the regular Baptist Church is the church of the Lord Jesus Christ in gospel practice and teaching.

They signed my name on the negative, and sent them to me. And as I do not have to affirm anything, I do not think we can suffer much. The debate is set for June 26, to continue four days.

When Bro. Holt was here last winter, some one took nearly all our singing books out of the church and destroyed them; but to-day men and women came forward and gave me money enough to buy more, for which you will find an order inclosed. We hope to hold a two-days' meeting about the 17th and 18th of this month, and ask for your prayers that the cause we love so well may be ably defended and its interests advanced. A goodly number are very near now.

Your brother in the faith,

ELDER W. A. GOODWIN.

MILLBANK, S. D., June 8.

Editors Herald:—I have long felt to write and thank, through the columns of the *Herald*, those who so kindly send me the paper from week to week. I enjoy reading it very much and receive aid and comfort on my journey heavenward. I am one of the isolated ones, there being no other saints near here that I know of.

When I get the *Ensign* and *Herald* I always turn to the letters first to see if there are any from Dakota. I hope the restored gospel

may yet be preached in these parts, that any who may have a desire to know the truth may hear it and obey. I struggle on in the hope that when my race is run, the victory I'll have won. Ever desiring the welfare of Zion, I remain,
In the faith,

CLARA LINSE.

MYRTLE POINT, Oregon, June 8.

Editors Herald:—I am still in the land of the living, and hard at work. As I feel much encouraged I thought I might help some other saint to rejoice by telling "good news."

Last December I parted company with Bro. H. L. Holt, and while he took his trip with Bro. Goodwin, to the John Day country, I struck out alone. At Mayville, Oregon, (Gilliam County,) I held a series of meetings (about two weeks I believe) and baptized one. While here I received a challenge from a Rev. Badger, styling himself a "Disciple." As it was my business to defend the work, I met this gentleman in a ten-nights' effort to make the truth manifest. I feel that the Master helped me. This was held at Condon, Gilliam County, Oregon.

Christmas was spent at Castle Rock with loved ones, but was not idle, as while there for one week I preached three times and administered to several.

From Condon I went to Grand Round Valley, near Summerville. I made my home with Bro. and Sr. Elmer—H. H.—and during one week, while the thermometer ranged from 14° to 28° below zero, rode three miles and back and preached every night. My next move took me to Malheur City, Malheur County, Oregon, where I commenced preaching to entire strangers. Bro. Charles Weise, who was at work in a quartz mine there, provided for the inner man at first, and then friends were raised up to the cause, who aided, and the immediate result of twenty-one sermons was five "born again" and as many more very near the kingdom. I should not neglect to say, however, that Bro. Holt had spent about ten days there some years previous and made many friends and sowed the seed.

While here I made a short call at Bridgeport, and preached three times. I feel that friends were made there for the work. My next stop was at Owyhee. Here Bro. Tremblay—Paul—lives and is the genial post master. He and his family were sick with la grippe and a neighbor—Mr. Pullen by name and a minister of the Progressive Dunkard Church—took me in in the true Christian spirit, and as there was a neighborhood row on hand and the schoolhouse was closed against all denominations (a result of efforts on the part of the Methodists to control it), furnished his front room with seats, and helped advertise my meetings, and assisted me while I preached every night for one week. Of course we did not always agree and often—with Bible in hand—would spend the entire forenoon in comparison of what we understood as truth. I enjoyed my stay there and wish the number of such men, or men of that spirit, were many times greater than it is.

Returning from there I held a few services

in Pleasant Valley, Oregon, and The Dalles, where I found my cousin and companion of boyhood, Bro. George Clark and family. Returning home I reached Castle Rock about the 23d of March. Here I put in the time until the 10th of April, preaching here and at Lank schoolhouse. While here I baptized two. The 10th inst. I turned my face southward to do some work in Southwest Oregon, part of that work being to accommodate a Seventh-Day Adventist at Gravel Ford, Coos County, who was, seemingly, spoiling for a discussion on the Sabbath question. I had a pleasant visit of about two days with saints and friends in Portland and then my next call was at Dallas, where we (Bro. C. W. Butler and myself) secured the use of the S. D. A. church for "four nights only." Quite good audiences were greeted here, and one—Sr. J. C. Proctor—was baptized.

From here I went to Hudson, stopping over with Bro. William Taylor and preaching once, then on to this point. My first opening after getting in to this valley was at Bandon. Here I commenced meetings the 28th of April, preaching here until the 10th of May, when I had to go to attend to the discussion. Elder D. L. Harris joined me at Gravel Ford and assisted me there. We think the cause did not suffer.

Returning to Bandon the 18th, together we held services here from the 18th to the 21st and baptized five, four of whom had given their names at the close of my first service there. Next we had to go to Dora (or I did while Bro. Harris went out to "Enchanted Prairie"). I held a few services near Dora, but the weather was very bad, raining nearly all the time. The interest was so intense at Bandon that we had promised to return when our appointments were satisfied at Dora and elsewhere, so the 30th found us both back at work there. We put in the time here until the 7th of June, baptizing four more, preaching ten more sermons, and organizing a Latter Day Saint Sunday school.

Elder Harris and the writer are still together, and since commencing to write this have traveled as far as Dora, where we are now (the 9th) engaged holding services, and where we will probably continue until Monday, the 11th, when we will start by team for Looking Glass. I expect to soon join the wife and children at Castle Rock, Washington, and then, if the weather permits, will take up the tent work for the season. This we look forward to with pleasure, as it will enable us to have a little home life, even though it be in a tent. "Home is where the heart is."

I find Elder Harris an able and very pleasant companion, and shall regret separating from him. Of course it has not all been plain sailing, but there has been much to encourage us; and when we look back we like to remember the bright side. The saints have been very kind and many friends have I found in the prosecution of the work. While I have been pushing out and doing what I could this way, my wife has been at Castle Rock looking after the home interests while the little ones attended school, and doing what her hands and head found to do for the work among the

saints there, and elsewhere by correspondence. If I have been *busy* she has been none the less so. I feel that her *help* has been as timely for the work as mine, and know that the Master has given his help to us both or we could not have met the demands.

Still desiring to labor for the cause of truth, and feeling well therein, I am,

Your brother in Christ,

A. M. CHASE.

SENECA, Ill., June 14.

Editors Herald:—On Sunday night the conference of the Northeastern Illinois district, held with the Mission branch, was closed. There was quite a good representation present from different parts of the district. Everything passed off peacefully and quietly, and a goodly degree of the Spirit was present from beginning to end.

Friday, the 9th, was devoted to Religion and Sunday school work. Conference business was transacted Saturday, the 10th; Brn. Lake, Southwick, and Terry having been chosen as associate presidents. Henry Southwick was reelected district president and Adam J. Keck vice president. Bro. E. E. Johnson continued as secretary. Money was raised for the purchasing of a folding organ for the use of the district tent.

On Sunday the tent and grounds were literally crowded with people who came in vehicles from all parts of the surrounding country. In the prayer service a lengthy prophecy was given through Sr. J. M. Terry, gently and kindly admonishing the saints to be more devoted to the work, to "cease jesting and using light speeches," to "converse more about the gospel," and "to deal with those who become dead members;" that while we "should use patience and forbearance, dead branches should be cut off, for if permitted to remain would only injure and drag down the live branches." It also acknowledged that God was pleased with the assembling of the saints, and with their worship. It came so forcibly that many were moved to tears.

Two were confirmed at the morning prayer service, who had been baptized in the early morning; viz., Brn. William H. Bell and Prof. John C. Deemser. The preaching during the conference was by Brn. J. H. Lake, A. J. Keck, J. M. Terry, and the writer.

While the attendance was large, the saints of the Mission branch saw to it that all were cared for and made comfortable. It was a meeting long to be remembered, and at the close of the conference it was with regret that the saints bade one another good-bye. The absence of Bro. F. M. Cooper, our missionary in charge, who was detained from conference by other church matters, was regretted by many.

I go to Streator on the 15th inst. and will likely remain over the following Sunday; then I expect to make a brief visit to points south of Piper City, Ford County, where I introduced the work during the winter. Letters may be sent to me at Piper City for two weeks. My mission address, Plano, Illinois, care Box 142. Yours in the work,

H. E. MOLER.

Mothers' Home Column.

EDITED BY FRANCES.

ABOUT LITTLE TOTS.

What is the best way to impress little tots with religious thought? If our children are to be ready for baptism at the age of eight years, as the law of God requires, then we as mothers (and the fathers as well) must study the best method of impressing little minds with a knowledge of God and Christ his Son. I am of the opinion that this cannot be done too soon. As soon as baby can repeat words it should be taught to repeat a little prayer each night. My little daughter did this before she was two years old, and now at a little over three she seems to understand perfectly the meaning of prayer, and to have perfect faith in God's power to answer her prayers; and I can bear witness that he does hear and answer her innocent petitions.

Stories of the Bible and instructive child stories help a great deal; but I have decided that in the case of my little girl, at least, the best medium through which I can introduce the desired ideas is song. I was always a great hand to sing while about my work, and have always sung a great deal when rocking the babies to sleep; and now I find that my little girl grasps ideas much more quickly in this way than any other. She will take the *Hope*, look at the picture of Jesus and the lamb, and sing, "I am Jesus' little lamb," so nicely. She also sings, "Jesus loves me, this I know," and "I am so glad that our Father in heaven," and with a very little help sings, "What can little hands do?" from *Winnowed Songs*, and many snatches from other songs and hymns. And if you never tried it, you have no idea how easy it is to get a child to understand all that is meant by such simple hymns. How I do wish we had more of them, that would be appropriate; it seems too bad we have so few songs that will illustrate our own faith. I mean of course songs suitable for little ones. I have often longed for the time when our own Sunday school song book will be published, but it seems to come very slowly. Well, perhaps it will be all the better appreciated when it does come. But anyway if you can sing at all, sing to your little ones; they enjoy it, and it will help you more than you can guess in teaching them of sacred things.

I once had a lady (a member of the Christian Church) tell me that she had entirely stopped teaching her little girl (aged five) religious things, as it made her nervous and excitable to such an extent that she would often express a wish to die and go to heaven to be with Jesus. "Now," the mother added, "I have to forbid her talking of such things, and never teach her except the Sunday school lesson and send her to Sunday school." She warned me that if I continued teaching my little girl I would find how it would turn out; but I already had the keynote of her failure—as well as the failure of the Sunday school teacher—they had been teaching the child how to *die* instead of how to *live*. Let us

teach our children how to live the gospel, and then they will not need to be taught how to die. Nor will we see any bad results from teaching the gospel in its purity to little ones as soon as they can understand it.

I think my first impressions of the gospel were received while listening to my mother sing the church hymns. Being very fond of music, I would listen attentively to every word; and being of an inquiring turn of mind, I would ask explanations of whatever they contained which was not easily understood. Thus I gained a knowledge of the gospel, which made me eager, when opportunity presented itself, to listen to a fuller explanation of it by our elders. So it will be seen that I have a twofold reason for urging the use of songs in teaching the little minds.

I hope to hear from other mothers on this subject, that by exchanging views we may all improve our methods.

CORA B. COHRT.

SMITHLAND, IOWA.

BABY'S HOUR.

There's a time at twilight that's baby's hour,
When the moonlight softly gleams
Through the window pane, and a soothing
power
Seems to fill the air with dreams.

With her closely clasped in a fond embrace,
Her form to my heart I press,
She, placing her hands on her mother's face
With a loving, sweet caress.

Then my thoughts speed on o'er the years to
come,

When my darling's feet will stray
To another love and another home,
From her mother's side away.

Ah, me! will the pathway be always steep
Where my loved one's feet have trod?
Will the tears of anguish and sorrow weep,
As she bends beneath the rod?

Would I then shield her from every ill
Which life in this world must bring,
Would I line her pathway with roses still,
Would I that she'd always sing?

Nay, Jesus has told us that we must bear
Our cross if with him we'd go;
If we'd be perfect we must not fear
This world with its pain and woe.

Dear Father, I pray thee to give her strength,
Whatever her life may be;
To walk on the roses or thorns at length,
That she may cling close to thee.

Pray give her as much of the sunshine, too,
And roses as she can bear,
And still to herself and her God be true,
Be loving and sweet and fair.

There's a time at twilight that's baby's hour,
When the moonlight softly gleams
Through the window pane, and a soothing
power
Seems to fill the air with dreams.

I dream of the future which He'll bestow
With a loving, tender hand;
No more of sorrow, or of joy, I know,
Than my darling's heart can stand.

MINA PERKINS KEARNEY.

January, 1899.

WOMAN'S NOBLEST VOCATION.

Good housekeeping is easy housekeeping, and if a woman wears herself into shreds and tatters keeping house the case is proven against her. It is precisely in her ability to guard against this contingency that the housewife shows herself not only a good executive officer but as well a woman with ideals and a sense of proportion—one who does not forget that housekeeping is a means to home-making, not an end in itself—that the most perfect administration of domestic matters will not make a family happy in whom the love and spirit of home do not dwell. Home—not only a place to eat and sleep and work in, but a place to be happy in, a place to rest in and to be soothed, a place in which to love and be loved, a place for confidences, and counsel, and strengthening words, and hope, and heartening. It is a good thing, and a noble thing, and a satisfying thing to be a good housekeeper; there is no profession of which and in which a woman can be so proud, and when so blessed in head and heart and hand as to be able to make and keep one of those real homes which is a "little sunny spot of green in the great desert of the world"—if there is anything better than this in life I have not yet found it.—*Sel.*

DISAPPOINTED.

O, I am so disappointed! I have tried and tried, times without number, to do works of love, regardless of self-sacrifice. We never built glittering castles of success—merely a fair show. We tried to lay a good foundation, as we thought, for those under our supervision to build on, and did the work not for a name, but because we loved to do it. Our aim was to confer a blessing on those we loved, that they might make the world better by being in it. As they advanced in youth, our influence seemed to run out, or lose its hold, and we learned that an evil influence of a deep dye had been thrown around the objects of our affections, and they became enveloped and almost sealed against our efforts.

What a shock to our ambition, our zeal, and to our love. A heavy stroke, but such has been the experience of many. All those attributes seemed to be paralyzed. The brain was unsteady, the heart sank within, and it seemed as though that would be the last labor of love that we ever could perform. It must be the last act in a series of similar ones. We could never, never more attempt to labor in the field of good. We had not received one armful of the much desired fruit, only a little bunch of blossoms, and now they had withered and faded. What then was the use of trying? We did not want to labor in a field of evil, we could not; but what were we doing while thus reasoning? Dwarfing our spirit, shriveling the brain, weakening the nerves, and consequently the physical powers. That is just as sure as the spirit is expanded, the brain developed, and the physical strengthened; by an opposite course, we gain a firm hold on faith and trust. Happy are they who have such a possession. They cannot long remain in the dark valley of disappointments and wrongs.

When the farmer places his seed in the

earth he does not receive his fruit at once; but he labors and watches the plants with care, and waits till God who is guarding him and his labor gives the increase. In like manner he watches over all our labors for good, and though they may not seem to us to be appreciated in the present, God is watching over it all, and every seed must in time bear fruit after its kind. It is just as sure in good works as in vegetation; and in like manner some works require a longer time for development than others.

There is some encouragement in the following thought: Every act performed leaves its impression on the soul of the performer, consequently every Christlike work makes the worker Christlike, whether the one we desire to benefit himself by the favor or not. If the latter is the case, we must necessarily be drawn closer to the Master, for he knows, as no other can know, the trials of such a situation, and can succor as no other can. We are weak, shortsighted children, looking on the surface, impatient to know the results of our labors, and thereby we retard their progress and unfit ourselves for present duties. But if we, like good children, patiently work on, trusting in our Parent's supervision, all will be well—all must be well.

If we so live as to receive the welcome plaudit: "Well done thou good and faithful," etc., our joy will be full; and probably much of it will spring from our blighted hopes and bitter disappointments. Just as a stream of water may be lost to sight, and yet be running on and on, under ground, to gush out in purity and splendor. If we received our desired reward daily, there would be nothing our due in the reckoning day, and besides we might take the honor to self, instead of giving it to whom it is due. O then, may we be blessed with all the necessary requirements.

Many have been our disappointments, but the Spirit whispers peace, above them all.

SR. ALMIRA.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.

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

OBJECTIVE TEACHING.

The qualified teacher ought to understand something about the divine methods of teaching. The teaching should be for the whole man, appealing to the intellect, the affections, and the will. God in the word teaches not so much by definition as by person. He would teach a lesson on faith: so he embodies faith in a man we call Abraham. He would teach repentance: so the lesson of the prodigal son is placed before us. He would teach a lesson on love: so he brings before us Mary and the box of costly ointment. He would teach a lesson on giving: the widow casting in her mite is placed in the sacred word. He would teach a lesson on meekness: Moses is introduced to us. So you see he teaches through a person, making the person the em-

bodiment of the lesson he would teach. Finally, we are led to Jesus Christ, the perfection of all teaching, presenting truth for the intellect, love for the affections, and authority for the will. Jesus Christ is King, and we are to bow to him. In this idea you see progress, growth, for time and for eternity.—*Selected.*

ACTIVITY IS BETTER THAN INDOLENCE.

No doubt all will readily agree that activity is better than indolence, yet how many of us prefer idleness to activity? If there is a work for each of us, and one or more of us is too indolent to perform our part, a greater responsibility will necessarily rest upon the active ones, for they will have their own work and the work of the slothful ones as well to perform.

But, says one, I do not wish to be indolent; but I do not feel as competent, as capable, as I know others to be. Fear of the consequences is no excuse for our refusing to do the best we can. There is not one but has felt their inability to perform certain duties when called upon, and has felt to shrink; but did not Moses feel that he could not do the work he was called upon to perform? And did not the Lord sustain him when he made the attempt, and did what he was capable of doing himself? Then if God is the same to-day, yesterday, and forever, and no respecter of persons, he will aid us inasmuch as we put forth as much effort and serve him as meekly.—*Selected.*

INDEPENDENCE AND OBSTINACY.

Independence is one thing, and obstinacy is quite another thing. Independence is standing all by one's self, without being dependent on another. Obstinacy is standing out against others, resisting all attempt to be swayed by others. An independent man as a rule is not an obstinate man. He hears readily both sides, and willingly considers them. He may even adopt the view of another which differs from his former inclination, but he does so because he of his own mind accepts that view without being controlled by anybody else. An obstinate man is ordinarily not an independent man. He sticks to his own opinion so closely that he cannot fairly consider any other, in order to see if it is better than his own. An independent man is an open-minded man. An obstinate man is not. Independence is quite consistent with positiveness of nature and manner in expressing present views, even though these views may be changed by the reasoning of the very next hour. Stubborn, unreasoning, blind obstinacy is never independent, although the man who is bound by it often deludes himself by thinking that he has independence.—*Selected.*

DISCOURAGEMENT.

Since the work of the Sabbath school was first advocated, there have lived thousands of persons who may well be termed cold water pourers, whose mission in life seems to be to prevent advancement in any good cause. They endeavor to accomplish their purpose

by means of discouragements, small or great.

Those who discourage the Sunday school work are still to be found in our community. Yes, in some of our homes, and even in the pulpit. They work with a system or without a system, but always with the same object, the impediment of the work. And, why? For the same reason that the early Christians were persecuted; for the same reason that every good work has been similarly treated since the days of Adam. It is simply the trespass award which his satanic majesty gives to all who tread his territory unbidden. Often his majesty does not choose those who at heart oppose God's work to administer this discouragement to the earnest, but those who would do, but procrastinate, or the negligent, or the one who does not duly weigh his words. Discouragement where we feel we ought to receive encouragement is often the hardest to overcome. But let us continue the strife, and as long as we meet this resistance, rejoice; for when we cease to meet it, we shall know we have ceased to displease Satan, and our work is vain.

IDA CASTOR.

Conference Minutes.

MASSACHUSETTS.

Conference convened April 29; Joseph Luff and Richard Bullard as presidency, M. C. Fisher and W. A. Sinclair clerks. Branches reporting: Providence, Dennisport, Boston, New Bedford, North Plymouth, Fall River, Little Compton, Plainville, Cranston, Brockton. Ministerial reports from Joseph Luff, R. Bullard, F. O. Coombs, M. H. Bond, G. W. Robley, John Smith, N. R. Nickerson, Thomas Whiting, G. S. Yerrington, George Burnham, William Bradbury, J. B. Ames, William Talbot, Arthur B. Pierce, D. T. Shaw, S. W. Ashton, James McKenna, William Frost, M. Gondolf. The petition presented at October conference from Fall River saints, asking for a new branch was reported upon by missionary in charge, Joseph Luff, and recommended that the petition be not granted. The report was adopted. Missionaries reported the ordinations of John Spinnett and John Marchington provided for at last conference; also, that John Heap had not yet been ordained. New ordinations were recommended, having passed through the usual order: C. H. Rich, Boston, as priest; B. W. Leland, Plymouth, as teacher; and that of Delmont Smith was returned to conference not being recommended by the committee. Bishop's agent and district treasurer reported, and report referred to auditing committee: G. H. Gates, F. O. Coombs, and W. A. Sinclair; who were appointed to audit October 1898, April 1899, and October 1899 reports, and report at October 1899 conference. By motion the district treasurer was instructed to cancel indebtedness at *Ensign* Office and continue *Herald* for life to E. N. Webster regardless of the amounts pledged by private parties for that purpose. Two-days' meetings were appointed by district president at North Plymouth first Saturday in June, and Little Compton about September 1. Resolutions were unanimously passed against the seating of Brigham H. Roberts as congressman, and a copy of the resolution order published, also furnished the representatives of Massachusetts and Rhode Island. Case of Elder A. J. Cowden presented by R. Bullard and motion prevailed that recalling his license be referred to president of mission and district president. Two prayer sessions held and preaching by M. H. Bond and Joseph Luff.

Sunday School Associations.

FREMONT.

The above district Sunday school association convened at Henderson, Iowa, May 25. The greater part of the time was devoted to normal work. The usual business of the district was transacted Friday afternoon. All the schools of the district reported save Bartlett. A moderation program was rendered Friday evening; the following subjects being discussed: Moderation in our eating, our dress, our reading, our work, and rest, our conversation, our teaching, and officiating. Convention adjourned to meet with Thurman branch, October 12.

CLARA ROBERTS, Secretary.

SUNDAY SCHOOL INSTITUTE.

Clinton district institute will convene at Rich Hill, Missouri, Friday, July 21, at 7:30 p. m. and Saturday at nine a. m. *Teachers' meeting*, Friday night. The qualifications and duties of officers and teachers, and Sunday school discipline, Saturday. All district officers will visit the Sunday school, Sunday, and criticisms commendable or otherwise be made by them. Everyone interested in church or Sunday school work are invited to attend. Come with humble prayer in your heart, and you will be benefited as well as to benefit us by your presence. We hope to have some of the General Association officials with us.

ELLA MILLER, Supt.

Box 11, VERDELLA, Mo.

Miscellaneous Department.

PASTORAL.

To the Saints of Northern Indiana and Southern Michigan District:—Having been selected as president of above district, I embrace this opportunity to address you through the church paper. As a servant of God anxious for the peace and happiness of this district, and eager to promote its welfare and greatness, and to see all its saints laboring together in unity, I request your hearty cooperation, that the work intrusted to all now before us to perform may be accomplished in that peace that follows works done according to law and order. In entering on the duties before us, it is most gratifying that we can do so with brightened hopes and assured confidence in the justice of our cause, that the truth borne by us is indeed the message of peace and glad tidings borne to man from Christ the Lord. In view of this, those who are in charge of branches will find it of great benefit in their labors of love that they shall avoid hasty or harsh expressions, so that in all their ministrations they shall be kindly disposed and considerate of the feelings of all, even of those who need to be chided for folly, or those whose acts have to be rebuked for sinful actions.

Those having the watchcare of branches will seek to be diligent and self-sacrificing in providing for all the regular meetings, and see that proper persons who are prompt, faithful, and spiritual, are in charge, and that the household of faith shall be fully instructed in all the principles of the gospel; and that they should be examples of purity and cleanliness, for be ye clean that minister in the Lord's house, in body, in mind, in conversation, and in act; be ye angry and sin not; let not the sun go down on your wrath.

Should any of the saints or friends wish preaching in their neighborhood, I shall be glad to correspond with them regarding the matter. I trust our district may not come behind in the accomplishment of good by reason of the limited number of church ap-

pointees, but let the local ministers labor harder and make up the deficiency.

Will the saints remember the Bishop's agent, Bro. Samuel Stroh, of Coldwater, Michigan, who is anxious to place your names on his books for tithing, freewill offerings, or mites, and by this means place in the field all the laborers God has called, then pray the Lord of the harvest that He will call more laborers, and I think he will. Let us all remember God works by law, and we must abide law and order in everything, or suffer the consequences. May God bless us all together for good is my prayer.

G. A. SMITH.

Box 23, FREMONT, Ind.

REUNION NOTICES.

Massachusetts reunion will be held at Dennisport, Massachusetts, August 5. Nearest depot is North Harwich. Stage will take you to camp grounds. Pres. Joseph Smith, W. H. Kelley, Joseph Luff, M. H. Bond, John Smith, G. W. Robley, and H. J. Davison are expected. All information relating to board, rooms, houses furnished or unfurnished, can be obtained of Elder John Smith, Dennisport, Massachusetts. Those who desire tents communicate with Bro. F. P. Busiel, 225 Pearl Street, Somerville, Massachusetts. Price of tents ten days, 10 x 12 feet, \$2 50; 12 x 15 feet, \$3.50. All orders for tents must be in before July 10. Each branch president should find out how many of their members are going, and notify Bro. John Smith as soon as possible, so that ample preparation can be made for all. Prompt attention to these instructions will greatly aid the committee in their work, and prevent unnecessary trouble. A spiritual feast is anticipated. Let each one bring with them the spirit of peace, and contribute their portion of good, and thus gain our Father's blessing. Committee: S. W. Ashton, John Smith, and R. Bullard.

2t

R. BULLARD, Dist. Pres.

Arrangements have been made for holding St. Louis district reunion July 21 to 31 inclusive. We have secured elegant grounds in beautiful Ramona Park. This park is about twelve miles west from St. Louis, located on the Suburban electric line, and our grounds are situated on a high elevation. There is plenty of shade, and a good spring of water on the grounds. The location is all the heart could desire for reunion purposes.

Tents for camping may be had at the following rates: 9½ x 12, \$1.50 for the ten days; 12 x 14 \$2 for the ten days. This includes putting them up and taking them down. All you have to do is to move in, keep in good humor, and move out at the conclusion of the reunion. Those desiring tents, who have not already arranged for them, will please communicate with J. C. Hitchcock, 2507 Slattery Street, St. Louis, Missouri, as early as possible, as we wish to know definitely about how many tents will be required early in July. We have contracted for a large tent that will seat about fifteen hundred people, for holding public services, and it is hoped that every saint in the district who can, by making a reasonable sacrifice, attend this reunion, will do so. It is our first reunion in this district, and every reasonable effort is being made on the part of the committee to make it a complete success, and the indications are decidedly favorable at present. If you will come with the intention of helping to make the meeting a success, and a prayerful spirit, we would feel entirely safe in giving you a guarantee that it would prove to you a successful time.

Among the speakers who are expected to be present are: Elders I. N. White, Heman C. Smith, John D. White, George F. Barraclough, and possibly others.

Special arrangements are being made on behalf of the Sunday school and Religio to have their part of our work properly repre-

sented. Sr. Edith Palfrey of Macon, Missouri, will be present, and an effort is being made to have Bro. T. A. Hougas, General Superintendent of the Sunday school also.

If you are so situated that you cannot take an entire tent, possibly only one member of the family able to go, write us, as we can doubtless arrange for your having a tent with some one else. If you think it at all possible for you to attend, let us hear from you, and possibly we can help remove some little obstacles. Remember this reunion is being given for the benefit of the saints, and for strengthening them spiritually, and for converting the honest in heart.

Don't forget the dates. Commence preparing now.

WM. O. THOMAS,
WM. JACQUES,
G. F. BARRACLOUGH,
J. C. HITCHCOCK,

Com.

252t

BOARD OF DIRECTORS—GRACELAND COLLEGE.

At a late meeting of the Board of Directors of Graceland College I was instructed to furnish the *Herald* and *Ensign* with the following statement of action of said Board in the appointment of a faculty for the college for the coming year:—

The resignation of E. R. Dewsnup was withdrawn and the following resolution concerning him adopted: "Resolved, that Professor Dewsnup be retained as President and one of the resident professors of Graceland College for the coming year, with permission to go abroad."

Miss Eleanore Hatch was selected as Instructor in Ancient and Modern Languages.

Mr. Frederick M. Smith was appointed Instructor in Mathematics and Physics.

Mr. J. A. Gunsolley was appointed as an Instructor in the Commercial Department.

Miss Ella Franc Rich was appointed Instructor in Shorthand and Typewriting.

Mrs. Ruth L. Smith was retained in charge of the School of Elocution and Oratory.

Mr. A. H. Mills, in charge of the School of Instrumental Music.

Mrs. Viola Blair, Department of Vocal Music.

Arrangements were made to send out two traveling solicitors to secure students and to represent college interests in general, during the intervening vacation season.

The new catalogue for the coming year is now in press and will soon be ready for mailing. Sent free to any address on application to the undersigned.

On behalf of the Board of Directors,
R. S. SALYARDS, Secretary.

LAMONI, IOWA, June 15, 1899.

CORRECTIONS IN ANNUAL REPORT OF BISHOP.

(See Publication May 24, *Herald*.)

James Caffall's balance \$48.61, shown as due church January 1, 1898, was on account of ticket on steamship, having been charged to him but not credited in his expenses.

Report of Joseph Luff, noted in letter and overlooked: Individual receipts \$61.25; Bishop and agents \$109.50; total \$173.75. Expenses \$173.75.

John Shields, balance due church 6 cents, instead of \$12.60.

John B. Roush, no balance due elder, instead of \$20 as published.

C. E. Butterworth, balance due church \$17.39 should read due elder \$2.61.

Heman C. Smith, Kirtland court expense, \$43.25 includes amount paid for stenographer and incidentals, and \$5 to Elder E. C. Briggs; expense of Heman C. Smith, \$23.60.

Joseph Luff, real estate, t, \$100, omitted from published report.

COLLEGE PUBLICATION.

Report, November 30, 1898, Henry Hansen should read Hemming Hansen.

Report, February 22, 1899, Parley Batten \$1 should read Cornelius Rowley \$1. (*Herald* Office list.)

Joseph Luff, donation \$100 overlooked in former publication.

E. L. KELLEY, Bishop.

LAMONI, IOWA, June 19, 1899.

CONFERENCE NOTICES.

Conference of Florida district will convene July 22, at 10:30 a. m., with Coldwater branch; and I hereby request the saints of the district to fast and pray July 15, for the good of the work. Will every officer of the district try to be present, and as many members as can attend the conference, prepared to stay until the close.

M. M. TURPEN.

Nevada conference is hereby called to meet at Fairview schoolhouse, near Sheridan, on the 24th day of July, at 10:30 a. m. Bro. Thomas Daley will be in attendance to assist in the deliberations.

T. W. CHATBURN, Pres.

Northeast Texas and Choctaw conference will convene July 8, on Shawnee Prairie, with Lydia branch, Red River County, Texas. Saints, let not worldly cares keep us from attending to the Lord's business. This is a beautiful place to camp for those who come with team. Those coming by train get off at Douglas, on the Texas Pacific Railway; about forty miles east of Paris, Texas. Enquire at Isaca post office for Bro. Pollard. We are expecting a goodly number of the missionary force.

EARL D. BAILEY, Pres.

BORN.

CREESE.—At Keokuk, Iowa, to Bro. Walter and Mrs. Bird Creese, a son. Blessed June 4, by Elder J. S. Roth, and named Garrett Russell.

REDFIELD.—To Bro. Hyrum and Sr. Viola Redfield, Shenandoah, Iowa, February 11, 1899, a daughter. Blessed May 8, by Elder Henry Kemp, and named Mildred Marie.

KELSO.—At Higbee, Missouri, May 26, 1899, to Bro. William and Sr. Jane Kelso, a son. Blessed at home, June 12, by Elder R. M. Elvin, and named Robert Elvin.

DIED.

BENNETT.—At Lamoni, Iowa, May 27, 1899, Alvin E. and Frederick D., the only sons of Bro. Alma and Sr. Mary J. Bennett, were drowned in a pond where they were bathing. The younger went to help his brother when he heard him cry that he was drowning, and both went down together. Alvin was 11 years, 9 months, and 19 days old, and Fred's age was 8 years and 4 months. It was a terrible blow to the parents, and all the town sympathized with them. The public donated and purchased beautiful caskets in which they were laid to rest. Three daughters remain. Funeral sermon by Bro. H. A. Stebbins, assisted by Brn. R. S. Salyards and E. C. Briggs.

CALVIN.—Sarah Calvin was born December 21, 1819, in Pennsylvania. Married Woody Wells in 1838, who left her a widow after a married life of thirty-four years, with a family of six children. She again married in 1881, John Calvin, who died in 1897, after which she made her home with her daughter, at Richland Furnace, Ohio, where she died March 17, 1899. She was a member of the United Brethren Church for several years, and about two years before her death she heard the latter-day message, as brought by the angel, and yielded obedience to its demands, and died in the faith, saying, a short time before her departure, that she hoped to be able to again bear her testimony to its truth. J. L. Goodrich, assisted by Adon Cecil, delivered the sermon.

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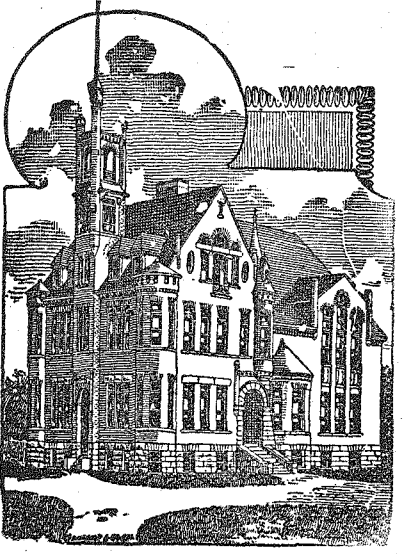
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The Saints' Herald.

(Established 1860.)

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

Subscription price \$2.00 per year; six months \$1.00; three months 50 cents; single copies 5 cents; sample copies free; \$1.50 per year when paid in advance.

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

Address communications for publication to the Editors.

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

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

True Succession in Church Presidency.

THIS is a book just issued by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, from the pen of Elder Heman C. Smith, Church Historian. It is a complete answer to and refutation of Elder B. H. Roberts on "Succession in the Presidency of the Church," and to Elder C. W. Penrose on "Priesthood and Presidency." It follows Mr. Roberts closely and points out his false statements, misrepresentations, historical inaccuracies, illogical arguments, and untenable interpretations; while answering Mr. Penrose directly and incidentally.

It also takes into account the official acts and teachings of Brigham Young and his associates from June, 1844, to the present, showing conclusively that they departed from the faith, and taught immorality and criminality.

The work of the Reorganization is also presented from an affirmative standpoint, and her standing as the acknowledged Church of Jesus Christ is clearly maintained and the authority of her priesthood and presidency convincingly defended and conclusively established.

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As we are not supplied with tickets to all points, intending tourists will please advise us in ample time so the necessary tickets can be received. L. F. SILTZ, Agt. C. B. & Q.

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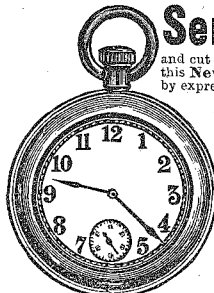
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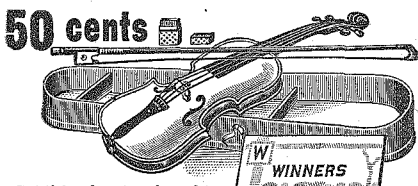
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The undersigned brethren, realizing the necessity of an organization for the purpose of assisting those who wish to locate in Southern Iowa, and more especially in Lamoni and immediate vicinity; and in making such location they can do it in such a manner as to insure satisfaction to themselves, as to the character of the property obtained and the terms or prices upon which they purchase; have decided to form the

The Real Estate Association of Lamoni.

We have a number of good farms and town properties for sale or trade at reasonable prices. Now is a good time to buy property in this vicinity. In all correspondence be sure and get the correct name, The Real Estate Association of Lamoni, Iowa, as we have no connection whatever with any other Real Estate firm in the city.

Correspondence solicited. Officers:—
Wm. Anderson, Pres. Frank Criley, Treas.
Asa S. Cochran, Vice Pres. F. M. Weld, Sec.

Address all mail to The Real Estate Association of Lamoni, Lamoni, Decatur Co., Iowa.

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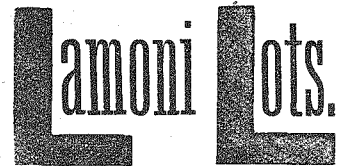
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OUT OF PRINT.

LUCY SMITH'S HISTORY, SILVER THIMBLES, and WITH THE CHURCH IN AN EARLY DAY.

The above-named books are out of print. Patrons please take notice.

THE SAINTS' HERALD.

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

Vol. 46.

Lamoni, Iowa, June 28, 1899.

No. 26.

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INSPIRATION'S FIRST SENTENCE.

[Mr Austin Bierbower, the writer of this article, is a lawyer; but the New York *Independent*, from the columns of which we copy it, says that it contains a dozen sermons.]—*Review and Herald*.

The opening sentence of the Bible, "In the beginning God created the heaven and the earth," contains five great universal terms, and speaks of as many boundless totalities—God, heaven, earth, creation, and the beginning. It is, perhaps, the most weighty sentence ever uttered, having the most gigantic members. In its comprehensive sweep it takes in all past time, all conceivable space, all known things, all power and intelligence, and the most comprehensive act of that intelligence and power. It gives a theory of the origin of things, names the originator, states the time of their origin, and makes all stand together in one system. This sentence is a declaration on nearly all the great problems now exercising scientists and philosophers—God, creation, the whole, eternity, cause, time, space, infinity, force, design, intelligence, will, destiny, and, in general, universality. There is in it the germ of the whole Bible, as of the whole of philosophy and the sciences.

This sentence is worthy of a God, and fit for the first utterance of a revelation. Did the world meet to hear the Deity speak, it could conceive of nothing greater that he should say; and the fact that the Bible commences with this sentence is a proof that it is from God. Man never uttered a greater proposition, and he cannot conceive that a greater could be ut-

tered. In speaking his first words to earth, God spoke in terms worthy of Heaven. The thunder might have been a fit voice to utter this sentence, and infinite minds fit intelligences to hear it. God did not, in speaking to man, commence by telling how to cut a priest's coat or swing a censer. He spoke of the greatest things there are, and in their greatest relations. The Bible opens big, and in its commencement, at least, is worthy of God. He who begins will read on, if he is a thinker; for, though he can find nothing greater as he proceeds, it is proof enough of divinity if the dimensions found at the beginning are kept up. The author here spoke what has ever since seemed the first word of history; for we can go no further back than this utterance, and think of nothing beyond what it relates. He spoke the first word of philosophy; for we cannot go beyond the beginning in tracing causality, or think of any force behind creation. He spoke the first word of science; for we cannot go beyond the formation of the heavens and the earth. This is a sentence, therefore, of great beginnings—the beginning of the world, the beginning of history, the beginning of force, the beginning of revelation, the beginning of religion, the beginning of science; the beginning, in short, of the whole course of things which has come down to the present. God spoke of the commencement, and spoke of the whole, and spoke of what will continue to the end. His utterance concerned things that reach from everlasting to everlasting, and that spread over all space. It was, in short, an infinitely great utterance, worthy of the great speaker and of the great subjects of which he spoke. It was God speaking of infinity and eternity—Omni-science talking of universality.

Let us specify what is here said in this pregnant sentence so full of the speaker and of the subject. This sentence declares that there is a God, and so is a negating of atheism. On one of the greatest questions of the day—the question of theism, it gives an answer. The universe, it declares, is not all. Beyond matter and beyond the minds of which we have experience there is something else. God is represented as outside of nature; something distinct from matter, or from the insentient universe which has (according to nebular hypothesis) been developed from chaos.

This sentence also declares an intel-

gence precedes development, and does not merely follow in its train as an effect. It stands at the beginning of the world's career. This sentence, in denying the origin of the world by chance or insentient law, negatives the idea that force and matter—the materials of the world—are eternal. It claims absolute origination by God, teaching that power is greater than things, and has produced them. God is represented as excepted from the laws of Nature. Having made them, instead of being made or regulated by them, he is not to be judged by them.

It teaches, also, the freedom of the will, or power of intelligence to originate. Thought is at the beginning of the chain of cause and effect, and not a middle link. God created, and did not act as one compelled by an anterior force. Cause has a beginning, and does not run back infinitely. There are starters of forces, and not merely communicators. Instead of all being fated, and proceeding by necessity, there are breaks in the line of causality. For if God creates, the principle of absolute origination is established, and we need but one case of free will to be able to believe more.

This first utterance of the Bible also teaches the unity of God, saying that, "in the beginning God created the heaven and the earth," not "the gods" or "a god." As God created all—heaven and earth—there is nothing else in which a second deity could exercise supremacy; so that Jehovah has control of the whole universe. This thought, though trite now, because it is generally believed, was singularly new when uttered, and has powerfully influenced history.

It teaches, likewise, as a corollary of this, the unity of nature. All things—heaven and earth—are created by one power, and created together, so that they stand related in one system. There is here a foundation for the universality of law, for the complete harmony of things, and for reasoning from analogy and induction. An acquaintance with a part raises a presumption that the rest is like it, because it springs from the same source and is a part of the same plan.

This sentence also teaches the reality of design. The heavens and the earth being the work of intention, the adaptations which suggest wisdom and benevolence are the results of purpose, and not accidental. This utterance, if accepted, settles the question of the anteriority of design; that it is a cause and not an effect,

going, like volition, with the real origin, instead of being a mere consciousness accompanying a result. There is here a foundation for the goodness of God, and for our reliance that things, being designed, will work out desirable ends.

We are taught in this same first utterance of Scripture the antiquity of the earth. It was created *in the beginning*, along with the heavens, and is coeval with the whole, as one system. Instead of being produced 6,000 years ago, or produced as a separate work, it appeared along with the universe, and has run as a part of the same history. The earth as well as the heavens came down from eternity, or from whatever we conceive the "beginning" to be. We should study the earth along with the other planets to know its history, and we should never forget the unity of cause or similarity of construction. There is a foundation here for the resemblances in the atmosphere, light, and elements of the different planets, as revealed by the spectrum, just as there is for the like application to all worlds of gravity and the other natural laws.

And so I might show in this first sentence of the Bible a declaration on all the other great questions mentioned—the question of the distinction between mind and matter, of intelligence and unintelligent force, of the natural and supernatural, of a control by intelligence, of a purpose in the movements and properties of things, of a planned destiny for the world and man, of a comprehension of all things in intelligence, and of many others which can be deduced from these. This sentence is a philosophy in itself; and one has but to believe the first line in the Bible to be able to accept nearly all the rest; so that, had the revelation closed after the first sentence, man would not have been without a revelation, and a comprehensive one at that. The scientific world are still engaged on the first verse of the Bible, which furnishes nearly all their current problems. Though they have from the very dawn of philosophy been working on this verse, they have not yet, in the nineteenth century, got any further. If they get over this sentence they will enter the whole field of creation, and be at one with revelation. When God here spake, he spake problems for all time, and men are now working them. For, though he spake so clearly that all can understand, he spake so greatly that none can fully comprehend.

CHICAGO, Ill.

ADDRESSES.

F. G. Pitt, No. 1 Shakespeare Street, Ardwick, Manchester, England.

T. W. Williams, 1014 Alpine Street, Los Angeles, California.

M. F. Gowell, Rosendale, Missouri.

RELIGIOUS TIDE OUT.

MR. ATCHISON NOTES THE EBB.

That the Methodist Church in cities had ceased to grow in membership; that the Christian church at large was passing through a revolution, and was face to face with a crisis; that religious themes no longer interested men, and that ministers, as such, were no longer revered, were some of the statements made by Rev. H. D. Atchison of Wilmette yesterday morning in a paper which he read before the Methodist preachers' meeting. A heated discussion followed, but the correctness of his statements was not questioned.

The meeting was held at the Englewood First Church, as a part of the program of the board of examination. Mr. Atchison's theme was "Church Life in the Twentieth Century—Not a Prophecy, but an Appeal," and his paper, which was both long and able, was listened to with deep and painful interest.

The Methodist Church, he said, was face to face with a crisis, and during the twentieth century would undergo startling changes. Of course, he said, the time limit on pastorates would be removed, and the presiding eldership would be abolished, but these were trifles. Other changes were impending which threatened the very life of the church. It might just as well be confessed that the church was not now winning men as it had done in the past, that it was failing to meet the spirit of the age, that the preachers were no longer revered for the sake of their office, and that multitudes of its members were dropping out and identifying themselves with literary societies or with Christian Science.

OTHER SECTS AFFECTED AS WELL.

He said the indifference was not confined to the Methodist Church, but extended to all the leading denominations. There was a time when Colonel Ingersoll divided with Christianity the interest of the masses of the people. But the time had come when the people felt so little interest in religion that they had lost all interest in Ingersoll's attacks on it also. Themes that once used to set the world aflame no longer attracted attention. Revivals were few and spasmodic, and as Froude said, "their spasmodic character was symptomatic of death."

Of these facts, the speaker, said, every pastor before him had the evidence in his own church. He knew that his church contained mighty little vital Christianity, that even after he got men converted it was hard to get them into the church, and that if he got them in it was hard work to keep them from falling out. If they ever moved away it would take a whole detective agency to watch one of them and get him to join a church in the place to which he went. The conse-

quence was that in the Methodist churches in seven cities of over 500,000 inhabitants in this country last year there was a net gain of only 635 members, and that in the Methodist churches of all the cities in the country last year there was a net gain of only one-half of one per cent.

Mr. Atchison said there had been an effort to account for this condition of things by referring it to a universal pruning of church rolls. But the question then arose: How came the church rolls to contain so much driftwood? He was willing to admit that the world, the flesh and the devil had been at work, but he was afraid the trouble was in the attitude of the church. Had not the church narrowed the door too much by departing from John Wesley's formula for admission, "a desire to flee the wrath to come?"

DOCTRINES DO NOT ATTRACT.

In the twentieth century, he said, the church would pay less attention to nonessentials and more to essentials. Doctrinal preaching was no longer useful, for ministers who still pounded the Bible and preached the old doctrines could no longer make an impression. The emphasis hereafter will be laid on the ethical and spiritual teachings of Jesus. Certainly some new source of inspiration and enthusiasm must be found. The time had come when it was the mission of every man to rediscover Christianity. In the twentieth century there will be a tremendous reassertion of the essentials of Christianity.

In the discussion of the paper Rev. T. W. Strobridge admitted that for Christianity "the tide is out," and that the liberals had captured the field by proving that there was no need for any church. He thought the doctrine of hell ought to be preached more. Rev. W. E. Tilroe admitted that a revolution was in progress in the Christian church, and said its movement was toward Christ. Rev. C. H. Zimmerman said it was true "the tide was out," and the reason was the church was shedding no light on the social and economical problems of the day. Rev. John Nate said the mistake was that the doctrine of the Holy Spirit was not preached.

At 8:30 a. m. to-day the examination of candidates for the ministry on their studies for the last six months will be begun.—*Chicago Times-Herald*, March 25, 1899.

Four volumes of U. S. Documents have been donated by David E. Daniels, Lucas, Iowa, to the College Library; twelve volumes by R. M. Elvin, Lamoni, Iowa. Thanks, brethren; would that all would go and do likewise!

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, JUNE 28, 1899.

NO. 26.

The Saints' Herald.

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

LAMONI, IOWA, JUNE 28, 1899.

PASSING REFLECTIONS.

Bro. J. A. Gunsolley, President of the Religio organization, reports a marked improvement in the general growth of Religio work throughout the church, both in point of increase of numbers and of interest. A number of new societies have been organized of late and the attendance at the older organizations is better. A notable increase in interest and spirituality has followed the substitution of the Book of Mormon as a study, in lieu of the former programs.

This is encouraging and is also in evidence of the necessity and propriety of such course of study being followed. A close study of the three books is necessary to the information, spirituality, and general advancement of our people, young and old. The young people are studying the standard books in the Sunday school and in the Religio departments.

It ought to be fair to presume that every member of the church has studied and is yet engaged in a careful, discriminating study of the word, in harmony with the admonition so to do; but that such is the course pursued by all, we will not attempt to state.

An educated, well posted laity means greater demands upon and a better appreciation of the work of the ministry. It is useless for men to utter truths that cannot be comprehended—the Spirit will not move upon men to teach principles for which the people are unprepared. Jesus himself had many things to express which his disciples were not able to bear. The democratic spirit of the times under the institutions of which the church was organized, together with the general dissemination of knowledge among "the people," is in harmony with the manifest opportunity and destiny of the masses as a whole, to attain higher conditions. Higher conditions cannot be reached without knowledge—knowledge digested, comprehended, intelligently applied. All authority and special prerogatives are bestowed for the benefit of the people—to teach their rights and privileges and to execute and administer to their development

and welfare. In harmony with this principle every official is but a servant privileged to labor in behalf of fellow men, in the spirit of the Christ, the servant of all. It is therefore in harmony with his Spirit, his example, his strict injunctions, that the welfare of the masses—"the common people," be kept in view, and that they be constantly impressed with the equality, the oneness of nature and destiny, hence with the unity of development common to all. The manifestation of such a spirit of common, fraternal, humble brotherhood, the diffusing of it among the people, will encourage them to rise to an understanding and use of the exalted character of their privileges, and hence prepare them for an intelligent, careful exercise of their duties and prerogatives under the law of "common consent," the principle God has permitted all his children to work by as coworkers with him.

The Almighty has dignified his children by such recognition of their rights and powers for good. He has made appeal to the race as intelligent beings—his offspring. It is evident therefore that high ground, high character, is demanded of those who assume the name of and seek for an inheritance with the Christ in the kingdom of God. "Our citizenship is in heaven," is the rendering by some translators of Philippians 3:20. Other statements of the word are equivalent to such rendering, because the ancient worthies are placed upon record (Hebrews 11) as seeking for a better and truer citizenship than that derived from human standards, ideals, and conditions.

Our young people are doing well to study the word; to continue in it. And those who have studied it, however closely, should continue its study. There is a fundamental, an intermediate, and an advanced knowledge of any branch of learning. The fundamental must first be obtained to insure further added attainment. The learner should pass beyond the range of the fundamental and intermediate and reach the higher, the comprehensive, advanced degree of knowledge, if he would think and live satisfactorily in his spiritual life, if he would be as useful as he or she ought to be in the economy of the church and in general life.

A desire to study the word, to obtain knowledge of any useful branch of learning necessary to personal usefulness, is a divine impulse that

should be cultivated. He who develops capacity to think correctly and to act for the general good, is training himself to walk with the Master, whose life was a development in right thinking and right doing.

It ought to be patent to us as a people, by this time, that every injunction of the revelations of God should be put into *practice*. The follies and sufferings of ancient Israel, and of modern Israel as well, should be sufficient. There is no need that their errors be repeated by few or many. We should be able, with so many examples past and present, to apply the principle of intelligence to all the conditions of life. It is apparent that we must do so if we are to obtain temporal, physical, moral, and a spiritual salvation—the comprehensive salvation taught in the word of God.

We teach, as a people, in contrast to the sectarian world, that God's promises of spiritual blessing are not confined to the present, earthly life—that God has promised to bless with manifestations of his Spirit to men while in their earthly estate; that such are needed now in order to prepare for the future condition of bliss and exaltation. The same principle holds good in its application to character—men and women who expect to enter the realm of the redeemed in the presence of God should begin now to take on the character necessary to such a condition. The mere act of death will not change from a condition of carnality to one of holiness; nor can *any* unrighteous characteristics be exchanged for those pertaining to holiness, in the mere transition from mortality in death. Neither nature nor grace can perform such an instantaneous transformation; it is contrary to all the manifestations of divine law, natural and spiritual. The human character is qualified for change by gradual, steady, progressive methods of growth. The divine is so far superior to it that no one need entertain the hope of assuming it by sudden leaps or bounds. We are made partakers of the divine nature by the slow processes of righteous, careful, sacrifice of carnal nature with its miseducated, blind, limited ideals, by the daily aid of the divine Spirit, which "helpeth our infirmities."

The faithful disciple on receiving the gift of the Holy Spirit and realizing its demands, begins to sense something of the vast difference between his own and the divine nature. He is deeply impressed with the great

gulf that intervenes, and intelligently recognizes the necessity of careful, steady, unceasing progress, if he is to attain where God and Christ are—where God's people, the pure in heart are to be, those who "overcome."

The experiences of the race, including that of the church in every age—not overlooking our own present conditions—emphasize the necessity of sober, intelligent study and application of what is written for the guidance of the people of God, individually and collectively.

Those who have attained may lead others in the progressive march, as examples to their children and the rising generation who shall follow, that both, old and young, may be an inspiration for good to each and to all.

THE EDITOR IN DENVER, COLORADO.

We held the last meeting at Denver, yesternight, with an audience perceptibly larger than either of the other week night meetings; which, of itself, was encouraging.

The Editor again essayed the rôle of speaker, the topic being the facts and logic of the Reorganization. The effort was well received.

Denver is in the exciting condition caused by the going into effect of a late law enacted by the State legislature declaring eight hours as a day's labor, in underground work, and such industries connected with mining and separating the metals from the ores as are known to be destructive to health, and the difficulties arising between employers and employees in fixing the prices of labor in the mines, mills, and smelting works because of the law; the employees seeking to secure better wages and the employers to keep the rates as low as possible with a view to the profits to be derived from the labor of those employed.

The result of the contest is that all the smelters in the State which are owned and controlled by a combination of capital known as *the Trust* have shut down, and the men who had been employed by them are out of work. Independent mines, mills, and separating works are yet running, while an effort is being made to secure such an adjustment and agreement between the men and their employers as shall be possible to keep the plants running. The agents of the Trust decline to treat with the agents of the Labor Union, or Confederation of Labor Unions, stating that they are willing to confer with their employees only, and do not recognize either the federation or their right to interfere. Both parties are anxious to avoid infractions of the eight-hour law; but while the workmen claim to be satisfied with the law, the employers seem to believe the law to be unconstitutional and de-

sire to have it tested in the supreme court.

What the outcome will be it is not known. It is certain, however, that the strike will greatly affect many of the trades and industries of the State. Every class of tradespeople, grocers, gardeners, provision dealers, and a host of retail concerns which derived their custom and support from the army of men employed in the mining industries and their families will suffer, some of them be driven out of business, if the stagnation is long continued.

The Trust lays the blame of the strike at the door of the workingmen, and the representative men of the confederated workmen replace it at the door of *the Trust*, with emphasis.

So far there has been no violence, and both parties seem anxious that there shall be none. What a few weeks or a few months of enforced idleness may do is yet to be learned. As the situation now is, neither party to the contest is satisfied, and a little ill-natured work will precipitate an unhappy condition of affairs.

As it is understood that much of the money employed in the mining industry comes from sources outside of the State, there is a disposition on the part of some of the local business men to do away with the influence of foreign capital by the combining of home talent and means and the establishing of plants owned and controlled by local men, and thus get rid of the selfish, grasping dispositions of men from outside the State, who, while acquiring wealth and inordinate fortunes out of the natural resources, are totally indifferent to the welfare of the citizens and the success and prosperity of the State itself. It is to be hoped that the effort which these men of the State are essaying to do may be successful.

The new State offered an inviting field to foreign enterprise and the employment of foreign capital; but when that foreign element grows careless to the good of the State, it is time to call a halt.

It is not the province of the Editor to state an opinion which side of this contest is right, or which wrong; it is an unfortunate affair, let the immediate wrong be where it may. The incipient cause is the effort of one class of men to create wealth by the use of money without manual labor on their part; and the effort of another and more numerous class to secure a living, and if possible, competency by their labor. The result, a present conflict; the one class to cheapen the price of labor, the other to enhance its value.

By the kindness of Brn. Shupe, Gillen, Eye, and Roush, the Editor was enabled to see the city in several of its various parts, finishing by an

ascent to the dome of the capitol, the base of which building is a mile or more above sea level. The sight from this elevation is on all sides charming. To the south, southwest, and west the mountain range shows Pike's and Long's and other named points, with the nearer ranges between. To the north and east the half desert plains present an endless view lost in the horizon. The city shows in a wondrous panorama, indicating what the needs, wants, and capabilities may, will, and have done.

The State has most excellent building material in unlimited supply; clays for brick of all sorts; stone, from sandstone to marble and granite, susceptible to the finest of dress and polish. The Statehouse is, we were told, made of all native material. It is an imposing and beautiful design, though appearing to be too low, like our national capitol, for its size otherwise. It is not yet finished inside; but what is done gives evidence of what it will be.

There are historical and archæological departments in the basement. In the former of these, the G. A. R. collection was open at the hour we visited the building. And there we saw a curious collection of war relics, and a sort of running history of the region, among them a pistol, revolver of large size that had lain in some pool of lime-charged water and had been completely encased in stone by the deposition of lime or other substance with which the water was charged. The rifle, powderhorn, shot pouch, and knife and sheath of the noted scout, Kit Carson, are here preserved. On the breech of the rifle are three rows of brass tacks, thirty-six in all, which the card attached states shows the number of Indians killed with the rifle, one tack for each life. The picture of the scout hanging on the west wall shows the face of a pleasant-faced, dark-eyed man, hair soft and smooth, yet with so alert, wide-awake an appearance that with the straight cut mouth and squared chin denote the man who was not to be trifled with, cheerful, alert, and full of courage, the stuff from which pioneers are made; a man of whom a friend might be proud, an enemy afraid.

The secular prospects at Denver are good. There will be no check on the prosperity of this Queen City, so far as worldly increase is concerned. Wealth and competence, profit and pleasure, are close neighbors to struggling poverty and toil-worn dependence. The conditions must needs continue—"How long, O Lord, how long?"

There are several large, fine churches in the city, and a number of the intermediate classes, from a little frame structure in North Denver,

some sixteen feet wide by twenty-five or thirty in length, eight-foot posts, with only a transom window over the door, and a similar window in the rear, for either ventilation or light, up to the airy frame building and more showy brick structure of the Swedish M. E. lately erected. Among them is a little brick building, corner of Twenty-second Avenue and Arapahoe Street, seating about one hundred and twenty-five, where the saints have figuratively a place where to lay their ecclesiastical head. It is easy of approach, but attracts the very few only.

In the notes from Wray in HERALD for June 14, we notice that the sixth paragraph states that the baptisms of the children of Bro. Curtis were performed in a pool in a cavern. It ought to have been "canyon." We are inclined to fear that the printer and proof readers need to be drilled on editorial handwriting when the Editor is away from home.

CONIFER, Colorado, June 16, 1899.

JEW'S ACCEPT CHRIST AS A GREAT TEACHER.

WEINSTOCK BREAKS NEW GROUND.

HE ADDRESSES JEWS IN SACRAMENTO AND STOCKTON.

HIS PAPER READ IN THE SYNAGOGUES AND IS WELL RECEIVED.

H. Weinstock of Sacramento, has startled the orthodox members of his faith by a very remarkable paper which he read both at the synagogue at Sacramento and at Stockton. Mr. Weinstock is known as an original thinker, and has the courage of his convictions. He is one of the best read men in California, and for years has been the leader of the literary set in Sacramento, where his home is. His address is entitled, "Jesus the Jew," and the subject matter of it has been in his mind for a long time. It is here given in full:—

"Looking back into my early boyhood days, the picture is vividly brought to my mind of the old Rabbi under whose instruction I received my religious training.

"Though thirty odd years have since passed, I distinctly recall him as he sat at the head of the table surrounded by Jewish lads between the ages of seven and thirteen; his long flowing locks and white beard giving him the appearance of one of the Biblical patriarchs.

"I recall how innocent he was of all worldly knowledge, with what contempt he looked upon secular instruction, and how to him the sum of all human wisdom was confined to the Torah and the Talmud. The greatest living savant or philosopher, if unable to read Hebrew, was to him an ignoramus. All truth, all knowledge worth knowing, had, in his opinion, been uttered by the Hebrew prophets and the great Jewish Talmudists and commentators. To look elsewhere for wisdom or knowledge seemed to him a waste of time and energy and showed a lack of appreciation for Jewish thought and Jewish literature. The Talmud explains the saying in Joshua: 'The words of this Torah shall not cease from thy mouth and thou shalt meditate thereon day and night,' and to my old and pious religious teacher this injunction left no room for the study of anything but Jewish lore.

"I recall, upon one occasion, how one of the pupils, in some way, brought into the religious school a book containing the name of Jesus, I remember, when this was made

known by some other lad who had noticed it, with what indignation the Rabbi spoke, and how he regarded the act as most sacrilegious and deserving of the severest censure. I further remember how he delivered an impassioned discourse to his pupils upon the centuries of suffering to which the Jews had been subjected because of Jesus.

"How the Jews had been made outcasts and wanderers over the face of the earth. How, for hundreds of years, they had been robbed and pillaged, tortured and plundered, how their beards had been torn from their roots, their teeth drawn from their jaws, their bodies cast into foul dungeons—how time and again they had been put on the rack, subjected to the thumbscrew and burned at the stake, all, all, on account of Jesus.

"I remember how aroused and impassioned he became while recounting the frightful sufferings and calamities which had been visited upon the Jews, for all of which, in his opinion, Jesus was primarily responsible. 'How, then,' he concluded, 'can any self-respecting, loyal Jew take into his hand even a book containing the name of Jesus? How could the name of Jesus be thought of without connecting it in the mind of the Jew with the centuries of inhuman outrage and persecution visited upon him by the followers of Jesus?'

"For many years these utterances and teachings clung to my mind, and doubtless had their influence in warping my thoughts and coloring my opinions. I could not but sympathize with the feelings and sentiments of my people, and, in common with my orthodox teacher, feel within my heart and soul that the badge of suffering had been placed upon the Jew by the words and acts of Jesus. All this I felt before I had had an opportunity to read and to think for myself, before the words and the deeds and the sentiments of the Nazarene were known to me. In time, the life of the man from Galilee became to me of profound interest; I read the story of his life as told in the New Testament; I read the conception of Jesus, as portrayed by some of the ablest modern Jewish and Christian scholars; I carefully studied his utterances as presented in the Gospels; and the picture of this great and wonderful character grew to me to be a very different one from that painted by my venerable and pious, but uninformed Hebrew teacher. I found that, according to New Testament traditions, Jesus was born a Jew, lived a Jew, died a Jew. I found that he preached nothing but Judaism in its purest and simplest form. I found that the thought of establishing a new belief or even a new sect, was farthest from his mind; that his aim was not to follow after the heathens, but to seek out the lost sheep of the house of Israel. I found that his mission seemed to be to uplift the lowly and to expose wickedness in high places. I found that he gave his heart, his soul, and his very being to the poor, to the sick, and to the needy. He said: 'I am not come to heal the sound; I have been sent unto the sick.' I found that he was a man of unbounded sympathies and of great moral courage; that he was simply striving to practice and to preach the moral code established by Moses and the prophets, and to literally put into practice in his daily life the great lawgiver's precept of 'love thy neighbor as thyself.' I found his teachings consisted chiefly in preaching:—

"Blessed are the poor in spirit.

"Blessed are they that mourn.

"Blessed are the meek.

"Blessed are they that hunger and thirst after righteousness.

"Blessed are the merciful.

"Blessed are the pure in heart.

"Blessed are the peacemakers.

"Blessed are they which are persecuted for righteousness' sake."

"I found these were all Jewish teachings, reduced to a clear and simple form, which the most orthodox and pious Jew could not but accept as a part of his own faith.

"Why, then, was it that, as the outcome of such ethical Jewish utterances, the Jew should have been so mistreated by the followers of Jesus, and Jesus so much contemned by the Jews?"

"Then followed, on my part, a study of Christianity and the causes which led to Jewish persecution. It took but little reading to learn that Paul, the Grecian Jew, and not Jesus, was the real founder of Christianity; that Paul was the man who conceived the idea of spreading Judaism among the heathens by preaching the God of Israel and the man Jesus, the Son of God. I found it was Paul's heroic qualities which enabled him, despite the severest persecution from Jew and Gentile, to surround himself with a large following, not of Jews alone but of heathens as well, who became believers in the Jewish God and worshipers of the Jewish carpenter, Jesus, whom they accepted as God's divinely begotten Son, sent upon earth to save the human family, 'hence begetting the new theology irreconcilable with the doctrines and discipline of the rabbis.'

"History tells how the followers of Paul were known as Jewish Christians, and how the Jews among them continued to observe all the Jewish forms and ceremonies and to lead Jewish lives, while the heathen converts, however, were not called upon to practice the Jewish forms or to observe the Jewish rites or dietary laws. A belief in God and in the teaching that Jesus was the Son of God made them eligible for membership.

"That the movement of Paul was contrary to the spirit of Jesus is not difficult of proof. Jesus said:—

"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill.

"For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled.

"Whosoever, therefore, shall break one of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

"I am not sent but unto the lost sheep of the house of Israel.

"Go not unto the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of Israel."

"Despite these utterances on the part of Jesus, who himself observed all the Jewish forms and ceremonies, Paul, in his enthusiasm to proselyte and spread the belief in the Jewish God and in the Jewish teachings, did not hesitate to assume the right to abrogate and to modify many of the Jewish forms, rites, and ceremonies.

"Judaism never went out to proselyte among strangers. Its followers had so much faith in the truth which it taught that they patiently waited for strangers through their own convictions to come of their own accord and knock for admission at the doors of Judaism. Not so with Paul; his idea was to unite the whole human race under one belief. He soon realized, however, how hopeless the task, should he insist upon the observance on the part of the heathen of the severe and rigid ceremonialism of the Jew. To Paul the Spirit was all in all, the form nothing.

"Thus, from the very beginning do we find that much which was done by Paul and others in the name of Jesus was done of their own volition, against the manifest spirit and teachings of Jesus, and for which he should not be held responsible.

"As the Jewish Christian movement grew in numbers under the wonderful leadership of Paul it also grew in power, until it attained such proportions in Rome—the very heart of heathendom—that it greatly alarmed the authorities. One of the pastimes of Nero, the Roman Emperor, was the burning at the stake of numberless innocent Christians, simply because they were unwilling to forsake their faith.

"Thus has Christian, in common with Jew, had his fullest share of religious persecution. No sooner, however, did Constantine of Rome adopt Christianity and incorporate therein many heathenish customs and practices, and make it the state religion of the Roman world, when the Christians in turn became the persecutors, and during the long vista of centuries which has since passed they have sacrificed, in the name of Jesus, untold generations of innocent men, women, and children.

"How Jesus can be held responsible for such conduct on the part of his misguided followers seems inconceivable.

"The Jew of to-day resents the idea of being held responsible for the crucifixion of Jesus. The Jew of to-day must not, therefore, hold the memory of Jesus responsible for acts committed by his blinded followers after his death and in violence to his teachings of nonresistance.

"Imagine, if you can, this gentle teacher in Israel coming back to life and seeing his Catholic follower burning at the stake his Protestant follower, all in the name of Jesus. Or imagine him returned to earth and finding both his Catholic and Protestant worshippers persecuting in his name the members of the faith in which he was born and lived and died, what think you would be his feelings? Unless his spirit was very different from the one given him by his disciples, such scenes would rack and distract him. To feel himself the innocent cause for the shedding of innocent blood would make him cry out in the agony of his soul and to stretch out his hands in the attempt to stop the murderous work going on in his name. If he could come to life again and learn of the myriads of helpless men and women who, in his name, have been racked and tortured and put to horrible deaths, he would bemoan the hour that first gave him birth and feel himself to have been a blighting curse where he had hoped to be a blessing. If, restored to life, he were to learn of the endless and bloodthirsty religious wars which for decades were waged among themselves by his misguided followers, if he were to learn of the carnage and desolation, of the endless sorrow and suffering, of the countless generations of misery caused by his misinterpreted teachings, he would sit in sackcloth and ashes and yield himself to the anguish of a breaking heart.

"God, in his wisdom, has ordained that joy shall come from sorrow, that gain shall come from pain, that progress shall come from adversity, that prosperity shall come from misfortune, that tolerance shall come from persecution, that enlightenment shall come from ignorance and that love shall come from hatred.

"That God is all-wise and all-knowing is made manifest on all sides. That his ways, which seem to us so mysterious, are the ways of goodness and wisdom, is proven every day of our lives. That things which seem God's curses turn into blessings is shown us time and again."

"It has been truly said that God often communes with his children, and that when he has a message to convey he chooses his messenger and sends us his word in his own inscrutable way. When God felt the hour had come to reveal himself to man he chose for his messenger the Patriarch Abraham, and gave to him the courage to proclaim, in the midst of idolatry, the belief in an unknowable and unseeable God. When the Almighty felt the time was at hand to uplift his people he chose Moses as his messenger and touched him with the spark of divinity, and the children of Israel became the possessors of the immortal Ten Commandments. When the hour arrived for these commandments to be spread among the nations of the world Jesus was chosen, who, through his disciple Paul, became the herald of God's word, and thus brought to the benumbed and benighted minds of the heathen nations a moral joy and

a spiritual bliss heretofore to them unknown.

"Had there been no Abraham there would have been no Moses. Had there been no Moses there would have been no Jesus. Had there been no Jesus there would have been no Paul. Had there been no Paul there would have been no Christianity. Had there been no Christianity there would have been no Luther. Had there been no Luther there would have been no Pilgrim Fathers to land on these shores with the Jewish Bible under their arms. Had there been no Pilgrim Fathers there would have been no civil or religious liberty. Had there been no civil or religious liberty, tyranny and despotism would still rule the earth and the human family would still live in mental, moral, and physical bondage.

"Had there been no Jesus and no Paul the God of Israel would still be the God of a handful, the God of a petty, obscure, and insignificant tribe of Jews. Had there been no Jesus and no Paul, the divine moral teachings of Moses would still be confined to the thinly-scattered believers in Judaism, and the great world of men and women would have been left so much the poorer because of their ignorance of these benign teachings.

"Let us, then, as Jews, be thankful that there was a Jesus and a Paul. Let us more keenly appreciate that through the wonderful influence of these heroic characters, the mission of the Jew is being better fulfilled and his teachings are being spread to the remotest nooks and corners of the world by Christianity, a religion by which millions have been, and still are, quickened and inspired. Let us not forget that, through the influence of Jesus and Paul, the Ten Commandments of Moses, the sublime utterances of Isaiah, of Micah, of Jeremiah, the Proverbs of Solomon, and the Psalms of David, have brought and are bringing, and will continue to bring, balm and comfort, joy and happiness, spiritual bliss and moral sunshine into untold millions of homes.

"Thus is the Christian, through Jesus and Paul, deeply indebted to the Jew; and thus is the Jew, also through Jesus and Paul, deeply indebted to the Christian. The Christian and Jew of to-day, each in his own way, is manfully striving to perform his part in preaching the belief in a God who is all-just, all-wise, and all-knowing; each is trying to do his share to fulfill his mission by spreading among his fellow men a love for morality and righteousness.

"May Jew and Christian continue to seek out the many beliefs they have in common, and to join hands in working together for common humanity.

"May the object lesson become multiplied a thousandfold the world over, which for years existed in our midst, of our own worthy rabbi working in the most perfect harmony with a Protestant ex-clergyman and a devout Catholic, for the common purpose of saving the youth in our midst from vice and degradation. What a glory and a joy it would be to the Nazarene were he now to return to life and find his Jewish brethren and his Christian followers living side by side in peace and in harmony and working together for a common good!

"May the Jew continue to cultivate a broad and liberal spirit; may he avoid the narrowness, the religious exclusiveness of the Pharisee and Saducee of old. May his sympathies continue to widen, his religious horizon to broaden, and may his spirit of tolerance become his crowning glory.

"May the Christian continue to preach and to practice the ethics of Judaism as set forth in the old, as well as in the New Testament. May he strive to eliminate from Christianity the elements of paganism, grafted into it during its earlier history, and may his doctrines become still more purified and brought back to the pure and simple belief taught by the humble carpenter from Galilee.

"May Jew and Christian thus be brought into still closer touch and into still greater harmony and fellowship."

"May each of us, in our own way strive to fulfill the noble teachings of our belief and to aim to live in accordance with the many lofty and beautiful truths imbibed at the breast of Judaism by the Nazarene and by Paul, which they gave back to the world clothed in a newer and brighter form.

"May we as Jews, in this spirit, learn to truly love our neighbors as ourselves, and, by example as well as by precept, become a nation of priests and a blessing to the human family."—*San Francisco Evening Bulletin*, June 11.

Bro. F. A. Severy sends us the foregoing article with the following statement:—

OAKLAND, Cal., June 11.

Editors Herald:—Inclosed find a clipping which I know will interest you. I am acquainted with Mr. Weinstock by reputation. He is an influential business man of Sacramento, a man that is considered well posted, a leader in society and, I think, an influence in politics. He is a representative man of Sacramento and, perhaps, of the State of California. I thank our Father that the way is opening for our Jewish brothers to accept our blessed Redeemer and that the time of the Gentiles is nearly expired; for I feel that with Hebrew help the gospel will be preached with greater results following than do now. I love the Jew; one reason is that he seems to understand the fatherhood of God and the brotherhood of man. May God bless and enlighten him. I have never known a Jew to allow one of his own nationality to want for means to help himself, providing the one in want was worthy. Many good things can be learned from him.

Your brother in the cause of Jesus Christ,
F. A. SEVERY.

Our readers will remember the Jewish movement toward Christianity under the leadership of Joseph Rabinowitz, a Russian Jewish Rabbi, some years ago. Of that movement we have learned nothing of late. Christian ministers who made it a study agreed that it should be left to develop, free from any effort to sectarianize it in favor of any particular religious organization. That movement with others, in Palestine and elsewhere, is having a tendency to cause the Jewish people to regard Christianity with more liberality of spirit, save where, in countries like Russia, the narrow spirit and persecutions of the prevailing faith conduce to arousing the antipathy of the Jewish people. But in Europe, in the United States, and in Jerusalem itself, the intermixture of the Jew with his Gentile neighbors must certainly eventuate in a closer inspection of the life and character of Jesus the Messiah, the Jew of life to all races.

How far Mr. Weinstock may be influenced toward the acceptance of the Christ as a divine teacher and the Savior of the race, time must tell. The influence of his work in that direction must have its effect.

There is a time to come (and it must be near) when the ministry will be sent to the Jewish people with the gospel; for to them pertain the giving of the law and the promises past and

present. We are interested in noting the signs of the times which now so strongly verify the teachings of holy writ.

WORLD ITEMS.

A Berlin dispatch to the Associated Press, dated June 17, contains the following:—

TO OFFER PRAYER A CRIME.

The highest court of Cassel has decided that a clergyman of a denomination not officially recognized by the government is considered a layman, and for such persons to offer public prayer is a crime. A clergyman named Wicke has been sent to jail for this offense.

This item indicates some of the difficulties that stand in the way of mission work in some portions of Europe. However, such conservatism cannot long continue, under the spirit of toleration that is everywhere being diffused. It may be that such cases as the one named may result in a reaction of sentiment against exclusiveness in favor of a state church. The day is passing when the consciences of the German or other peoples can be bound by the red tape of customs that have no other authority than the past and its precedents to do them reverence. It is to be hoped that Clergyman Wicke may gain the victory as did Luther in defiance of a conservative decree.

The St. Petersburg correspondent of the well-informed *Kreuz Zeitung* claims an internal crisis in Russia is fast approaching, pointing out that the Russian labor troubles at Riga, the disturbances of the students, and the famine in various provinces are symptoms of the coming of greater trouble. The paper adds that it has inside information enabling it to say that perfect demoralization prevails in the upper government circles of Russia, owing to the opposing influence of the Czar on one side and his mother on the other. It cites recent incidents as proving this.

The same telegram contains the above. That Russia, one of the leading powers of the world, with her vast territory and millions of people, is not to feel the forces that are moving for the emancipation of the race, is not intelligently conceivable; and the present sufferings of the people, together with the many rigorous provisions and regulations of the government, under which the people are regarded largely as creatures subject to the whim and caprice of the crown, cannot much longer continue in the light of the closing nineteenth century. The influences of free peoples and free institutions is becoming known and the same freedom is desired by the masses of mankind everywhere. Let the leaven of liberty continue to work until all men are in fact "free and equal." The famine, mentioned below, adds to the gravity of the situation.

London, June 17.—The hopes that the dire famine prevailing in seven or eight governments of Russia, with a population upwards of 11,000,000, would be ameliorated by the

new crops within a couple of months, are now dashed to the ground, as it is officially admitted the harvest is practically a failure. Owing to the protracted drought the crops have been scorched, and in large areas in the south they are not worth the cost of reaping, while the cold in the northern provinces has been almost equally damaging. To add to the misery of the situation there is no hay and few vegetables, and the beet root, the principal crop in the Province of Kieff, has been practically ruined. The whole situation promises to end in appalling disaster.

PASSING OF INFANT BAPTISM.

The following from the Chicago *Tribune* of June 12, '99, is a synopsis of a sermon, "Must Infant Baptism Go?" by Rev. J. H. O. Smith, the most recent image smasher that has come upon the stage of action. It is further in evidence of the statement of modern revelation that men have strayed from the ordinances of the gospel and thereby broken the everlasting covenant. We shall not be obliged to wait very long for further developments of a similar character. Change, sensation, is the order of the day.

"Must Infant Baptism Go?" was answered by the Rev. J. H. O. Smith in his sermon prelude last evening at the Union Christian church as follows:—

"If it can be shown that infant baptism was commanded or practiced by Christ or his apostles it will remain as long as the church stands, but if this cannot be shown sooner or later, it must go with other human innovations for which divine authority was claimed.

"We would not say one word against a possible dedication to the Lord that might comfort mothers' hearts and provide an occasional beautiful service for a church, but infant baptism is founded on the doctrine of original sin and baptism for the remission of sins. The doctrine of original sin confronts the statement of Christ that the kingdom of Christ is composed of such as are like little children. It is difficult for love to look into the serene eyes of infancy and believe the awful doctrine of total hereditary depravity. It is hard even for loving superstition to believe that an unbaptized infant will suffer endless punishment for the carelessness of its parents.

"Sweep away this diabolical doctrine and what excuse remains to baptize a helpless, passive child? 'Repent and be baptized,' said Peter. Sooner or later the Protestant church will refuse to anticipate and thus forbid the obedience of the adult by the enforced baptism of the child."

EXTRACTS FROM LETTERS.

Elder James Moler, Creola, Ohio, June 15:—

The work is moving in our district as fast as we can expect with the few laborers. I recently baptized six in Lawrence County, Ohio; others are apparently near the kingdom.

Bro. R. M. Maloney, Guy, Oklahoma, June 15, writes:—

Prospects for the work in our field looking brighter; we have received new encouragement of late, which cheers us in the conflict. Crops in Oklahoma are fine; wheat harvest commences next week. I never saw a nicer prospect for corn. Health good and we are feeling well in the work.

On the 20th Bro. Maloney wrote from the same place:—

The condition of the work here is improving. We expect a reviving time at our camp meeting here in August. Will send notice soon so the people will know location. In *Herald* of June 7, on page 373, the last line of my letter should read "flee these things," instead of "feel these things."

Bro. W. H. Rhoads, Cordova, Illinois, June 13:—

Am on my way to Savanna, to open up new places for preaching; and being alone I ask the prayers of the saints that I may have the Spirit and the promises of God with me in the work. My mission address is, No. 69 N. Henderson Street, Galesburg, Illinois.

EDITORIAL ITEMS.

Catalogues of Graceland College are now ready and being mailed to all missionaries and branch presidents. All others who can use them to the advantage of Graceland will advance its interests by sending to the secretary, Bro. R. S. Salyards, Lamoni, Iowa, for one or more copies, as may be needed.

Bro. J. W. Wight returned to Lamoni on Sunday, the 18th inst., Bro. Heman C. Smith on the 19th, and Bro. I. N. White the 21st, all from Chicago, Illinois, where they had been in the interests of church work.

Bro. J. C. Clapp left for his new mission field, Eastern Iowa, on Saturday, June 17.

President Alex. H. Smith and quite a company of others, including Sunday school and Religio workers, went to Lucas, Iowa, the 22d inst. to attend Decatur district conference and convention, to be held the 22d to 25th.

Bro. A. L. Livings, McNeill, Mississippi, writes June 10, inclosing clipping from the Poplarville, Mississippi, *Enterprise*, of June 8. The clipping states that elders of the Utah Church at work in the State met at Jackson and concluded to abandon missionary efforts there. We note the item for whatever it may be worth. The item represents them as having met with an unfavorable reception in general in that State.

The present address of Elder Thomas W. Williams is No. 1014 Alpine Street, Los Angeles, California.

The ministry, general or local, to whom catalogues of Graceland College are now being mailed, are requested to use them in the interests of the college by showing them where they will advertise the institution. Should they learn of any wishing catalogues they are requested to forward names and address to "Secretary Graceland College, Lamoni, Iowa."

Bro. D. W. Wight, writing from Plain City, Utah, June 21, reports having baptized fourteen and others about ready for baptism, since his late return to Utah. He also reports Sunday school work as developing among our people there.

Original Articles.

ROMAN CATHOLIC DENUNCIATIONS.
NO. 2.

BY ALVIN KNISLEY.

THE BIBLE AND TRADITION.

The Catholic rule of faith, as I stated before, is not merely the written word of God, but the whole word of God, both written and unwritten; in other words, Scripture and Tradition, and these propounded and explained by the Catholic Church.—Right Reverend Doctor Milner, in "End of Controversy," Letter 10, p. 125.

The Catholic Church claims "the aid of God's Holy Spirit, to enable her to decide what her faith is, and has ever been in such articles as have been made known to her by Scripture and Tradition."—Ibid., Letter 12, p. 168.

In reference to the Papist churches we find on page 166 of the same work:—

It is a fundamental maxim with them all, never to admit of any tenet, but such as is believed by all the bishops, and was believed by their predecessors up to the apostles themselves.

Supposing the apostles had not left us the scriptures, ought we not still to have followed the ordinance of tradition, which they consigned to those to whom they committed the churches? It is this ordinance of tradition which many nations of barbarians, believing in Christ, follow, without the use of letters or ink.—Advers. Haeres., Letter 4, c. 64.

We begin, therefore, with laying it down as a maxim, that these men [opponents of their church] ought not to be allowed to argue at all from scripture. In fact these disputes about the sense of scripture, have generally no other effect than to disorder either the stomach or the brain. It is, therefore, the wrong method to appeal to the scriptures, since these afford either no decision, or, at most, only a doubtful one. And even, if this were not the case, still in appealing to scripture, the natural order of things requires that we should first inquire to whom the scriptures belong. From whom, and by whom, and on what occasion, and to whom that tradition was delivered by which we became Christians.—Praescrip. Advers. Haeres. edit. Rhenan, pp. 36, 37.

Joseph Mumford has said that the Catholic Church "pretends to no new revelations, but only to declare clearly what she finds to have before been revealed."—Question of Questions, Sec. 24, par. 14.

Now to see what the councils on their part are to do; I must tell you, that their chief business is to examine the points in controversy; hearing all that occurs for the one side and the other, and permitting several replies, if any remain, in due time to be made. After this diligence is used, they consider what seems most conformable to the word of God, and every one's vote is passed upon this particular. But here I must tell you, that by the word of God, all councils and orthodox believers have ever understood, not only God's written word, contained in scripture, but also his unwritten word made known to the Church ONLY by tradition, which tradition also is, and was ever accounted by the church the very best and surest interpreter of the scripture. The votes therefore of the fathers assembled in council are demanded, not only of what they think to be conformable to God's word written in scripture, but

also how conformable such a point is, or is not, to that tradition which they have all received from the fathers of their church, as delivered to them from their fathers for God's word, by tradition committed to their forefathers as such, from the apostles themselves.—Ibid., sec. 19, par. 2.

This only, and nothing but this, the Catholic Church does do by the decrees of her council; that what before they had received only by tradition from their ancestors, that now they leave consigned in authentic writing to all posterity.—Ibid., sec. 19, par. 2.

If you fly to the tradition of the church only of the first four hundred years, remember that the Council of Carthage just after the end of those years, alleged the ancient tradition of their fathers, which they judged sufficient for defining our canon. They, who were so near those first four hundred years, knew far better the more universal tradition of that age, than we can twelve hundred years after it. True it is (nothing being defined till then), private doctors were free to follow what they judged to be truest; and as you find them varying from our canon, some in some books, and some in others; so you will find them varying from one another, and varying also from you [meaning the Protestant canon], for in those first four hundred years, Melitus and Nazianzen excluded the book of Esther, which you add. Origen doubts of the epistle to the Hebrews, of the second of St. Peter, of the first and second of St. John; St. Cyprian and Nazianzen, leave the Apocalypse or Revelation out of their canon. Eusebius doubts of it.

Elsewhere he says:—

All those holy fathers agreed ever in this, that such books were evidently God's word, which had evidently a sufficient tradition for them. Now in the days of those fathers who thus varied from one another, it was not by any infallible means made known to all, that those books about which their variance was, were recommended for God's infallible word, by a tradition clearly sufficient to ground belief; for the church had not as yet examined and defined, whether tradition did clearly enough show such and such books to be God's infallible word. But in the days of St. Austin, the third Council of Carthage, Anno 397, examined how sufficient or insufficient the tradition of the church was, which recommended those books for scripture, about which there was so much doubt and contrariety of opinions. They found all the books contained in our canon, of which you account so many apocryphal, to have been recommended by tradition, sufficient to ground faith upon. For on this ground (Can. 47) they proceeded in defining all the books in our canon to be canonical. Because, say they, we have received from our fathers that those books were to be read in the church. Pope Innocent the First, who lived Anno 402, being requested by Exuperius, bishop of Toulouse, to declare unto him which books were canonical, he answers, (Ep. 3,) that having examined what sufficient tradition did demonstrate, he sets down,—what books are received in the canon of the Holy Scriptures, in the end of his epistle, c. 7. To wit, just those which we now have in our canon: and though he rejects many other books, yet he rejects not one of these.—Ibid., sec. 3, pars. 4, 12.

The whole church through the whole world was governed by tradition only, for the first two thousand years.—Ibid., sec. 19, par. 8.

Dr. Milner says of the Catholic Church:—

She does not dictate an exposition of the whole Bible, because she has no tradition of a very great proportion of it, as for example, concerning the prophecy of Enoch, quoted by Jude 14; and the baptism for the dead of which St. Paul makes mention.—End of Controversy, Letter 12, p. 169.

CONFESSION.

The twenty-first canon of the fourth council of the Lateran, held A. D. 1215, at the instance of Pope Innocent III., makes auricular confession an article of faith. It reads:—

Every one of the faithful of both sexes, after he shall have reached years of discretion, shall by himself alone faithfully confess all his sins at least once a year to his own priest, and strive to perform according to his ability the penance imposed upon him, reverently partaking of the sacrament of the Eucharist at least at Easter—unless perhaps by the advice of his priest, for some reasonable cause he should judge that for a time he should abstain from partaking of it—otherwise let the living be hindered from entering the church and let the dead be deprived of Christian burial.

THE PRIEST PARDONS.

In the Catholic Catechism published with the official indorsement of Cardinals McClosky, Weisman, and Bishop Lynch, of Charleston, we find:—

What is the sacrament of Penance? It is a sacrament in which the priest, in the place of God, forgives sins, when the sinner is heartily sorry for them, sincerely confesses them, and is willing to perform the penance imposed upon him.

Does the priest truly remit the sins, or does he only declare that they are remitted? The priest does really and truly remit the sins, in virtue of the power given him by Christ.

But could we not also receive forgiveness of our sins by confessing them to God alone? By no means; or else the full power which Christ gave to the priest, of retaining or remitting them according to their judgment, would indeed, be vain and useless.

The Council of Trent teaches:—

Our sins are forgiven by the absolution of the priest. The voice of the priest is to be heard as the voice of Christ himself. . . . Unlike the authority given to the priest of the old law, the power with which the priests of the new law are invested is not simply to declare that priests are forgiven, but as the minister (or agent) of God really to absolve from sin.

In Father Damen's Lectures which I have before me the same doctrine is defended on pages 47-60, in the third lecture, delivered in the city of New York. Relating a circumstance where he absolved a sick woman who was being treated by a non-Catholic doctor, he says:—

"You do not pretend to forgive the sins, do you?" said the doctor. "Yes, sir, I do."

The following canons were issued by the Fathers of Trent.

If anyone shall say that sacramental absolution by a priest is not a judicial act, but a mere ministry to pronounce and declare that sins are remitted to the person making confession, provided that he only believes that he is absolved, even though the priest should not absolve seriously, but in a joke, let him be accursed!

If anyone shall say that priests who are in mortal sin have not the power of binding or loosing, or that priests are not the only ministers of absolution, let him be accursed.

Without multiplying quotations any further I shall conclude by referring the reader to Gury's and Peter Deus' Moral Theology. These are Catholic works and in them is to be found

some of the most repulsive and unscriptural doctrines of that apostate church. Much of it is too obscene to be published in such a paper as the *Herald*. They do not, I believe, exist as a whole in the English language, and I only have access to translated portions.

CHURCH IN THE WILDERNESS; OR,
"MYSTERY OF INIQUITY."—NO I.

BY ELDER C. SCOTT.

And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three-score days.—Rev. 12: 6.

No doubt the speculation that has been indulged in concerning this subject first and last would fill volumes. But this does not lessen its importance to those having a desire to understand the truth. This subject is one of divine revelation, and therefore demands the attention of all interested in the work of the Lord and his purposes concerning man. The fortunes, as well as the misfortunes, that have attended the Church of Jesus Christ, as established near nineteen hundred years ago; its rise, glory, continuance, and decline; its achievements, victories, and its failure, must ever be a subject of wonder and great and deep interest to the saints here. Divine in origin and development; glorious and divinely powerful in its endowment; spiritual and holy in character; infinite in design and purpose; its mission educational and administrative; its authority and its laws coming from God; its work among mankind paradoxical, at once that of "peace on earth," and yet war; its object, the salvation of man from sin and death; peace and salvation to all who abhor evil and hate sin; "a sword" because of man's obstinate, *unregenerate* resistance to its holy truth. "I came not to send peace but a sword." (Matt. 10: 34.) On God's part, "peace on earth;" on the part of man, his wicked opposition to that which is good, true, and holy, "a sword." A clash of arms between God, Christ, and holy men—saints—on one hand, and Satan-Dragon, Idolatrous Rome, and men who resist the truth on the other. A service of holiness to God on one side; a yielding to the devices of the wicked one on the other. The sword of the Spirit on one side, and carnal armor on the part of the opposition. Spiritual and divine light, judgment, and wisdom on Christ's part; man's evil, fallen, depraved, carnal propensities on the opposite side with *man's agency* as the dividing line, and the final decision as to man's condition left with himself, as to whether he will be saved and be holy, or remain forever on the side of evil and be unholy still, and remain unsaved, unredeemed.

Panoplied thus in the armor of light, of God, the church moved out

on its mission of heavenly love, mercy, and truth near nineteen hundred years ago, adorned as a pure and holy virgin, the most appropriate symbol of love and uprightness and purity and fidelity to her troth, sustained by the promise of the Groom, "I will come again, and receive you unto myself," and ornamented with lustrous jewels, the Holy Ghost and its endowments; lighted up with the light, law, and wisdom of God, "as a city set on a hill," the light of the world, the example of righteousness to all the world.

This church had Jesus Christ as its king, lawgiver, commander, and leader. (Isa. 55: 4; John 12: 48-50; Matt. 28: 18-20.) He was its Savior; his law or gospel its law and guide; his called and authorized ministry its officers. They were: apostles, prophets, high priests, evangelists, pastors, teachers, bishops, deacons, helps, and governments. (Matt. 10: 2; 1 Cor. 12: 27-31; Eph. 4: 8-13; Phil. 1: 1; Ps. 132: 16; Isa. 61: 6; Joel 2: 15-17; Acts 6: 7; 1 Peter 2: 9.) The Holy Ghost, in all its office work and gifts and powers, constituted the breath of life, animation, strength, and glory of the church. Through the divine revealings of the Holy Spirit, the ministry were called, authorized, and by the gospel law and the Spirit directed in their ministerial labors and ministrations.

This bride of Christ, church, body of Christ, or kingdom of heaven, thus empowered, authorized, and endowed, was evidently the woman as seen by the Apostle John, as described in his book of Revelation, chapter 12, verses 1, 2:—

A woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered.

The red dragon as evidently represents the idolatrous Roman government from the time of its organization, B. C. 756, to its submergence into Papal Rome, 540 A. D., including its seven general successive forms of governments, and the ten subdivisions occurring A. D. 360 to 500.

We think it quite certain that the *dragon*, Idolatrous Rome, usually called Infidel Rome, gave to Papal Rome "his power, and his seat, and great authority" (Rev. 13: 2), commencing with the work of Constantine the Great, when that emperor began remodeling the church in the fourth century, and by successive stages tendering to the church human greatness and riches till a climax was reached in the reign of Emperor Justinian, about A. D. 540, when he through the bishop at Rome, tendered his compliments to the church, through his chief military officer, *Belisarius, who nominated Pontiff Vigi-*

lius, who succeeded Sylverius, who had been deposed and banished from Rome by General Belisarius!

Vigilius was the servile creature of the imperial court, and, except in one or two instances, always complied with its mandates. . . .

Justinian was fond of theological studies, and interfered much in the controversies of the church. A chief reason for his *confirming the choice of Belisarius in making Vigilius a pope*, was the expectation that so unprincipled a man would readily become an instrument for his own designs.—Lives of the Popes, p. 84.

Justinian was intent on *fixing the orthodox faith* according to a creed of his own. In a contest of strength of the church and the state, Justinian on one side, and Pope Vigilius on the other, relating to the question of the *nature of the personality of Christ*, Justinian and the state came out rather in the advance, and Vigilius and the church were found to be at the mercy of the state. And from the days of Justinian forward, the election of the popes, though done by the bishops and cardinals direct, was generally indirectly influenced by the imperial councils.

This *union of church and state* was effected by degrees. So we now return to the apostolic age, and note some events leading up to this date—540 A. D.

Soon after the founding of the church, corrupt men were found therein, whose influence weakened its energies, by teaching false and corrupt doctrines and laying the foundation for divisions. (2 Tim. 1: 15; 2: 17, 18; Rom. 16: 17.) Of these wicked men Paul wrote to the Corinthians saying:—

For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works.—2 Cor. 11: 13-15.

Paul prophesied in A. D. 50:—

For I know this, that after my departing shall grievous wolves enter in among you, *not sparing the flock*. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn everyone night and day with tears.—Acts 20: 29-31.

How sad must have been the great heart of the apostle during those three years of warning, delivered as it was to the divinely authorized ministers, overseers of the church, those set to watch for its welfare. It was with the ministry the evils to the Church of God were to begin. They were to be willingly unfaithful to their sacred trust; speak "perverse things," false doctrine, "doctrines of devils," "speaking lies in hypocrisy," and with seared, hardened, unscrupulous consciences, bring "in damnable heresies,"—doctrines that damn instead of save those believing them,—

and so rend the church for whom Christ died, into hating, contending parties, sects, spreading spiritual disease and death broadcast over the church like a pall of the night. Of this deathly work of ministers, false to their divinely imposed trust, Jesus prophesied:—

And because iniquity shall abound, the love of many shall wax cold.—Matt. 24: 12.

Of the beginning of this reign of sin in the church of his own day Paul said:—

For the mystery [secret] of iniquity doth already work; only he who now letteth will let [or hinder], until he be taken out of the way.—2 Thess. 2: 7.

The divine authority, and the light of the Holy Ghost yet retained by the church and its loyal ministry, stood at the time this language was penned, in the way of, and hindered the more full development of this "mystery of iniquity." Christ had not yet vacated the temple to the occupancy of "the man of sin." But through the influence of "false teachers" (2 Peter 2), with "damnable heresies," "feigned words," "covetousness," who "walk after the flesh," "presumptuous," despising government, and walking in the lust of uncleanness; selfwilled, and not afraid to speak evil of dignities, counting "it pleasure to riot in the daytime," "having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: a heart they have exercised with covetous practices; cursed children," speaking "great swelling words of vanity," alluring others "through the lusts of the flesh, through much wantonness," (sportiveness, licentiousness,) being servants of corruption, by all these evils enumerated by the inspired apostles was it foreseen and foretold that the temple of God was soon to be polluted, defiled, and desecrated, its visage marred, its purity corrupted, and its mission for good destroyed.

The flock was not to be spared!

These false teachers *shall* be among you, says Peter, and shall practice all these evils among you, addressing the church of his day! Prophecy of this date portrays a dark outlook for the church later along, and as time elapsed the clouds of error and wickedness would grow heavier and darker till the light of its earlier purity and divinity would be entirely hid to the world, and its influence for good gone.

This work was stage by stage and almost imperceptibly accomplished *in the church*, by its own ministry and membership, while the dragonic power was working against the church on the outside. The church was composed of fallible men and women. God did not by the gospel deprive them of their agency. They were susceptible to all surrounding influences as men are to-day. While all the deceptive evils and corruptions

above-named were being carried on inside of the church, visions from the Devil on the outside (Matt. 4: 8) were being shown to bedazzle and blind and seduce. False teachers and prophets caused many to apostatize and depart from the faith, (Jude 19; 2 John 7-10; 1 John 2: 19,) and while "evil men and seducers" among the ministry waxed "worse and worse, deceiving, and being deceived" (2 Tim. 3: 13), as the years and decades rolled by, it must not be forgotten that the relentless fires of persecution burned against the church in every conceivable way that could be incited by the dragonic spirit of Idolatrous Rome, and that, too, as instigated by the emperors in most instances for a period of over five centuries. Councils, judges, generals, and the populace of the empire, with fire and sword, prisons and banishments from home, confiscation of goods, with every torture which could be resorted to, was endured by the saints and the ministry, until martyrs were numbered by almost millions. At periods of rest from the bloody hands of its persecutors, the ministry of the church—many of them—engaged in controversies over doctrines, many of which convulsed the church from center to circumference, bringing darkness and divisions and spiritual death in their wake, and leading farther away from the simplicity of the gospel. Ministers sought power, honor, riches, and greatness, as through their "covetous practices" and lust of power they forgot the interests of the church and God. Their spiritual office was prostituted to get gain, "supposing that gain is godliness," prophesied Paul. And, remember, it is that church once apostolic that we are following. Wars without and fightings within are demoralizing and deathly, when honesty, purity, and integrity to God are left out of the problem as leading factors. And as time passed on, with the church this lamentable condition obtained more and more. "In unholy pride and unchristian desire of *pre-eminence* are to be found the root of the apostasy from the faith." The spirit of the man of sin who *exalteth himself* above all that is called God or that is worshiped, rapidly developed. Arrogance! Vanity! and Pride!

Let us here illustrate. We now move along down the age to the third century and look in on the scene as history presents:—

Even in the days of persecution, the churches in large cities began to accumulate wealth. Many who died in the faith bequeathed property to the Christian community which they had joined, for the relief of its poorer members, and for the general expenses of the church. As an avowal of faith in Christ generally excluded the convert from all intercourse with his pagan relatives, and as the regulations of the primitive churches rigorously exacted simplicity of life from all members, it was no uncommon

thing for large sums of money to be thus dedicated to pious and charitable uses. About the year 150, as we learn from Tertullian, a Christian stranger coming from Asia Minor to reside in Rome, immediately made over his property, amounting to two hundred thousand sesterces, or about sixteen hundred pounds sterling, to the bishop of the Roman church for the benefit of his flock. Such gifts grew larger and more numerous when the laws of proscription were repealed, and the persecuting spirit of the imperial government gave place to a milder policy. In the year 259, the church of [at] Rome was in possession of buildings, cemeteries, and lands; and many churches had by that time erected splendid edifices for the worship of God. So abundant were the contributions poured into the treasury of the metropolitan church of Italy, that no fewer than fifteen hundred widows were supported out of its funds, besides the regular maintenance of its bishop, presbyters, and many other officers. The revenue of so large an establishment must even then have been very considerable, and so rapid was its increase, that, in a few years, the management of it became an object of avaricious cupidity and vehement unhalloved strife.

To the bishop in every church the control of its funds had been generally committed from early times, and these rulers would indeed have exhibited a wonderful exemption from the common frailties of humanity, if they had in every case continued proof against the temptations to personal aggrandizement which were thus strewn in their path. Accordingly, we find that when a long period of tranquillity had been enjoyed by the churches, a persecution was really beneficial, sifting them of ungodly professors, purifying the lives of their members, and awakening their bishops to the solemn responsibility of their office. Thus Cyprian, writing about the year 250, respecting the terrific persecution just begun by the emperor Decius, and which threatened apparently to exterminate Christianity from the earth, says, "The Lord would prove his people, and because the Divinely prescribed regimen of life has become disturbed in the long season of peace, a Divine judgment has been sent to reestablish *our fallen*, I might almost say, *slumbering faith*. Forgetting what believers did in the times of the apostles, and what they should always be doing, Christians have labored with insatiable desire to increase their earthly possessions, and many of the *bishops*, who, by precept and example, should have guided others, have neglected their Divine calling, to engage in worldly concerns."—Lives of the Popes, pp. 18-20.

Contrast the following picture of the third century with the condition of the church at Antioch in Paul's day, and note the change in the spirit of the ministry in so brief a period:—

[Of] Paul of Samosata, bishop of Antioch, . . . it is told, that he erected a throne in the midst of his church, on which he seated himself, with all the pomp of a magistrate, desiring to be considered a *civil* as much as a *religious* ruler. Sometimes he would screen himself with curtains from the gaze of the assembly, after the custom of the judicial officers, and on coming forth he expected, and even commanded the people to applaud him by clapping their hands, as they would an actor in the theater. In passing through the streets of Antioch he was always attended by a multitude of followers, and in every gesture and action discovered intolerable pride. Although born and reared in extreme poverty, Paul had contrived to amass enormous wealth, and constantly indulged in the most luxurious style of living.—Ibid., pp. 20, 21.

Events passed much more slowly in these times than modernly, changes were wrought less rapidly than now,

and yet what mighty changes through evil doers, professed ministers of the lowly Nazarene, had been brought about and of so accursed effects to the once holy Church of God, in less than four centuries! Well may Peter prophecy, they "*cannot cease from sin.*" The gospel was now corrupted with heathen and idolatrous philosophies, the form of church organization changed; its divinely appointed officers out of the world, their successors in a state of apostasy and corruption; the authority given of God, with the light of the Holy Ghost gone out. The church dignitaries parleying, gambling with earthly rulers for political official power and gain. Division, strife, contention, sedition, and every other evil prevailed. Emperors sometimes presided over the councils of the church, engaged in its controversies, nominated and confirmed in office its chief officers. Its bishops to whose charge in the early days of the church had been committed the moneys and properties and their management in the interests thereof, now assumed to direct the spiritual affairs of it, also, and converting church revenues from their legitimate channels, used them for secular purposes.

Their large revenues they employed, not merely for the welfare of the church, but also in such a way as to advance their own greatness, and diffuse around themselves an air of state and splendor. The vestments of the clergy were studiously and symbolically adorned with a variety of colors, and with large figures of the cross. The mode of conducting Divine worship no longer wore the aspect of primitive simplicity, but was burdened and made pompous with processions, priestly ceremonies and contrivances to produce effect. Lighted tapers, golden and silver vases, with other gaudy and imposing pageants, were introduced into the worship of God—sorry substitutes for that spiritual vitality which was so fast vanishing from the services of the church. With a like mixture of motive; the influence of the clergy over the laity was promoted by the establishment of hospitals and orphan-houses out of the funds of the church. Even buildings for public convenience, such as bridges, were sometimes undertaken by the bishop's direction, and at the church's expense. Not content with thus assuming to himself the character of a secular magistrate, rather than that of a spiritual guide, the ruler of the church too frequently vied with the first officers of state in the pomp of his equipage and the luxury of his table. Candidates for the Roman bishopric made unheard-of efforts to obtain it, "knowing," says a pagan writer of that day, "that this once obtained, they would overflow with gifts from the wealthy matrons, would ride in sumptuous carriages, be elegantly apparelled, and have banquets prepared for them surpassing the festivities of kings."—Lives of the Popes, pp. 27, 28.

These were the churches originally founded by the apostles of Christ, at Rome, in Asia Minor, Antioch, in Greece, and in Egypt, Palestine, and in Europe. But how changed in form and spirit. Surely the Devil had sowed the tares, the wheat had been choked out, and the church was driven "into the wilderness," with only a remnant of her seed left faith-

ful to God, and with these the dragon was making war. The church as such, — organization, — had forfeited all right and claim to the guidance, light, and authority of Christ, and was left gying and "flirting" with the wicked and depraved kings of the earth. She no longer bore the name of the Bridegroom, Jesus Christ, but being spiritually allied with the earthly nobility, she took pride in saying, "I sit a queen," and though divorced from my former husband, I "am no widow," and as the insignia of my exalted station, I have inscribed on my ornamented and crowned forehead, "*Mystery, Babylon the Great!*" I am "the Mistress of nations." — I rule over all kings, and at my *ipse dixit*—royal demand—nations tremble, and their rulers worship and adore!

Christ, the "man child," forsook the unloyal church when she turned to "love the things of the world," and returned to his native realm of purity and bliss and glory, "and her child was caught up unto God, and to his throne." (Rev. 12: 5.) He, after choosing his bride, promised to abide with her on condition of loyalty to her covenant with him only. (Matt. 28: 18, 19.) "Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." This is the condition. The church did not do this, so Christ, represented in the church, by the *divine authority* of his ministry, and the power, light, and office work of the Holy Ghost, left his unfaithful spouse to her chosen lovers and her journey without him through the wilderness.

But, the man child is explained to be "the kingdom of God." Very good. Is not divine authority, administrative authority, one of the chief *elements—principles—*of the kingdom of God? And is not the Holy Ghost another, a second and almighty element of the kingdom? Separate these two elements from the kingdom of God and what has it left? Minus these two elements, and is the kingdom not absolutely inoperative? Is not the administrative, the executive authority that by which Christ will rule the nations? Let us look at a passage or two of scripture:—

For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods.—Matt. 25: 14.

Placing the servants *in charge* of the affairs of the king, is *as* the kingdom of heaven. In this sense "*the kingdom of God*" was preached, and "men pressed into it," in the days of John Baptist, while as yet the organization of the church was not developed. (Luke 16: 16; Matt. 16: 18.) When Jesus sent the seventy out to preach, endowed with the power of

the gospel, they were commanded to say, "The kingdom of God is come nigh unto you." (Luke 10: 9.)

The *royalty* that Christ has now gone to receive of his Father, and by which he will govern the kingdom when he comes again, is called "*a kingdom.*" (Luke 19: 12.) As it relates to the church militant, the element of the kingdom called authority, is called "the kingdom of God." "For the kingdom of God is not in word, but in power." (1 Cor. 4: 20.)

And speaking of the coming of the church out of the wilderness again, we have the language:—

Lift up your hearts and rejoice, for unto you the kingdom, or in other words, the keys of the church, have been given. Even so. Amen.

Again, that the Holy Ghost as a principal element of the kingdom is in Bible language referred to as "the kingdom of God," note the following:—

But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.—Matt. 12: 28.

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.—Rom. 14: 17.

The laws of the kingdom are by this synecdochical rule of language (of putting a part for the whole, as is so common in Hebrew) called "the kingdom of God" by our Savior. (Compare Luke 4: 19 with verse 43.) Now if one of the elements of the kingdom may by this law of language be termed the kingdom, why may not the two together, the administrative authority and the Holy Ghost, by the Spirit he called "the kingdom of God"? The Holy Ghost is *the life* of the kingdom or Church of God, and the authority gives *validity* to all its official work.

And the Lord confirmed a priesthood also upon Aaron and his seed throughout all their generations, which priesthood also continueth and abideth forever, with the priesthood which is after the holiest order of God. And this greater priesthood administereth the gospel and holdeth the key of the mysteries of the kingdom, even the key of the knowledge of God. Therefore, in the ordinances thereof the power of godliness is manifest; and without the ordinances thereof, and the authority of the priesthood, the power of godliness is not manifest unto men in the flesh; for without this, no man can see the face of God, even the Father, and live.—D. C. 83: 3.

Priesthood is the authority with which God clothes his arbitration or peace commission sent to a sinful, unregenerate world of mankind. This commission is authorized to present the terms of peace and arbitrate in behalf of God and sign the articles of agreement. It is that authority through which man may approach God, come to him and obtain pardon, the Spirit of promise and the life in Christ. It is a mediatorial authority. Hence, Paul, who was one of the commissioners authorized of God, wrote:—

And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath

given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God.—2 Cor. 5: 18-20.

This divine authority and the life power, the Holy Ghost, surely did not stay with the church in the days of its departure from God and his holy law and commandments, and when it walked in the ways of apostasy and human dogma and the doctrines of devils.

The church was originally, as a temple and spiritual house, designed for "a habitation of God through the Spirit" (Eph. 2: 19-22), and Christ, through his ministry in the church as his bride, was, before the days of her departure from him, with her, inviting poor, fallen, *unsaved man* to come unto him and partake of the waters of life freely. And in the sense set forth as above, Christ, the "man child," was yet with and in the church (for John saw him there and thus described him) at the time he received his revelation on the island of Patmos. He thus describes the son of the woman, the man child:—

And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars: and out of his mouth went a sharp two-edged sword: and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death. . . . The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.—Rev. 1: 12-18, 20.

How could the life power and the authority of the church or kingdom of God be more grandly and graphically represented to the mind or the vision than is set forth in this description given by the Revelator? Jesus Christ, his priesthood or authority, and the Holy Ghost are inseparable. Where the one is the others are represented.

It is early in the season, but the driest section of Illinois has been heard from. Not a town on the line of the Chicago, Burlington, and Quincy railway between Galesburg and Quincy will have saloons this year.

Anyone can distinguish a poisonous serpent from a harmless one, for a venomous snake invariably possesses a triangularly-shaped head and a blunt nose, while its tail is correspondingly blunt and stubby.

Chinese scholars claim that iron swords were in use in their country 4,000 years ago. It has been estimated that it would take a man 3,000 years to read all the standard works.

Letter Department.

SEMINOLE, Ala., June 5.

Editors Herald:—Having been blessed with the *Herald* with its good news for a long time, with tidings of joy from all quarters of the earth concerning the great latter-day work, and being desirous to acknowledge the same, I write.

I have just returned home from a trip to Florida. I found religion at a very low ebb everywhere, especially in Baldwin County, Alabama. There are a few saints alive in the work and some dead spiritually, if they ever had the Spirit. We have had no traveling missionaries in this country since Bro. Turpen left.

I have been abundantly blessed in all my labors and feel fully satisfied to live in the work and to defend it. I remain, in hope of eternal life,

A brother,
JESSE REEDER.

SPRINGFIELD, Mo., June 15.

Editors Herald:—Perhaps a word from this point would interest a great number of the saints who are contemplating making homes in Southern Missouri. I left home June 5 to look up this part of the country, in order to buy a home for my children and grandchildren, if I found it suited. I am too old myself, but I wished to see my children get homes, instead of having to hire out by the month or pay a big rent for land up in Iowa, where we live now.

I called in Lawrence County, and I there saw some, what I call, pretty good, cheap land. I next went to Springfield. I stopped at the Hotel Huston. I inquired before going to bed if they knew Bro. Sparling. Yes, they knew him well, and, as if by providence, Bro. Sparling called at the hotel about five o'clock next morning, on his way to quarterly conference. They informed him of my presence and he waited until I got up. It did not take us long to form an acquaintance, you may be sure, and for me to make known my desire to see the country. And, by the way, Bro. Sparling knows the country well, and can save saints much time and money. He knows where the best lands are, and the prices; so saints need not be afraid of getting tricked.

Well, we took train to Sparta, and I saw the places that saints have left, and many others. I was indeed surprised to find such land. It is far the best I have seen, and the nice homes these saints have left, and which I believe, with anything like old Iowa muscle and pluck they could do well upon. I don't see why a person would have to leave such a country. The land is far better than I expected to find, and you can get good improved places for \$4.00 and \$5.00 per acre and up to \$10.00—fine places. And I should think it would be wise for saints that want homes to come and look this country over; and when they do, be wise and have things prepared beforehand.

Do not do like many of our saints have done, go down there without writing to some one of the saints. Some land agent will get

hold of you and send you somewhere looking up a \$1.50 or \$2.00 per acre land, in the roughest part. As a result you get disgusted and go back home, and you have never seen the best of the country. You will save time and trouble by writing Bro. Sparling, and I find he is careful not to overestimate the land.

I expect I shall buy some land near Bruner, where I found some as good saints as I ever wish to find.

Yours in bonds,
G. W. SEWARD.

GALLAND'S GROVE, Iowa, June 11.

Editors Herald:—The *Herald* comes every week with such good news that it gives me much comfort, as I can read, but cannot hear very well. I am getting better.

My faith in the work is growing stronger as I look back and see the fulfillment of prophecy. I think oftentimes that my life has been spared, and I wonder what for, and think God has something for me to do. If I cannot preach I can help those who do, by paying tithes and offerings. Everyone can do a tithe and that is all that is required—to do what he can. Let every one study his duty and see that he does it according to the law, then we will be ready to gather and the commandment will be given in the time.

We must keep the law. It is the duty of every head of a family to pray in his family and ask God to bless what he gives us for food; also to give one cent out of every ten. Now, do we do that? If we do not, we are not doing as God has said.

I have found in the past that I have not done my duty and have suffered because of my neglect. I am trying now to do my duty. I do not want to try to do what is not my duty, however. As a priest I try to visit and exhort the families of the saints. I am weak, but am striving to overcome.

For sixteen years I have not done anything for the work until the last three years, in which I began to pay a little tithing and I find I have prospered; and instead of being bowed down I feel that God is with me; and where I thought every one was looking at me as unfaithful, I do not now feel that way.

May God help us all to do his will. Let us all look and see if we do as the Lord has said. If not, try and do the will of the Master.

Your brother,
F. T. DOBIE.

BARRON, Wis., June 14.

Editors Herald:—Although we do not get to see your pleasant pages very often while out on the frontier picket line battling against error and priestcraft, yet we know you are making your regular weekly visits, freighted with good news and counsel to the saints, and comfort and good cheer to the weary laborer in the Lord's vineyard.

Well do I remember when the first copy came to us—No. 1, Vol. 1. I have that very paper at home now as a souvenir. The little *Herald*—O how proud we felt then of our dear little paper! I feel proud of it still.

How we miss it and with what eagerness we peruse its, to us, sacred pages, when we get where they take the *Herald*. That No. 1, Vol. 1, was published in 1859—forty years

years ago. What changes have taken place in these forty years! So many old faithful veterans of the cross, who bore the brunt of the battle, have passed on to their rewards; others, young, earnest, able men, have stepped forward and filled up the ranks; and so the work rolls on, breaking to pieces the teachings and doctrines of men wherever it comes in contact with them; and it will continue to spread until the knowledge of the Lord shall cover the earth as the waters cover the sea.

We (Elder J. B. Wildermuth and I) are still battling for the truth as best we can. We reared our gospel tent here, four miles south of Barron, Barron County, Wisconsin, and began meetings a week ago to-night, June 7. The preaching was announced at the close of the school and with only so short a notice there were over seventy persons present at the first meeting. Our audience has increased in numbers and in interest, and so has the rain; such a wet, disagreeable season has never been known in this country. This state of weather finally culminated in a hurricane last Monday evening, the 12th inst., which did a great deal of damage, spreading over a large scope of country. Our large tent was partly blown down and torn clear across, from eave to eave in two places. Thank Providence, we have gotten it all mended and up again in good shape, ready for meetings. But it rains nearly every day and every night, so in the week that we have been here we have only been able to have five meetings, but we still hope for the best and for the final triumph of righteousness and peace.

In gospel bonds,

E. M. WILDERMUTH.

WHEELING, W. Va., June 12.

Editors Herald:—I have not done any missionary work since April. About the 1st of April I was taken down with a very severe attack of catarrh of the stomach, which has incapacitated me ever since. I have about recovered and hope to be at my post of duty in a week or so.

Although sorely afflicted, I feel a greater desire to get at it again than ever. It is sorrowful to hear the many calls for preaching and not be able to reach them.

I wish to say to those who are expecting reports from me that I will report to them soon.

F. J. EBELING.

MANCHESTER, Texas, June 14.

Editors Herald:—A few words from Northeastern Texas. We are still, by the help of God, battling away for the gospel of Jesus Christ, and happy to say it is spreading slowly over this country; and we have felt here of late that there is a great work to be done in this country in the near future. We were placed in the field about two months ago and have been preaching during that time as often as we could get hearers. Have had the pleasure of leading some noble men and women into the waters of baptism, and find quite a number of others about ready to obey the gospel.

If all the saints would only live faithful we would soon witness a great gathering into

the church; but Oh! how sad it is to see saints trampling God's mercy under their feet. Brethren and sisters, let us pray that we may never bring reproach upon the gospel.

I feel proud of the noble men God has called in this great latter-day work. It makes me feel happy to think over the grand missionary force in this work; but we think we are standing greatly in need of more presiding men who will endeavor to do all they can to keep the saints alive, and try and get them to understand the importance of enduring unto the end; for such are the ones that will be saved. So let us pray that God may soon call men of great presiding qualities into the work.

The Northeastern Texas and Choctaw district conference convenes July 8. We want all to attend, also the elders. Quite a number of the saints in this country are very desirous to meet with Bro. Ellis Short; so, Bro. Short, attend if you can. We hope to have Bro. A. J. Moore with us. Parties coming by rail will get off at Douglass, where they will find a committee to carry them to Shawnee Prairie, where conference will be held. So come one, come all, and if God wills let us have a spiritual feast.

We will ask the several branches of the district to fast and pray with us on the first Sunday in July for God to bless our conference with the Spirit in power and gifts, that the saints may be lifted up higher in faith of the gospel to live a pure life. The gathering is close at hand, and let us be ready for it.

The secretaries of the several branches of the district will please have their reports on hand at conference.

Your brother in bonds,

E. A. ERWIN.

CHICAGO, Ill., June 15.

Editors Herald:—I was one of the delegates to Northern Illinois district conference which convened at Mission, Illinois, June 10 and 11, and it was one of the best I ever attended in my life. The Spirit of God met with us in great power. In tongues unknown God speaketh mysteries to his people and also prophesieth and edifieth his saints. I never enjoyed myself better among saints in my life than with the dear saints at Mission. May our heavenly Father pour out his blessings forever upon them, is my prayer.

The weather was splendid and the church could not hold one half of the people, nor could the tent. The people were gathered by hundreds. May God bless that country and all other countries where his saints gather together.

Yours in bonds,

G. H. GRAVES.

BOONESBORO, Iowa, June 20.

Editors Herald:—From the 11th of May to the 16th of June I was engaged in the preaching of the message of life eternal at Boonesboro, Milford, Fraser, and at Nevada, the three first named places being in Boone County, and the last in Story County. The word has been preached here for many years by a goodly number of the ministry, and

many have, first and last, been baptized here, of whom some have fallen out by the way, some went to the Brighamites, and others are scattered, which keeps the branch rather small in actual attendance. Some of those who went to our western neighbors are not so well satisfied with their newly adopted relations, and will come East again when circumstances favor. This is as it should be. May they be wholly recovered. It is better to walk in the divine light than to grovel in darkness and uncertainty.

Bro. George Thorburn and wife, Sr. James Meehan, and Bro. William King, resident at Fraser, have organized and have in operation a nice Sunday school of some forty or more scholars. It is lively and interesting now, but labor troubles are brewing there which may result in disorganization through removal of many families to other places seeking employment, an experience similar to that had by many at Lucas, Iowa, some years ago. Truly this is a day of unrest, uncertainty, a day of scattering, trouble, and vexation. It is essentially a question of labor and capital as indicated by Malachi (3:4, 5) and James (5:1-8); an *enmity* between labor and capital, two elements that should be handmaids of each other. This is the disease. What is the remedy? Its symptoms are inordinate desire for gain, and *to rule*, and dishonesty. Those not actuated by these symptoms are victimized by those who are. It is to be hoped that these deadly symptoms will not invade the realms of the kingdom, for they produce as results, death to business and confidence, spiritual mistrust and paralysis. That which in anywise interferes with individual effort and lawful coöperation in things temporal and spiritual, is rebellion to creative and God-given right. Capital must no more make unjust demands than labor. Education up to the right, and thorough honesty on the part of both is the *only* deliverance from the condition now confronting the world, except destruction.

The Des Moines district conference held here June 17 and 18, we think was a success in most respects. The weather was very warm, but all exercised patience. The business of both conference and Sunday school convention was transacted quite harmoniously, and good will seemed to actuate all present. The preaching was spiritual, the social services fervent, and all were joyful and felt blessed in serving the Lord. Bro. William C. Nirk, who has served the district for quite a number of years, so ably and with so universal acceptance, and whose resignation was so reluctantly received, was succeeded in the office of president by Bro. J. W. Morgan, of Perry, Iowa. Five young persons were baptized, on Sunday, and confirmed at the social services, and Bro. Thomas Cook, of Des Moines, was ordained to the office of priest. A goodly number of strong spiritual testimonies to the truth of the work of God were borne. A committee on arrangements for holding a reunion in the district this fall, was appointed, and with power to act. Let the saints of the district, therefore, *take notice*, and arrange to attend. And all others who can, and so desire, are cordially invited

to come and join in the reunion. Due notice of time and place of holding reunion will be given, "therefore watch"!

It is time that saints everywhere awake from their slumbers, trim their lamps, gird on the armor of righteousness, look to their spiritual interests, be on their watch tower. The days are evil, darkness hovers over the people, and daily, continued faithfulness is absolutely essential. Let God and his work be first and all the time over everything else. Is your title to the incorruptible inheritance proved? Is your crown of life secured? Are you sure the course of life you are pursuing is approved of God? If so, well. If not, then what? Remember, the days are evil. Wave after wave of sin pursues each other in rapid succession over the world. Is it not time that the church arise and deliver itself from bondage, temporal and spiritual, chase darkness from its borders, and walking in the liberty and light of the Lord, pursue diligently the fulfillment of its great mission (Matt. 28: 19) to the nations without further deviation?

Your brother,

C. SCOTT.

SHARON, Pa., June 21.

Editors Herald:—I send you clipping from Pittsburg Times of the 19th, which gives a general round-up of the B. H. Roberts case and credits us with the stand we have taken in the matter.

Bro. A. H. Parsons has beautified the Temple lawn at Kirtland with a gravel walk, on either side of which is one star-shaped and one moon-shaped flower bed. It is a delightful improvement and was specially noted by the Painsville press.

The Sunday schools of the township celebrate the Fourth conjointly. Large success to them.

The "parson" Parsons drills a class in music and is ingratiating himself with the community for good in general.

I am here at the suggestion of Bishop's agent, Bro. E. Miller, to witness the closing payment on church property. In 1893 it had almost lapsed back to the school board from whom it was purchased. Times were disheartening and the saints discouraged. It fell to my lot to wrestle with Lawyer Tanner to wrest the property from unfair hold conditions had placed it in. The property is now worth double its value then.

Bro. F. J. Ebeling has been hindered from duty by sickness. May he soon be fully recovered and in the ranks again. Bro. F. C. Smith and family take a short trip to Michigan. May they find an abundance of opportunity of doing good, and return refreshed to renew the conflict. Bro. Parsons being occupied necessarily at the Temple, our force to supply the varied demands is very limited. Will do our very best, however.

En route east I took a parting glance at the always liberal Middletown saints. Found the Akron saints slowly recovering from unfortunate conditions. The Cleveland branch, following a vacation (?) and expected change of place of services last summer, had a succession of experiences that, if not tending to unity, should fortify against inroads of the

wily foe. Better conditions obtain there. We all have *experience* as we pass along. If the goading is all that results, we suffer to a disadvantage only. If our wisdom and knowledge is enlarged and used we are fortunate—that is God's purpose in suffering us to be tried, tempted, tossed, even by brethren. On the other hand, for one or more to be a continuous menace, a common *nuisance*, with whom forbearance ceases to be a virtue, as no change for improvement is manifest, is not heaven's purpose. Paul's admonition, "Let everything be done decently and in order," evidently includes that those who *will not walk with the body* should be provided with room *outside*.

Bro. Dewsnap's visit at Cleveland was appreciated, his work commended.

Bro. and Sr. Steffe are missed from Kirtland. May the mission be a good success.

Success to A. B. Kirkendall and the saints at Creola as per late appeal in *Herald* and *Ensign* for a church. I question if there is to be found a place where, according to the square inch of resources, more has been done for the work, local or general. The ministry have been well furnished there and *exported duty prepaid*. All ye who can, send something for the Creola church to A. B. Kirkendall, Creola, Ohio.

Demands for missionary work in Kirtland district and to the eastward I will try to supply when made known.

Address in care of Box 28, Cleveland, Ohio.

In bonds,

R. ETZENHOUSER.

DETROIT, Mich., June 21.

Editors Herald:—I have just returned from Ypsilanti, where I had the pleasure of baptizing a young man into Christ Jesus. It having raised quite a breeze there, the Baptist minister came to see me. We spent nearly half the day in talking over the gospel themes. When through, he said to me, "Mr. Durand, I am pleased to meet with you; I had heard much of your people, but never had the pleasure of meeting any of them before." He expressed his willingness to learn, and was glad that we really were different than what he had been informed by others. The gospel was given to him in a straight, plain manner. The Book of Mormon was placed before him as a history of a people that lived on this continent before Christ. The Doctrine and Covenants was also placed in his hands as a book of revelations to the people of this day, as coming from God. A distinction was made between Utah Mormonism and Latter Day Saints proper. A copy of United States Court Records was shown him, taken from Books and Utah Mormonism in Contrast, by Elder R. Etzenhouser.

This we believe had the desired effect to convince him that we were not of the Utah faction or Utah apostasy. He seemed very much pleased to learn the truth of the matter. When we were through, he said to me, "Mr. Durand, I wish you would send me a sample copy of your leading paper."

Since I left him, I have learned that when he received a call to preach there that they offered \$1,800 a year. After learning their

situation, he said, "Brethren, I cannot afford to preach for that amount of money, but I will preach for you for \$1,000 a year. You are not able to pay the \$1,800, and I should feel as if I was doing not only you but the cause we represent an injustice."

I am truly yours in the gospel of our Lord Jesus Christ,
E. H. DURAND.
No. 706 Wabash Avenue.

ARTHUR, Ont., June 21.

Editors Herald:—I expect to leave for British Columbia sometime in July, as a missionary for the truth. I would like to have the address of all saints in that far-off, unbroken field. Any knowing of such there, will please inform me at once.

Saints having friends or relatives in British Columbia who would like an elder to call on them, may also write me their address.

Begging an interest in the prayers of the faithful, I remain,

Yours in bonds,

DANIEL MACGREGOR.

INDEPENDENCE, Mo., June 22.

Editors Herald:—Please see inclosed letter, which is self-explanatory. Bro. Peter Adamson has been a staunch man in the defense of the work about Wilburton and has baptized about twenty-five around there. He is an elder, and assistant district president. Bro. Adamson, or rather his family, wired me to come to him at once. I could not get off that night, but we prayed earnestly for him at our home at just the hour he was healed—nine p. m., so as per his request I send this to you, and you can use as much of it as you think is directly to the point, and return same to me. Your brother,

ELLIS SHORT.

WILBURTON, I. T., June 11.

Editors Herald:—We were greatly shocked on the 9th inst. about half past one p. m. on hearing that Bro. Peter Adamson was killed while working in his coal mine, about one and one half miles east of town. We rushed to the mine as quickly as possible, but when we got there the men had him out of the mine and placed him on a spring cot near the entrance. The men that brought him out say that for the first ten minutes there was no life in him, but by the time I got there he had come to himself, so that he was becoming conscious.

He looked straight into my eyes for some time before he seemed to recognize me, then putting forth his hand, he took my hand in his and said: God bless you, my brother, I love you as dearly as I love my own life. Come near unto me and listen, for I want you to write my dying testimony; for I feel the pangs of death upon me now, and I want those people to know that the church that I belong to is the true Church of Jesus Christ, for the God of heaven has revealed it unto me. Yes, my dying testimony is that this work is true; and, my brother, I will meet you in the kingdom of God; I know that.

I have but a few minutes more unless the God of heaven spares my life, for I know that if I live it will be by the power of God, and

not of man. Now, my brother, be faithful and see that Sr. Adamson is cared for.

By this time others came, and he talked some to them, then called me again and bore about the same testimony, and asked me where Bro. Dalby was. I told him he would be here as soon as possible. He said: "I want him to administer to me as soon as he comes, and if I become unconscious before he gets here, do not let the doctors give me any medicine; I will not take it. If I am saved it will be by the power of God."

Bro. Dalby came at last and found Bro. Adamson almost gone. He lost no time in administering to him and after the administration he whispered to Bro. Dalby; then Bro. Dalby raised up and said: "Saints and friends, Bro. Adamson says he believes the Lord will raise him up." And from that moment forward he began to mend and look better. So we carried him home on the cot, and the Company Doctor came and made an examination and found every rib broken on the left side but one, and some of them broken in two or three places, and one of them pressing down on his heart. When the doctor left the room he was heard to say he could not live over ten minutes at the most. Then he asked the saints to meet around his bedside and have a season of prayer for him, so in accordance we met and during prayers at about nine p. m. the blessing came in power and he was relieved of every pain, and we were all made to rejoice and praise the Lord for his loving kindness to his children.

June 13.—Since Bro. A. was brought home everybody is greatly surprised to see how well he is getting along; and I want to say, dear saints, there have been more than human eyes watching him; about half past nine this morning he sent for me, and I found him rejoicing indeed. He said: "My brother, the angels of God are hovering around me; yes, they say they are guarding and protecting me, and you do not know how happy I am. Yes, my brother, they have been with me for some time, and I can hardly realize that I have a body. I know that the Lord is pleased with me."

To-night he is in as good condition as we could ask and improving as fast as it seems possible. The doctors are amazed to see him getting along so well without medical aid whatever while we are rejoicing over the great goodness of God in sparing our brother. We did not realize how much we loved Bro. Adamson until we saw him in death's mighty grasp; then it was that we could realize that brotherly love indeed; yes, then it was that our hearts were united in earnest prayer to almighty God to spare our brother. And while going to the mine to see him, as I supposed, dead, was when my heart pled with the Lord with all the faith and power that was in me that he would not take our beloved brother from us; and I believe that every one of the saints poured forth the same petition from the bottom of their bleeding hearts. But now, my dear brethren and sisters, we can rejoice before the Lord; and we ask you one and all to pray with us and join us in praising the Lord for his tender mercies in answering our prayers in this great hour of need.

To think that the Lord would take our

brother right from the very hands of death and give him back to us, is good reasons for rejoicing.

One of the doctors, while we were at the mine, shortly after we got there—one of them came to me and asked what was best to do? He said that Bro. Adamson would not take any of his medicine, and he would like to do something for him, and asked if it was not on account of his peculiar religious belief. I told him it was, that he was waiting for Bro. Dalby to come and administer to him, and he was heard to say that Dalby had better hurry up. He also told others that he could not live until sundown.

Now the slate that fell on him was about six feet long, and three feet wide, and six inches thick. He was lying on his right side, mining, and the rock struck him under the left shoulder and over right leg breaking and mangling all the ribs on left side but one and mashing him up in the hips and groins very badly so as to completely paralyze the lower limbs. This rock fell about six and one half feet.

And let us all try and live as Bro. Adamson so we know that the Lord is well pleased with us, is the earnest prayers of

Your humble servant and brother,
J. N. PERKINS.

CENTER JUNCTION, Iowa, June 20.

Editors Herald.—I have been in this part of the Eastern Iowa district for about two weeks, and I find the saints feeling spiritually alive. They miss the good counsel of Bro. J. W. Peterson, but our loss will be others' gain.

I find a noble lot of saints in this part of the district. Bro. and Sr. W. B. Thomas, Bro. and Sr. John Weir, and Bro. and Sr. J. R. Johnston, and the entire Green family have been very kind to me, and all the members of the Green Valley branch; and last Sunday the president of the branch, Bro. Daniel Durks; invited me to preach for them in the church in the afternoon and evening, and the good Lord was with us; and as I stood and looked upon those noble faces and saw them lit up by the Spirit of God, O how my heart was made to rejoice.

Last Thursday our missionary carriers, Bro. and Sr. W. B. Thomas, of this place, took me to Viola and we preached to them Thursday and Friday nights. There is a noble little band of saints there, Bro. Frank Potter is as a shepherd to the little flock, and he is working hard to have a church there, and I think he will succeed. Don't be discouraged, Bro. Frank.

I expect to start for the city of Muscatine to-night, to commence tent meetings there. We are going to have a new tent. The interest is good in that city.

Three weeks ago last Sunday I led three precious souls down into the waters of baptism, and they are rejoicing in the Spirit of the Lord. And when we set the tent there I expect to baptize others before we leave. So the work in this district is looking brighter. So, dear saints, let us press on and not be weary soldiers in the army of the Lord.

Your brother,
W. A. SMITH.

Mothers' Home Column.

EDITED BY FRANCES.

REQUIRED READING FOR JULY MEETINGS OF DAUGHTERS OF ZION.

FAMILY GOVERNMENT.—CONCLUDED.

Punishments; how and when administered? We can tell you one time when you must not fail to punish: that is when you have threatened to do so. Never break your word given your children, but be very careful about giving it. Threatening what you do not intend to perform and never do perform is subversive of all true discipline. It is largely the result of lack of self-control; and it cheapens your word in your children's estimation. It is an easy, and, permit me to say, a cowardly thing "to conquer a peace" with the unruly child by threatening future vengeance; but the peace thus conquered is short-lived, the resulting ill may be perpetual. Weigh well your words; never threaten anything you are not sure of performing, and, lest you fail in the performing, never threaten at all.

When not to punish: when you are angry. Not being master of yourself, you cannot hope to gain the mastery of your child. Then your judgment is not in a condition to decide how much and what kind of punishment should be inflicted. If the offense is an aggravating one, let a night intervene between its commission and its penalty, but let the child be just as sure that the penalty will come as he is that the sun will rise. The certainty of penalty, more than its severity, makes it effective. The intervening night not only gives opportunity for cooling down any heat of passion aroused in you or your child, and allowing his conscience and your judgment to act, it also gives opportunity for the bedtime talk and prayer, which is the grand alembic in which family troubles may be transmuted into gold.

What shall the punishment be? Varying offenses require various penalties; it takes a good supply of mother wit and consecrated common sense to decide what is the appropriate penalty to mete out to each offense. We give a few general principles which may help to guide you in this matter.

First: Guard against punishments liable to result in physical injury, like rough shakings or boxing the ears; even more carefully guard against bitter, cutting words that wound the spirit, and against degrading punishments.

Second: Punishment should seem to be, and be reformatory, not vindictive; administered not so much in retribution of the past offense as a safeguard against its recurrence.

Third: So far as possible the penalty should grow naturally out of the offense, or have some logical connection with it. For example: a child is cross and peevish at table, grumbling about his food; take it from him and give him only the plainest food till he learns to behave. There may be a hygienic principle involved here; his fretfulness may result from a stomach disordered by dainties, and plain food may restore it to healthy working. Aside from this, however,

the moral effect of connecting fault-finding with deprivation of food is beneficial. Or he may be naughty and obstreperous at table, continually interrupting his elders in their conversation; condemn him to wait outside the dining-room till the others are done eating, and take his meals alone for a time; he will be pretty sure to behave better when he is again permitted to eat with the family.

Your daughter is cross to her playmates, or your son hectors the other children; deprive them of the companionship of the others till they are cured of these faults. Do not allow them to play with the other children, or even to talk to them, if the offense is an aggravated one, and they will soon mend their manners. Children are naturally gregarious; to be thus shut off from their kind, for even a little while, is a greater punishment than you might imagine. In the chapter on Behaving we saw how a pert miss was cured of her superciliousness by a wise mother; and elsewhere, how a wise father taught his young lady daughter early rising. If once you set your mind to the task, you will succeed in inventing penalties in accordance with the three fundamental principles mentioned.

How shall punishment be administered? So far as possible, let it be a matter between yourselves and the offenders alone. We say *yourselves* advisedly, for it must include both parents; there is no true family government in which both parents do not unite; the children must feel that you act as a unit. If the father, busied with his farm or his merchandise, throws the burden of government upon the mother; or if she weakly abrogates authority by confronting the young offender with, "If you don't behave better, I'll tell your father when he comes home, and then you'll catch it;" worse if one parent would shield when the other would punish, anarchy, not government, exists in the household. "A house divided against itself cannot stand."

Circumstances must decide whether or not the other children should be cognizant of the punishment; it is certainly a matter with which a stranger should not intermeddle.

Whatever else you do, don't scold. As Jacob Abbott says, "It seldom does any good to those scolded, and it makes all the rest of the household unhappy." A scolding household is always poorly governed, besides being a very unpleasant abiding place. Be sure not to both scold and punish for the same offense; human nature cannot bear it. As the Chinaman says, "I can stand flogee, flogee, or preachee, preachee, but no flogee, flogee, and preachee, preachee both." We are glad to believe, as we do most thoroughly, that scolding mothers are much less common than formerly, a result directly traceable to the broadening sphere of woman. Scolding is the vice of a narrow mind, a mind centered on its own petty affairs and annoyances. Broaden the mind, engage it on noble themes, as the last two decades have engaged the minds of thousands of women in philanthropies, and the home will feel the blessed influence in a decrease of scolding.

We are free to confess that we believe there are times when it is well to be both

dumb and blind to children's faults. To be sure, many people err in being thus altogether too often; still, there are times when it is safe and best not to notice a child's faults and peccadilloes, but pass them over in silence. For example: a tired, hungry child is cross—but so is a man under the same circumstances. Nobody thinks of taking the man to task for his crossness; much less should we do so with the child. As the child is more demonstrative than the man, he gives expression to his crossness in more outrageous fashion; but this is no sign he is a greater sinner. Courtesy demands that you pass over the man's crossness, especially if he be a visitor, in silence; be just as courteous to the child. Being weaker, he deserves your pity more; feed him and put him to bed; a good night's rest will straighten out all the tangles, and when he awakens in the morning his sunny face will make you glad that you did not send him to bed under the added cloud of your displeasure. As your children grow older, the eye-shutting process often proves a good one for both them and you. We have seen how there comes to our boys and young maidens, a time of moody introspection, of morbid sensitiveness and irritability; do not aggravate it by magnifying every molehill into a mountain, by marking every impertinent word or ungracious act. Whenever possible, pass them unnoticed; meanwhile doing all you can to build up the physical and spiritual strength of the offender and help him into a better humor. Napoleon said: "You must not fight too much with one enemy or you will teach him your arts of war." Parents, you must not be too stereotyped in your methods with your children, or they will learn all your "arts of war."

Govern by surprises sometimes. Meet the children on just the line they do not expect; outwit them, and they will often surrender at discretion, whereas against a regularly planned siege they would have held out indefinitely. Children often have a keen sense of the ludicrous, and will enjoy the joke of having papa "get ahead of them," if he does it in a cute way, even when the joke is against themselves and frustrates their mischievous designs. If you can succeed in turning a boy's laugh against himself and his own projects, you are much more sure to wean him from them than you could be by any amount of opposition. We know a couple of boys who were forever cured of the boy-passion for running off to sea, by a quick-witted father who discovered their project in time and managed to give a ludicrous turn to it.

On the other hand, it will not do for you to fall into any ambush your wide-awake children set for you. Eternal vigilance, albeit of the kindest sort, is the price of dominion in the kingdom of home.

"You never seem astonished at anything a child does," remarked a lady to whom childhood always remained an unexplored realm. "If that child should turn himself inside out before you, you would look as though it were the very thing you expected and wished him to do." The lady addressed was noted for her success in managing her big family of little children. She laughingly replied to

her friend: "Of course I should; how could I ever keep my irrepressibles in any sort of order if once they learned they could outflank or surprise me? No matter to what ridiculous lengths they go, they must find me there before them." There was good philosophy in her laughing reply.

After all is said and done, family government resolves itself into the simple application of consecrated common sense to the domestic problem. Be what you would have your children be; control yourself; train them to obedience, truthfulness, industry, to love God and each other; to do right because it is right. Develop the good and repress the evil by setting before them only right motives of conduct; make punishment a means of grace and not an instrument of revenge; educate the conscience to be at once enlightened, sensitive, and controlling; enthrone the Golden Rule with its supreme love to God and equal love to man, as the law of your household, and your family will be well governed.—*Childhood: Its Care and Culture.*

Sunday School Department.

ELDER T. A. HOU GAS, EDITOR.
Henderson, Mills Co., Iowa.

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

IN the "department" of June 14, three "selected" paragraphs appear without any credit given. This was a mistake. They were selected from some Sunday school newspaper sent us.

PLEASE forward all your district Sunday school newspapers. They contain many real "gems" of thought, which we are always glad to receive.

WHY A SUNDAY SCHOOL LIBRARY?

Why a Library? A Sunday school Library, a nucleus round which may cling the future destiny of many; within which is contained the embryo of love, goodness, duty, character, life.

The establishing of a library in a community, whether public or private, is an important event; for through it the spirit of progress is born and developed. It is a center of interest, the influence of which is salutary in every way, as well as a power morally, intellectually, and socially. Those who have had the advantages of an education feel the need of it, but to those who have had no opportunity for mind development, it is a positive necessity. It is the means by which they may be brought out of the narrowness of their individual lives into closer contact with the lives of others and the outside world.

The educational influence of good books is scarcely appreciated as it should be. Some one has said "Education is largely a process of selection, a cultivation of the faculty of discrimination." A plant selects from the soil the element requisite to its own growth. The particular plant requires special food. Minds likewise require suitable nourishment,

and need an opportunity to make their own selection. Hence the necessity for the collection of books or library.

Many homes have no reading matter whatever suitable to the child mind, but their inquiring nature devours whatever it may find. Too many homes have nothing to read except the sensational newspaper. One of the greatest evils of the day is the reading of sensational literature. Pick up the popular newspaper and read over the headlines of a single page and you get a knowledge of enough crime to almost paralyze a Christian heart. You may peruse the dailies for a week and all the confidence in man, or love for God you gain you can shake in the shell of a mustard seed. Why are the children so afraid of the dark or to be left alone? is a question that is puzzling many minds. Listen for just one evening to the reading of the daily as it is either read aloud or its contents discussed in the homes, and how can you question. Even the good housewife who devours the newspapers keeps her doors locked in broad day, and is frightened to the cave at every shadow of a cloud. Again, comparatively few homes have even one standard magazine, and if asked the reason why, will say they can't afford it. The child mind must be fed. The immoral literature is so much the cheapest, that of a natural consequence it is the most likely to find its way into the homes of the poor. And it is the avenue through which his satanic majesty leads many a soul to a life of profligacy and intemperance, and the remedy is to supplant it with a taste for the better. A great many of the church members have nothing beyond the church periodicals and books, and a few not even them. To read only periodicals and books advocating one particular creed or method, whether it be religious, political, or social, closes the mind in a degree to the larger fields of thought, life, and progress. We need something fresh, vital, thought-provoking, to bring out and develop the reasoning faculties. We fully agree with an editor who said, "The book that makes a truthful, adequate presentation of some phase of thought or experience, that translates the real into the ideal, and evokes the ideal to give color and harmony to the real—such book, giving great thought and expressing it in the terms of everyday life, help to make life larger and better."

It is one thing to establish a library, and another to get people to read it. If the taste is formed for sensational reading it is like reforming the inebriate to get the mind to enjoy anything else. Hence the necessity of forming the right habit. Where outside of the home is better opportunity offered than in our Sunday schools? Here it is we take the children, many of them before they can read a word. Here it is we have the opportunity of supplying them with that which will instill in their minds a desire and love for that which is good, inspiring, elevating, and broadening. Shall we do it or shall we leave them to the mercy of illiterate and incompetent parents?

Were every home supplied with a library, and every child with educated and interested

parents, we need not worry about a Sunday school library. Many parents who are competent are careless, but alas! how many are incapable of training their own children, had they the means with which to buy the books. How many of the parents have any taste for reading beyond our own church literature. But, says one, what more do we need? Cannot we learn enough in them to secure our soul salvation? Very well for the parent, but how about the child? The child has not yet acquired that taste, and unless rightly directed may never acquire it. He cannot read it for himself. If you read it to him he cannot understand it. What is he to do between now and the time he can read and comprehend it?

Sunday school workers, do you see the necessity? Do we comprehend the colossal magnitude of our opportunity? Thousands of children without one single book that will lead to higher things than those immediately surrounding them. Thousands of hungry little hearts and minds taking in the vices and sins which everywhere abound, simply because nothing better is provided. Shall we as Sunday school workers make one grand effort to establish a library in every school, that the little hungry hearts gathered in from the unfortunate homes may be started in right lines of thinking and living? The children come to school on Sunday, and while the surrounding influence is good, the children feel they would like to be always good, so they tell the teacher. We send them away with nothing except the lesson learned to occupy the mind till we meet again. They get back among old friends and the lesson is soon forgotten. But send them away with a little story they are to read to tell to the rest of the children, and every idle moment which was to have been spent in company with children of the back alley, going hunting birds' nests, or visiting some strawberry bed or melon patch, will be spent in finding out the rest of the story that the librarian told him was in the book. We all remember the old proverb about the idle mind. Keep the mind employed and there is little to fear. Many a man can trace his desire to be manly to the favorite book of his boyhood. Others trace their course downward from the reading of an evil book. The good book like the bad book lives long after the author is dead. The remembered sentiment of the written word may arrest the attention and transform the character, or may urge the young to deeds of shame and crime. It is within our power to direct the destiny of many.

The Sunday school is an organization for the bettering of mankind, and every avenue for doing good will not be silent to their tread.

EMMA HOUGAS.

For the Fremont, Iowa, Convention.

The Rev. Dr. T. L. Flood, retiring editor of the *Chautauquan*, says: "The hardest thing I had to learn as an editor was to say No in a kind, wholehearted, firm way."

British Consuls are now required to send important trade reports and news by telegraph.

The price of medicine in Prussia is regulated by the State, a new price list being published every year.

Conference Minutes.

MONTANA.

Conference convened at Reese Creek, June 10; meeting in charge of district president, John E. Reese. Branches reporting: Anacosta 23; baptized 8; branch in good condition, with an active Sunday school of 20. Bridger, organized last March with 14 members, present number 18; branch in good condition, with an active Sunday school with 35 enrolled; P. W. Premo president, Otis B. Plumb secretary. Victor 30; baptized 6; branch in good condition, with exception of being in need of a presiding officer; John Johnson secretary. Gallatin 102; removed by letter 2, died 1; condition of branch fair; James Bamber president, D. R. Harris secretary. Ministry reporting in person: Elders J. E. Reese, Gomer Reese, James Bamber, J. H. Wells, W. D. Kelley; by letter: P. W. Premo and J. F. Jemison. Priests, in person: John Pritchard, D. R. Harris, J. J. Reese; by letter: Martin Lundwall, John Johnson, and E. E. Williams. Teacher Thomas Reese reported. Bishop's agent, John E. Reese, reported as follows: Received since last report \$112.50; paid out \$75; balance on hand \$37.50. Report referred to D. R. Harris, John Pritchard, and W. D. Kelley as auditing committee. The following resolutions of respect were presented by Gomer Reese, and approved by the conference: Whereas, Elder R. J. Anthony has been removed from our midst by death; be it resolved by this conference, that by his death the church has lost an efficient, faithful laborer and counselor; his family a kind father and husband; and the Rocky Mountain mission an earnest, uncompromising defender of the truth; therefore, we in conference assembled, this 10th day of June, A. D., eighteen hundred and ninety-nine, express our sympathy for the bereaved wife and family of the deceased, and that we prayerfully commend them to the tender watch-care of Him who in his wisdom has called our brother home to rest. That these resolutions be spread upon the minutes, and a copy sent to the family of deceased, and a copy for publication in the *Herald*. The chair appointed Gomer Reese, J. H. Wells, and Thomas Reese as committee to draft memorial to Congress, protesting against the seating of B. H. Roberts. The authorities of the church were sustained, also J. W. Wight as president of the Rocky Mountain mission, together with his missionary force in this mission. J. E. Reese as district president and Bishop's agent, Gomer Reese as vice president and secretary, and John Pritchard as chorister. The conference ordered a district fund created for the benefit of the work in the district, and the help of the local ministry. J. E. Reese was made treasurer, and contributions solicited. A collection was taken up, resulting in \$5 01 contributed towards said fund. J. H. Wells was sustained to labor as circumstances permit. Preaching in the evening by W. D. Kelley. Priesthood meeting Sabbath morning. Preaching in the forenoon by J. H. Wells. Sacrament meeting in the afternoon. Preaching in the evening by Gomer Reese. Committee on Bishop's agent's books and reports reported all was found correct; Committee on the B. H. Roberts resolution was granted further time to report. Adjourned to call of district presidency. So closed one of the best conferences held in Montana.

GALLAND'S GROVE.

Conference convened at Harlan, Iowa, June 3; C. E. Butterworth and J. M. Baker in charge, Dora Young secretary pro tem. The following branches reported: Pilot Rock 27; gain 1. Coalville 43; gain 10. Deloit 164; gain 1. Benan 48; gain 1. Galland's

Grove 300. Harlan 70. Salem 65. Auburn 60. Dow City 104. Ministry reporting: Elders C. E. Butterworth baptized 17, C. J. Hunt, D. Brewster, H. M. Daniel baptized 1, J. M. Baker, R. Wight, B. Salisbury, C. Derry, W. Bullard, J. Chatburn; Priests N. V. Sheldon, F. B. Shumate; Teachers J. O. Booth, J. L. Butterworth, G. O. Hoisington. Bishop's agent reported on hand and received \$996.86; expended \$846.40; balance on hand \$150.46. Two-days' meetings were appointed for Deloit, Galland's Grove, Benan, Salem, and Harlan. J. M. Baker, R. Wight, and D. Brewster were appointed missionaries to labor in the district. Adjourned to meet at Deloit, third Saturday in February, 1900.

DES MOINES.

Conference convened at Boonesboro, Iowa, June 17; district president, W. C. Nirk, and Elder Columbus Scott presiding; H. A. McCoy secretary. Branches reporting: Oskaloosa, Richland, What Cheer, Perry, Boonesboro, Des Moines Valley, and Des Moines. Elders reporting: W. C. Nirk, C. Scott, N. Stamm, J. P. Knox, G. Shimel, G. Thorburn, J. W. Morgan baptized 3, M. H. Cook baptized 1, W. H. Kephart baptized 9; Priests G. M. Jamison, J. M. Park, J. Barnes, C. B. Brown; Deacon Joseph Young. The committee appointed to report as to the legality of the rebaptism of Sr. Hannah Hull, reported as follows: We have investigated the matter of the rebaptism of Sr. Hull, and beg leave to report that we do not find justifiable causes for this rebaptism. 1. Because it becomes the duty, under the law, of every member of this church, wherein they have become dissatisfied with acts of their lives since baptism into the church, to make restitution by repentance and confession to God; and the church, where necessary, as cited in 1 John 1:9, "If we confess our sins, he is faithful and just to forgive our sins, to cleanse us from all unrighteousness." The clause demands what seems not to have been done on the part of Sr. Hull. 2. We find no law authorizing any person demanding or administering rebaptism upon their own judgment, only of the authority of the person baptizing, or that the person baptizing is not living in accordance with the law. Signed, C. Scott, W. C. Nirk, and J. W. Morgan. Moved and carried that each branch in Des Moines district take up a collection once each month, for the support of the district president. H. A. McCoy was elected district treasurer, to whom all money thus raised shall be sent. Bishop's agent, W. C. Nirk, reported; report audited and found correct. (This report was by mistake kept by the auditing committee and could not be obtained.) Elder J. W. Morgan was elected president of district, W. C. Nirk sustained as Bishop's agent, H. A. McCoy secretary. Letters of removal were granted to all applicants from the Head Grove branch, now disorganized. The committee on reunion reported, recommending that the Des Moines district hold a reunion this fall, and that a committee of five be appointed, with full power to act in the matter. C. Scott, J. W. Morgan, T. J. Sheldon, W. C. Nirk, and M. H. Cook were appointed said committee. Bro. T. P. Cook of Des Moines branch was ordained a priest, and license granted him. Adjourned to meet at Des Moines, Saturday, October 14, at ten a. m.

Miscellaneous Department.

CONFERENCE NOTICES.

Persons coming to Northeast Texas and Choctaw district conference which meets with Shawnee branch, Red River County, July 7, and wish to come by railroad, will come to Douglas, on the trans-continent division of the T. & P. Railroad, which, is

forty-four miles west of Texarkana, and forty-seven miles east of Paris, Texas; and as the place of meeting is eight or ten miles from railroad, parties coming should try to get here a day or two before, as they will have to go out by private conveyance. Write to any of the following brethren to meet you: Whit Dalby, W. S. Goodman, or William Jenkins, Lydia, Texas; or B. F. Pollard, Isaca, Texas.

B. F. POLLARD.

REUNION NOTICES.

Massachusetts reunion will be held at Dennisport, Massachusetts, August 5. Nearest depot is North Harwich. Stage will take you to camp grounds. Pres. Joseph Smith, W. H. Kelley, Joseph Luff, M. H. Bond, John Smith, G. W. Robley, and H. J. Davison are expected. All information relating to board, rooms, houses furnished or unfurnished, can be obtained of Elder John Smith, Dennisport, Massachusetts. Those who desire tents communicate with Bro. F. P. Busiel, 225 Pearl Street, Somerville, Massachusetts. Price of tents ten days, 10 x 12 feet, \$2.50; 12 x 15 feet, \$3.50. All orders for tents must be in before July 10. Each branch president should find out how many of their members are going, and notify Bro. John Smith as soon as possible, so that ample preparation can be made for all. Prompt attention to these instructions will greatly aid the committee in their work, and prevent unnecessary trouble. A spiritual feast is anticipated. Let each one bring with them the spirit of peace, and contribute their portion of good, and thus gain our Father's blessing. Committee: S. W. Ashton, John Smith, and R. Bullard.

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R. BULLARD, Dist. Pres.

Arrangements have been made for holding St. Louis district reunion July 21 to 31 inclusive. We have secured elegant grounds in beautiful Ramona Park. This park is about twelve miles west from St. Louis, located on the Suburban electric line, and our grounds are situated on a high elevation. There is plenty of shade, and a good spring of water on the grounds. The location is all the heart could desire for reunion purposes.

Tents for camping may be had at the following rates: 9 x 12, \$1.50 for the ten days; 12 x 14 \$2 for the ten days. This includes putting them up and taking them down. All you have to do is to move in, keep in good humor, and move out at the conclusion of the reunion. Those desiring tents, who have not already arranged for them, will please communicate with J. C. Hitchcock, 2507 Slattery Street, St. Louis, Missouri, as early as possible, as we wish to know definitely about how many tents will be required early in July. We have contracted for a large tent that will seat about fifteen hundred people, for holding public services, and it is hoped that every saint in the district who can, by making a reasonable sacrifice, attend this reunion, will do so. It is our first reunion in this district, and every reasonable effort is being made on the part of the committee to make it a complete success, and the indications are decidedly favorable at present. If you will come with the intention of helping to make the meeting a success, and a prayerful spirit, we would feel entirely safe in giving you a guarantee that it would prove to you a successful time.

Among the speakers who are expected to be present are: Elders I. N. White, Heman C. Smith, John D. White, George F. Barracough, and possibly others.

Special arrangements are being made on behalf of the Sunday school and Religio to have their part of our work properly represented. Sr. Edith Palfrey of Macon, Missouri, will be present, and an effort is being made to have Bro. T. A. Hougas, General Superintendent of the Sunday school also.

If you are so situated that you cannot take an entire tent, possibly only one member of

the family able to go, write us, as we can doubtless arrange for your having a tent with some one else. If you think it at all possible for you to attend, let us hear from you, and possibly we can help remove some little obstacles. Remember this reunion is being given for the benefit of the saints, and for strengthening them spiritually, as well as for converting the honest in heart.

Don't forget the dates. Commence preparing now.

WM. O. THOMAS,
WM. JACQUES,
G. F. BARRACLOUGH, } Com.
252t J. C. HITCHCOCK, }

Reunion at Woodbine, September 15 to 25, 1899. We desire to give timely notice to all who will assist in the music, both vocal and instrumental, to come prepared. If instrumental, bring your instruments along. To all who have or can get Winnowed Anthems No. 1, practice numbers as follows: 5, 21, 30, 33, 35, 43, 46, 74, 106, 108, 113, 118, 132, 140, 145, 162, 166, 174, and as many more as you can. We want to use them as voluntaries. We want seventy-five to one hundred voices. Let all who can assist feel that we ought to do all we can to make the song service what it should be, and do it humbly and faithfully, just as the elders do the preaching services. If any have not got Winnowed Anthems No. 1, address Hope Publishing Company 167 Wabash Avenue, Chicago, Illinois, enclosing fifty cents per copy, and ten cents postage if wanted by mail; or if in dozen lots order by freight. They can be had for \$6.00 per dozen or fifty cents each, freight, express, or postage added. We have made arrangements with publishers, just receiving terms to-day.

All who will assist in the music, come prepared, and don't wait for any further invitation when you get there, but go forward and take your places.

S. B. KIBLER.
JAMES PEARSOL.

TWO-DAYS' MEETINGS.

Two-days' meeting will be held in Kewanee district as follows: Eliza, Illinois, July 15 and 16; Pleasant Valley, eight miles east of Rock Island, August 5 and 6; and at Savanna, September 9 and 10. The meeting was first appointed at Pleasant Valley for August 12 and 13, but was changed to August 5 and 6, for good reasons. J. W. ADAMS, Pres.

A two-days' meeting will be held at Wheeler's Grove, in Pottawattamie district, on Saturday and Sunday, July 15 and 16. Let all who find it practicable attend, and help make the meeting a success.

H. N. HANSEN, Pres.

GROVE AND TWO-DAY MEETINGS.

The following grove and two-day meetings will be held in Galland's Grove district, Iowa: Grove meeting at Benan, commencing Friday, July 7, at 8 p. m., continuing over Sunday, July 16.

Two-day meetings: Galland's Grove, July 22 and 23; Salem, August 12 and 13; Auburn, August 19, 20; Deloit, August 26 and 27; Harlan, October 14, 15.

We have done the best we could in setting time for said meetings, considering the limited number of ministers we have to depend upon to do the work. Meetings will be in charge of the district presidents, or those they may be able to send. Branch presidents may solicit and secure outside help if they choose to do so, though we would like to know who will take part in the work. If ministers who can and will assist in conducting said meetings will so notify C. E. Butterworth, Dow City, Iowa, we will esteem it as a favor.

C. E. BUTTERWORTH, } Presidents.
J. M. BAKER, }

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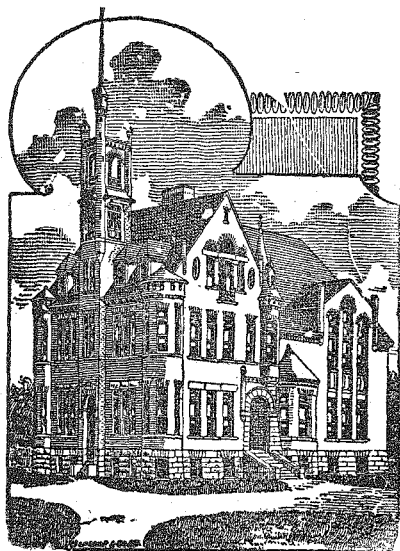
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The Saints' Herald.

(Established 1860.)

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

Subscription price \$2.00 per year; six months \$1.00; three months 50 cents; single copies 5 cents; sample copies free; \$1.50 per year when paid in advance.

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

Address communications for publication to the Editors.

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

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

True Succession in Church Presidency.

THIS is a book just issued by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, from the pen of Elder Heman C. Smith, Church Historian. It is a complete answer to and refutation of Elder B. H. Roberts on "Succession in the Presidency of the Church," and to Elder C. W. Penrose on "Priesthood and Presidency." It follows Mr. Roberts closely and points out his false statements, misrepresentations, historical inaccuracies, illogical arguments, and untenable interpretations; while answering Mr. Penrose directly and incidentally.

It also takes into account the official acts and teachings of Brigham Young and his associates from June, 1844, to the present, showing conclusively that they departed from the faith, and taught immorality and criminality.

The work of the Reorganization is also presented from an affirmative standpoint, and her standing as the acknowledged Church of Jesus Christ is clearly maintained and the authority of her priesthood and presidency convincingly defended and conclusively established.

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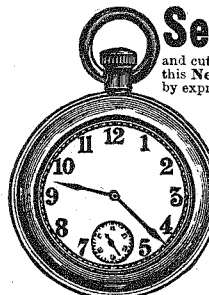
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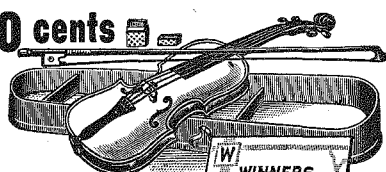


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THE SAINTS' HERALD.

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

Vol. 46.

Lamoni, Iowa, July 5, 1899.

No. 27.

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PROFESSOR CLARK RESIGNS.

LEAVES CHAIR OF HISTORY AT UNION COLLEGE.

HIS CHANGE OF BELIEF.

Prof. C. B. Clark, of the chair of history in Union college, the Seventh-day Adventist institution near Lincoln, has resigned his position, the retirement to take place at the close of the college year of June 20.

Professor Clark finds himself out of sympathy with the doctrines held by some of the church leaders and unable to believe in some of the books that an instructor is expected to use in his classes. He was seen by a reporter for the *Journal* yesterday and was asked for his reasons for leaving the college. He said they were fully explained in his letter of resignation. He does not retire from the church, and said that he did not wish to so long as he was given the right to do his own thinking. His letter is as follows:—

To the Board of Union College:—Recognizing, as I do the fact that the time has come when I cannot serve in the capacity you have so generously conferred upon me for the past seven years with the same sincerity and candor that I have in the past, I deem it proper to submit to you this writing.

It is a fact with which some of you are conversant that I was trained in the teachings of this church from my childhood, by as devout and Godfearing parents as is the fortune of but few to possess. For this I honor them. After completing my college education, I dedicated, without reserve, every

faculty of my being to be employed in furthering the interests of our work. I believed it was God's work and was worthy of my best endeavors. If others doubted the sincerity of my devotion, I could not. I expected to find continual evidence of God's leading in this work and to devote my life to it so long as I should live. The experiences, observations, and study of the past eleven years, and especially of the past three, have forced upon me even against my will, conclusions I would have been glad to resist. The logic of facts has proven stronger than youthful devotion, and if I still preserve my native candor and sincere devotion to truth, I will acknowledge the conclusions of these events.

I submit these conclusions herewith, not in a spirit of novelty nor of unfriendliness, and ask that they be considered as my honest and candid convictions; neither do I present them in a spirit of prejudicial and unfair criticism, but as a seeker after truth. I will therefore esteem it the greatest favor to have pointed out wherein they may contain that which is not true, and gratefully appreciating the kindness will acknowledge my error.

I hold:—

First. That this denomination cannot in any special sense be considered God's favorite people only as its individuals prove themselves by irreproachable conduct to be walking in harmony with the divine will.

Second. That the erratic course taken by the denomination is due not to the leadings of God, but to the eccentricities of human nature.

Third. That the people of our denomination apprehend the promises of God much after the manner of the ancient Jews; i. e., in a materialistic and not in a spiritual sense.

Fourth. That I favor better education, but that the so-called "reformed education" needs reforming.

Fifth. That all indoctrinative methods of education are mediæval, unscriptural, and should be condemned.

Sixth. That a spirit of research and investigation should be encouraged in order that unlimited scope may be given to the development of individual genius, untrammelled by creed or potentate.

Seventh. That the memorizing of books or lectures is not education even though they contain no error.

Eighth. That schools cannot be successfully maintained while they fail to satisfy the intellectual wants of students.

Ninth. That the protective principle when carried to excess is the parent of innumerable evils and creates the wickedness it seeks to cure.

Tenth. That history is a science and should be taught as such.

Eleventh. That the function of history is not to serve as a handmaid to theology.

Twelfth. That the books "Empires of the Bible" and "Empires of Prophecy" are unscientific, quasi-historic and contain errors.

Thirteenth. That the age of Babylon was not a golden age, and that its so-called wonders are overdrawn in our denominational literature.

Fourteenth. That the science of the Bible is the science of salvation and that as such it is not and never was designed as a text book in geometry, logic, astronomy or any other natural science.

Fifteenth. That the inspiration of the scripture does not extend to its interpretation; i. e., to any opinion as to what the scriptures may teach.

Sixteenth. That the laity more than the priesthood are responsible for the making of

the "papacy" and that the hierarchial system could never have materialized had the people maintained their rights and duty to exercise independence of thought.

Seventeenth. That the temporal sovereignty of the papacy was not established in 538 A. D., nor destroyed in 1798.

Eighteenth. That the Heruli were not one of the three powers plucked up by the "little horn" of Daniel 7.

Nineteenth. That the history of the church through the mediæval period and contemporaneous civilization were interdependent.

Twentieth. That to express honest opinion and candid conviction is not an act worthy of condemnation.

Twenty-first. That principles are first and individuals secondary.

Twenty-second. That our earthly and heavenly citizenship are not incompatible with each other.

Twenty-third. That the tithe to be acceptable in the sight of God must be voluntary.

Twenty-fourth. That it is unmanly to teach in a school where I would not send my own children.

Inasmuch as the foregoing conclusions are not the principles practiced in this institution, I herewith tender to this board my resignation, hoping that you will see your duty plainly to accept of the same, and thanking you in advance for the favor, I am, truly yours,
C. B. CLARK.

Professor Clark has been connected with the college for seven years. He has been a teacher of history for eleven years, having held a chair in Massachusetts before coming here. His students express unbounded confidence in him, and many have volunteered to give testimonials as to the benefit they have derived from his instruction. The following, from J. E. Moore, shows the general trend of this testimony, as well as the esteem in which he is held by his class:—

Prof. C. B. Clark, of Union college, College View, Nebraska, tendered his resignation to the college board at its last meeting. Professor Clark has held the chair of history in that institution for seven years and has made it the strongest department in the college. He is a very able man, with a broad and liberal mind, and one who bases all acts and judgments upon principle. As an instructor he is most thorough and painstaking, urging his students to self-investigation and research, and to exercise their own judgment, never permitting wrong conclusions to go uncorrected. He is a champion of right and a true leader. His influence on his students is uplifting and ennobling. He is unanimously held in the highest esteem by them. On May 7, a reunion of his students was held at his home and seventy-five gathered to renew acquaintances. An enjoyable social hour was spent, at the close of which the professor was presented with a handsome silver tea set and fruit basket, which were beautifully and appropriately engraved.

All of the students who have been questioned in regard to Professor Clark's work speak in the highest terms of his ability and the stimulating nature of his instruction. They have particularly noticed his sincerity and his desires to teach the truth. One student, E. Russell Potter, said:—

I have been inspired in his class work with his thoroughness, his love of truth, and his deep, genuine love for humanity.

B. L. Morse said:—

Professor Clark attempts to influence none with his ideas. He rather advises and accepts nothing but careful research among the most reliable authorities.

Ethel T. Reeder said:—

I feel that nothing that has ever come to me has done so much to develop in me a tendency toward independent thought and unbiased action.

Many others spoke in the same way.

Dr. Leonhardt of this city, who has known Professor Clark for a long time, and has been much interested in his spiritual and mental conflict, says that he is deeply impressed with the absolute honesty and sincerity of the man. Several Lincoln people have learned of the case, and have learned to admire Professor Clark for the manly way he left his chair of his own free will, when he found that he could not do what was expected of him by the leaders of his church.—*Nebraska State Journal, May 29, 1899.*

DO WE KEEP THE SABBATH?

Editor Breakfast Table:—Under the above caption B. H. B., of Reynolds-ville, in your last issue has expended some learning in arriving at a conclusion, which to him seems a satisfactory answer. I extract his ultimatum:—

Unless there is a divine authority for changing the Sabbath, from the seventh day to the first day of the week, it is not changed; so the Christian churches never have kept the seventh-day Sabbath, but the Jews do keep the Sabbath.

It is agreed among theologians that by this law nature itself one day in seven is necessarily to be consecrated to divine worship, with an interruption of worldly enterprises and physical labor. The Mosaic law prescribes the seventh day in honor of the grand miracle of creation; while in the new law, in honor of Christ's resurrection, and the descent of the Holy Ghost at Pentecost, the festival of the Sabbath was changed from Saturday to Sunday, the first day of the week. This we learn from the constant practice and tradition of the church, also from some reference to the Lord's Day in the canonical writings of the apostles. The most ancient of the Fathers, and the immediate successors of the apostles, mention the Lord's day as substituted in the whole Christian Church for the Jewish Sabbath. St. Ignatius, the disciple of St. Peter, alludes to it when exhorting the Christians of Magnesia not to be seduced into error as to the observance of the Jewish ceremonies. He bids them "not to keep the Sabbath of the Jews, but to lead a life agreeable to the Lord's Day, on which our life was raised from the dead by him, and through his death." (St. Ignat. Ep. ad. Magnes.) St. Justin, martyr, and Tertullian, also

the only Christian emperors, call the Lord's Day Sunday. Such is the Catholic belief, in which Protestants generally acquiesce. Archbishop Synge's "Divine Authority of Church Government," a Protestant work, says that "the apostles were not only as judges and magistrates in a civil state, intrusted with the execution of the laws and institutions of our blessed Savior, but had also such constant, certain, and infallible assistance from the Holy Ghost, (who guided them into all truth. John 16: 13; taught them all things to their remembrance whatsoever Christ had said unto them, chapter 14: 26.) as put them beyond all possibility of error." The Protestant Bishop White, in his work on "The Sabbath," page 192, also Archbishop Bramhall, who died in 1663 at Armagh, insisted on the apostolic institution of Sunday as the Lord's Day. A long line of saints as Irenaeus, Dyonisius, Origen, Cyprian, Clement attest it in the past centuries. St. Leo says: "The first day of the week was consecrated by the greatest gifts of divine grace, which on it were conferred upon us." A second motive for this change of the Jewish Sabbath was to show that under the light of the gospel, the figures and shadows of the Old Law are passed away by giving way to the New; and that its typical ceremonial precepts ceased to oblige upon the promulgation of the gospel. The Jewish law was to be buried with honor, as St. Austin observes, when its typical rites and figures which represented Christ to come, were completed by his death and resurrection. From this time the Jewish sacrifices lost their efficacy, and their ceremonial rites were no longer of force. About the year 365 A. D., the Council of Laodicea expressly defines "that Christians must not Judaize; and refrain from manual labor on Saturday, but work on that day; and that, preferring the Lord's Day, they then must rest, if this can be done as becomes Christians." (Canon 29.)

PHILIP O'NEILL.

—*Wilkesbarre, Pennsylvania, issue for April 13, 1884.*

In the *American Monthly Review of Reviews* for July the editor reviews the work of our delegation at The Hague up to date, presenting the latest phases of the arbitration question, with some consideration of its bearings on the present international situation. Among other topics discussed in "The Progress of the World" this month are "tariff trusts" as a political issue, the Dreyfus vindication, the war in the Philippines, the recent change in the civil-service rules, and the newly elected college presidents.

Christian Science is the religious fad of the day and it is astonishing to what lengths persons otherwise intelligent are carried by it. Rev. Ernest Hawley punctures the latest religious fad from a philosophical and theological stand-point in the *Catholic World Magazine* for July.

COST OF SOLOMON'S TEMPLE.

A noted statistician and investigator who has lots of time for such work has been doing some figuring on the cost of the Temple of Solomon, and says few people even in these days of palmy extravagance and millionaire display have an adequate impression of the enormous cost of the great temple. According to Villalpandus, the "talents" of gold, silver, and brass were equal to the enormous sum of £6,879,822,000. The worth of the jewels is placed at a figure equally as high. The vessels of gold, according to Josephus, were valued at 140,000 talents, which, reduced to English money, was equal to £575,296,203. The vessels of silver, according to the same authority, were still more valuable, being set down as worth £646,344,000. Priests' vestments and the robes of singers, £2,010,000, and the trumpets, £200,000. To this add the expense of the building material, labor, etc., and some wonderful figures result. Ten thousand men hewing cedars, 60,000 bearers of burdens, 80,000 hewers of stone overseers, all of whom were employed for seven years, and upon whom, besides their wages, Solomon bestowed £6,733,970. If their daily food was worth 50 cents each, the sum total for all was £63,877,088 during the time of building. The materials in the rough are estimated as having been worth £2,545,337,000. This gives a total, just for this much of the expense, which by no means expresses the whole cost, of £10,719,760,261, or about \$52,117,034,867.46.

TAKE A SHORT NAP DAILY.

"During the day every one should take a few minutes' sleep, preferably directly after the noon meal," writes Edward B. Warman, in his "Five-Minute Talks on Good Health," in the *June Ladies' Home Journal*. "The time given to it may seem too precious for one in business, but it will be more than compensated for by the mental and bodily condition that follows. Sit in an easy-chair. Lying down directly after a meal crowds the digestive organs and makes one's sleep restless instead of restful. Rest the head comfortably. Tip the chair to a pleasant angle for the body, not enough to have the weight of the body on the back. Place the feet on a chair as high or a trifle higher than the one upon which you are sitting; cross the limbs at the ankle joints, close the hands together by interlacing the fingers, place the fleshy part of the thumbs together in order to avoid grasping the hands too tightly, and close the eyes. Having thus closed the circuit, it will be necessary to relieve yourself of all nervous and muscular tension; think only of your slow, measured breathing and the desire for a restful sleep."

SOCIALISM IN RUSSIA.

From a secret report of the Chief of the Moscow police to the Governor of Moscow, giving details as to the spread of socialism among the workmen there, it appears that socialism is becoming a real power in Russia. The report holds the activity of Socialists in labor disputes responsible, and suggests as a remedy that the workers should be placed under strict police and state surveillance.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, JULY 5, 1899.

NO. 27.

The Saints' Herald.

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LAMONI, IOWA, JULY 5, 1899.

MODERN RELIGIOUS AGITATION.

To resume passing consideration of some aspects of present religious agitation and drifting.

The increase of this agitation is so rapid that it assumes startling proportions. The friction is wearing and generates a heat that is consuming not only the creeds, but also much of the faith of the devotees of the churches; and as the speed accelerates, so decreases and diminishes in like proportion the faith of the people; hence the growing indifference to religion and the dying out of the religious spirit and former devotional habits of the people, the falling off in church attendance, etc. The spirit, the peculiar life of any age, is manifest in the men and women and is perpetuated by the rising generation of that age. This tendency or principle is clearly discernible, openly apparent, in the people of to-day. The faith and zeal of the fathers is disappearing, and in the cities has almost receded from view. The effect upon the youth is apparent. Raised in homes where the devotional spirit has expired, they give little thought to the question of the future life and the obligations due the Creator for "life and breath and all things." They drift with the passing crowd into the realm of mere present existence, hence forget God and live for time and present sense only.

All movements that are popular are rapid, and it is plain that the present rapid advance in unbelief will not require many years to culminate in the general condition when, in proportion to the population of the masses, the coming Son of Man will scarcely "find faith on the earth." Men forgot and separated themselves from God in antediluvian times; and, living to a great age in the then long-life period, became developed in the extreme in what they followed—the spirit of materialism and its consequent worldliness and wickedness. The present age will equal, if it does not excel, that generation, for the reason that, though not reaching the great age of the antediluvians, it lives faster than did they, because of the different character of our civilization, the su-

perior facilities and different conditions, the high-pressure character and consequent speed peculiar to the present age. The battle in modern times is to be brief, terrific, decisive. The forces of right and wrong are rapidly being marshalled, the hosts skillful, hence the development of the forces and the results are to be marked. It is an interesting, a significant conflict, having in view the eternal death or life of the world and the race, hence the magnitude of its importance and signification. It will be prayerfully and studiously followed by the children of light, who, inspired by the revealed truth of Him who presides over and directs the forces of right and who has decreed that truth shall be victorious, patiently and faithfully strive on to keep the faith, like the saints of earlier times, in the midst of a perverse and godless generation.

The saints themselves will not be free from the influences that are seeking to dominate the world. Surrounded by the forces that permeate and direct the general drift of human affairs, they cannot expect to be entirely free from realizing the effects of prevailing adverse influences to some degree. The people of God must expect to meet, to some extent, the opposing forces that are in the world, and to be made to sense the character of that which is destined to "resist" the truth. They have been admonished and warned that "the saints shall hardly escape;" that trials will be of such a character as to require of them entire dependence upon God, that exhibition of faith in him by which they shall find strength and preservation. A leading design of the gospel is to teach the people the necessity of faith in God by placing men and women in such position that there may be need of actual outcallings, manifestations of their faith. We are in the world, subject to its driftings and destinies if we become of the world; but the promise of life and salvation is to those who come out from and "who overcome the world."

One of the dangers of the present crisis is the spiritual drowsiness, the indifference of the people concerning the religious spirit. It is increasing at an alarming rate, and our people have need, individually and collectively, in their public gatherings and in their personal life, to "watch and pray" lest they be found among those who are going to sleep in the spiritual stupor of Babylon. We must not

hope for the church as a body to save us; nor can we expect our mere membership therein to insure our safety. We must watch and pray, diligently and fervently, pleading with the Lord that we may be able to "always remember him [Christ] and keep his commandments which he has given them [the saints], that they may always have his Spirit to be with them." (D. C. 17:22.) The Lord has said to the church that "sanctification through the grace of our Lord and Savior Jesus Christ, is just and true, to all those who love and serve God with *all their mights, minds, and strength*; but there is a possibility that man may fall from grace and depart from the living God. Therefore *let the church take heed and pray always, lest they fall into temptations; yea, and even let those who are sanctified, take heed also.*" (D. C. 17:6.)

The people of God, who have found the truth, cannot afford to be half-hearted and slumber and sleep; neither should they become weak and faint-hearted, but be diligent and courageous, serving God with all "readiness of mind," being valiant in his testimony, which testimony includes all the conditions of service to him. There is too much holding back now, already. Every live man or woman is a kindling fire or light, inspiring others to action by the Spirit radiating from his example. There should be an increase, not a diminution in the number of the faithful, active, spiritual-minded in the church. Every lifeless, dead member is a hindrance and a load to carry. These are plain statements, but plain statements are needed. Our efforts should not be directed merely to please the people, but to do them good. The man who labors simply to please and thereby to gain favor, is not a true servant of the people, but does more harm than good. The church and the world, past and present, have had "men-pleasing" enough. Rugged common sense and integrity must prevail to carry us through. The church in early times, while in Missouri, in the early days of what now to us appear as days of pioneer life and native simplicity, in comparison to our own times of vanity and display—the church in that early day was rebuked for its "vanity and unbelief," and told that such vanity and unbelief had brought the entire church "under condemnation," and that such condemnation should remain until they remembered the Book of Mormon and

the former commandments, not only to say, but to do according to that which is written, etc. Are we better than they? Are we sure we are avoiding all the mistakes made by the people of God in those early times? These are questions we should think about, personally and collectively. There is less of the spirit of piety in the world to-day than then, and more of a disposition to depart from God, as we have seen. Are we sure that as a people we have resisted such prevailing influences to that degree that we have clung tenaciously and devotedly to the work "in all faithfulness," and are we continuing so to do? In the midst of so much to take note of in the world about us, let us not fail to consider ourselves. We will be wise if we turn the penetrating searchlight clear around and let its rays reveal who, what, and where we are. We must not keep it swinging always in the outward arc of the circle. The Spirit of the Lord is quick and powerful, a discerner of the thoughts and intents of the heart, and is impartial, analyzing all, saint and sinner, by the light of truth. We cannot afford to ignore our defects or seek to hide our sins and shortcomings; neither is it manly, womanly, or honorable so to do. The true man or woman will not try to do it, neither will he or she seek to pass for more than he is worth.

With these reflections and convictions we may be better prepared to note further the present driftings of the religious world about us, written up in part in a recent HERALD.

We have more of Doctor Briggs, some interesting and new phases of the case, but will pass to other matters for the present.

The Episcopal Church, the present religious storm center, is now between two fires, the higher criticism represented by Dr. Briggs and his school, and the strong tendency to drift body and soul into the communion of the Roman Catholic Church. That the tendency is strong in that direction is evidenced by the movement in both Great Britain and America.

It will be remembered that shortly before his death Mr. Gladstone in his zeal for the welfare of the Church of England sought to persuade the Roman Catholic Church to recognize the "validity" of the clerical acts and authority of ministers of the Established Church. This Pope Leo and his associates refused to do, knowing evidently the strength of the flowing tide toward Catholicism in England. Since that time, brief as it has been, Roman Catholicism has been strengthened by annual accessions of about twenty-five thousand converts from the Church of England, that church has been threatened with "disestablishment," by which it would be sepa-

rated from state favor and prestige and control, and no less a person than Mr. Balfour, prominent in British politics, has advocated a Catholic University for Ireland, under government patronage, to satisfy Catholic demands in that respect. In addition, the extreme ritualists or High Churchmen of the Church of England, are becoming bold in their adoption of obsequious ceremonies such as the mass, the confessional, use of incense, and other rites and forms approximating to the usages of the Roman Catholic service.

The movement is not confined to England, but has invaded unconventional, democratic America. Father Larrabee, an Episcopal minister of Chicago, has compiled a new prayer book or book of worship called "Prayer at Mass." The prayers are translated from the Roman missal. It is illustrated with drawings that are distinctly Romish in tone and makeup, and provides for prayers at mass, for the confessional, etc.

We append the following brief comment from the Chicago *Tribune* of May 23, 1899:—

THE "PRAYER AT MASS."

It is not likely that the Episcopal Bishop of Chicago is delighted with the little illustrated book called "Prayer at Mass" which Father Larrabee has prepared for the use of the members of his church. He is satisfied with the services of the Episcopal Church as he found them, and does not believe millinery and incense can add anything to their sacredness. At the same time the little book will not be a stumbling block of offense to him unless it contains something which violates the rubrics. The bishop is not a heresy hunter and will not interfere with any of his ritualistic presbyters unless they overstep the line. Presumably they will get as close to it as they can, but will be careful not to go too far.

The book is composed largely of special silent prayers, which are to be said by devout worshippers at appropriate moments. To the prayers themselves no exception can be taken, although they are mainly translated from the Latin prayers to be found in the Roman missal. The entire Episcopal prayer book is but a translation and condensation of that missal, omitting those features of the latter which were assumed three centuries ago to "savor of idolatry." There are many prayers of singular beauty which are not in the Episcopal prayer book. There is no reason why Episcopalians or Presbyterians, for that matter, should not use them if they feel inclined to do so.

The silent devotions of priest and congregation will not be interfered with by church authorities, no matter if the unuttered prayers do have a tinge of "Romanism." There are many things which are not forbidden by the prayer book and which may, therefore, be permissible when done "decently and in order," but whatever the prayer book orders to be done must be done. There is a direction that any of the consecrated bread and wine left over after all have communed shall be reverently consumed. A failure to do this is a violation of the law of the church. The consecrated elements must not be "reserved." Bishop Cheney omitted the word "regenerated" from the baptismal service. That could not be allowed.

The prayer book says that the Savior is "spiritually present" in the sacrament. On that point it differs radically from the creed

of the Roman Catholic Church. If Father Larrabee ventures to change the communion service by expansion or contraction so as to introduce therein the doctrine of transubstantiation undoubtedly the Bishop will call his attention to the fact that he is guilty of a breach of his ordination vows. An Episcopal minister can introduce a great many novelties without becoming a heretic, but he must beware how he teaches doctrines his church has condemned or denies those it upholds.

This is a brief comment from a Chicago Catholic priest:—

The Rev. J. M. Scanlan of the Roman Catholic Cathedral of the Holy Name was shown a copy of the book.

"It is decidedly Catholic," he said. "I am not astonished at the Catholicity of the book, however, for I had known that Father Larrabee had been leaning towards Catholicism for some time. I think, as does Dean Farrar, that the Episcopal ministers must either join the Catholic Church or stultify themselves. It is too bad that they go so far and yet do not go far enough, but it takes time for them to make up their minds. The three great English converts, Cardinals Manning, Newman, and Wiseman, waited for years before they were convinced. The Catholic Church is making many conversions among the Episcopalians in England, and out of fifty or so converts made during the year at the cathedral by far the greater part are from the ranks of the Episcopal Church. Of them many are from Father Larrabee's parish."

Father Scanlan said the book might be used in the Catholic Church, so similar was it to the Roman missal.

"There are some differences, however," he said, "but these are for the most part trifling."—*Tribune*.

The following special cable to the Chicago *Tribune*, of May 21, 1899, is also of importance in this connection. The last section concerning Bishop Potter was uttered before the Bishop had ordained Dr. Briggs:—

AT PARTING OF THE WAYS.

London, May 20.—Dean Farrar, of Canterbury, the most popular divine in the English Church, made an extraordinary statement yesterday on the critical position of the Church of England. He said:—

"The English Church is passing through the fire of controversy and dissension and deep division is being produced. There is no distinct mode of knowing where we are. A house divided was never truer in its application than when applied to the Church of England to-day. A church in two sections is always undesirable and productive of harm. A church with two such extreme parties as constitute the English Church at this moment is a struggle for life or death. God only knows whether the church will be permanently crippled. As far as I can see—unless the extreme party, and by that I mean those who are practicing a distinctly Romish ritual—relinquish their practices the inevitable end must be disestablishment or disruption.

FOLLOWS ROME IN WORSHIP.

"The prayer book is in all conscience liberal in its scope, but when a certain section follows Rome in worship, and in all but recognition of the infallibility of the Pope, there is surely just ground for complaint. The ritualistic party must be prepared to make concessions before the English Church can again be united.

"I am hopeful that from the Archbishops' court some good may result, and that more moderate clergymen may be influenced by the decision of the Archbishops, and may conform to it. Those who don't recognize it must be deprived of their livings. If that

takes place the question will no doubt arise again in a more serious form."

"You think, then, Dean Farrar, that there is a distinct Romish tendency, and that it is not simply a divergence of views as to the scope of the prayer book?" asked the correspondent.

"Many of the extreme party," replied the Dean, "have already openly avowed for Rome in all but the Pope's infallibility, and make no secret that they are striving to see the Roman and English churches united. To bring about such unity the Church of England would have to sell itself body and soul, for it is well known that the Roman church won't swerve one millionth part of an inch."

"Within the Church of England there are agencies actively working on behalf of Rome."

"Are you cognizant of the effect the present dissensions are having on the American church?"

"I am not, but they certainly cannot have a good effect."

"Is the Roman church gaining?"

"It must be, in England, at least. The mere fact of there being such a party as the Ritualists points to an increase in the Roman Church."

"Have you followed the case of Dr. Briggs, of New York?"

"I don't know sufficient about it to express an opinion. Heresy, you know, is often simply some people's opinionated infallibility, and, at any rate, I have the greatest confidence that Bishop Potter will do right."

Such statements and from one eminent as is Dean Farrar in English Church circles, reveal the gravity of the situation in the Church of England. The movement toward Rome is not an ordinary one. It means much, very much, in the general trend and for the future of the Protestant and Catholic world. It invites and suggests sober thought concerning the future, the influence of such a movement upon the English-speaking people and the world in general. The student of history and of the present and the future of the race will discern in this movement one that tends to narrow the issues in the conflict—the conflict between truth restored and waning Protestantism, Catholicism, and Infidelity.

Our cover article shows a new field of agitation, in the Seventh-day Adventist Church. Elder Canright was the first in recent years to disturb that body, and now comes Professor Clark.

Who—what next?

"BY THEIR FRUITS YE SHALL KNOW THEM."

The following from the Omaha Sunday *World-Herald* for May 7, 1899, is significant. It is well to make a note of events as they transpire while we await developments:—

MRS. MATTIE HUGHES CANNON'S
BABY.

ONE OF THE WIVES OF A POLYGAMOUS
MORMON IS A MOTHER AND ALSO
A STATE SENATOR.

Utah has been set aflame by the fact that Dr. Mattie Hughes Cannon, State Senator, has given birth to a child, a girl. She is the fourth wife of President Angus M. Cannon,

the great Mormon ecclesiastic, who had six wives, but of whom two are dead.

This event in the life of the Cannons has proved to anti-polygamists that Mormons can practice polygamy in Utah and still enjoy the rights of citizenship.

Great indignation is breaking out all over the State as one prominent Mormon after another sends in his congratulations to President Cannon, thus serving notice on the public that he intends to live his religion, polygamy, and all.

Dr. Mattie Hughes, as her professional sign reads, is the most prominent woman, politically, in Utah. She has served the State twice as senator, and during the session which adjourned recently occupied her seat every day and voted for A. M. McCune, the millionaire candidate for United States Senator.

Toward the close of the term she talked of taking a trip to Honolulu for her health, and three weeks later notified her friends that she was about to leave for San Francisco. Her plans fell through, and she found it impossible to go into hiding. Her baby was born in Salt Lake City, and thus the story became public.

LEARNING that missionaries of the Utah Church were to hold services in the public park at Mount Ayr, Iowa, adjoining county seat, of Ringgold County, west of Lamoni, Bro. F. E. Cochran was requested to look after the interests of the work there during Saturday and Sunday, the 24th and 25th. The result of the whole affair is fairly well stated in the following from the *Mount Ayr News*, of June 27, for which our thanks are due the publishers:—

L. D. S. Missionaries.—Elders Nelsen and Hawkeswood, representing the Salt Lake Mormons, were not able to get a crowd to hear their doctrine expounded in the park Saturday afternoon. They advertise that they will hold meetings to-morrow and Saturday afternoons. Mr. Cochran, of Lamoni, representing the "Reorganized Church of Latter Day Saints," came to Mount Ayr Saturday evening and remained over Sunday. His mission was to see that the public did not get the impression that the Lamoni and Salt Lake churches are of the same kind. As the people here pretty well appreciate the difference, it was unnecessary for Mr. Cochran to hold any public meetings.

APOLOGETICAL.

On the return of the editor to his usual haunts, ye proof readers confronted him with his "own handwriting," from which the associate editor had translated the word cavern instead of cañon (canyon), and the editor at home was fain to acknowledge that the necessity was not that the proof readers needed drilling on editorial handwriting, but that the editor needed to write better, which he promises to do.

ARCHBISHOP IRELAND, of America, and Pope Leo, are said to be objects of ecclesiastical hatred at Rome and elsewhere in Catholic circles because of their liberal or American ideas. A London cablegram of June 24 represents the Archbishop as stating, in

his defense of Americanism, as follows:—

If, finally, by Americanism, we mean activity of religious work, personal initiative, which leaves no stone unturned, seeking success, while always governed in what we do by superior direction of Pope and Bishops, then there is among us Americanism.

While Archbishop Ireland is a liberal Catholic, it is evident that he is conservative enough to be subject to the decrees of the church announced from Rome.

EXTRACTS FROM LETTERS.

Bro. J. I. Young, Weir City, Kan.,
June 27:—

I am striving to build up the work here. We have to labor under many difficulties. We are hopeful of the work in this place. This is one of Satan's strongholds—many saloons and other things to draw the minds of the careless away from the truth.

Bro. W. H. Kelley wrote, June 26,
from Scranton, Pennsylvania:—

Preached twice here yesterday; meetings announced for this week. Go to East Pharsalia, New York, next Saturday. Has been very dry here but a fine rain came with my arrival. Ought to be no objection to this visit.

Bro. I. C. Bishop, Coragon, Polk
County, Texas, June 26:—

As several families of saints have located here, we would like if some elder would give us a call and preach for us. We have the privilege of preaching in the church. Elder Wedlock preached for us last Sabbath. The people listened with great interest, some saying it was what they had been waiting to hear. We organized a Sunday school yesterday, with about forty-six pupils and some visitors, and collected money enough to send for *Quarterlies* and song books. I think from the prospect there is a wide field to be opened up here.

Bro. R. B. Howlett, Hamilton, Ontario, June 25:—

Just a few lines to say that the work of the Lord is onward. Some seventeen have been baptized by your humble brother, R. B. Howlett, and I am still trying to do the best to bring the work before the people in Hamilton, Ontario, after leaving Toronto. I have found that tracts have been a very great help to me, as I believe in going from house to house.

Bro. J. W. Whiteley of Soqua P. O., Douglas County, Washington, writes May 27:—

I have been looking long for an elder to come and start the work here. I am poor in this world's goods, but am determined to do all I can for the true gospel. I certainly love to hear of souls being converted.

He will give an elder a warm welcome to his home.

EDITORIAL ITEMS.

Bro. W. H. Braden, Coldwater Post Office, Ontario, asks the *HERALD* editors to send a missionary to that point, where, he states, there is a good interest, a desire to hear the word. Bro. and Sr. Braden are the only saints there, and have not heard the word for over two years. We refer them to Bro. R. C. Evans, in charge of the work in Canada.

Bro. Henry Kemp requests saints to state that the camp meeting of the Fremont, Iowa, district will convene August 19, not on the 17th. Remember the date, Saturday, August 19.

Mrs. James Pottorff, Eldon, Iowa, desires some of the ministry to labor there. She has heard the word through Bro. John Pottorff, who writes to this effect from Cairo, Nebraska. Eldon is about fifteen miles from Ottumwa, Iowa.

Bro. J. W. Waldsmith wrote from Lincoln, Nebraska, the 23d inst. He was in the field of labor in his district, then enroute to Wilber. We are indebted to him for the article concerning the Seventh-day Adventists which appears on the HERALD cover.

Bro. Criley informs us that some of the traveling missionaries do much for the HERALD and other church publications by selling many Herald Office books and publications, while others are not so active along those lines of effort. We trust all the ministry, general and local, also the saints, will remember the interests of the HERALD and our general supplies of publications.

Bro. J. W. Wight, returned from Chicago where he had been in the interests of special church work, left for the Rocky Mountain mission during the past week.

Bro. and Sr. Henry C. Smith, of the missionary force, returned to Lamoni of late from Seattle, Washington. Their return was necessary because of the poor health of Bro. Smith.

We go to press one day earlier this week (Saturday, the 1st) to insure due observance of the fourth. The Herald Office force worked on New Year's Day and on Decoration Day, but mean to enjoy Independence Day if possible.

The faithful disciple, like the Master whom he serves, realizes that he has meat to eat that the worldly minded know not of. Developed and developing in the higher life of the spiritual, he cannot be satisfied with the poverty of spirit and gaudiness and vanity that pertains to the world and those who love its shams and vanities. Having tasted of the good things of the world to come, he cannot, without perverting his better nature, feed upon the passing things that please the fancy but which can never nourish the inner spiritual nature.

Faithfulness in duty to attend and to aid in the social services of the church, is in evidence of devotion to the work. Any argument of lack in the character of the services furnishes added reason why all should help to improve them. Earnest activity in social meetings is essential to their success.

Original Articles.

CHURCH IN THE WILDERNESS; OR, "MYSTERY OF INIQUITY."—NO 2.

BY ELDER C. SCOTT.

But since Jesus Christ organized the church, how could the church bring him forth! For, of "the man child" it is said he "was to rule all nations with a rod of iron." The things represented to John were shown in imagery; the mode of revelation was the ideographic. It was a mode of revealing at once elaborate, grand, graphic, and awful. The dragon-monster was, at the time of John, seven hundred years old. It was an agency through which Satan worked, hence, spiritually called Devil and Satan; all because of its intolerant, warlike, and wicked opposition to the truth, and many idolatrous systems of false religions.

The woman was not a literal woman, but because of the relation of the church to God and his Son, subject to and dependent on him, is represented as a woman, a bride. When, because of a sad apostasy from God she is morally forced to yield back her endowments,—jewels,—spiritual gifts, the power of the Holy Ghost, and her rights of betrothal, and he ceases to extend to her authority to act longer in his name, and all because of an unfaithful forfeiture of all the divine power and prerogative, she is in spirit to John represented as yielding up, in great travail and pain, the representative Lord. The ideography and imagery represent facts! The fact is what we want. What is the chaff to the wheat? The "rod of iron," with which he is to rule the nations, is his word.

To John, in vision, was given "a reed like unto a rod," to measure not only "the temple of God," but also "the altar," but more than these, by this rodlike reed the worshippers at the altar were to be measured likewise. Is not God's word that by which saints are measured in worship?

For twelve hundred and sixty years, or "forty and two months," was the outer court of the temple of God to be under the power of the Gentiles and not measured by the word of God. The outer court,—"the court which is without the temple,"—is the church visible—in the world; the inner court representing, typically, the holy of holies where Jesus now appears for us. (Rev. 11: 1, 2.)

God's word directs, controls, defines, points out, and assures, severs, and penetrates and reveals, and hence is represented as a measuring line, rule, or rod. It is irrevocable, immutable, unyielding, irresistible, and sure; abides forever; by it an eternal decision in the cases of all men and

nations is to be made; by it men are to be saved or damned, and therefore is represented as "a rod of iron." Christ and his faithful ministry are to rule the nations with "a rod of iron."

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth; and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.—Isa. 11: 4.

Of Christ's future and personal reign over the nations of the earth, King David declares:—

Yet have I set my King upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings: be instructed, ye judges of the earth.—Psalm 2: 6-10.

The Lord's voice crieth unto the city, and the man of wisdom shall see thy name: hear ye the rod, and who hath appointed it.—Micah 6: 9.

And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star.—Rev. 2: 26-28.

And it came to pass that I beheld that the rod of iron, which my father had seen, was the word of God, which led to the fountain of living waters, or to the tree of life; which waters are a representation of the love of God; and I also beheld that the tree of life was a representation of the love of God.—1 Nephi 3: 49, large type edition.

So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.—Isa. 55: 11.

God's word is almighty in its accomplishments, and cannot fail. The authority, or "ministry of reconciliation," and "the word of reconciliation," operating conjointly with the official presence and operation of the Holy Ghost, constitute the church, or kingdom of God. Let God withdraw this trinity of powers or principles from the organization on earth, and what is there of divinity left? Simply nothing!

BEAUTIFUL, BUT SAD.

Beautiful was the virgin church as seen by the apostle in vision while yet true to her covenant with Christ; resplendent in the light of the Son of righteousness; of inspirational gifts of heaven; a crown of apostolic stars bedecked her brow; a robe of righteousness enfolded her personage; her feet protected with sandals of sound doctrine and the prophetic word, (Eph. 6: 15; Heb. 6: 1, 2,) while through the medium of the Holy Ghost she held sweet communion with her exalted and glorified head, Jesus. She looked with pity and love on poor, fallen humanity, and was reaching forth her hand to raise them up, offer hope to them; soothe their sorrows; enrobe them in linen white and

clean; carry to them assurances of heaven's smiles and approval; give them the royal invitations to "an inheritance incorruptible, undefiled," and that abides forever, an inheritance of bliss, glory eternal, peace never ending, and where angels might be their blissful companions, where life continues for aye!

What a holy and stupendous, sacred mission was this! What a heavenly trust! What an exalted charge committed to her! Saints, can we realize the greatness, the sacredness, the holiness, and the divine weight of the mission of the Church of God on the earth? The eternal destiny of souls hangs on the deportment of the membership of the Church of God. The church was once drawn away from this mission. She failed to keep her agreement with Christ and God. She broke her "everlasting covenant," (Isa. 24:5, 6; Heb. 13:20,) and was allured by visions of worldly power, praise, glory, and flattery, from the strait way, and turned aside to fondle with the gaudy baubles of the world, and lost her standing with God. So God forsook her, and she was left to such aid as the *world* could give her. God took all her power and light from her. He would trust her no more. This must have been sad, both for heaven and the church.

But the church accomplished a great work in the world, and achieved a great *victory* before she fell. All heaven greatly rejoiced over it. She conquered and put to flight the gross *idolatry* of the pagan Roman government. It was so effectually destroyed that Satan could no longer resist the grand march of the truth through it. He had to abandon this mode of opposition. He was powerless, and fell. The systems of Roman paganism went down before the light of the gospel in its march as the forest trees fall before the whirling tornado. But this was done before the church had entirely forsaken the way of truth. Her great campaign, prosecuted in heavenly places, against principalities, and powers, and the rulers of the darkness of *this* world, and "against spiritual wickedness in *high places*," was directed by Jesus Christ. And the contest as viewed by John in panorama—ideography—is by him thus described:—

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. —Rev. 12: 7-10.

And then John describes the armor with which Michael and his angels fought and gained so signal a victory thus:—

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. —Ibid., verse 11.

What a mighty conflict between truth and error! A conflict of five hundred years duration! An incessant struggle, "day and night." Satan did not sleep nights. But the victory of the Martyrs was complete! Satan was routed. Idolatry was brought down. It never arose again as before on the ground consecrated by the blood of the martyrs of Jesus. It had been imperial, crowned, gorgeous, and great, but now its strongholds were taken, its hosts brought to confusion, and its battlements to desolation. It was dethroned, overcome, put to flight, and gone down!

The victory of the church was so great that from the exalted spires of the church went up a great shout:—

Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ!

But this *victory* only prepared the church more fully for its fall. Pagan Rome went down. Pagan idolatry was overthrown. But Satan was not dead. He went to the earth, so did the church. She sought the aid of the earth, "and the earth," not heaven, "*helped*" the church (v. 16). Satan, ever artful and full of device, sought a new livery with which to disguise himself, also new allies preparatory to a renewal of the conflict. He remembered the tragedy of Eden. The church sought new fields of conquest. Satan became charming. He had been unequal in open battle, he therefore feigned great friendship, proposed joint honors in the conquest. The church gave way to his flatteries. The glory of earthly power is mine, said he. Accept of my honor. I will so unite your priests and bishops with the earthly powers, that the fortunes of the church and state will be similar; indeed, one.

The church having lost the spirit of discernment, saw only the exterior of things. She saw only earthly greatness. Satan now transferred "his power, and his seat, and great authority," to a now divided Roman government, many of whose greatest citizens had joined the new-modeled church, and had greatly enriched her and her clergy. Satan, hiding behind his new-found livery, seeks the hand of the church, and she yields to his caress. She partakes of his spirit and power, and consummates an alliance with the earthly rulers.

Constantine the Great heaped riches on the clergy. He found idolatry dying and uninfluential; courted the favor of the church; extended favors

to the church. He had granted free toleration to all religions *previously*, but now, A. D. 319, he by a royal decree stigmatized all idolaters as slaves to superstition, and at the same time "acknowledged that all his victories had proceeded only from the 'supreme and holy God, Lord of the universe.'" He also caused a group of waxen figures to be publicly exhibited before the windows of the imperial palace in his new city of Constantinople, representing himself beneath the protection of the cross, *trampling under foot the dragon of idolatrous superstition.*" He had awarded the Christians justice, he next extended to them partiality. Invited the bishops to reside in the imperial palace; gave them large sums of money with which to build churches, and to support the poor. He preferred Christians to offices of state, appointing them governors over provinces. He next overturned the yet remaining idols by violence and despoiled the temples of the idols of their treasures. He next proceeded to interfere with the internal affairs of the church. Assumed to arrange a gradation of officers corresponding to those of the state. He *assumed*, therefore, to arrange for patriarchs, exarchs, metropolitans, and archbishops. He then nominated the bishops of his four greatest cities, Rome, Antioch, Alexandria, and Constantinople, the patriarchs of the empire, taking care also that their revenues should be adequate to support with dignity and splendor the rank by himself conferred.

This new arrangement by Constantine, the Roman Emperor, was sanctioned by the council of Nice, A. D. 325. He made the spiritual authority of the bishop of Rome, Sylvester, equally as great in extent as the civil authority of the vicar of Rome. One of the bishops attending the thirtieth anniversary of his reign, congratulating the emperor, exclaimed that he was "appointed by God the ruler over all in this world, and destined to reign with the Son of God in the world to come!" How rapidly were the wings of the divided Roman Empire being now attached to the church. From the reign of this emperor the union between church and state was rapid.

And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.—Rev. 12: 14.

In prophecy, "eagles' wings" represent earthly power to move with great rapidity. In Daniel's visions in which he saw the rise of ancient Babylon, its rapid development and power were represented by "eagle's wings." (Dan. 7: 4.) And in the same vision the kingdom of Greece is represented as having "four wings of a fowl," significant also of its division

into four divisions. Rome was divided into the Eastern and Western divisions, at the time of which we write, Constantine being emperor of the eastern, and Licinius of the western division.

As an illustration of the rapidly growing power of the bishop of the Roman see, in the year 347 A. D. a council of Asiatic bishops assembled, and among other things resolved,

That whenever a bishop who is deposed asserts that injustice has been done him, the synod which condemned him shall write to the Roman bishop, who shall nominate judges to renew the investigation; and no other person shall be appointed to fill the place of the deposed bishop without the concurrence of the Roman bishop.

This synod of Sardica, therefore, expressly admitted the supreme authority of the Roman bishop at that early date.

But the assumptions of the bishops greatly increased as time passed, and with these went pride, arrogance, and intolerance. At first the followers and ministers of the lowly Master, who done good only, and who resisted not the hand of the opposer, gradually assumed to require obedience to their dictates, and not later than 450 A. D. Leo the Great, the Bishop at Rome, assumed to direct the affairs of the church in this world, and suggested to some extent in the state, but went farther and assumed to pronounce the penalty of hell against any bishop or others who might question his authority over any and all other church authority. Said he,

He who dares to dispute the primacy of Peter will find himself wholly unable to lessen that dignity; but puffed up by the spirit of his own pride, he will plunge himself deep into hell.—Lives of the Popes, p. 61.

"Presumptuous are they," said Peter, of false teachers. Doctrinal contentions rent the church at this date, and jealousies of official power and greatness caused the leading ministers to engage in envious works against each other similar to those that moved deadly enemies who contend for political spoils. No service of God in it. It was all for greed, power, and ambitious pride. To rule and domineer was the evil desire of the professed leading representatives of Jesus! Riches had been heaped on the church and its clergy by the state. Earthly potentates had fixed and graded the rank and officers of the church. And now another advance step was to be taken by the dark powers of earth to help the church. It was that the state enforce the decrees of the mandatory priesthood, or rather *priestcraft*, and this was not very long afterward realized. Rome was tottering and weakening to her final fall to rise no more, at this age (A. D. 450-540), and under the pressure of division, and the ravages of war, and the desolations of invading

foes. Under the burden of adversity the emperors sought the favors of the church and the prayers of the patriarchs and other dignitaries. Here these ecclesiastics saw their opportunity. "Let the state now see that the decrees of the church are executed." Did the state respond? Let the history answer. Satan's time to show his hand in true color soon arrived. False doctrines had changed the form, policy, and aim and *spirit* of the church to that extent that God no longer owned her, but to the contrary now *disowned her* and she took a position, Satanlike, in "the place" (rather condition) He had prophetically "prepared for her." (Matt. 25:41; Rev. 12:6.) The church, once the pure messenger of God and of peace, now Luciferlike, (see Ezek. 28:14, 15,) "abode not in *the truth*," but committed to the world a heritage of "lies," false doctrines, — "damnable heresies," (Jer. 16:19; 1 Tim. 4:1-3; Jude 11, 12,)—and in harmony with Jeremiah's prophecy Gentile Protestants—Pro-test-ants—now confess this, and bear incontestible evidence to the truth of our statement and position.

See here: Is it true that God told the church to canonize and declare to the world as sacred truth that God had ceased to reveal himself to his people *at the end* of the Apostolic Age? That the college of Twelve Apostles in the church should end in the church with the original Twelve? That no prophets of God should ever arise after John the Revelator? That the celibacy of the clergy was a divine doctrine? That baptism was instituted "in order to wash away *original sin*?" Or, that the sprinkling of a few drops of water on the forehead of a little sinless child, as a baptismal rite, in order to save it from hell, was to be substituted for the command of God to penitent believers, to be baptized—immersed—in water for the remission of their personal sins, through the merits of Christ's atonement? Who authorized the church in those days of darkness and apostasy to teach as a doctrine of God, that "the body" and "the blood," "together with the divinity" of "our Lord Jesus Christ," is "truly, really, and *substantially*" transferred into the bread and wine used for the sacrament of the Lord's supper? That souls of the dead detained in purgatory are helped by the prayers of the saints yet on earth? Or, that images of Christ and the virgin Mary, falsely called "the Mother of God," and of the saints, are to be worshipped? Where in God's law, the gospel, did she find it revealed that "the sacrament of *penance*," confession to a priest or bishop in private, "is the sole means through which sins committed after baptism are forgiven"? Where did

she find it recorded that the Apostle Peter *alone*, of all the apostles, was to have a successor? Or, that the successors of the Apostle Peter were to *assume official infallibility* in their ministrations, or official acts? That his successors were to become political diplomatists, and *assume* authority to dictate to earthly potentates, appoint them to rule, or depose them at pleasure? Who gave him alone to be the supreme head of the church on earth, and to be the "Vicar of Christ," "The Lion of the Tribe of Judah," "his Holiness," "Our Lord God the Pope," "King of kings and Lord of lords"? Said Pope Nicholas to the Emperor Michael, "The Pope, who is called *God by Constantine*, can never be bound or released by man; for God cannot be judged by man." What assumption and arrogant blasphemy!

But, did the state become the servant of the church as early as 532 A. D.? We quote:—

In the year A. D. 451, those pious emperors, (Leo and Marcien,) enforced with arms and edicts, the symbols of their faith; and it was declared by the conscience or honor of five hundred bishops that the decrees of the council of Chalcedon might be lawfully supported even with blood.—Gibbon, vol. 4, p. 520.

Here it is seen that this church that once, yea, two times, had suffered the loss of untold numbers of martyrs, and waded through streams of blood and bitter persecutions at the hands of those bearing the sword of opposition to the faith and the gospel of Christ, of peace, in vengeful spirit now took the dagger of death in her own hand, and turned to persecute the offspring of her glorious trial and agony, executing vengeance against *them* as against her pagan opposers. Of the days of Justinian's reign, Bower writes:—

The Christian religion or worship was now become no less idolatrous than that of the Gentiles, who therefore chose to retain their own, *there being no material difference between one and the other*—between worshiping the ancient heroes or the modern saints.—History of the Popes, vol. 1, p. 231.

The once humble, persecuted, and sorrowful church, the object of satanic hate and opposition, now became "the abomination of desolation." Once the kingdom of him who said, "My kingdom is not of this world, . . . [else] would my servants fight," now she stands guard of the state, while the state at her bidding enforces with fire and sword her command to all men to bow at her shrine, render her homage, and acknowledge her might and honor and faith.

Impatient to abolish the temporal and spiritual tyranny of the Vandals, he proceeded without delay to the *full establishment* of the Catholic Church.—Gibbon, vol. 4, p. 134.

Again:—

But in the creed of Justinian the guilt of murder could not be applied to the slaughter of unbelievers; and he piously labored to establish with fire and sword the unity of the Christian faith.—Ibid., vol. 3, p. 264.

Once more at this point of time:—

By an edict which Justinian issued to unite all men in one faith, whether Jews, Gentiles, or Christians, such as did not, in the term of three months, embrace and profess the Catholic faith, were declared to be infamous, and as such, excluded from all employments, both civil and military, and rendered incapable of leaving anything by will, and their personal estates confiscated whether real or personal. These were convincing arguments of the truth of the Catholic faith! But many, however, withstood them, and against such as did, the imperial edict was executed with the utmost rigor.

Here is the testimony that shows to a certainty that the assumptions and decrees of the ecclesiastical authority were legalized by the Roman state and by the state enforced.

THE CELEBRATION.

The Savior of man had died. He had been dead a great many years. So they said, "We will celebrate the birthday of the Savior of man." Why should they celebrate his birthday? Because he was more great and good than any or all men; and he taught men to be great and good. One asked, "How shall we properly celebrate his birthday?" They said, "As other people celebrate the day; and we will appoint committees to have charge of the matter."

So they appointed committees, and the committees worked hard. They found it no easy matter to commit; for many to whom they would commit would not be commissioned. But they labored on patiently day and night; for, said they, "Surely it is a worthy cause, to celebrate the birthday of the Savior of man." They gathered children to the house of the Lord, and drilled them skillfully. Sometimes they got angry at the children, and the children at them; and again there was great and boisterous laughter, and much jesting. What if they did forget that the Savior of man had said: "My house is a house of prayer;" "Much laughter is sin;" and "For every idle word, men shall give an account?" Surely he would not mind, so long as they celebrated his birthday.

They also set up a tree, and made beautiful designs with boughs of evergreen, as did their heathen forefathers in their worship, before they were converted by the Savior of man. They did not know when he was born, but that did not matter. An apostate had ordained a certain date to be celebrated, and they said: "If it will do for the apostate and her children, it will do for us; we will not take another time, lest they think us queer."

The date arrived. The house of the Lord was full of people. Everybody was there; also his father, mother, wife, and all their children. Only a few of them ever came to learn how

the Savior of man taught men to be great and good. But what of that, if they are faithful in keeping his birthday? Order is secured, and Brother Elder offers prayer. He thanks the Father for the gift of his Son to be the Savior of man. He prays that this observance of his birthday may impress the young with the beauty, truth, and greatness of him and his word. Then the program really begins. There are many songs, some of them running about thus:—

Jack frost makes our fingers tingle,
While we're waiting for Kriss Kringle,
We will sing our Jesus jingle,
Hurrah for Christmastide!

Brother Elder does not like these songs as well as "Hail the blest morn," or "While humble shepherds watched;" but then it pleases the children—and whatever pleases them is right, on the birthday of the Savior of man—was he not a child himself?

There are speeches by the children—all of them who can speak, and some who cannot. They must all be on the program; their parents would be offended if they were deprived of the privilege of helping celebrate the birthday of the Savior of man. These speeches are about many things, the funny ones being most appreciated, probably because they must help people to be great and good. Incidentally many things are said about "Jesus, the babe in the manger," for they are celebrating his birthday, and must not forget it; but a certain Dutch clown, whose name I think is Sam T. Claus, seems to be uppermost in the minds of the children. Children love clowns, and if the Savior of man is popular with them, he must appear to them as this Sam T. Claus who presides over his birthday.

Then there are the plays. They show us angels in one scene, and bad boys and fussy old women in the next. They make lots of fun—not the angels—the bad boys and fussy old women. We hardly know what the angels are doing; but we know the bad boys are celebrating the birthday of the Savior of man, who taught men how to be great and good. Finally, Sam T. Claus, the Dutch clown, himself appears, and the children have great joy.

Then the presents are handed round. They were hanging on a tree, like our heathen ancestors used, before they were converted by the Savior of man. When he was born, the wise men brought him gold, frankincense, and myrrh. We have no gold, and don't know what frankincense and myrrh are; so we give the children tin whistles, drums, and popcorn, for we are celebrating the birthday of the Savior of man, and want our children to be great and good, like him.

Brother Elder thinks his opening

prayer was not answered—but he is a queer fellow anyway.

Next day is the Sabbath. The Savior of man has said, "On this my holy day, thou shalt go to the house of prayer," so Brother Elder goes there to meet and speak to and with the people who were there last night, and tell them what the Savior said about being great and good. A very few are there. Where are the rest? Too tired to come. Most of them will come no more for a year, then they will come again to "show off" their children and see them have great fun with Sam T. Claus the Dutch clown, and celebrate the birthday of the Savior of man, who came to tell us how to be great and good.

ADAM J. KECK.

WILMINGTON, Illinois, February 6, 1899.

CHURCH IN THE WILDERNESS.

In a letter written by one of the brethren, he wanted some light turned on the "church in the wilderness," so I thought I would take my pen in hand and turn some on. It may appear darkness unto him and others, but we will turn it on anyhow.

And it came to pass that I beheld that the wrath of God was poured out upon the great and abominable church, inasmuch that there were wars and rumors of wars among all the nations and kindreds of the earth, and as there began to be wars and rumors of wars among all the nations which belonged to the mother of abominations, the angel spake unto me, saying, Behold the wrath of God is upon the mother of harlots; and behold, thou seest all these things; and when the day cometh that the wrath of God is poured out upon the mother of harlots, which is the great and abominable church of all the earth, whose foundation is the devil, then at that day, the work of the Father shall commence, in preparing the way for the fulfilling of his covenants, which he hath made to his people, who are of the house of Israel.—1 Nephi 3: 51.

In the next verse Nephi speaks of John, who is also the writer of the book called Revelation, which is in the Bible, and says that John should write the rest of the vision, although the Lord showed it to Nephi, but forbade him to write. So now we will quote John:—

And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.—Rev. 12: 14.

Verse sixteen says the earth helped the woman. Might we suggest that procreation might have helped her. Now the Lord calls some, my people who are of the house of Israel. Did he ever call his saints in the church more than his people? Is there any difference between the church in the wilderness and my people who are of the house of Israel? If anybody can show any difference, will they kindly show how large those two wings of the eagle were, and what eagle was so unfortunate as to lose its wings? I read in the eighteenth of Revelation of a voice calling from heaven, say-

ing, Come out of her my people. And I for one think it is time that they were getting out of Babylon. I also read of God swearing to Abraham concerning Isaac's seed, or Abraham's seed; and if God separated his posterity, what did he do but there make a church an absolute necessity? Would not the church exist in his posterity instead of his posterity existing in the church? Is not church where people congregate to worship? And is it not right that people must exist before a church can? The priesthood also was given to Abraham's seed, and when God spoke from heaven and told Joseph Smith who he was, and gave him knowledge, does not the light he gave him teach lineal priesthood, or that the priesthood had lawful heirs on earth now who inherit the priesthood or the lawful heir? I know some extol priesthood. I am willing to honor it, but would like to see it kept in its right place. It seems to me if my glasses are not bad that there is but one conclusion to arrive at, and that is this that the church was ordained to come through Abraham's seed.

Yours for the truth,

GEO. DALEY.

A FEW QUESTIONS.

Editors Herald:—I inclose this article for you, thinking it might spur up some of our elders who delight in solving the prophetic problems of the Bible, and give them possibly a new line of thought, whether correct or otherwise. The old gentleman who writes this article is the same who sent the jubilee speech from here, and is the son of the first missionary here, and has acted in the role of a prophet in America, having sent to the President a warning, as from the Lord, etc. You of course will freely use your judgment about using the enclosed.

We are well and moving on slowly against a strong tide of opposition from French people, who wish to drive out all foreigners—and Catholic and Protestant, and the traders who dislike our influence with the natives—and our church is so scattered over so many islands it is impossible for me to get into personal contact with them all; but we work on and hope and trust.

Beyond all doubt we ought to have a good man to help us, from America. Peace be with you.

In bonds, yours fraternally, and in Christ,

J. F. BURTON.

Papeete, Tahiti, February 9, 1898.

A FEW QUESTIONS TO BE ANSWERED, OR STATEMENTS TO BE EXPLAINED.

1. Who is the man of sin, or son of perdition, of 2 Thessalonians 2: 3, 4?

As some say it is the papacy, how can that be, for the papacy is a system and not a man? Besides which,

the papacy is believed to be the woman whom the beast carries—Revelation 17—a woman being the symbol of a church power.

2. It is objected that the seventieth week of Daniel 9 cannot be yet in the future, as this would separate it from the sixty-ninth!!

I answer that the circumstance of the case render it necessary that it should be so, as the Prince who is to confirm the covenant is yet in the future, and until he comes it cannot be confirmed. Besides which, the object for which the seventy weeks were designed has never yet been attained by the Jews, namely to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. These things must yet be accomplished, or the prophecy will prove to be a failure and falsify the words of our Lord.

I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive.—John 5: 43.

The Messiah was cut off after the sixty-ninth week by the Romans; it must therefore be a Roman prince who is yet to confirm a covenant with the Jews for the remaining week of the seventy. Isaiah speaks of this as their covenant with death. (See Isaiah 28: 14-20.) And in Daniel 8: 23, 24, it is said:—

When the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

And in verse 25 it is said:—

He shall also stand up against the Prince of princes; but he shall be broken without hand.

And St. John, in Revelation 17: 11, in speaking of the Roman power, says that the beast who carries the woman, "was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." Louis Napoleon supported the papacy for twenty-one years, until the Pope called the ecumenical council and declared himself infallible, which was virtually saying in his heart, "I sit a queen, and am no widow, and shall see no sorrow." According to this prophecy, Louis Napoleon may be expected to appear again on the stage of human action, and at the head of ten kings make war with the Lamb, and is to be overcome by him. (See verses 12 to 14.) For my part I can see no more difficulty in the seventieth week being yet future, and thus separated from the sixty-ninth, than for a man who may have been called off from a certain service returning to complete the term agreed upon with his employer.

It is said that not one person can

point to an intimation in the prophecy that the seventieth week should not immediately follow the sixty-ninth. The people of the Prince that shall come, are distinctly shown to destroy the city and the sanctuary during the absence of the prince; there must therefore be an interval between the destruction of the city and the coming of the Prince, for it is very clearly shown that the city is destroyed during his absence; he cannot therefore confirm the covenant until he comes and understands the nature of the covenant he is to confirm. In order to get over this difficulty, some assert that it is the Messiah who is and has already confirmed the covenant; how can this be, for he was a Jew and is already cut off? Another prince is here introduced, whose people the Romans are to destroy the city and the sanctuary, and unto the end of the war desolations are determined. The place has accordingly been left desolate ever since, near nineteen hundred years, until just now when a considerable number of Jews are returning to Palestine, and I understand there are already seventy synagogues in Jerusalem, which is an indication that the person who confirms the covenant cannot be very far distant, and that person must be a Roman prince, as it was the Romans who destroyed the city and the sanctuary; and it cannot be Christ who confirms the covenant, for Isaiah 28: 14-18 says:—

Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem. Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves. Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone [Christ], a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it.

Instead of the Jews being cut off as some say, everlasting righteousness has yet to be brought in; blindness in part has happened to them, but their fulness has yet to come. The anti-christ is to put down their renewed sacrifices and set up the abomination that maketh desolate his own image as an object of worship; this will bring about the fiercest persecution that ever was, for all who will not worship his image shall be killed. (Revelation 13: 15.) It therefore becomes very necessary that we should have some idea as to whom this individual may be; it is distinctly shown in Revelation seventeen to be the

beast who carried the woman, the mother of harlots, to judgment; and if we mistake not, this was done when Louis Napoleon supported the Pope at Rome for twenty-one years, when the papacy is represented as saying in her heart, "I sit a queen, and am no widow, and shall see no sorrow;" which was virtually done when the Pope called the ecumenical council and declared himself infallible.

But it may be objected that Napoleon is dead, and therefore cannot be the man of prophecy; but I would ask, What saith the revelator? Does he not say that he "was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is?" (Rev. 17:8.)

According to this prophecy I look for Louis Napoleon to appear again on the stage of human action, to the astonishment of those "that dwell on the earth, . . . whose names were not written in the book of life from the foundation of the world, when they behold the beast that was, and is not, and yet is." And thus be received by the Jews as their promised Messiah, fulfilling our Lord's words, "If another shall come in his own name, him ye will receive;" and thus they will not only receive an impostor, but a man of another nation. It therefore becomes essentially necessary that all Bible readers, and in fact all who are desirous to obtain eternal life should study this subject, that they may not be taken unawares when the son of perdition is revealed. The latter half of the eleventh chapter of Daniel is very explicit in regard to the doings of this man of sin, the holy covenant is there made mention of several times.

It is urged by some that the thousand years' reign of Christ will be in the heavens, and not upon this earth!! To meet this theory, I would ask those who advocate the same, Is the reign of Christ in the heavens to be limited to but a thousand years? No; but by studying the fourteenth chapter of Zechariah and the twentieth of Revelation, it will be seen that the scenes therein described take place upon this earth, for the Mount of Olives is to be rent asunder and become a great and mighty valley; and it would appear from the description given that the land of Israel would escape the action of fire, and be renovated at the coming of Christ instead, for it is distinctly stated that "there shall be no more utter destruction; but Jerusalem shall be safely inhabited" (Zech. 14:11); and thus a seed would be preserved for the propaga-

tion of mankind throughout the endless ages.

These are some of the conclusions arrived at by me from a prayerful study of the prophecies for nearly half a century past.

ISAAC S. HENRY.

Letter Department.

SELKIRK, Ont., June 25.

Editors Herald:—I desire to say in reference to my article on "Roman Catholic Denunciations," now being published in the *Herald*, and which will probably be completed in two or three installments, that the extracts contained were not all copied from the works in which they were originally written. However, part of them were copied directly from the works referred to at the beginning or ending of each extract; the others were taken from works which had reproduced them from the ones wherein they were first published. In all cases I only gave the references to the books or papers in which the extracts first appeared, deeming it all that was necessary.

I have full confidence in their reliability, and do not believe that the slightest injustice has been done to any of the many Catholic authors quoted from, either by myself or by those whom I copied them from second-hand. I publish them for what they are worth to the saints, chiefly the ministry, and I think if there is any commendable feature about the article as a whole it is the fact that instead of the enemies of the Catholic Church being allowed to tell what Catholics believe, they are allowed to tell it themselves.

Respectfully submitted,

ALVIN KNISLEY.

DETROIT, MINNESOTA, REUNION.

Editors Herald:—The Detroit, Minnesota, reunion and conference passed off very pleasantly, with fine weather, good attendance of saints, and fair hearing on part of friends. Altogether it may be written down as "successful."

Bro. I. N. Roberts was in charge and aided in his work by Bro. T. J. Martin and son, Pennel; Bro. Jones, secretary of district; Brn. Henry Way, William Barnhard, Florence Ammon, Bro. Erickson, and Bro. W. W. McLeod, Bishop's agent; and, after the 21st inst., by the undersigned.

Miss M. Fidella Hawley was faithful and efficient at the organ and in song; and Bro. William Nun and Sr. Miller supported the effort materially bearing the burden as Detroit saints.

It was all delightful, except the mosquitoes, and these much fewer in quantity than at Wadena, last year. The number present, however, were just as hungry as the Wadena pest.

An excellent feature of the services was in the fact that in the prayer and social service every one seemed to take part; this not once, but all the time. How much farther advanced will the church be when every member in every branch will be found doing faithfully

his or her duty in all matters. This will be the step which will bring the church "up higher;" and I often think, why not offer special prayer for this object? By so doing we pray for each other, and especially the weak ones.

Hastily,

E. L. KELLEY.

HENDERSON, Iowa, June 27.

Editors Herald:—Children's Day at the church on Farm Creek, of the Henderson branch, Sunday, June 25, was a grand success. This is the headquarters of the Sunday school workers of this the Fremont district; not, however, that the other schools are not up to date in their labors of love in this important line of work; for they are all doing well indeed. But here lives the superintendent of this district, also the Superintendent of the General Sunday School Association of the church.

They are well posted in this line of work in all its ramifications. The teachers also are well adapted to their work.

The children were well trained. Their recitations, songs, and other exercises were ably executed. In the afternoon nine of the dear ones were baptized, by Elder D. Hougas, witnessed by a large attendance of saints and friends. The confirmation meeting was excellent; the Holy Spirit was present in power, giving us the assurance of the acceptance of these dear ones, also confirming us in the faith and in the divine favor of the Master upon the Sunday school work. Quite a number of the children of this school are nonmembers of the church, but their parents are not prejudiced, and they also turn out to hear and see for themselves, and bring their baskets well laden with that which satisfies the natural man, under the shade of the trees at noon. Thus we passed one of the most pleasant and interesting days of our life.

Yours for the onward march of truth,

HENRY KEMP.

BOONESTEEL, S. D., June 24.

Editors Herald:—Since leaving Shelton, Nebraska, March 30, I have labored in unorganized territory, inland, or isolated from railroad facilities, and where the days for sod and log houses are not past; but under the roofs of such dwellings are to be found as zealous Latter Day Saints as many of those found in more commodious and modern dwellings in organized territory and amid railroad facilities. Moreover, in these primitive dwellings there are found those who have assumed the God-appointed and grave responsibility of wife and mother pretty well versed in the art of housekeeping, and the interior of one of these primitive dwellings, with a poor and limited lot of furniture, properly arranged, free of dust and finger marks of children, etc., is more pleasant to a lover of system, order, cleanliness, etc. (as every Latter Day Saint should be), than more modern buildings in organized territory with an abundance of more costly furniture disarranged and void of system, etc. Then, too, many of those dwelling in these primitive buildings, despite their limitedness, manage to find a resting spot for a traveling elder

as do many inhabiting more modern and costly houses in organized territory, as the writer well knows. And he believes the inducement to partake of proffered hospitality should not be accepted because of evidence of worldly prosperity, or be refused because of a limitedness in that regard; but because of existing or visible evidence of a welcome; and then, too, when and where such hospitality is extended with evidence of inconvenience to those offering it, the recipient thereof should evince a willingness to share some inconvenience too, with a practical demonstration of appreciation, always remembering that he through and by the clemency of those having control is but a visitor, a recipient of favors, which fact necessitates the exhibition of a becoming modesty as a preventive to a presumption or undue inquisitiveness in matters that in no way concern him, unless his opinion or counsel should be solicited.

As Christ's representatives, we should know and practically keep our place, in every legitimate position occupied, thereby being exemplary. Then there may be times that we should be seen and not heard, our communications being yea, yea, and nay, nay.

What I mean by unorganized territory is where no branch or district organizations are found; and it is a matter for regret that some of our young elders find little or no inducement to go to and stick at such places. The writer remembers a circumstance developing thus in the long, long ago. To a young man it was said, on his first appointment to a mission, "Go to — and die there rather than leave, unless told to leave." Doubtless some of our stalwart advocates of liberty may denounce that as tyranny, despotism, etc. Possibly it savored of it, or it might have been an extreme, to say the least; yet it is probable that it was a wonderful stimulus to the young, unsophisticated, noncollege-bred, inexperienced, illiterate youth. But, ah me! anything savoring of such counsel to-day, or coming within a thousand feet of it, would be terrible, and be instantly denounced as despotism of the very worst type. God's word is a verity, therefore mandatory and restrictive, and if discipline, order, system do not mean restriction, what is it? or, what is its purpose?

I am in favor of the rising generation being encouraged, to bring in their natural and acquired ability for Zion's welfare; but in the event of their assuming the grave responsibility of a traveling elder, they should have some conception of the changes, vicissitudes, etc., incident to the life of a traveling elder, so as to discriminate between that and picnicing, as the latter is understood, and as the life of a traveling elder should be understood. But they need experience. Granted. But an experience obtained under that known as liberty, and experience gained under strict gospel discipline, are vastly different. The one is precipitant, and may prove revolutionary; the other leads to unity, and is perpetuated by a constant cooperation of ministerial labor, according to the gifts and calling of God unto us. For were it otherwise, law-defining duties and prerogatives of the several officials God has placed in the

body, as a preventive to schism in that body were purposeless.

Time and money spent in preaching, for instance forty sermons over a territory of five hundred miles, would be less concentrated than the same number of sermons preached within a radius of fifty miles; the latter being a better utilization of time and money than the former. And if there is a people that a strict economy of both time and money is more imperative upon than another, I believe that people to be the Latter Day Saints. And I believe it is important that we should seriously think to determine whether we have been as studious and practical in this matter as we should have been. To make ourselves accusers of the brethren would be a wide divergence from gospel precepts; but a persistency in a wrong, if a wrong has been committed, would be a grave mistake.

As per previous arrangement I arrived here after my tour in Scott's Bluffs and Cheyenne Counties, Nebraska, June 1. Have held eighteen meetings, talked organization, etc. Bro. W. A. Willoughby settled here eight years ago, began to circulate the church literature, by which many were moved to inquire and investigate. Subsequently Bro. S. Swenson began preaching very successfully and baptized quite a number. Bro. W. H. Walling came later, and has been diligent. I find there are over thirty members in this county. I am expecting to meet Bro. S. Swenson and with him (or at his request) visit other points in this and North Dakota; so when I learn more of the work I will report.

In bonds,

JAMES CAFFALL.

SWEET HOME, Oregon, June 20.

Editors Herald:—It has been so long—years—since I have seen anything in the *Herald* from Sweet Home, that I thought I should like to express my appreciation of that paper, and also the labors of the ministry. I expect a reluctance to speak of the miserable condition our branch has been in has kept some from writing. It is not a pleasant theme, I guess I will leave that for some one else to tell, and I will take the pleasanter task of telling the *Herald* readers how we have enjoyed the meetings Bro. Holt has been holding here.

He was here about three weeks and he held about twenty-five meetings, including a testimony and sacrament meeting, held at Bro. Z. Thompson's, which was perhaps the one most enjoyed by the writer. There were only a few present, all saints, but God poured out his Spirit upon us in a marked degree, making this miserable earth heavenly for the time being. It is a pleasant thought that the time is coming, and not far distant, when these glimpses of heaven will not be so far between.

What a privilege it is to live where you can attend church regularly, what a help to keep you in the narrow way! You who enjoy this blessing do not fully realize it. But there is another thought right here: If we do override the temptations that beset us on every hand, our reward will be great too.

The meetings were well attended for Sweet Home. On Sundays there were two other meetings in the town, and I guess we had our share of a crowd. A few outsiders were interested, but not enough to enter the fold; but friends were made to the cause and the saints helped and strengthened immeasurably. The time was all too short, but from the number of calls coming in from all parts I guess we had our share.

When I joined the church I never had a doubt but what God did give Joseph Smith authority to do the great work he did. I knew if God gave the authority it was all right, and my faith was so firm I never had any doubts there; but they were in another direction: There were so many branches after the Seer's death—which one had the authority now? I told no person of these doubts, but with God's help fought it out alone. Whenever those miserable doubts came I would go and pray God that if this was his church to remove the doubts; and, I read too. A few days ago I was thinking of God's blessings to his children; that I was not blessed as some are, in a miraculous way, and I felt rather depressed; when all at once the thought came, "You are not satisfied, when it is years since a single doubt as to the church has entered your mind; and immediately I felt so grateful for the gospel and for the assurance given.

Sometimes when I think what my life would be without this blessed gospel, I feel very thankful for God's kindness to me.

I thought when I begun I would write a short letter, but it is hard work to start some people and hard work to get them to stop when once they get started, sometimes. May God bless all his children, especially those bearing heavy burdens, for he can lighten the load and make the pathway more smooth.

Your sister in Christ,

MABEL WATKINS.

NEW CHURCH, FULTON, IOWA.

On Sunday, June 4, 1899, occurred the dedication of a new church building erected through the efforts and toil of the saints at Fulton, Iowa. The church is located about three miles from the town of Fulton, in a fine farming community, and is well built, free from debt or incumbrance of any kind, and is the result of the prayers and efforts of the brethren there, who love the truth and who felt the need of a proper place in which to manifest the same in proper worship of God to the young, and their friends and neighbors, as well as to rejoice in the same themselves. It is well. Let the song of praise ever arise to Him who hath given the way of life to his children.

Among those directly taking part in this work of building are Brn. J. Roush, John Heide, J. R. Sutton, and these were also present at the dedication. Quite a number of others took an active part in the work of building, but the reporter mislaid his notes and is by the changes of travel five hundred miles from them and must rely entirely upon his memory.

The exercises of dedication was preceded by work and entertainment of the district

Sabbath school association, which proved to be good and profitable.

Brn. W. A. Smith, C. E. Hand, J. R. Sutton, and D. J. Dierks, of the missionary force, were present and took part; as also Bro. E. L. Kelley, of Lamoni, Iowa; Bro. W. A. Smith offering the dedicatory prayer, and Bro. Kelley preaching the discourse. The pulpit was dedicated free to all lovers of truth and seekers after salvation, that the light of truth should be manifest by whom-ever of God's messengers brought. K.

MANCHESTER, Eng., June 15.

Editors Herald:—Since my last, I have spent much of my time in the Manchester district. I had no idea of remaining here more than a few days when I arrived, but yielding to invitations from the local authorities to visit the several branches, I was pleased to render them whatever assistance lay in my power, in both branch and Sunday school. I preached six sermons in Salford branch, seven in Cornbrook, eight in North Manchester, two in Northeast Manchester.

I am now preaching a series of seven sermons in East Manchester branch. The latter is a new branch; they have lately moved into new quarters, a nice hall in a clean neighborhood. They have purchased new furniture, and the unity and zeal manifest bid fair for their future. As far as I can judge, all the branches are doing fairly well and are blessed with some faithful workers.

Two of the branches have adopted the envelope system and are prospering financially as a result. The system is simple and one that I can recommend to all. Each member of the branch, little and big, agrees to pay a certain amount weekly, if only a penny. No one is asked to give more than he is able. Each member is then furnished with thirteen little envelopes, one for each Sunday for three months, in which to put their weekly donation. The name of the giver is on the envelope. When the collection is taken up on Sunday these little envelopes with the money inside are dropped into the plate or basket and a record kept of the amount each one gives, and the account is audited every three months. If one is absent or misses a Sunday, he can make it up on the Sunday following. By this system each member bears a portion of the burden, making it fall lightly upon all; and each one is given credit for the amount given.

In my travels I have found a few members who appear very sensitive about collections, but I find they are generally people who are not very generous with their means. A man or a woman who receives the benefits of this beautiful gospel and is too stingy to help pay for it, deserves to have his feelings hurt; at least so it seems to me. It is all a mistake about it being free in that sense, and costing nothing. Light, fire, hall rent, costs money. Somebody has to pay it; and if I do not pay my share, somebody else must. I have sometimes thought when we boast about everything being free and "no collection," we make the gospel too cheap to be attractive. Very often people value an article according to the price they have to pay for it, hence we

may make a mistake in making the work appear too cheap, in their eyes, to be worth their consideration.

On May 20-22, I had the pleasure of taking part in the district Sunday school convention. When first invited I thought I should be unable to be present on account of the annual conference of the Birmingham district convening at the same time, but I remembered that He who said, "Feed my sheep," also said, "Feed my lambs;" so just once, I made the lambs my choice. Of course it was a success. Whoever heard of the young people making a failure? They work to win and they generally win. God bless them. The lessons were interesting, and several instructive papers were read. I hope the papers will be sent in for publication so the Sunday school workers over there may see what is being done on this side.

On Sunday afternoon all five schools united and marched through the streets headed by a banner and band of music. Sr. Pitt and I claimed to be scholars, so were permitted to march with the rest. We met in a large public hall. A very pleasant and profitable time was had in singing and in hearing short addresses on Sunday school work by a number of brethren. The sisters here appear to be a little more backward in this public work than they are in America, but do not be surprised if you should hear of the sisters having a place on the program with the brethren sometime in the future. I just throw out the hint for thought.

Supper was furnished to all in the saints' meeting room. "Tea," it is called here, and then we had another march through the streets and assembled in the large hall again. I was appointed to speak, and enjoyed fairly good liberty, talking to the young and concerning the kind of food they required. The collections more than paid expenses. The balance goes toward purchasing a district Sunday school banner.

From the convention we were called to Lydney, to engage in the services of laying the corner stone of the saints' new church at that place. The day was beautiful. A nice company gathered on the afternoon of May 25, hymns were sung, prayers offered. I addressed the people relative to our work, after which Sr. Pitt was given a trowel with which to spread the mortar under the corner stone, and the stone was lowered into its place. At this interesting moment a photographer took a snap shot of the scene. These are offered for sale at fifty cents each. Should anyone feel like assisting these saints in erecting their church and securing one of these views, he can send the amount to Mr. Thomas Griffiths, Tutnalls, Lydney, England. The lot is paid for and is nicely located. The branch is small, and it will be quite an effort for them to build. It is largely a work of faith with them, but we believe "living faith"—faith and works combined—and we do not doubt they will succeed. But they are worthy of all the help you can afford them. Here is one place where the sisters' aid society is a success.

From Lydney I was unexpectedly called to Wales and spent a week in the country, ten

miles from the nearest railroad station, about fourteen miles from Aberystwith. Here I found Bro. J. D. Jenkins teaching the natives in their own language, very few of whom could understand English. There are no members of the church here, but the people are very kind-hearted, and appear anxious to hear the gospel story. Bro. Jenkins lived in this neighborhood when a boy and is pretty well acquainted, and the people are astonished, so they told me, to hear him preach so well. We preached on the roadside several nights during the week, to good audiences most of the time. On Sunday it was very warm. I walked about fourteen miles that day and preached three times or, rather, I assisted Bro. Jenkins, for they could understand him better. In the morning we had an audience of, I should judge, about seventy-five; in the afternoon about one hundred and twenty-five; and in the evening nearly one hundred and forty. I think I never wanted to preach so bad in my life as I did on Sunday evening to that crowd of anxious listeners. Many gathered to the spot before we arrived and seemed loath to leave after Bro. Jenkins had finished. I spoke a few minutes, but I do not believe a dozen there could understand me, but they seemed to enjoy the singing. The Welsh are great lovers of music, and where we failed in preaching we tried to make up in song.

Our nearest route back to Manchester lay through North Wales, so we availed ourselves of the opportunity of visiting a few of the principal places of interest in this beautiful country. We rode by van to Aberystwith, the nearest railway station, quite a pretty little watering place by the sea. Here Sr. Pitt joined me. We spent one day at Aberystwith and proceeded on to Carnarvon and were made welcome by Bro. and Sr. Lloyd and family. They are the only saints in the town, but are firm in the faith and patiently waiting, like many other scattered ones, the redemption of Zion.

Three days at Carnarvon and then we proceeded on our way, stopping off one day at Llandudno, another pretty watering place, with a fine long stretch of sea beach, where hundreds of children love to dig and make little canals on the white sands. Seeing no chance to plant the gospel here, the place had little attraction for us, so hurried on. We stopped off a few hours at Conway and wondered over the castle, a splendid old ruin; also made a short stop at Chester, a quaint old city, one of the few cities in England which is inclosed by a stone wall in good state of preservation. In the business portion they have two rows of shops and two sidewalks, one above the other.

The style of architecture is very quaint. We just had time to walk through the market and museum, and glance inside the cathedral, and run for the train to convey us back to Manchester, where we met a warm welcome at the home of Sr. Clark, who generously offers us their home for our home while we remain in England. May the Lord reward them richly for their many kindnesses, as well as others who have helped to make our work a success.

We expect to finish our series of meetings here to-morrow, and begin a series at Leeds next week. We have many points in mind we want to reach this summer. We trust the Lord will lead where we can accomplish the most good. We feel a little lonely at times when the magnitude of the work looms up before us, and we realize our own limited abilities and powers. God hasten the day when more laborers shall be sent into this field, is our prayer. My health is good. Sr. Pitt has enjoyed better health this summer than last.

Still hopeful, in bonds,

F. G. PITT.

P. S.—Thanks to the many kind friends for sending us literature. *Ensigns, Hopes, and tracts* are still in demand, *Autumn Leaves* also. Address them to F. G. Pitt, No. 1 Shakespeare St., C. on M., Manchester, England. When you send by freight or express, kindly send me receipted freight bill, to prove to the company on this side that it is paid.

F. G. P.

PORCUPINE, Wis., June 22.

Editors Herald:—Our conference is over. We had one of the best conferences ever had in the Northern district. All the gifts were manifested with great power. The preaching was good and inspiring. Six were baptized, all noble young men. So the work is onward. There are more near the kingdom.

One thing I notice here is, the young members take hold of their work in earnest. The officers are doing their duty. Well, we had some good promises given us in this district for the future. May God help us to be faithful.

I will go from here to Ono, Pierce County, to open up some places; then go to Barron and Chippewa counties, where the calls are coming so much for preaching. I will try to fill all I can. The missionaries are doing all they can to build up the work in this State. So may God help us to continue to work for the Master.

In bonds,

A. L. WHITEAKER.

OAKLAND, Cal., June 23.

Editors Herald:—I suppose there is quite a number of your readers that would like to know what has become of Haws. Well, I am at home on the sick list with old troubles, doing but very little work, so I have had a very serious time for the last three months; present conditions unimproved, notwithstanding careful eating, nursing, and administrations. The Lord has not yet removed the terrible afflictions, but I try to be patient and bear my troubles, saying, "Lord, thy will be done." But it is hard to be patient with a ravenous appetite and plenty of good food set before you, which you dare not eat because the mill is worn out. But still I am not discouraged, for I know in whom I trust; so I have not written to burthen others with my trials, knowing that all saints are being tried to the very core, and that trials will increase as the powers of the adversary increase in the last days. But I want my brethren and sisters to remember me and

pray for me, that this affliction may be removed, and I once more be able to go and preach the gospel, if it shall be his will.

My faith and confidence in the latter-day work have not diminished. It means life eternal to those who are faithful, and on the other hand, weeping, wailing, and darkness to the unfaithful; so let us work hard to overcome self now that joy may come in the morning of the first resurrection with the laudit, "Well done."

This will answer several who have written to know my condition.

Your brother in Christ, with love to all,

A. HAWS.

DORA, Oreg., June 15.

Editors Herald:—As I have received so much comfort and help in reading the *Herald* and *Ensign*, I could not do without them; they are so much to a hungry soul. I never heard this gospel preached until last summer, when Elders H. L. Holt and A. M. Chase came through here with a tent. One of my sisters and I were baptized September 9. O how I love this work; it becomes dearer and dearer to me every day. I am trying to help others to see that this is the true gospel of Christ. Brethren D. L. Harris and A. M. Chase left here on the 12th; they preached thirteen splendid sermons. At the close of the last sermon I heard one old Methodist gentleman say it was the best sermon he ever heard in his life. I think some are near the water's edge; I hope the brethren can come this way again. May God protect them is my prayer.

MRS. R. M. MINARD.

MEADVILLE, Neb. June 20.

Editors Herald:—We have a little band of saints here that are trying to follow the Master as well as they know how. The most of us were baptized by Elder W. A. Smith in the spring of 1898. There are no elders living near here, so we do not get to hear preaching very often, but meet together on Sundays for Sunday school and prayer meeting.

Elder W. W. Whiting has been here holding meetings the past week. He left for his home in Iowa yesterday. The people turned out well to hear him, considering the busy time and the country being so thinly settled; and though none were baptized, we feel that much good was done in the way of removing prejudice.

Sunday, June 11, the next day after Bro. Whiting came, the Baptists were holding their quarterly meeting in a grove close by the schoolhouse where we hold our meetings, and came and invited us down to their grove to hold our meeting. We accepted the invitation, and then after Bro. Whiting's sermon we all stayed to their meetings. They gave Bro. Whiting a very cordial invitation to preach there again in the evening, but he declined, telling them he did not wish to occupy so much of their time. We were very well pleased with the day's program, as there had been rather of an unfriendly feeling existing between the Baptists and saints heretofore. Last Sunday the saints had a basket meeting in the same grove and then services at the schoolhouse in the evening. That

closed our meetings here for the present. We were sorry to have Bro. Whiting leave so soon, but look forward to his coming back again in two or three months. His little daughter, Dolpha, was with him, and they had an organ along, which she played, and it was a great help to the singing. Both are well thought of here by those outside as well as those in the church, and we hope to see them back here again in the near future.

Ever hoping for the advancement of the latter-day work.

BLANCHE M. SLONECKER.

COVE, Ark., June 28.

Editors Herald:—One J. W. Parker, representing what he claimed to be the Church of God, came to our town, Cove, Arkansas, and waged combat at the saints; challenged us for debate, abusing and slinging us to a considerable extent. Several seemed to coincide with him in order to down the Mormons, as they call us. Bro. J. D. Erwin came and proposed fair and honorable defense, and to give him a chance to refute our position or belief if he could; also to present the church of which I J. W. Parker am a member.

The debate began on the 18th and closed on the 25th, lasting eight nights; large crowds and considerable interest. The first four nights were devoted to "The church of which I, J. W. Parker, am a member is scriptural in origin, organization, doctrine, and practice, and is the true Church of God." J. W. Parker succeeded in proving the name Church of God was in the Bible, but utterly failed to prove he had that church. He claimed the gospel was first preached on the day of Pentecost, and the church established, and the Holy Spirit first given on the day of Pentecost. The Bible being against him, he was routed from all these non-scriptural positions. J. W. Parker declared vehemently for church perpetuity, succession from the days of the apostles down to the present time; said when he reached history he would slide home. Finally church history was reached, Bro. J. D. Erwin reading Mosheim, Miller, Marsh, etc., J. W. Parker brought Swinton's *Sketches of the World, a history, to prove church succession*. J. D. asked for the book, but was refused. However Mr. Swinton's history was obtained, and Bro. J. D. Erwin used it with telling effect on him, and landed him in the *Catholic Church* and defied him to get out. Sure enough, he did slide home to remain in the Catholic Church without any effort to get out.

He dropped history willingly and resorted to the Bible again, claiming God was never without a witness on earth. But Bro. J. D. confronted them with Amos 8:7; Micah 3:4-6; Daniel 7; Matthew 11:12; also 2 Thessalonians 2; and told him to fight it out with the Hebrew prophets, Jesus Christ, and Paul; and defied him to bring forth one authentic history to sustain church perpetuity.

He wound up leaving us all in the dark about the origin of his church organization, doctrine, and practice; and failed utterly to sustain his proposition.

The last four nights were devoted to the Reorganized Church of Jesus Christ of Lat-

ter Day Saints, Bro. J. D. Erwin first took the origin of the church, confronted him with Matthew 20; Luke 20: 9-15; Matthew 22: 1-15; Luke 14: 17; showing God's manner of dealing with the race in all ages and dispensations; and defied him to disprove a single point, using his charts to make everything plain. J. D. Erwin presented a grand avalanche of evidence in proof of this latter-day work that was never touched, not even noticed. J. D. Erwin proved the origin, organization, doctrine, and practice of the Church of Jesus Christ plain and unmistakable, hence sustained his proposition.

The last night of the discussion went off finely. The saints' prayers were heard and the Lord intervened in our behalf. J. W. Parker completely gave under on his last speech and said if Bro. Erwin was out preaching to save souls he had nothing to say against it. The saints are feeling fine over it. One was baptized, others almost persuaded.

A. L. NEWTON.

Mothers' Home Column.

EDITED BY FRANCES.

HOW CHRIST MAKES USE OF COMMON LIVES.

"THE MAN WITH THE PITCHER."—Mark 14: 12-16.

In the afternoon of Thursday, April 6, 30 A. D., while Jesus tarried at Bethany, probably in the home of Lazarus, he sent two of his disciples, Peter and John (Luke 22: 8) to Jerusalem to prepare for the passover. He and the other disciples were to follow in the evening. He had appointed unto the two disciples he sent a sign, mysterious and secret, whereby they might know where to prepare the passover; he told them on entering the gate of the city they would meet a servant carrying a pitcher of water, and they were to follow him. The reason they were sent in this way may have been to prevent Judas finding out where Christ would be, so he could not betray him before he had partaken of the passover meal. They found the man with the pitcher, as Jesus had told them, and followed him to the house, where they were to say to the good man or master (not the man they had followed), "Where is the guest chamber?" or as the Revised Version has it *my* guest chamber. This man is supposed to be Joseph of Arimathea, and was a disciple, perhaps secretly, "for fear of the Jews." The circumstances seem to imply that Jesus had had an understanding with the man before concerning the matter. The preparations for the passover consisted of a room swept, and clean, and supplied with table and couches; the food consisted of unleavened bread, wine, bitter herbs, and the paschal lamb, that was to be slain in the temple between three and five in the evening, and cooked in a private house. The unleavened bread was made by the male members only of the company, who were to partake of it; and for the purpose of mixing this bread pure water was solemnly drawn by each family, and while drawing it the man was to say, "This is the water of the unleavened

bread." In nearly all other places of the scriptures we find women at the wells or carrying water, but in this instance it is a man.

In this humble dwelling the upper room was prepared as a guest chamber for the Savior. In it was witnessed the assemblage of the apostles on the day of Pentecost, the final meeting of Jesus with his disciples. Here the eucharist was established, and Jesus introduced the ordinance of washing the apostles' feet. It is a great privilege to have Christ to dwell in our homes, and make use of our property, talents, and time. Here we find him making use of a servant—the man with the pitcher, the good man of the house, and the house itself. His first miracle was performed at a humble wedding feast in Cana of Galilee, and the material used was that at hand—the humble element, water, which he ennobled by turning it into wine. Another miracle—that of feeding the five thousand. A small boy (how happy that lad must have been that he had the loaves and fishes with him) had a part in feeding the great multitude. Christ might have fed the multitude with his own hand and with other means, but he preferred to use the common material on hand, and employed his disciples to help him. He breaks the bread of life and his ministers distribute it. Thus we can be coworkers with God; we cannot save souls, but like the lad with the barley loaves, we can bring men the bread of life.

No one is too insignificant to be of use in the cause of Christ. He never ignores the young, and always utilizes the commonest material. It is the same to-day as nearly nineteen hundred years ago. He gave minute directions for the preparation of the passover; he will still guide us in every detail of life.

He did not find it beneath him to take upon himself the common lot of honest poverty and worked at the carpenter trade, thus making labor a pure and noble thing. His disciples were chosen from men in the lowly walks of life, such as fishermen, and Matthew was a publican. He visited at the homes of Simon the leper, and Zaccheus the publican, and other humble homes. And so to-day Christ is using the common lives and common means to save souls with the common salvation spoken of by Jude. We are none of us too young to help bring the gospel to others; we need not think our talents too small, our means too meager, or our opportunities too few, if we only consecrate them all to his use and service. We cannot turn the machinery of our great mills and factories, but we can let the water on the wheel; we cannot push the steamship across the ocean, but we can let on the steam for the engine to do it.

My prayer is that each of us young people will find out in what way Christ may make use of our lives, and like the man with the pitcher, and good man of the house, see that the upper room or guest chamber—our hearts—will be swept and garnished for the Master at his coming.

FLORALICE.

TIONA, Tahiti, May 12.

Dear Readers.—Our mail for the month of March is here, and our hearts have been

made glad by the many good things contained therein, both in the printed matter and letters. I have, during the past six months or more, received several letters from sisters in the church, who were heretofore unknown to me, and from quite a number of those endeared by acquaintance, that I have not answered personally, for want of time. To such I will say, Yes, dear, kind, thoughtful sisters, your letters have indeed brought a "ray of light" with them, and all are very acceptable. And I would be pleased if any or all of you would write again, even if I did not answer personally, which I intend to do sometime.

We are now staying for a week or two at Tiona—Zion—in a small niau cabin, not quite high enough at the eaves for me to stand straight. The missionary cottage built by T. W. Smith has become too badly shattered to live in. I sweep off the native matting, which is laid over freshly cut grass strewn on the ground, with the wisp broom that Sister Smith left in her house here. No one would take it out of the house or use it. Do you not think they were honest? One of the sisters—Teroromatta—brought it to me yesterday, saying we were missionaries, and had a right to use it.

I am sorry to tell, that it is because of Mr. Burton's ill health that we are here, where there are only a few saints, to see if the rest from almost incessant talking and ministering in some way in both the spiritual and temporal affairs of the church and its members, and also to see if the sweet mountain air will be of benefit to him, so that he may be able to resume his work again when his printing paper arrives from New Zealand. He is not now able to sit and write at all. He has his hammock—na na iho i hamani* (the Tahitian for "he made it himself")—hung beneath the thick shading branches of a great mango tree, and lies there all day, but still continues to read and study. I know we are remembered in prayer by many in our native land, and trust the Spirit will reveal our necessity to some, or at least prompt some to make special request in his behalf, that he may be restored to health again. I feel that he will be, or at least the weight of lonely anxiety has been taken from me.

There are some very discouraging features in this mission, yet we see some encouragement, and do not wish to leave it yet, unless the Lord sees that it is best. The saints here are very kind to us, though all are not as thoughtful about not wearying him as our people would be; yet few would walk five miles to bring a bottle of milk and a loaf of bread, as Pai did the other morning, because he failed to catch the mail carrier, when there was bread out here to be bought, but not so good.

This Zion, of these islands, is "beautiful for situation," on the sloping side of a high mountain. The view from the crest of the hill, where our cabin sets, is grand. At a little distance across a ravine, in horse shoe shape, is a green bluff point with a background of cocoanut and other trees climbing up the mountain side; beyond the point is

*Some have expressed a wish that I would put some Tahitian words in my letters.

the shallow water, then the reef of breakers, and beyond that the ocean. And from another position we see the jagged and saddle shaped top of the Island of "Moria," and the belt of blue ocean that separates it from Tahiti. But it is very difficult of access, there is no wagon road up the hill, only a path, and the hill is long and steep. Water and all other needful things, except what grows on the trees that are here, must be carried up the hill by the natives; neither is the main road in sight, so it is more secluded than our California Mount Olivet.

SISTER EMMA BURTON.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Carrie White requests the prayers of the Prayer Union for her son; that he may turn from darkness to the gospel light; and also that he may not enlist in the army.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.

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

JUDGE NOT.

Where we see but the darkness of the mine,
God sees the diamond shine.
Where we can only clustering leaves behold,
He sees the bud they fold.
Where we can only threatening clouds descry,
He sees the hidden sky.
Dark is the glass through which we see each other;
We may not judge a brother.
We only see the rude and outer strife;
God knows the hidden life.
Where we our voice in condemnation raise,
God may see fit to praise.
And those from whom, like Pharisees, we shrink,
With Christ may eat and drink.—*Selected.*

THE library work is fast gaining ground amongst the districts. One by one the district librarians are appointed, and work is begun by them at once. The library work is yet in its infancy; but even now the results are very marked in various localities. More difference is noticeable in the ideals set up for a library than in any other phase of the work.

BRO. M. C. FISHER, superintendent of Massachusetts district Sunday school association, writes for names and addresses of some of the "most active of district superintendents." He wishes to open a correspondence with them, with a view of gaining some good points in the management of district work. The scheme is a good one, and if district superintendents will respond to the calls he may make, it will be of great mutual benefit. We trust, too, that they will give the readers of the department the benefit of their work. "Come, let us reason together."

AGAIN we receive an encouraging report of the work done in Oklahoma district from both Brn. S. Smith and W. S. Macrae. It will be remembered that the saints in that region are very scattered, and that the church work there is comparatively new. These conditions would usually result in the work being given up. But they have worked energetically and hopefully, till they have placed their work upon what seems to be a firm foundation. They enjoy the distinction of being the "district association without a school in it" at one time. However, the two schools with which they started, and which afterwards became disorganized, are now in good working order, and another added. Let all district officers "think on these things" and take fresh courage and added zeal. We are made glad to see the work move on, and regret to see it standing still. Let us work.

"DID you ever think that teachers and methods, as well as books and other things, get out of date?"

"A CHILD may seem a bother, an unthankful nuisance, or a precious blessing of humanity, a gift from God. The teacher or officer who does not consider his work in the Sunday school a pleasure, has not a proper conception of the material and possibilities before him."—*Selected.*

SOME one has said, "It is not so much the wisdom of our brains for which humanity hungers, as the sympathy of our hearts." Very few, if any, of us are too slow at giving advice; so many know how everything should be done so much better than those who happen to be trying to do it. The right kind of advice is good; but would it not be more profitable to give a little assistance along with it, working in harmony with those in charge and helping to demonstrate the efficacy of our ideas, instead of offering a lot of wordy advice and little or no assistance?—*Sunday School Advocate.*

ANY investment must be made before the proceeds are received. The man who is unwilling to use or invest what he has, is not likely to secure large returns. The unsociable Sunday school member who complains that, though he has been to Sunday school for eight or ten years, no one ever comes to shake his hand, or tries to give him a good time, is probably suffering from a lack of investment in the sociability market. Has he ever offered to shake the hand of a stranger in that Sunday school? Is the man who complains that he is "not appreciated" doing all in his power to appreciate others? From a purely selfish standpoint, we must be willing to give if we expect to get. From God's standpoint we should give, without taking thought for what we may get. Then give to the world the best you have, and the best will come back to you.—*Selected.*

"OF course there will be times that you will become discouraged, by reason of the obstacles that will arise. But instead of allowing these discouragements to cause you

to fail, it should only increase your faith in its divinity; for I have learned whenever the Lord wanted to do a work, no matter in what age of the world, or under what conditions, the satanic influence would increase in proportion to the work to be done.

"If everything was smooth sailing, it is safe enough to conclude the Devil is in a measure satisfied, and is to a degree resting easy. I do not say this to be poetic, but it is a truth. I have found by experience, it to be a safe landmark. So I hope when these difficulties arise you will be able to treat them wisely, and with the thought that your efforts are acknowledged by the Most High. If you are in your line of duty, and if you don't accomplish as much as you would desire, there is the satisfaction that you have done your duty, and God will take care of the results." J. A. GUNSOLLEY.

"I WILL say right here in this connection, that from what I have observed, together with what I have read and learned otherwise, that the Sunday school work is assuming a position with reference to the church that is marvelous; and I am not so sure but the time will come when it will be regarded equally important with the church. It reaches a class of people that the church itself does not reach—a class that is in touch, you might say, with an element we need. And I am glad to see young men and women with minds calculated to influence giving the Sunday school question deep and earnest thought; not only are they thinking about it, but are giving their time and talents to raise it to a standard paramount to all other institutions in the church. And whether or no their efforts are crowned with success as far as their aim is concerned, they will surely be rewarded as far as their motives are concerned in their efforts to advance the cause."—J. A. Gunsolley, in 1897.

Conference Minutes.

FAR WEST.

Conference convened with Stewartville branch, Missouri, Saturday and Sunday, June 17 and 18; T. T. Hinderks in the chair, assisted by F. J. Chatburn. C. P. Faul secretary. C. P. Faul, Bishop's agent, reported: Received \$163.05; paid out \$104.07; on hand \$58.95. Audited and found correct. Branch reports: St. Joseph 418, gain 8; Mt. Hope 42, gain 1; German Stewartville 78, gain 3; Dekalb 52, no change; Delano 112, no change; Pleasant Grove 83, loss 1; Kingston 88, no change; Wakenda 58; loss 1. Ministry reporting: Elders H. O. Smith baptized 3, A. White, R. Archibald, D. J. Powell, F. J. Chatburn baptized 1, C. P. Faul, A. W. Head baptized 1, W. E. Summerfield, J. S. Constance, W. Moore, A. Nesser, Jr., Ben Dice, D. E. Powell baptized 3, M. F. Beebe, L. L. Babbitt, J. C. Elvert, J. D. Flanders, C. E. Guinand, T. T. Hinderks, A. Booker baptized 1. Priests R. Winning, E. Morrison, C. Householder baptized 1, B. Constance, F. Uphoff, T. H. Hinderks. Teachers W. Worden, C. Cravens. Deacons W. Flanders, Joseph Powell. Election of officers: T. T. Hinderks president, F. J. Chatburn vice president, C. P. Faul secretary. C. P. Faul was sustained as Bishop's agent. Committee to correct minutes in regard to the John

Rounds case were continued, for the reason two members were absent. St. Joseph saints to be granted the use of district tent. F. J. Chatburn, T. T. Hinderks, and C. P. Paul were appointed a committee to investigate regarding the ordination of Bro. R. S. Parker to the office of priest, and to report to next conference. Resolved that statistical reports of branches be made and forwarded to the secretary of district conference, so that he may receive same not less than two weeks prior to the convening of conference, and said secretary shall make up same or record from said report and submit same to conference for approval, in similar manner as now done with branch reports by branch secretaries in the branches. Moved to amend by striking out the word "two," where it refers to weeks, and inserting the word one; and adding to the close of the resolution, that all previous actions in any way conflicting with this be and are hereby repealed. The resolution as amended carried. A resolution was here introduced by Robert Winning. This resolution will be known as the "Winning resolution." This resolution was on motion deferred until next conference, with the understanding that a copy of the resolution be furnished each branch, so that the saints throughout the district may become familiar with the contents of same. Also, Brethren E. O. Smith, C. P. Paul, and R. Winning were appointed a committee to fully investigate the resolution and report as to the merits to next conference. The following are appointments of two-days' meetings: Stewartsville, August 26, 27, in charge of R. Archibald and L. L. Babbitt. De Kalb, July 22, 23, A. W. Head and J. C. Elvert. Edgerton Junction, August 12, 13, Ben Dice and J. D. Flanders. Delano, August 19, 20, T. T. Hinderks and C. P. Paul. German Stewartsville, August 19, 20, J. S. Constance and Ben Dice. Mt. Hope, September 23, 24, J. T. Kinnaman and D. E. Powell. Wakenda, August 5, 6, J. H. Snider and A. J. Seely. Alma, September 23, 24, J. N. Cato and Alma Booker. Kingston, September 23, 24, T. T. Hinderks and C. P. Paul. Pleasant Grove, August 12, 13, A. Nesser and C. E. Guinand. Social meeting in charge of J. S. Constance and R. Archibald. Preaching by F. J. Chatburn, A. White, and H. O. Smith. Adjourned to meet with German Stewartsville branch, Saturday, October 14.

NORTHERN MICHIGAN.

Conference at Freesoil, June 17; J. H. Peters president, J. J. Cornish associate, C. B. Joice secretary. Branch reports: Coleman 134; loss 2. Reed City 39; gain 9. Prescott 22; gain 4. Whittemore 45; gain 9. Inland 55. Valley 87; loss 2. South Boardman 90; loss 4. Central Lake 70; gain 1. Beaverton 46; gain 4. Boyne City 61; gain 2. Cadillac 39. Chase 50. Mikado 19. Freesoil 145. Joyfield 38; gain 1. Alcona 22. Ministry reports: R. W. Hugill baptized 1, L. Phelps baptized 3, J. R. Beckley baptized 5, David Smith baptized 16, J. J. Bailey, C. G. Lewis, J. J. Cornish baptized 23, W. D. Ellis baptized 5, J. H. Peters, J. A. Carpenter, J. A. Grant baptized 7, Amos Berve, John Schreuer baptized 1; Priests C. E. Irwin, G. D. Washburn baptized 2, John E. Hanson, A. E. Burr baptized 13, R. C. Russell baptized 2, E. A. Goodwin baptized 4, S. C. Reynolds, R. W. Kenyon; Teachers A. Whitehead, H. J. Badder. Bishop's agent's report: Balance last report \$172.14; received since \$1,246.19; disbursement \$1,066.66; balance on hand \$351.67. The name of Central Lake branch was changed to Bellaire. The following resolution was adopted by unanimous vote: Whereas, the people of the State of Utah have elected to represent them in the Congress of the United States, Brigham H. Roberts, a man who is an avowed advocate of polygamy, and who was at the time of his election, and still is, in open defiance of the laws of the United States in general,

and of the State of Utah in particular, cohabiting with at least three women; we believing that it is unquestionably unconstitutional for a law breaker to be a law maker, and that his course in general is greatly detrimental to the morals of the people, and that if he is recognized by congress as worthy of a place in our government, it will lower the position we occupy among the civilized nations of the world. Be it therefore, resolved, that this conference of Northern Michigan district of the Reorganized Church of Jesus Christ of Latter Day Saints, assembled at Freesoil, Michigan, do hereby earnestly protest against the said B. H. Roberts being permitted to take his seat in the Congress of the United States. J. J. Cornish was sustained as president of district, C. B. Joice secretary. Three were baptized. Preaching by J. H. Peters, J. A. Carpenter, E. K. Evans, J. R. Beckley, J. Baggerly, Amos Berve, E. A. Goodwin. Time and place of next conference to be appointed by president of district.

ST. LOUIS.

District conference met in St. Louis, Saturday evening, June 10; I. N. White was chosen to preside, John G. Smith clerk. Ministry reporting: Elders John D. White, John C. Hitchcock, John S. Parrish, W. O. Thomas, Noah N. Cooke, W. Jaques, A. S. Davison; Priests G. F. Barraclough, James Christensen; Teachers John J. Billinsky, James Wild, Franklin Wiley. The tent committee reported having erected the tent at Oak Hill and held preaching services in it from May 9 to May 16. The tent was damaged by a storm, beyond reasonable repair, May 17. Received \$3.35, expended \$6.25, balance due committee \$2.90. A collection was taken up in conference and the indebtedness cancelled. Committee on reunion reported having decided upon and secured Ramona Park, near St. Louis, on the suburban line. Had arranged for a large tent for \$18, tents 9½ x 12 for \$1.50, 12 x 14 for \$2 for the ten days. This price to include putting up and taking down. Time of reunion July 21 to 31 inclusive. Committee: J. C. Hitchcock, W. O. Thomas, G. F. Barraclough, W. Jaques. Report approved and committee continued. Present district officers sustained for another term of six months. Bishop's agent's report: Balance tithing on hand, \$110.34; received, \$113.55; paid out, \$116; balance tithing on hand \$107.89. J. G. Smith agent. Report audited and approved. The question of reorganizing the branch at Belleville was referred to Elder I. N. White, the missionary in charge. St. Louis branch reported 446 members; gain by baptism 19, from other branches 134, by vote 7, loss by removal 6, by expulsion 7, by death 1. Preaching Sunday morning and evening by Elder I. N. White, sacrament and testimony meeting in the afternoon. Adjourned to St. Louis, the first Saturday and Sunday in September, at seven p. m.

EASTERN MAINE.

Conference convened at Indian River, May 20; Bro. S. O. Foss chosen to preside, A. S. Kelley sustained as clerk of district, and U. M. Kelley as president of district. Bishop's agent's report read and accepted. Agent of tract fund reported: On hand last report 13 cents; received since 97 cents; paid out \$1; due church 10 cents. Moved and passed that Bro. Frank Smith be recommended by this conference as a subject worthy for ordination to office of priest. It was moved that Bro. T. C. Kelley be appointed to prepare a document disapproving of the seating of B. H. Roberts; said document to be presented to our representative in congress. It was very rainy during the whole session of conference, therefore the attendance was small; but despite the elements, we had an excellent testimony meeting, and the preaching was

very clear. Hoping, praying, and waiting for the "good time coming," let us press onward to the mark of the prize. Time and place of next conference left in the hands of the president of district.

DECATUR.

Conference of Decatur district convened at Lucas, Iowa, June 23; Bro. F. M. Weld presiding, B. M. Anderson secretary, assisted by Bro. J. A. Gunsolley. Branches reporting: Wirt 36. Hiteman 50; loss 4. Davis City 101; gain 20. Pleasanton 95; loss 1. Lamoni 1,322; gain 2. Lucas 172; gain 9. Greenville 53; gain 5. Leon 44; loss 2. Ministry reporting: F. M. Weld, J. R. Lambert, A. H. Smith, R. M. Elvin baptized 1, Wm. Anderson, A. S. Cochran, H. A. Stebbins baptized 7, J. C. Clapp, D. Campbell, W. H. Kephart baptized 4, F. B. Blair baptized 20, J. A. Gunsolley, T. J. Bell baptized 1, T. R. Allen, C. E. Willey, E. B. Morgan, M. D. Lewis, S. V. Bailey, James Allen, W. T. Shakespeare baptized 1, John Harp. F. M. Weld, Bishop's agent, reported: Received, with balance \$1,596.32; expended \$1,550.27; cash on hand \$46.05. District treasurer reported receipts \$4.66, expenditures \$4.61, balance on hand 5 cents. Both reports were referred to an auditing committee and found to be correct. Committee on Downey and Bandy cases reported work not completed and committee continued. District president reported on Henry Wilgus case; action on report was deferred until after hearing of said case before the Bishop's court. Committee to whom was referred the appeal of Albert Comer reported that by request of the defendant the case was dropped. Report adopted. Request from Hiteman branch asking for the ordination of John J. Griffiths to the office of priest was granted. Recommendation from the Pleasanton branch for the ordination of Bro. S. W. Moffet to the office of teacher, and Bro. D. B. Morey to the office of priest, was ordered. A paper from T. C. Clapp was presented, asking for an appeal from the decision of an elders' court, and adopted by the Lamoni branch, he being defendant in said case. Appeal was granted and court appointed. It was resolved that ministers required to report to conferences do so in writing. Moved and seconded that tent work be left in charge of missionaries in charge and district president. Carried. Moved and seconded that we request each branch in the district to take up a special collection for tent work and district expenses; and that the money so collected be placed in the hands of Bro. B. M. Anderson, the treasurer of the district. Carried. Moved to discontinue the appointment of district missionary for the present. Carried. A collection was taken up amounting to \$8.68. Preaching by J. S. Sively, J. R. Lambert, and A. H. Smith. Adjourned to Lamoni, Iowa, date to be fixed by district president.

NAUVOO.

Conference convened at Keb, Iowa, June 17 and 18; Elder J. R. Evans president, Elder James McKiernan secretary pro tem. Elder R. Warnock sent in his report and resignation as secretary; conference accepted the resignation and gave him a vote of thanks for faithful services. H. S. Salisbury was then elected secretary for the unexpired term. The elders reported several baptisms. A resolution was passed, declaring it to be the sense of the conference that it would be unwise to attempt to hold a reunion at Bluff Park this year. Resolutions were passed against the seating of Mr. B. H. Roberts, of Utah, in congress. The Bishop's agent and the district secretary reported good balances on hand. Elders J. R. Lambert and F. M. Weld, of Lamoni, were present; the branches were well represented, and the time very profitably spent. Adjourned to Rock Creek church, in Illinois, October 7 and 8.

NORTHEAST MISSOURI.

Conference convened at Bevier, June 18 and 19; Joseph Tanner president, George A. Tryon secretary, D. L. Morgan assistant. Bro. Robert M. Elvin chosen to preside over business sessions. Branches reporting: Bevier, Higbee, Pollock, Salt River. Ministerial reports read: J. A. Tanner, J. F. Petre, R. M. Elvin, W. E. Summerfield, R. R. Jones, J. T. Williams, William Chapman, F. T. Mussell, William Kelso, Daniel Edmunds, Robert Thutchley, E. E. Petre, J. T. Richards, J. R. Allen, John Morgan. Bishop's agent's and treasurer's reports were read and referred to an auditing committee. Resolved, that hereafter we request all branches to report by one of branch officials. Whereas, Huntsville branch has become practically disorganized, and some are desiring letters of removal; therefore, be it resolved, that we empower the president and secretary of district the right to grant letters to those that desire them. Bills were allowed of district president \$2.55, and secretary \$2.35. Joseph A. Tanner was retained as president of district, W. E. Summerfield chosen as vice president, George A. Tryon retained as secretary and treasurer, John T. Williams retained as Bishop's agent. Adjourned to meet at Higbee the first Saturday before full moon in October.

Sunday School Associations.

DECATUR.

Convention of the above district met at Lucas, Iowa, June 22 and 23, 1899. Superintendent J. A. Gunsolley in charge, J. P. Anderson secretary. Ten schools reported. Reports were read from the superintendent, the secretary, the treasurer, and the librarian. Superintendent was authorized to call a district institute. The program as published was slightly modified, the paper on "Uses and Abuses of the Quarterly" being deferred to the afternoon of the 23d. The primary class drill was in charge of Sr. Roxanna Gaylord, and the intermediate class drill in charge of J. A. Gunsolley. The Sunday school newspaper was instructive and entertaining. Cantata "Bethlehem" was well rendered. The writer of the paper, "An effort to discover who should not attend Sunday school," failed to find anyone who should not attend. God's Spirit was present in power at the prayer and testimony meeting. The attendance was fair. The interest was good, but not what might have been desired. Adjourned to meet at call of district superintendent.

Miscellaneous Department.

APPOINTMENT OF BISHOP'S AGENT.

The Saints of Far West, Missouri, district of the Reorganized Church of Jesus Christ of Latter Day Saints, will please take notice that the former agent of said district, Bro. William Lewis, has resigned, and that upon recommendation of the district conference Bro. Charles P. Faul, of Clarksdale, Missouri, has been duly appointed the agent of the bishopric. All tithes and offerings by parties in Far West district should be sent to C. P. Faul, at Clarksdale, who will give receipts.

The bishopric also desire to express to Bro. William Lewis grateful thanks for his help and consistent work in the finances of the district for so long a time, and trust the Lord may bless and prosper him in his new field of labor and usefulness.

Bro. Faul, of Clarksdale, we also heartily commend to the saints. It is hoped that every member in the district, and those

not members who wish good to the cause of Christ will move forward to the help of Bro. Faul in his work. A general and united effort will greatly aid the Lord's work, and those who help will find a proper reward.

Very truly,
E. L. KELLEY,
Presiding Bishop.

LAMONI, Iowa, June 20, 1899.

IOWA AND MINNESOTA MISSION.

To whom it may concern:—Whereas, Priest C. J. Carlson, who is under General Conference appointment, and who has been laboring in the Fremont and Pottawattamie districts, under the direct supervision of Elder Henry Kemp, requests us to release him from appointment as general missionary, we do hereby grant the release asked for. We pray that our brother's labors, as a local minister, may be characterized by wisdom and prudence, and blessed of God to the good of the people.

J. R. LAMBERT,
HEMAN C. SMITH,
Missionaries in Charge.

SCATTERED MEMBERS.

The Oakland, California, branch would like to know the whereabouts of the following named persons. Anyone able to confer the information will please communicate with Joseph W. Vernon, No. 1460, Fifth Street, West Oakland, California.

Whereas, our Oakland branch has been rather disunited for over ten years, let us make an effort to come together again. Will the *Herald* please help us find where the following reside? Henry Morgan, Wilhermina R. Seal, Jennie Caster, Louisa King, Nancy Edillard Taylor, Lula S. Sharper, Chestena King, Elenora Gibbs, Lettie Nottingham, Annie McLennan, Peter Peterson, Maria Peterson, Arther Gordon, Agnes Furguson, Sarah Lookabill (Sister T. W. Smith), Joseph H. Edwards, Clara Davis, James Rose, Francis A. Roselaw, Alice Maggie Kingsburg, Charles D. Freeman, Orrison Taylor, Joseph Walters, Charles Gordon Mott, Annette Brown, Lucy E. Brown, Bertha Brown, Alma M. Buker, Isaac Allen Buker, Maria Richardson, James S. Rainey, Lottie Nethercott, George W. R. Wingate.

TWO-DAYS' MEETINGS.

To the Saints of Southern Michigan and Northern Indiana District:—In keeping with resolution passed at our conference, and after consultation with Bro. Scott and others, I hereby appoint meetings as follows: Galien, July 8, 9; New Troy, 15, 16; Buchanan, 22, 23; Hartford, 29, 30; Marcellus, August 5, 6; Coldwater, September 2, 3; Anderson, 9, 10; Webberville, 16, 17; Knox, 30, October 1; Flint, 7, 8; South Scott, 14, 15; Clear Lake, 21, 22; Hall's Corners, 28, 29. All holding priesthood be present to organize priesthood meetings. All come who can.

G. A. SMITH, Pres.

REUNION NOTICES.

The Northern Missouri seventh annual reunion will be held at Maysville, Missouri, commencing September 8, and continuing ten days. The committee will spare no work on their part to make the seventh annual reunion a success, as in the past, so we ask again for the saints in the surrounding districts to unite with us in holding these meetings; we ask the saints to prepare now, and get ready to enjoy a ten days' spiritual feast. Prices of tents, board, etc., will be published later. Watch the *Herald* and *Ensign* for further announcement of the coming reunion. Committee: H. O. Smith, C. P. Faul, A. W. Head, Ben Dice, and T. L. Flanders.

CONFERENCE NOTICES.

Conference of Northeast Kansas district will convene at Baker, Kansas, July 21 and 22. Business will commence at ten o'clock. Come all who can, and pray the Lord to be with us by his Holy Spirit, that we may have a time of spiritual feasting, and an increase of spiritual knowledge.

FRANK LOFFY, Pres.

Texas Central district conference will convene with Cook's Point branch, Burleson County, Texas, on Saturday, July 15, 1899, at ten a. m.

I. P. BAGGERLY, Pres.
F. C. GOUGH, Sec.

Kentucky and Tennessee conference will convene with Foundry Hill branch, Saturday, July 22; all members in district should be present to do their part.

A. J. MYERS, Sec.

Conference of Eastern Colorado district will convene with Laird branch, Wray, Colorado, at ten a. m., Saturday, August 19, 1899. Branch and ministry reports, and delegates' credentials, should be sent to president of district at Wray, Colorado.

JOHN B. ROUSH, Pres.

NOTICES.

Resolution passed on the 31st day of May, 1899, by Canadian Center branch, of Guy, Oklahoma: Whereas, the Utah Church in connection with polygamy and other abominations, also fosters dancing in their church; and as we refuse to be classed with them, and as we are assured that the associations surrounding the ballroom are not conducive to spiritual advancement, but rather as lovers of pleasure more than lovers of God, from whom the Apostle Paul says turn away; therefore, be it resolved, that we will not fellowship dancing in the Reorganized Church of Jesus Christ of Latter Day Saints.

JAMES YATES.
MRS. R. M. MALONEY.

Having been placed in charge of district tent, in company with Bro. C. Scott, I desire to request all saints of the district who may want the services of the tent, to send correspondence to my address, Perry, Iowa, or to Bro. C. Scott, Lamoni, Iowa. Now do not say it is such a busy time for us, send it elsewhere till we have a more convenient time. This is a busy world, and people of other parts are as busy as you are, and to shift onto some other one what we do not want is not right. We can all find time to attend to God's work, I know. J. W. MORGAN.

TENT MEETINGS.

Tent meetings will be held at Nevada, Missouri, beginning Friday, July 7, and continuing two weeks. Elders D. C. White and F. C. Keck in charge.

BORN.

SMITH.—At Knoxville, Iowa, April 6, 1897, to Bro. Charles and Sr. Nellie B. Smith, a daughter; named Charline Fern, and blessed at Davis City, Iowa, June 4, 1899, under the hands of Brn. H. A. Stebbins and Horace Bartlett.

MARRIED.

LEA—BRADLEY.—At the home of Bro. and Sr. H. A. Stebbins, Lamoni, Iowa, June 13, 1899, Sr. Minnie G. Bradley, daughter of Mr. and Mrs. O. C. Bradley, of Davis City, Iowa, was united in marriage to Mr. Reginald N. Lea, of Lamoni. Bro. Stebbins performed the ceremony. A week after the wedding they started for New Jersey, to make their home in the city of Newark.

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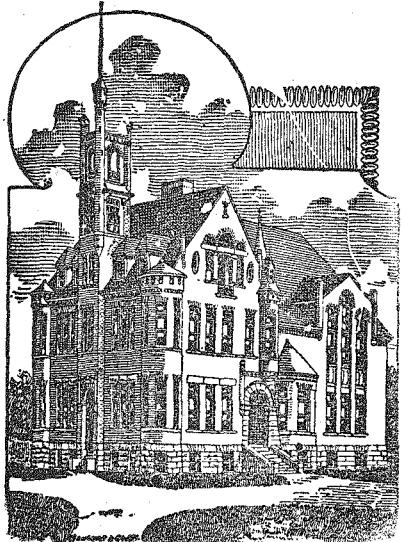
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The Saints' Herald.

(Established 1860.)

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

Subscription price \$2.00 per year; six months \$1.00; three months 50 cents; single copies 5 cents; sample copies free; \$1.50 per year when paid in advance.

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

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THIS is a book just issued by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, from the pen of Elder Heman C. Smith, Church Historian. It is a complete answer to and refutation of Elder B. H. Roberts on "Succession in the Presidency of the Church," and to Elder C. W. Penrose on "Priesthood and Presidency." It follows Mr. Roberts closely and points out his false statements, misrepresentations, historical inaccuracies, illogical arguments, and untenable interpretations; while answering Mr. Penrose directly and incidentally.

It also takes into account the official acts and teachings of Brigham Young and his associates from June, 1844, to the present, showing conclusively that they departed from the faith, and taught immorality and criminality.

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

Vol. 46.

Lamoni, Iowa, July 12, 1899.

No. 28.

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WHAT THE BIBLE HAS BEEN MADE TO TEACH.

There is scarcely an "ism," sect, or sectlet in the history of religious thought that has not appealed to the Scriptures in confirmation of its peculiar views, and a collection of such peculiar interpretations of the Scriptures is made by the German *savant* Carl Stuckert. He publishes his collection in the *Welt*, of Leipsic, from which we glean the following specimens:—

The absolutism of kings was based on scriptural authority, as the Christian kings were declared to be the legitimate successors of the Old Testament theocratic kings. The court theologians of Justinian used the example of Melchizedek to prove that the Greek emperor was entitled also to the prerogatives of a priest, and that he was master not only of the state, but also of the church. On the basis of Psalm 82, James I. of England declared that the kings are God's representatives and as such sit upon God's throne and are themselves called "gods" by the Lord, and that the king's will is absolute law. On the other hand, the Scriptures have been made to sanction revolution. During the peasants' war in the Reformation period, the peasants with the Bible in their hands demanded political freedom and deliverance from their taxes and tithes; and in the famous Twelve

Articles in which they embodied their revolutionary claims, they expressly base them on the Scriptures, and state that if these claims can be proved anti-scriptural they will abstain. When Cromwell began to organize military opposition to the powers that were, he found a justification in Zephaniah 1: 3, and maintained that he was the Lord's Shilo. In the conviction that he was fulfilling the Lord's will, he consented to the decapitation of King Charles. Only recently the Social Democratic leader Seidel, in Zürich, opened the Bible in a public convention with the words: "Here is the book of Democracy!"

When Pope Urban II. in the religious convention at Clermont declared that the children of the free woman should no longer be the servants of the descendants of the Egyptian bond-maiden, the whole multitude cried out, "God wills it!" and the crusade was a fixed fact. Innocent III. in his letter to the spiritual and temporal lords of England, France, and other countries, declared that he based his appeal for support on the words, Does not your Master pay tribute? As early as the end of the twelfth century the Abbé of Calabrian, Joachim, taught that just as Joshua had pronounced a curse upon all who would undertake to build up the walls of Jericho, thus too all would be cursed who would try to restore the city of Jerusalem.

At an early period the Bible teachings were used to justify the severest of measures against heretics. Firmicus Maternus exhorted the sons of Constantine the Great to annihilate the Gentiles because in the Old Testament the unbelievers had been destroyed. Jerome, the great theologian, justifies violence against heretics with the words of Deuteronomy 13: 6. Even St. Augustine interprets the passage, "Compel them to come in," as a justification of forced conversion. Charlemagne writes to Leo III. that he had followed the example of Joshua and Moses in their contest with the Amalekites, and accordingly declares it to be his duty everywhere to force acceptance of the Catholic faith by heathen people. The heresy trials of the Middle Ages were justified on the basis of the words of Christ, that he who does not abide in him as a branch in the vine shall be burned. Bloody Mary of England received the impetus and spirit of her prosecutions from the war of destruction waged by the Israelites. When Louis XIV. was engaged in his crusades against non-Catholics, he was encouraged with the

words that he who spares the rod spoils the child. Baronius declares to Pope Paul V. that it was his office to feed and to kill, for in the vision to Peter the latter had been commanded: Kill and eat.

Leo I. and his successors have all along appealed to Matthew 16: 18 as a basis for the universal primacy of the Pope, and as Samuel had the right to declare the throne of Israel vacant, thus, too, the Pope had the right to depose kings. This was the claim of Gregory VII. Suarez, on the basis of the words that institute the office of the keys, made the same claim for the successor of Peter. Boniface VIII., in his bull "Unam sanctam," applies to himself the words addressed by God to Jeremiah assigning to the latter the work of destroying, breaking, etc. The application made of the two swords to the spiritual and the temporal powers is well known; and, on the other hand, Luther, Zwingli, and Calvin have with the same Scriptures undertaken to prove that the Pope was the anti-Christ and the great foe of mankind.

In hundreds of cases the Scriptures have been used to prove that African slavery was right. Livingstone tells us that the Boers of South Africa justify inhuman treatment of the blacks by an appeal to Deuteronomy 20: 10-14. David's dancing before the ark of covenant is often employed to prove that dancing is honorable. Passages like Job 33: 23, 24, Psalm 91: 11, and others have been cited to prove the correctness of appealing for the intercession of the angels. Paul's words that in Christ there is neither male nor female is used by the Quakers to show that women have a right to speak in the public assembly. The honoring of religious relics is often based on such passages as 2 Kings 2: 14 and Acts 19: 12. Instances of this kind could be multiplied almost *ad infinitum*.—*Translation made for the Literary Digest.*

DISCOVERY OF A MAMMOTH.

On February 8, a Swede and his partner, while marking their claim on Dominion Creek, discovered, according to a Dawson newspaper, a body of a mammoth 40 feet below the surface. The story was that the body was in a perfect state of preservation. Unfortunately, there were no scientists in Dawson to examine the body, but according to press statements, it measured 44½ feet long. Its right tusk was broken, but its left tusk was perfect, so that it was probable that

the right tusk may have been snapped off in the fall that caused its death. The tusk which remains measures 14 feet 3 inches in length and 48 inches in circumference. The flesh was covered with woolly hair 15 inches long, of a grayish-black color. The neck was short and the limbs long and stout, the feet short and broad, and had five toes. The flesh was cut and tasted sweet. Mammoth flesh has been tasted on other occasions. It is very unfortunate that an expert geologist was not upon the ground at the time of the find, as it is of considerable importance.—*Scientific American*, April 8, 1899.

SCIENCE AND SPIRITUALISM.

We have recently been entertained by the daily press with accounts of a spiritualistic investigation of the immortality of the soul, which is remarkable, not so much for the novelty of the results obtained, as for the prominent position occupied by the chief inquisitor as a professor in one of our foremost institutions of learning. *

That Prof. Hyslop believes that he has found in spiritualism additional and complete proofs of the soul's immortality can hardly be questioned. He states that he has arrived at his conclusions only after a most thorough and painstaking examination, in which all possibility of fraud was carefully excluded. Indeed, it is the very method of investigation employed which Prof. Hyslop so strongly emphasizes; for he lays great stress upon the scientific methods, the care, and exhaustiveness which characterize his inquiry and distinguish it from previous work in this direction.

Prof. Hyslop has asked the public to withhold its judgment until he has published a full account of his experiments and submitted the facts which he has gathered to the scientific world. As a matter of mere courtesy and justice we should wait. But in the meantime we cannot help remarking how puerile and fruitless have been the results of previous attempts, how disproportionate the time and effort expended. Such men as Marsh, Keble, Dr. Hodgson and Prof. James have also attempted a scientific investigation of spiritualistic phenomena. Mr. Marsh, we are told, talked with Adam and Eve, with Methuselah and other biblical personages. Mr. Keble conversed with Washington, Bonaparte, Byron and a host of equally distinguished men, and both Hodgson and James have brought all the undoubted critical acumen of their minds to bear upon the case of Mrs. Piper. The actual results, judged from a dispassionate, scientific standpoint, are very disappointing. Even in the case

of Hodgson and James, they are vague, trivial, and inconclusive.

The many newspaper articles which have appeared on Prof. Hyslop's experiments give us (chiefly because of his reticence) no coherent account of what he has actually accomplished. From the little that can be gleaned, however, we are not very sanguine that anything new has been added to what is already known of spiritualism.

In his spiritualistic experiments, Prof. Hyslop has been associated with some of the most distinguished psychologists and alienists, men who have become well known through the value of their contributions to mental science. For this reason we have a right to expect something more than the vagueness and ambiguity which have ever been characteristic of spiritualism, something which will at least prove amenable to the ordinary laws of evidence, and afford us that sensible proof of immortality, the desire for which is coeval with the existence of the human race. Although the publication of the results of his examination into spiritualism may not be accompanied by "such a wave of excitement as the world has never seen before," we trust Prof. Hyslop will keep his promise, and if he presents us with results in the way of spirit communication, we hope they will be marked by that dignity and practical utility which have been so invariably and conspicuously wanting in all previous communications.—*Scientific American*, July 1, 1899.

DR. HILLIS CRITICISED.

Dr. Hillis has hardly seated himself in the pulpit of Brooklyn Plymouth Church before he finds himself *persona non grata* with the Rev. Dr. Theodore L. Cuyler, the well known pastor of the Lafayette Presbyterian Church. The two counts in the Cuyler indictment are (1) the massacre of the Scriptures in the pulpit, and (2) the taking of texts from popular novels for Sunday evening sermons. As to the first count, it is not for a layman to decide when the preachers themselves are not agreed as to what constitutes a scripture massacre. The second count seems to hinge upon a question of taste and pulpit conventionalities. If Dr. Hillis has erred at all it is in calling his secular essays sermons and dressing them up for church use by fitting texts to them as collars. As they are purely literary, and only remotely ethical, there is no good reason why they should masquerade as sermons. Dr. Cuyler's point is well taken, but he should remember that rigid Presbyterianism and free and easy Congregationalism have little in common either in the essentials or the non-essentials. Dr. Hillis' predecessor, Lyman Abbott,

strayed far from the beaten paths of orthodoxy, but Dr. Hillis himself is liable to wander all over the surrounding country.—*Chicago Tribune*, April 20.

CERTAIN CURE FOR INSOMNIA.

"Insomnia is a self-inflicted curse through the violation of Nature's laws," writes Edward B. Warman, in the *Ladies' Home Journal*. "The cause may be overanxiety, planning for the morrow, thinking and worrying over the yesterdays and to-days, but no opiate can remove the cause, even though it may bring sleep. If the cause is merely mental overwork it may be quickly removed by relieving the brain of the excess of blood. Physical exercise is a panacea for about every ailment which human flesh is heir to. Therefore, stand erect, and rise slowly from the heels; descend slowly. Do this from forty to fifty times until you feel the congestion in the muscles of the leg. Almost instant relief follows, and sleep is soon induced. For those who are averse to a little work I would recommend, instead, a bowl of very hot milk (without so much as a wafer) immediately before retiring. The hotter the milk the better for the purpose. This will prove a better sleep-producer than all the opiates known to medical science. It brings about an increased activity of the blood vessels of the stomach, causing slight temporary congestion, which relieves the blood vessels of the brain. The hot milk is also quite strengthening to the stomach."

PROGRESSIVE MOHAMMEDANISM.

The fact that there are now not far from 130,000,000 Mussulmans under the British flag entitles England to be called the greatest Mohammedan power in the world. The Mussulman population in India alone is estimated to be about 80,000,000, and is steadily increasing, not only by natural growth, but by accretions from the Hindoos. To such an extent is this going on that it has brought forth a cry of alarm from many leading Brahmins, who see in the tendency of their people to accept the doctrines of the more militant faith the approaching end of their own influence.—*New York Sun*.

WE have often spoken of the danger of contamination of wells by sewage, and a striking confirmation of it was offered when the water works machinery of a Maryland town of three hundred inhabitants broke down. For one day, water from an old well was used. Ten days later there was an outbreak of inflammatory intestinal disorders, and three cases of typhoid fever resulted. The water was tested and found to contain not less than 4,100 bacilli in one cubic centimeter, which is, of course, equivalent to about fifteen drops. The regular water supply contained 80 bacilli to a centimeter, which cannot be considered very satisfactory.—*Scientific American*.

NORWAY has passed a law prohibiting the sale of tobacco to any boy under sixteen years of age without a signed order from an adult relative or an employer. Foreign travelers are also forbidden to offer cigarettes to boys, and make themselves liable to prosecution if they do so. The police are required to confiscate all the pipes, cigars, and cigarettes of boys who smoke in the public streets. A sliding scale of fines is provided. They vary from 50 cents to \$25.—*Scientific American*.

ADDRESSES.

W. H. Rhoads, No. 69 Henderson Street, Galesburg, Illinois.
W. R. Armstrong, No. 1 Shakespeare St., Ardwick, Manchester, England.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, JULY 12, 1899.

NO. 28.

The Saints' Herald.

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

LAMONI, IOWA, JULY 12, 1899.

THE EDITOR ABROAD.

Bro. Roush and the Editor took train for Dawsons, a switch on the Leadville branch of the Colorado Southern road, on Friday, June 16, at 8:15 in the forenoon, reaching that mountain station at ten of a warm day. We found Bro. George Kemp waiting with his mules and a spring wagon to take us to the place of meeting ten miles away, up, up, towards the clouds, over the ridge, and still up. All things human have an end; so did that ride; from eight to ten miles, in first experience nearer twenty. However, when at last we reached the hospitable home of Bro. James Kemp, who has for some twenty years or so kept the camp fire blazing, the road weariness was past and we rejoiced in the presence of the genial life of a mountain home, on the old wagon trail between Denver and Leadville. After a night of rest, during which, as a resident stated in the morning, ice formed on the watering trough thick as a windowpane, we rose refreshed. At all events the blankets were welcome—in the middle of June.

Conifer church is perched on the crest of the divide some 7,500 feet or so above sea level. The waters one side flowing down Platte Cañon, on the other going to the Platte River by another route—name not called to mind.

We held four meetings here, Bro. Roush taking the lead on Saturday p. m., 2:30, on the principle of the righteousness of faith. In the evening the Editor followed; audiences not large but willing to hear.

Meetings on Sunday were at eleven a. m. and eight p. m., in which the editor was the preacher. Audience in the evening quite good.

At the noontime meal the preachers, with Bro. Kemp and wife, were the guests of Sr. Elliott, on invitation of herself and husband, at one of the old-time ranches for which this mountain road was famous during the stage line period of development before the puff of the iron horse disturbed the echoes of the dells and forests of the hills. We realized what the proverb meant which says, "If thou be a man given to appetite"

better to put a knife to thy throat; a fine admonition of the dangers of eating too much when viands are appetizingly prepared.

At these services we had the assistance of Mrs. Stevens and her husband for the song service, Mrs. Stevens being both a good singer and organist. The evening on Sunday was the best attended of any of the series.

On Monday, after an early lunch, the preachers left with Bro. James Kemp as convoy, by wagon through the cañon for Morrison, the terminus of another narrow gauge road to Denver. It was an eighteen or twenty mile ride, as much down, down, down, as the other was up, up. It was much more enjoyable. The mountain scenery was much grander and prettier, the road often being but a narrow ribbon of dusty reddish-gray lying against the mountain side; above, the peaks; below, the rocks and mountain stream way down in the gulch. At 4:30 the town, a straggling array of houses, business and residence, strung along the little stream next the mountain sides and on the narrow strip of valley between was reached. Bro. Kemp left us to return to his home, while we waited the starting time of the train. We took note of the things we saw. Among them, a man past middle age rode up to the post office and store on a small donkey, so small indeed that the saddle, of western pattern, covered the entire length of the back from withers to hip bones, and the feet of the rider dangled near the ground. He gave us a courteous half military salute, raising his hand to his "sombbrero." Another was the coming in along the mountain road of a slip of a girl mounted à la cowboy style on a trim looking bay colt, evidently not more than half broke. She sat her horse like a man, with the upright seat and long stirrup leather so common in the West, and rode with the assurance of long habit, wearing the conventional divided skirt, now obtaining at Denver and other western cities in both horseback and bicycle riding. This lady rode to the post office, the postmaster brought her mail, papers and letters, which she nonchalantly tucked away in the bosom of her blouse without dismounting, and rode off whence she came, unconscious of having done anything out the ordinary.

As for the Editor, he saw and took note; and not seeing anything immodest in either attire or manner, he made

mental comment thus: If the man's seat in the saddle is safer for the rough rider, the general in the field and the cavalryman, the hunter, and the gentleman in the park or along the boulevard, why should the woman be compelled to adopt and be kept in the more unsafe and dangerous habit of the sidesaddle?

All waits come to their end, so this of the preachers ended when at 5:35 the little iron horse pulled his one car of lumber, one box car, and one combination express, baggage, and passenger car out of the side track for the still downhill run to Denver, twelve and one half miles from Morrison, through a country rich in vegetation from irrigation. Acres of the alfalfa, clover, wheat, oats, barley, corn, potatoes, and other food crops lined the way until the city was reached. Indisposition kept the Editor indoors for the next three days, kindly ministered to by the best of sympathizing nurses, like those of whom it is sung,

"Who kindly feel another's woe
And long to ease his pain."

On Thursday, the 22d, the Editor met Professor Whiteman, wife, and daughter at dinner at Sr. Lewis'. The professor is the chorister at St. Paul's Episcopal Cathedral, a general teacher of orchestral and choral singing, his wife a leading solo singer in St. John's choral service, and the Jewish synagogue as well. Both are cultivated singers, somewhat acquainted with the existent state and trend of church society, and both rather disturbed, if not dissatisfied with their relation to the things they see and realize are not as one would have a right to expect in professedly religious circles. The Professor asked some questions, which were answered by Mrs. L. A. Schmutz, Lewis, and the Editor, whether satisfactorily or not we cannot write. Mrs. Whiteman sang one little song, which was excellently rendered. She has a rich, full voice, strong, free, and cultivated. It was kind of her and very pleasing to us who heard.

On Friday, the 23d, after a lunch with Bro. Joseph and Sr. L. A. Schmutz, the preachers Roush and Smith left the mile-high city at the foot of the Rockies for the cities of the plains.

At Sterling where we were billed for services the 24th and 25th, we were met at the train by Bro. George E. McConley, and Citizen Sherman, who kindly took us in his carriage to

Bro. McConley's home, where we found lodgment for our stay.

It was near night, so we spent the time in friendly chat till the evening meal was past. Soon after it was over Bro. E. Curtis and wife, Bro. C. Curtis and wife, and Bro. Corf and wife, came in from the far southeast, near the cattle-famous city of the plain, Yuma. These made a capital addition to the little band of saints who assembled in the city hall, in the county building, at 2:30 on Saturday, the 24th, to give the preachers welcome and hear the word of life. The audience was small, but so fully in sympathy with the gospel teaching that Bro. Roush was well furnished with the needed inspiration to occupy faithfully and well at 2:30 and eight p. m.

On Sunday, 25th, the Editor was called on to speak to fair audiences at eleven a. m. and at eight p. m., which he did, as best he could. Both efforts were well received.

Here, as at Conifer, we had outside help with the song service. There was an excellent piano in the hall, and at Bro. McConley's request a Mrs. Bennet led the singing with music. She played well and we sang as saints do, who love to sing to the praise of God.

We here met Bro. Hudson and family, Bro. Boyd and wife, and a number of others whom memory fails to hold, with whom we spent a pleasant Sunday both in the public service and in the sacramental and confirmation season at the house of Bro. McConley in the evening; for here as at Wray baptism was performed, a son of Bro. McConley and a son of Bro. Hudson, obeying. We took pleasure in greeting our young brothers, George McConley and Leroy Hudson, in the fold. Bro. Roush performed the rite. We also met one of the younger sons of Bro. Archibald M. Wilsey, one of the oldtime saints and one of the earliest in the Reorganization, Archie Wilsey. We had lost sight of him for years and were pleased to see him once more.

With the service of Sunday evening ended our promised stay in Colorado, and on the 26th, at 5:35 p. m. the Editor parted with Brn. McConley and Roush at the station, enroute to Grand Island, St. Joseph, and home.

The stay at Sterling was pleasant. Bro. McConley is a live, active, and coming man. He has been county judge, and is now county and city attorney and secretary of the Logan County Fair Association; and a practicing attorney at law. He seems to have the confidence and good will of the community; and if there is any prejudice against him as a man we did not see the manifestations of it. His religious connection is known, as he does not hesitate to avow it, or to

identify himself with the latter-day work.

The county of Logan is not large in population. Sterling is the county seat, and is located in one of the most fertile regions of the West, so-called. It is a grass and cattle growing region whence tons of hay and car loads of cattle are shipped every season. The town is some six hundred in population and easily does the business of one of three times its size in a less favored region. The Editor was introduced to quite a number of the business men of the place, and found them the same genial, wholesouled men as are the men of the western country wherever found. We noticed that their courthouse was a model in point of neatness of architecture, to secure the best accommodations for the county business with the least expense and without unnecessary outside ornamentation. In this their example is well worth commendation and emulation.

The Editor reached home on the 28th of June, ending his visit abroad, it is to be hoped with some good results for the cause. He hopes so anyway.

SIGNIFICANT STATEMENTS BY PRESIDENTS YOUNG AND SNOW.

It will seem by and by that more significance should be given the words of Joseph Smith as stated by Elder William Marks, according to his statement published in *HERALD* for January, 1860, than has hitherto been accorded:—

He said he had desired for a long time to have a talk with me on the subject of polygamy. He said it eventually would prove the overthrow of the church, and we should soon be obliged to leave the United States, unless it could be speedily put down. He was satisfied that it was a cursed doctrine, and that there must be every exertion made to put it down. He said that he would go before the congregation and proclaim against it, and I must go into the High Council, and he would prefer charges against those in transgression, and I must sever them from the church, unless they made ample satisfaction.—*Saints' Herald*, vol. 1, pp. 22, 23.

Pres. Brigham Young, before his death, stated that the doctrine of plural marriage was "revealed to him" while he was in England, and before he had any conversation with the Prophet Joseph on the subject.

And now, Pres. Lorenzo Snow asserts that it was revealed to him before being named to him by the Prophet.

It is not difficult to guess who may have been the transgressors referred to by the Prophet Joseph, if the statement of Pres. William Marks is taken as true.

Surely the preacher stated the truth when he wrote:—

Fear God and keep his commandments: for this is the whole duty of man: for God shall bring every work into judgment, with every secret thing.

WHO BROUGHT THE SALOON TO UTAH?

Under the above caption the *Kinsman*, a periodical published at Salt Lake City, Utah, in its issue for June, 1899, seeks to refute the claim often made by the dominant church in Utah that, "before the advent of non-Mormonism, into the Territory, when all the laws were made and enforced by Mormons, not a saloon could be found from Idaho on the north to Arizona on the south."

The *Kinsman* appears to have a strong case, if the evidence quoted can be relied upon; and we are of the opinion that the claim made of no saloons is a tricky dodge. There may have been no places bearing the name of saloon, but evidently there were places known as "Liquor Stores," and places bearing other titles where intoxicants were sold.

The *Kinsman* requests us to reproduce the points made in its columns, but for the present we must decline to do so, for the reason that we have not investigated the ground sufficiently to justify us in becoming a party to the promulgation of the theory.

If the *Kinsman* has been as unfair in this as in some other things, we should be humiliated if we repeated its statements. For instance; we find in the same issue of the *Kinsman* the following:—

LIQUOR SELLERS WERE WELCOME.

I was in the city council and moved that any person in the city of Nauvoo be at liberty to sell vinous liquors in any quantity, subject to the city ordinances.—*History of Joseph Smith in Deseret News*, April 18, 1855.

This is published in a separate paragraph without any explanation, and with the evident intention of conveying the idea that Joseph Smith favored the liquor traffic. If the quotation made by the *Kinsman* is correct, it only commits Joseph Smith to the opinion that whatever privileges were granted by the city ordinances should be extended to all citizens alike. The motto seems to have been: "Equal rights to all, and special privileges to none."

This purported motion does not even commit him to the indorsement of the ordinance, but simply to the theory of equal privileges under that ordinance. Yet if the *Kinsman* had quoted the ordinance it might have looked far different. No date is given as to when Joseph Smith is reported to have made the above remark; but we presume the ordinance referred to is the following:—

AN ORDINANCE IN RELATION TO TEMPERANCE.

Sec. 1. Be it ordained by the City Council of the city of Nauvoo, That all persons and establishments whatever, in this city, are prohibited from vending whisky in a less quantity than a gallon, or other spirituous liquors in a less quantity than a quart, to any

person whatever, excepting on the recommendation of a physician duly accredited in writing by the "Chancellor and Regents of the University of the City of Nauvoo;" and any person guilty of any act contrary to the prohibition contained in this ordinance shall, on conviction thereof before the Mayor or Municipal Court, be fined in any sum not exceeding twenty-five dollars, at the discretion of said Mayor or court; and any person or persons who shall attempt to evade this ordinance by giving away liquor, or by any other means, shall be considered alike amenable, and fined as aforesaid.

Sec. 2. This ordinance to take effect and be in force from and after its passage.

Passed February 15, A. D. 1841.

JOHN C. BENNETT, Mayor.
JAMES SLOAN, Recorder.

—*Times and Seasons*, vol. 2, p. 321.

Though the above may not be as advanced ground on this subject as now is taken by temperance advocates, yet for its time it was fully up with if not in advance of public opinion upon the subject, and with the enactments of other cities.

In this connection it will be interesting to note Joseph Smith's comment on the passage of this ordinance. He states:—

In the discussion of the foregoing bill I spoke at great length on the use of liquors, and showed that it was unnecessary, and operates as a poison in the stomach, and that roots and herbs can be found to effect all necessary purposes.—*Ibid.*

While the *Kinsman* persists in this kind of misrepresentation it must excuse us from reproducing its unverified statements.

MEAT DIET IN SUMMER.

The rapid increase of cancerous maladies among the people calls to mind the expressed opinion of eminent physicians, that prevailing excess of meat eating, practiced by the people with few exceptions, tends to promote cancerous troubles. The Lord in the Word of Wisdom has admonished that meat when used at all should be used "sparingly;" also that its use should be limited to "times of winter, or of cold, or famine. Habits (meat eating in excess, winter and summer, among the number) are formed, which cling to us, but can and should be broken when higher lines of action are demanded. They who have learned to free themselves from the consumption of flesh food in summer (except fish, which are not prohibited by the hygienic statute) find themselves improved in health and clearer in mind, also in better spiritual tone. Meat, especially beef, mutton, and pork, clog the system in summer and dull the brain. It heats the blood and tends to feverish and other baneful conditions, physically and morally. Break away from the habit, if you have formed it, observe the commandment to abstain, with other commandments and you will feel clearer, better. In the present day of variety in food products, easily accessible, it is not difficult to find or

to make up excellent substitutes for meat diet. We have every necessary reason and encouragement to observe the word. We cannot afford to ignore it unless we can afford to fail in seeking for the blessings of health and strength, and the hidden treasures of wisdom and knowledge, and deliverance from the destroyer, promised to those who observe to keep said word, walking in obedience to the commandments. These are the days that are to try men's souls. We need to live by every word that proceeds from the mouth of God, if we are to endure, and to labor for the cause, and to overcome.

THE following notice of the death of Bro. R. J. Anthony is taken from the *Salt Lake Tribune* for May 30:—

DEATH OF ELDER R. J. ANTHONY.

R. J. Anthony, a missionary of the Josephite persuasion, died here yesterday morning at the home of Hans Lawerson. The immediate cause of death was Bright's disease of the kidneys. Mr. Anthony has been visiting friends in this section for a number of weeks; three weeks ago Monday next he was taken ill, and has been confined to his bed since. His home is in Iowa, where he leaves a wife to mourn his departure. He has a daughter married in Northern Utah and one in Mexico. Mr. Anthony was sixty-seven years of age. D. W. Wight, from Mr. Anthony's native State, has been at the bedside of the sick man for a number of days. Word has been sent to the home of the deceased inquiring as to the disposition of the remains, but at this writing nothing had been learned.—*Sevier County Times (Elsinore), May 27.*

It is known that the body was brought to Lamoni for burial. He fell at his post.

THE HERALD does not publish citations to trial. A General Conference resolution, adopted October 7, 1876, prohibits it. The resolution is as follows:—

Resolved, that the practice of citing members to trial on their church membership, through the *Herald*, be discontinued.

Those interested will please take notice.

EXTRACTS FROM LETTERS.

Bro. J. W. Waldsmith, Nebraska City, Nebraska, July 6:—

I baptized an elderly lady at Brownville on Monday. I found all well here when I came home. Sr. Forscutt, her sister, Mrs. Johnson, of Kansas City, and Mrs. Amy Parr, of this city, all left Wednesday morning for California. We wish them a pleasant trip.

EDITORIAL ITEMS.

Referring to comments in Bro. T. W. Williams' letter, present issue. The HERALD gave the press comment for what it might be worth. However, if Rev. Jeffries is opposed to the career of his son, we are glad to know it and to do him reverence therefor, so far as the HERALD is concerned, Con-

cerning the reliability or unreliability of the press, it seems to the writer that we cannot take the extreme view of ignoring entirely its reports, but must discriminate, so far as possible, concerning its statements. We are certainly dependent upon the press for many good and valuable items which give us much light on matters of importance concerning the history of the past and the developments of the present and future. The closing paragraph of Bro. Williams' letter is applicable here, that relating to acquiring general knowledge.

At a late meeting of the Board of Directors President Joseph Smith resigned the position of President, and Dr. J. H. Hansen was appointed President of the Board, and R. S. Salyards Secretary, for the ensuing year. Bro. Hansen expects to travel and solicit students and funds for Graceland during the summer and fall months. He will shortly visit Western Iowa, and expects to reach other points later. He expects to make an active campaign in behalf of Graceland.

Bro. J. A. Gunsolley, of the college faculty, has gone to Kansas City, to enter upon an added course of study, to more fully prepare himself as an instructor in the Commercial Department. Educational work is progressive, and the competent instructor makes it a point in his work to keep abreast with the times. Bro. Gunsolley expects to visit several of the leading commercial colleges that he may make quite a thorough inspection of their methods, in addition to taking a regular "post graduate course."

Keep posted; the world is moving, uncovering, bringing truth and error to light, for the information and use of the race, in every branch of knowledge. Even the unknown frigid Arctic and Antarctic regions of the globe are being explored in the interests of knowledge, to contribute to man's good. The moving, overturning forces will never cease their operations until the world is emptied of error, truth reigns triumphant, and man is free.

Bro. F. C. Keck reports that the Spring River district tent was "blown to pieces" on the fourth; that the same tent was "cut to pieces" four years ago.

The *Chicago Tribune*, of July 7, contains the following "list of victims" of Fourth of July accidents, from which it appears that some change in the program of celebrating the Glorious Fourth is needed: Dead, 35; injured, 1,851; fire loss, \$422,570; crackers, 849; sky rockets 129; powder explosions, 248; firearms, 238; cannon, 259; bullets, 60; accidents, 82.

Persons sending us selected poetry are requested to indicate it as such, otherwise it is published as "original"

matter, unless recognized by the Editors.

Elder Angus M. Cannon, President of the Salt Lake Stake, of the Utah Church, has formally been charged with unlawful cohabitation, or polygamy, the warrant for his arrest being based on the filing of certificate of birth of a daughter born to Martha Hughes Cannon, his third wife.

Original Articles.

CHURCH IN THE WILDERNESS; OR, "MYSTERY OF INIQUITY."—NO 3.

BY ELDER C. SCOTT.

This notable edict to force by arms the Catholic faith on all men, in the brief period of "three months," was issued in A. D. 532 or 533. But we will allow it eight years to be carried into full effect. This would give us A. D. 540 as the date at which to begin the reign of the "mistress of nations," with a *twice* crowned ruler, a Universal Bishop or Pope at her head. Her position in the wilderness of sin is fully confirmed. The church from her dizzy and exalted heights looks down on all the world with proud defiance, as with Satan's charms she is flattered and bewildered. The state, the political element of the great union effected, yields all deference to the ecclesiastical, the church. The professed Christian world, in reality *destitute* of all divine authority and light of God, *desolate* of all former endowment of heaven, her covenant with God broken, bereft of all divine help, is in "the wilderness," *seen* in her true state and light by the aid of the Holy Ghost *only*. As to her true condition, *unseen* by mortal mind, undiscerned by human intellect! "In the wilderness," a desolate and bereft condition in all relations to God, really, but "where she is nourished . . . from the face of the serpent." Some writers attach to this language the idea that the woman was taken by the eagle's wings to some wilderness place out of the reach of, *away* from the serpent. To sustain this view an idea has to be added to the statement not embraced in the language. It does not read, "nourished *away* from the face of the serpent," but "*from the face of the serpent*." Her nourishment, doctrine, came from the intelligent but wily face, the charming countenance of the Devil. It was "the doctrine of devils." Notice this phraseology, "nourished from," as compared with other scriptures:—

But there went up a mist *from* the earth.—Gen. 2: 6.

And God went up from him [Jacob] in the place where he talked with him.—Gen. 35: 13.

And Moses went down from the mount unto the people.—Ex. 19: 14.

So they gat up from the tabernacle of Korah, Dathan, and Abiram.—Num. 16: 27.

From his right hand went a fiery law for them.—Deut. 33: 2.

And his strength went from him.—Judges 16: 19.

It shall come as a destruction from the Almighty.—Isa. 13: 6.

For I will bring evil from the north.—Jer. 4: 6.

And thou shalt come from thy place out of the north parts.—Ezek. 38: 15.

When he was come down from the mountain.—Matt. 8: 1.

And as they came down from the mountain.—Matt. 17: 9.

Then returned they unto Jerusalem from the mount called Olivet.—Acts 1: 12.

But now is Christ risen from the dead.—1 Cor. 15: 20.

For the Lord himself shall descend from heaven with a shout.—1 Thess. 4: 16.

Once more:—

Who shall be punished with everlasting destruction *from* the presence of the Lord, and *from* the glory of his power.—2 Thess. 1: 9.

As the elements with which the wicked are to be destroyed at Christ's coming in glory *come from his "presence," "and from the glory of his power,"* so was the church,—woman,—"*nourished from the face of the serpent,*" in the wilderness of apostasy.

In effecting this memorable union of church and state, by the clergy in general councils, important questions had been discussed and decided, and from the very nature of the case we would be led to suppose that they discussed in those days something like the following:—

"*Is the Holy Church of God separately considered from the state, the kingdom of God?*" And no doubt it was while this and other similar questions were being discussed, that imperial majesty presided. And the sequel goes to show that this and all other such questions were decided negatively. The church to be the kingdom, must needs be so compromised and united with the state that she may be enabled to fly on the wings of political and military power. She must be clothed upon with the body political and resplendent, as the spirit with the body, hence, a unity of design in both, and then the spiritual head is doubly endowed with authority. In the contest for supremacy over the earth the church became impatient, like Abraham of old, to realize the promise (Gen. 16), and, like Abraham, she got into difficulty.

It is not necessarily the design of earthly governments to seek and make contests and acquire additional territory by force of arms. The constitutional design of the state is: 1. To form a more perfect union. 2. Establish justice. 3. Insure *domestic tranquility*. 4. Provide for the common *defense*. 5. Promote the general welfare. 6. Secure the blessings of liberty *to ourselves and our posterity*. And the liberty by constitution provided includes the right to be just

what anyone pleases to be *religiously*, as long as he does not infringe the rights of others, and here the state must stop, or go beyond its constitutional design. The constitutional design of human government, then, is to guarantee to, and secure man in, his natural, civil, and his *self-chosen* religious liberty, and not to religiously regenerate mankind. God's design in the establishment of his government, or kingdom, is man's salvation from sin, his moral and spiritual regeneration, to redeem him from religious doubt, uncertainty, darkness, condemnation, spiritual bondage, and death, as also temporal death. Into these religious regions the state never was designed to reach and rescue. On the other hand the church had no right to step forward and in any way encourage the state in any politically unconstitutional enterprise, as for instance, religious coercion, or through the state to infringe on the rights of others anywhere or time.

Divine inspiration in the state is designed for purposes altogether secular; his inspiration as diffused into his kingdom is for altogether dissimilar purposes. With the former, his design ends with man in this life legally, with the latter his design reaches on into the eternity beyond. If the eternal reward and undying condition can be attained by constitutional service to the state only, then was the mission of our Savior uncalled for. The kingdom of ancient Israel was the nearest a church-state of any of which we have record, but though established and governed by laws given of God, it could not save its citizens in eternal glory. Christ died for them. (Gal. 4: 4, 5; Heb. 10: 3-11.) And while Israel had at times "set up kings, but not by" the Lord's direction or sanction (Hosea 8: 4), and although in matters of state God exalts kings and rulers, and abases others (Dan. 2: 21), yet his purposes therein are that those nations, as nations, may be civilly, socially, and politically exalted and blessed. And though God providentially fortifies one land against another, or any one "land against all other lands," it is done by civil, not gospel means, not by his gospel kingdom. When for any reason civil governments are used to crush civil governments, it is not the part of the kingdom of infinite mercy to join hands as such, in the work of death, destruction, and woe! Is it?

Apply this question to to-day, and then suffer the questions, Which one of all the existing churches is "the stone" kingdom? The question can just as pertinently and as logically be propounded by the Catholic, Methodist, Congregationalist, or Baptist, in regard to his own church, as it can by

the Latter Day Saints: "Are you quite sure that the Church of ———, separately considered, is that 'stone' kingdom?" And from their respective standpoints, what will be the reply? They all sustain the same relation now to the earthly governments that the saints do, do they not? If not, what is the difference? The conquests of our great and grand government will clear the ground for the liberty of them and the proclamation of their faiths as it does for the free advocacy of *the* faith. The fortification of this land against all other lands, so far as it relates to religion, gives the Reorganized Church of Jesus Christ of Latter Day Saints no preëminence over any other church. Does it? If therefore the Church of Jesus Christ of Latter Day Saints is not the "stone kingdom," "separately considered," it is not, conjointly considered *with* either the government or the land it occupies, any more than is any other church.

The Church of Jesus Christ of Latter Day Saints is or is not the "stone kingdom." If it is not, it is not the fulfillment, incipiently, of the prophecy of Daniel 2: 44, and may "be given to another people" than the saints (Matt. 21: 43), and may not "stand forever;" but if it is, we are assured that "the dream is *certain*, and the interpretation thereof *sure*" (Dan. 2: 45) concerning it. The kingdom of God symbolized by the little "stone," like all other kingdoms, has its elementary, organic, and its developing stages before its crowning, supreme stage can be reached and realized. The *initial* elementary and organic stages of the kingdom are the *only* ones in which it can exist prior to the second advent of the king—Jesus. The visible revelation of its majesty can only be realized then. Until then its authority is administrative only. When he comes the judicial and executive powers of royal authority will be exercised by him and his authorized ones. Till then its gospel stages only can be asserted, so far as its prerogatives can be exercised by mortal man. If these conditions can characterize the "stone kingdom," the church of Jesus Christ of Latter Day Saints *is* that kingdom "separately considered." What are the elements of the kingdom of God? Are they not "righteousness" everlasting (Daniel 9: 24), "*on earth peace, good will toward men*" (Luke 2: 9-14), "and joy in the Holy Ghost?" (Rom. 14: 17.) Are they not God's eternal "word," the gospel? (Matt. 24: 14; Luke 8: 11; 1 Peter 1: 25.) Is it not love to enemies and friends? To do good to all men? (Matt. 5: 38-48.) Is it not "honor" or the administrative authority by which its laws and ordinances are proclaimed and administered? (John 5: 44.) Are not

officers and their prerogatives as apostles, prophets, evangelists, bishops, pastors, teachers, helps, governments, and deacons, as well, a leading element of the kingdom of God? (See 1 Cor. 12: 27, 28; Luke 10: 11; Eph. 4: 8-13; Phil. 1: 1.) Is not God's power to cast out devils, speak in other tongues, ordain men as ministers, and heal the sick, an element or principle of the kingdom of God? And are not all the foregoing elements of God's kingdom the *sum* of the gospel of the kingdom? (See Matt. 9: 35; 12: 28; Mark 16: 16-18; 1 Cor. 4: 18-20; 1 Thess. 1: 5.) Also, in "the gospel of the kingdom" is included the authority to raise the dead, when the time arrives for the kingdom to assert itself thus, and to immortalize man, reign, judge, and also execute the judgments written. But these last mentioned stages will be reached *only when, and after* the glorious coming of our blessed Savior has occurred.

Now the Church of Jesus Christ of Latter Day Saints may not be "that stone kingdom," but it may be the kingdom *represented by the stone*, that God was to set up in the latter days as foretold by the Prophet Daniel. And as the king, in his dream, saw the stone *representing* that kingdom roll forth, and increase in magnitude and power *till* it filled the whole earth, we would be led to conclude that the *thing* represented by the stone, the *kingdom*, when set up, would increase in power and greatness *till* it will ultimately fill the whole earth. "It," the stone, as seen in the dream, and "it," the kingdom, as represented in the interpretation, though *associated* in revelation of a later day, must be kept distinct from each other in the mind of the student who would understand. Now the fact that the Church of Jesus Christ of Latter Day Saints, is, in the revelation (Doc. and Cov., sec. 65), so *associated*, is an evidence difficult to contest, that it is the kingdom represented by "that stone," in its elementary stage, and no other. Now read the entire section, keeping the distinction between the *stone* of the ancient dream, and the kingdom or "gospel of the kingdom," *represented by the stone* in mind, and what do we have?

The keys of the kingdom of God are committed unto man on the earth, *and from thence shall the gospel roll forth unto the ends of the earth*, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth; . . . call upon the Lord, that his kingdom may go forth upon the earth; that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, . . . *that thy enemies may be subdued*.

The metonymy used here is characteristic of divine revelation. The stone here used as it seems inter-

changeably with the word kingdom, strictly speaking, rolled forth *only* as seen in the dream. The gospel or kingdom does or will in *reality* roll forth, for the *interpretation* of the dream is sure. Of the rich man's five brethren it is said, "They have Moses and the prophets;" that is, their writings. Try this:—

Thus he said, *The fourth beast shall be the fourth kingdom upon earth*, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.—Dan. 7: 23.

Is it the *beast*, or the kingdom represented by the beast here, that shall devour the *whole earth*? By the association of the representation of a future event or truth represented, in the inspired revelator, it is said:—

And the woman which thou sawest *is that great city*, which reigneth over the kings of the earth.—Rev. 17: 18.

Thus, as in such forms of revelation where a great truth is representatively or comparatively set forth, by symbol and interpretation, a city is a woman, a kingdom is a beast, and a *stone is a kingdom*, and a prophet is his writings. So we have the poets Scott, Longfellow, and "Bobbie Burns" in our libraries to-day. And we are thankful for these accommodations of language, for by it we learn that the Church of Latter Day Saints is "that stone" kingdom. Our "assumption" here is found in the revelation itself! This inspired association of the stone, the thing representing the kingdom, the thing it represents, is sufficient, so that with Daniel we may say,

But there is a God . . . that revealeth secrets, and maketh known . . . what shall be in the latter days.

Lift up your hearts and rejoice, for unto you the kingdom, or in other words, the keys of the church, have been given. Even so. Amen.—D. C. 42: 18.

The keys of the kingdom of God are committed unto man on the earth, and from thence shall the gospel roll forth unto the ends of the earth, as the stone which is cut out of the mountain without hands shall roll forth, until it has filled the whole earth; yea, a voice crying, Prepare ye the way of the Lord, prepare ye the *supper of the Lamb*, make ready for the Bridegroom.—D. C. 65.

Those holding the keys of authority in any department of God's work or kingdom take precedence, or open the door to that department or work or dispensation. The keys of the concluding dispensation of God's work in this world, before Jesus comes, have been committed and are now held by men.

For unto you (the twelve), and those (the first presidency), who are appointed with you, to be your counselors and your leaders, is the power of this priesthood given, *for the last days and for the last time*, in the which is the dispensation of the *fullness of times*, which power you hold in connection with all those who have received a dispensation at any time from the beginning of the creation; for verily I say unto you, *The keys* of the dispensation which ye have received, have come down from the fathers; and last of all, being sent down from heaven unto you.—D. C. 105: 12.

"The dispensation of the fullness

of times" (Eph. 1: 10), as here brought to light, is the final crowning one of all the dispensations; the one by which *all* in Christ, both in heaven and on earth, are *gathered in one*. By it the way is prepared for the coming of Christ to reign "over all the earth" (Zech. 14: 9), and rebuke the nations, and be the judge among them (Micah 4: 3). Then it is that he will "break" the heathen, and subdue all things unto himself (Ps. 2).

Daniel the prophet saw in vision, at a later date than the king's dream, the same governments, as was shown to King Nebuchadnezzar, represented in another form, or forms, and with many added particulars, or features. (See chapter 7.) The four successive universal kingdoms, Babylon as a lion, Medo-Persia as a bear, Grecia as a leopard, and Rome, "a fourth beast, dreadful and terrible, and strong exceedingly," having "ten horns." The time occupied by the four great kingdoms here named, as they are covered by prophecy, is from B. C. 530 to A. D. 476, to the days of the ten kingdoms, in their rise, reign, and decline. Daniel saw, too, an eleventh horn rise among the ten from the head of the fourth beast, Rome. This horn represented a kingdom or dynasty also. It had eyes, and a mouth speaking blasphemies. In these two respects it differed from the ten horns, and it cast the truth to the ground, and "made war with the saints," and prevailed against them for a period of twelve hundred and sixty years. The ten horns represented ten kingdoms, so the angel told Daniel, and were the ten kingdoms into which the Roman government was subdivided, as early as A. D. 476-500.

The eyes and mouth of the eleventh horn represented the *religious* elements or powers that attached to it, and that did not characterize the other ten. They were purely political, while it was a combination of religion and politics. Being political, it is represented as a horn or kingdom; being also religious, it is represented to John the Revelator as "a woman" seated "on a scarlet colored beast." (Rev. 17:1-5.) The eyes and the mouth of this horn, or kingdom, represent that at its head is a line or succession of kings *who claim to rule over mankind in all the world, in all things that pertain to their religion and their politics*. But, as God alone through his Son Jesus Christ holds the right to dictate to man what his religion shall be, these kings assumed to be the equals of God, and because they blasphemously claimed this divine prerogative, they are called by Paul "the man of sin," and as these kings exercised force to make men be religious in *their way*, and used the officers of the law and the soldiers to force their

religion on all men, and as God never forces man to be religious, but leaves man free to be religious or not as he chooses, these kings, or "man of sin," Paul says, would exalt "himself ABOVE ALL THAT IS CALLED GOD, or that is worshiped." (2 Thess. 2: 4.) This man of sin, or the eleventh little horn, this union of church and state, or fallen woman, this line or succession of kings, these popes, began their "reign of terror" over the bodies and consciences of men about A. D. 540, in the days of Justinian the Roman Emperor, and their power over both church and state continued till 1800 A. D., about the close of the French Revolution that began A. D. 1792, a period of twelve hundred and sixty years. This period measured the duration of the union of church and state. This period does not measure the duration of "the abomination that maketh desolate" the earth of *the true faith*, however, but it measures the period during which "the man of sin" uses temporal power to force mankind to accept the popes' dogmas. "The desolation of abomination," or the religious power and pretensions that desolated the earth of the true faith and church did not end in A. D. 1800. We know of no prophetic period that measures the duration of that power. But the twelve hundred and ninety years (Dan. 12:11) seem to measure the time during which "the daily sacrifice," or the true faith, or gospel worship and church, would be absent from the earth, or on earth be desolate. If this be made apparent, and the desolation of abomination was "set up" as early as A. D. 540, this latter period would bring us to A. D. 1830. It would take some time after the temporal power was wrested from the hands of the popes, to permit the people to become sufficiently tolerant, free, and enlightened to enable them to consider the full blaze of gospel light, or the idea of the *restoration* of the gospel again, by an angel of light. Thirty years was a short time, and the majority of the most enlightened are not ready for it even now. This we know, Daniel, in his vision, does not record all he saw, only the general outlines, or "sum of the matters" (7: 1), and hence does not describe the rise or fall of those governments, nor does he describe *how* the kingdom of God "in the latter days" was to have its beginning. (Dan. 2:28-34, 44.) But like as the cases of the earthly governments, he is shown them in their greatness, so he saw and described the divine government in its ascendent glory and zenith. He does affirm the transfer of all earthly dominion to the hands of the Son of God at and after his coming in glory and clouds (7: 13, 14), and that at this time "the kingdom

and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High" (verse 27), and this is the kingdom that "is everlasting," or that "shall stand forever" (Dan. 2: 44).

But this kingdom, like all others, has a *beginning*, and that beginning is separate from political power,—"cut out without hands,"—and its beginning and the manner of its *initial* establishment were left to the prophets of a later day than Daniel, (Jesus, Matt. 24: 14; Paul, Eph. 1: 10; to John the Revelator, 14: 6, 7; 18: 4, and to Joseph Smith the Martyr, D. C. 17: 1; 1: 4; 5: 3,) "in this, the beginning of the rising up, and the coming forth of my church out of the wilderness; clear as the moon and fair as the sun, and terrible as an army with banners," as well as to other and later prophets and apostles.

The kingdom of God to be established "in the latter days,"—*in the end of this world*," (see Matt. 13: 40-50),—is to have its ministry calling stage (Matt. 20: 6), or that stage when the seed is planted or sown (Matt. 13: 31), also its "leaven" working stage; during this stage its workings, like the yeast in flour or dough, seem to be *almost invisible*, like the work of fishing (Jer. 16: 16; Matt. 13: 47); but after patient, faithful labor the fruitage appears, faith, joy, hope, and love divine. And the kingdom cannot assert itself otherwise than thus at its progressive stages in the nature of the case. Man's intelligence, disposition, heart, and agency are all involved in this question. But the kingdom is at work. It is moving! We are getting out of the wilderness; we are approaching the plains of light. Darkness now will not be able to resist light. Error cannot now overthrow truth, nor wrong remove the right with the honest in heart. The word of promise is sure, "at evening time it shall be light"! God has said at other times, "Let there be light," and it has never failed. He has said the gospel, as administered by "the keys" of the kingdom, "shall roll forth" unto the ends of the earth, (D. C. 1: 4 and sec. 65; Dan. 2: 35,) and that by and by it shall fill the whole earth! The kingdom will assert itself in a powerful and visible way when God's time arrives, and whether it comes "*with observation*" or not now, the kingdom in its power will be seen, for so the word of prophecy assures, (see D. C. 83: 24,) and when the Lord shall come we shall then, if faithful, realize the rending of the earthly "kingdoms," and the throne of David's Son. And it will be further demonstrated that the church with the keys of authority given is the kingdom represented by "that stone" of Daniel 2: 34. From these considerations we conclude that

the claim that the Church of Jesus Christ of Latter Day Saints is the kingdom represented by "that stone kingdom," is the very essence of the salt of truth itself, and not mere grains of salt mixed with a large amount of—dirt(?). And if we can see in the latter-day revelations referred to herein, the kingdom of God in fact, we are not drawing on our "imagination," but abiding in the truth and facts of God. Nor is it merely "assumed" "that the church as constituted is that . . . kingdom," unless it can be shown that there is another constitution for the kingdom than the one found in the gospel, and that will supersede this one contained in the principles of the gospel. Will it be necessary after awhile to introduce a new and different constitution for God's kingdom to the one now supplying it its organization? Or, will the kingdom as now existing, like the germinating seed, grow to the filling up or out, of its constitutional designs and requirements? Which? Let us remember that the constitution of the kingdom, as now existing, is fully adequate to the final gathering together "in one all things in Christ, both which are in heaven, and which are on earth."

The church or kingdom may not, nay, does not exercise all its constitutional prerogatives at any one time, especially while existing in its developing stages. But all its prerogatives of disciplining, organizing, growing, practicing, ruling, reigning, judging, subduing, and inheriting the eternal glories are provided for in the constitution already revealed, nor do we feel that it is vain, or "vanity," to behold the flattering prospects, as viewed from our outlook, by the faithful children of our loving Father, whose the kingdom is.

We have by following this diversion wandered at some length from the subject of the "Church in the Wilderness," but as we have been viewing the coming of the church out of the wilderness, perhaps by the contrast our subject may be seen all the clearer. It will be observed that as the taking away of the keys of authority from the church under the beautiful yet sad representation of the ascension of "a man child," left the church to wander off into the wilderness of darkness, left the church in a disorganized condition, it will be as plainly seen that until those keys of authority are brought back again, by heavenly restoration through angels and prophets, (Rev. 14:6, 7; Amos 3:7,) the church cannot be organized again by divine authority. In the absence of those keys of Christ, who has the right to organize again the church or kingdom according to the heavenly order and constitution? Who can tell where to begin, or when?

ORDINATION OF JOSEPH AND OLIVER.

During the few years past we have met representatives of the church who hold that an individual can ordain another to an office that he himself does not hold, and confer authority that was never given him. We notice also that the same position is taken in the church history; namely, that when Joseph and Oliver were ordained to the Melchisedec priesthood, that Peter, James, and John were not present, and that they simply ordained each other by commandment.

It does not seem clear to us, nor to be in harmony with God's way of directing his work; we therefore would like the privilege of presenting our objections to the positions taken, and hope, if we are wrong, that some of the brethren will kindly show us wherein, and remove the objections.

It is well understood by this church that one of the four purposes of the laying on of hands is for the ordination of the ministry. Furthermore there is no other method, at the present time, for ordaining, but by the laying on of hands.

All agree that when Joseph and Oliver were ordained to the Aaronic priesthood that the angel John the Baptist was present and actually laid his hands upon them. Now it would seem strange that if when they were ordained to the greater or Melchisedec priesthood, that it would be by commandment alone, and not by the immediate presence of Peter, James, and John.

As a people we have always placed great stress upon the subject or question of authority, claiming that God moves and works according to law that he has established; and that no one has the right to preach the gospel or administer in its ordinances unless they are ordained by proper authority. But if the first elders of this church were not ordained by some one holding the Melchisedec priesthood, then we have no succession in the church back to Jesus Christ.

Is it reasonable to hold that God would step aside from his usual way of doing business and permit, or appoint an individual to ordain another to an office that he himself does not hold?

In the revelation "on priesthood," Doctrine and Covenants section 83:2, we find that the conferring of the holy priesthood (Melchisedec) is traced from Moses, who "received it under the hand of his father-in-law Jethro," to "Esaias, who received it under the hand of God."

Seeing that God himself ordained Esaias, is it not reasonable to believe that if God did not ordain Joseph and Oliver, that he would send messengers who were empowered to perform the

work? We verily think so. It would seem strange that if it was necessary for an angel to be sent to confer the Aaronic priesthood, that the Melchisedec could be given simply by commandment. Will some one please tell us why this should be the case?

Turning to Doctrine and Covenants 26:3, we read:—

And also with Peter, and James, and John, whom I have sent unto you, BY WHOM I have ordained you and confirmed you to be apostles.

It is claimed that because Joseph and Oliver made no mention of being literally ordained by these angels, they were not so ordained. This certainly is an unwarranted conclusion in the face of the foregoing quotation, which positively states "*whom I have sent unto you* [that does not mean that they did not come,] and BY *whom I have ordained you.*"

This ought to be enough to prove to all that Peter, James, and John did the ordaining. If we take any other position we do violence to the revelation. But if no mention whatever was made of their being ordained by angels, it would be both unfair and unreasonable to claim that they were not ordained by the laying on of hands; just as unreasonable as the claim made by some of the sects, that because the New Testament nowhere states that the "thief on the cross" was baptized, that he therefore was not baptized at all. The facts are that the scriptures teach that baptism belongs to the gospel, and that it is impossible to "enter the kingdom of God" without it. So with ordination; the scriptures and the revelations teach that ordination to the priesthood is to be performed by the laying on of hands. This is one of the four special purposes for which the laying on of hands was taught and practiced in the New Testament history.

It is further claimed that the word "ordain" has several definitions. We grant it. So has the word "baptize" several definitions according to common usage, but only one according to the Bible. So with the word "ordain." Its scriptural signification, so far as setting apart the ministry is concerned, is to invest with, or to confer ministerial authority.

The following from the Book of Mormon is in point:—

And now it came to pass that after Alma had made an end of speaking unto the people of the church, which was established in the city of Zarahemla, he ordained priests and elders, by laying on his hands according to the order of God.—Alma 4:1.

From the foregoing it is apparent that the "order of God," relative to ordinations, was by the laying on of hands. Surely in view of the foregoing we cannot consistently claim that scriptural ordinations can be made save by the laying on of hands.

If Joseph and Oliver received no literal ordination save by ordaining

each other, then there seems to be a conflict with Doctrine and Covenants 17: 1, 2, which says:—

Joseph Smith, Jr., who was called of God and ordained an apostle of Jesus Christ, to be the *first elder* of this church; and to Oliver Cowdery, who was also called of God an apostle of Jesus Christ, to be the *second elder* of this church, and ordained under his hand.

If they had received no ordination prior to ordaining each other, then Oliver Cowdery would have been the first elder, for he was the first ordained; and Joseph Smith would have been the second, for Oliver afterward ordained him. Will some one please clear this up for us?

From the statement of Oliver Cowdery it seems that an angel had a hand in the ordination. He says:—

I was also present with Joseph when the higher or Melchisedec priesthood was conferred by the holy angel from on high.—History of the Church, vol. 1, page 64.

Note the words, "conferred by the holy angel from on high;" does that not sound as though an angel was present?

If it was not necessary that heavenly messengers should lay on hands to confer the Melchisedec priesthood, will some one please tell us what was the need of an angel coming to confer the Aaronic priesthood?

H. E. MOLER.

HEWERS OF WOOD.

Some time since I was informed that some held the opinion that the expression "Hewers of wood and drawers of water" did not appear in the Bible. I am inclined to believe that whatever form of words used in preaching finds its origin in the following:—

Your little ones, your wives, and thy stranger that is in thy camp, from the *hewer* of thy wood unto thy *drawer* of water.—Deut. 29: 11.

To this add:—

And the princes said unto them, Let them live; but let them be hewers of wood and drawers of water unto all the congregation; as the princes had promised them. Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God. And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord.—Josh. 9: 21, 23 and 27.

In bonds,

ROBT. M. ELVIN.

THE MOTHER'S SACRIFICE.

There is no more beautiful sacrifice in life than that which a mother makes for her children. A woman who is left alone with a family of children and who brings about her death through overwork, which she cannot help, deserves one of the brightest crowns of martyrdom. And the children should hallow her memory and make it sweet and precious, not by mere words or use of phrases of endearment, but by lives that, were she living, would fill her with pride and gratitude.—*Galesburg Republican-Register*.

Letter Department.

SOMERVILLE, Mass., July 1.

Editors Herald:—Time and passing events only serve to impress us more and more with the importance of the work intrusted to us as a church and body of people making singular and peculiar claims, in large measure antagonistic to popular and world-wide religious opinion.

We have perused with interest the many good things in current number of *Herald*, and have noted with satisfaction the high and yet practical gleanings from the world literature as found in *Herald* covers, and bearing upon our claim as a religious body. And while we may not expect to convert the world to our way of thinking in a hurry, yet, it is satisfactorily clear to our mind that things are coming our way quite rapidly; or perhaps, to speak more modestly, the world is finding out the truth that God through his own order and way has been trying to tell them for the last seventy years—that "they were all wrong."

To what extent men may be persuaded to allow the Almighty himself to correct these errors into which this old world has fallen, may be another question. The task and burden of making successful or acceptable witness of these great truths, however, is the work unto which we as a people are assigned.

Angel messengers and God's prophets and servants told the world more than threescore years ago that God's methods of salvation had been obscured, and that the primitive gospel faith and power and assurance by divine manifestation had suffered eclipse, and pointed clearly, intelligently,—and with such candor and honesty of purpose as rebuked hypocrisy and pretense,—the necessity of return to the "old paths" where, once more, the intelligent and hungry soul might "find rest." They have scorned the message, save the comparative few; and the disaster provoked by rebellion, not against man, but God, already threatens their house.

The Rev. H. D. Atchison says "the Methodist Church is face to face with a crisis" and "during the twentieth century would undergo startling changes." Why the need of "startling changes," if "the old time religion is good enough for me"? or if it was or is entirely safe to say and sing, "I'm a Methodist till I die"?

Rev. T. W. Strobridge admits "that for Christianity" "the tide is out," and that the liberals had "captured the field by proving that there was no need for any church." Rev. C. H. Zimmerman said it was true that the "tide was out," and his reason was, "The church was shedding no light on the social and economical problems of the day."

The Rev. John Nate said: "The mistake was that the doctrine of the Holy Spirit was not preached." What a pity it is that these people will not allow God's servants opportunity or privilege to explain matters and show them the way out of their troubles!

These gentlemen are laboring under confusion, as their Babel oratory clearly manifests! "The tide" for real "Christianity" is

coming in, thank God; and only an apostate and unauthorized and emasculated Christianity—an hybrid system which men have invented, that is going out on the tide of a world-wide opinion, has been weighed in the balance and found wanting in vitality sufficient to warrant the claim of divine authorship.

It may be true, as says the Rev. Zimmerman, that the cause of their failure is because their church, as well as other churches, "was shedding no light on the social and economical problems of the day." But when we tell him and them that the Lord doeth nothing save he revealeth his secret to his servants the prophets, and that God by his own prophet has shed great light upon these questions, they have no ear for our testimony. And when Rev. Nate lays the cause of their threatened disaster to the lack of "Holy Ghost" preaching, he would probably be angry with and oppose Latter Day Saints who might charge him with persistently remaining with and defending a church or churches who "having a form of godliness" persistently and always deny the "power" by which Joel and Peter say God's "servants and handmaidens" were to be characterized and known in these "last days."

Matters are moving along satisfactorily in many respects in the Eastern district, but we are all liable to be careless of our spiritual growth and development, and to neglect the detail of our privileges, or to watch the "little foxes" which "spoil the vines" that promise nourishment.

We are expecting Elder F. M. Sheehy soon in Boston, from his mission in the Pacific Slope; also President Joseph Smith at our Cape Cod reunion.

Strangers continue still to attend our meetings, both social and preaching, with what permanent result we may not at this time declare; only prejudice and misunderstanding is being destroyed, and friends, if not converts, made for our cause.

In gospel bonds,

M. H. BOND.

MALAD, Idaho, June 7.

Editors Herald:—I came here to attend conference May 20, 21. We expected Brn. J. W. Wight, R. J. Anthony, and likely D. W. Wight; and the people here were disappointed a little; but as that is not a great rarity in these latter days, no very serious results ensued. However, after hearing of the illness and departure of our Bro. R. J. Anthony to the "shining shore," we understood the cause of the failure to respond on the part of our brethren. However, it is my opinion that self-reliance and trust in divine wisdom will successfully tide every disappointment in life, and good often results from the bitterest disappointment in earth life.

When armies fail to unite and cooperate as anticipated by the sagacity of the best planners in the drama of warfare, it devolves upon those on the ground to nerve themselves for extra duty and service, that the honor of the flag be maintained. "Hold the fort, for I am coming," is the signal from the

heights overlooking the whole panorama under the Master's watchful eye. I do not ask you to fight the battles of Zion, said the great Captain; "I will fight your battles." All he asks of us is that we be true and loyal, that we study day by day to learn our duty, and *do* the same; that our eye be single to the Master's cause. Zion's cause *must* come forth as the "brightness of the firmament," "and they that turn many to righteousness as the stars forever and ever."

If the children of Zion would only wake up, arm themselves with zealous care and love unfeigned, and do what the Lord has asked, for the welfare of *his* people, and for the establishment of Zion's cause in this the day of "small things," how very soon would the starry heavens shake in the behalf of the "pure in heart." All kinds of excuses are urged for the failure to strip ourselves of habits or sins which shut out the "showers of refreshing from the presence of the Lord." If I am given to profanity, how is my admonition to my brother to break away from his habit of lying to be made effectual? Let us each strive to get the beam from our own eyes; and if we do this, *all* eyes will see clearly. To rule by the law of love and unite in one all the forces in the Master's cause, calls for constant study and earnest desire before the Lord for wisdom.

Well, we have some earnest hungering souls in this valley, but the work as an active energy for Zion's redemption is at a low ebb. The tide seems to have run down about as low as it can or should go. It surely is time the saints did "awake to righteousness and sin not," if we are to be of those who will go in to the "marriage supper." "All have not the knowledge of God, I speak this to your shame," said Paul to the church at Corinth; and I dare say it can apply to many places today.

Under the circumstances I can say I enjoyed the conference here nicely, though pained to see how low the "campfire" has burned. Spiritual vigor and growth moves every impulse to assist in the Master's vineyard. It sadly needs pruning with loving care. It needs watering; culture which none but those can give who will give their whole heart's love in the work, as Paul said of Timothy to the Philippians (2: 20-22), not as recorded in 3: 18, 19. Pastors whose whole love is lavished with tireless care and loving zeal in the wisdom of the Lord, for the care and feeding of "the flock of God." Men and women who can and will give themselves fully and freely as Paul says, Philippians 2: 1-5. "I will raise up unto myself a pure people, zealous of good works." His word will not fail, and it is for me to say if I will be of that people. Every adopted son and daughter should be a mighty inspiration for good, and only for good, wherever they are.

I attended the Presbyterian prayer meeting here one evening, as I always do if I know of *any* such gatherings where I am. The pastor was absent, and the one in charge, Bro. Jones, asked me to occupy. I said I always aim to be ready for any good work. The subject was St. John 15: 1-18; a most excellent topic. After service a most

cordial invitation to attend their gatherings was given me. The Spirit which teaches the truth "as it is in Christ" was there. What a power is the Comforter for good among men! What a holy energy it infuses through the deepest chambers of the heart, purifying and sanctifying unto the Lord every aspiration of that soul who is wedded to the work of the Lord!

I was up to Elkhorn, ten miles northwest, and held service and attended Sunday school in which Bro. Elias Richards is superintendent. Though but a boy in the work, he shows a zeal, which if fed and nurtured in the love and wisdom of the Lord, will make him a fruitful branch in the "true vine." The "Spirit enlighteneth every man through the world, that *hearkeneth* to the voice of the Spirit." To listen to and *do* the pleasure of the "good Shepherd," following none other call indicates a healthy flock.

In every branch of the church there should be one man and at least one woman whose whole time can be given to the care of the flock, to the young especially. When people care more for the pleasure, profit or fashion, fame or glory, of the world, than to promote the righteousness of God, the work languishes. Some can quickly understand the astringency of the word of God, but all should step up to their ideal in manhood or womanhood and follow that ideal through shadows or sunlight, come weal or woe.

To promote Zion's cause should be our thought and desire by day and by night. Now, dear saints, in all the land, let us sing,

"We feel it a pleasure to serve thee,
And love to obey thy commands,"

with the spirit and with the understanding also. Let us be wedded to the Lord. Then we will *know* what Millennial peace will be. Are we going to wait till the Governor rises up and shuts the feast door before we discern our nakedness? Can we not put on the "wedding garment" any place, wherever our lot be cast? "Resist the Devil, and he will flee from you." Jesus gave no heed to temptation, but replied with what was written for *our* admonition and learning, that we might become "wise unto salvation." "Yielding is sin," surrendering to the enemy; this is treason in the service of our country. It is treason to *our* best Friend.

This is a beautiful valley. What a glorious time the people might have if their hearts were only loyal to Him who fashioned in wisdom so many beautiful things to "please the eye" and gratify the mind and "enliven the soul"—that is, to those whose eyes and ears He has opened to catch the inspiration of the music of the spheres, the old love song of the spheres! It often seems to me that the people are like fish which have been snagged so much they are inclined to smile at all kinds of bait, or are become as in the days before the flood—fully set in their own righteousness, eating and drinking, marrying and giving in marriage, etc. Yet multitudes, multitudes are in the "valley of decision."

The harvest is great indeed, while laborers, who truly labor for Zion, are few. Pray ye the Lord of the harvest that he send more

laborers into the vineyard. Let us be "clean who bear the vessels of the Lord."

I staid several days in Pocatello, Idaho, enroute to Malad. Great need is there among a population of five thousand or more—a great railroad center—for gospel work. I only learned of three members of saints there, but they bear an excellent reputation for honesty. I live in hopes more ("such as shall be saved," for these should be excellent "helps" in the "harvest time") will turn wholly to the Lord.

Sr. Thomas Jenkins, of Samaria, is sorely afflicted. This has been a source of worry and anxiety on the part of some of the saints. About fifteen of us went over the Monday after conference here (May 22) and held prayer service with them and administered to her; but for causes best known to Him who doeth all things for the best, she has not recovered. Let us try and be one in the unity of the faith that our prayers be not hindered.

May the Master's Spirit flow more freely through the faithfulness of the sons and daughters of the Lord, for the convincing of unbelievers of the power of the gospel to purify the heart from sinful desire. May we be doers of the pleasure of the Lord, not deceiving ourselves. The Lord helps those who help themselves. By the prayer of faith, by watchfulness, by faithfulness, shall the children of Zion be redeemed in righteousness; and not in our own, but the righteousness of God.

Yours loyally for Zion's weal,

CHARLES ALBERTSON.

On board the Tropic Bird,

SAN FRANCISCO, Cal., July 1.

Editors Herald:—We sail in about an hour. Everything is in ship-shape. Had a very nice time last evening at Father Knight's. It did me much good to meet the old veteran of former days. I was especially glad to hear from a living witness, and especially one whose memory is so clear concerning the days in Nauvoo as compared with the days of Brigham Young. The Religio met at his house last evening and rendered an entertaining program. I was especially glad to see that the society paper aimed rather to instruct than to amuse. After the Religio, by our request we were set apart for our ministry and special requests asked of our Father for our special needs. The Spirit spoke words of comfort, pointing out blessings if faithful, and warning of some special, unlooked for trial that would weaken our trust in Divinity.

Bro. T. W. Chatburn, whom we had known since we can remember, and also a member of the same quorum, assisted in the administration. Bro. F. B. Blair, with whom we worked eleven years ago, in St. Joseph, Missouri, was also present; also Bro. Holmes, of Joy, Illinois, as also his daughter and son-in-law, Bro. and Sr. Bean. Altogether we had a good and we trust a profitable affair.

In a few hours we will have only the memories of this and similar kindnesses to remember as they were shown us in Lamoni and Clinton, Iowa. We well remember the little

company at the latter place that separated themselves from those of the world and waved us good byes. May they always keep themselves aloof from the evils of the world.

In bonds of extending peace,

J. W. PETERSON.

LOS ANGELES, Cal., June 29.

Editors Herald:—In your issue of the 21st I note you quote the following in relation to the Jeffries-Fitzsimmons bout: "Jeffries had the good wishes of his clergyman father out at Los Angeles, California. This wire was placed in his hands as he reached the ring: 'Jim, we know you will win. Keep good spirits. Be confident of our blessing.'" I feel confident this is a fake. I talked with the "Rev. Jeffries" myself and he expressed a desire that his son would be defeated, hoping that he would then forsake the ring, turn and serve the Lord. Jeffries may have received a dispatch, but to fasten it on his sire and then make a great "hubbub" over it, is the special forte of "yellow journalism." What care they for Christianity? Nothing, unless it serves their purpose. You cannot rely on anything the newspapers print to-day.

As the New York *Sun* editorially says on "the press," "The rank and file of the daily press of the whole United States is stifled with lies. Never in the history of civilization was there such a debauchery of the press, such an inundation of falsehood and fraud. The whole quality of the news it gets is debased, perverted, and infected, as necessarily it would be, having passed through the hands of swindlers." What a confession and arraignment!

"'Tis true, 'tis pity, and pity 'tis 'tis true."

Truth is of secondary consideration with the American newspapers to-day. "How much money is there in it?" if answered substantially, so overshadows the moral principle involved that only too frequently it is relegated to the waste basket.

But suppose "Rev. Jeffries" is guilty as charged, what of his accusers, the newspapers? "Three pages in the *Examiner* (and other big papers) to describe the fight. Five inches on the fourth page to an event that threatened the life of the great French Republic." Why this contrast? Ah! "to reach the level of 'public taste' one need not climb, but dive he must; aye, deeper than a drop from Brooklyn bridge!"

What think you of the status of newspaperdom and its patrons when Julian Hawthorne, the pride of Massachusetts culture, writes up the fight for the leading American daily? John J. Ingalls, for seven years Vice President of the Senate, wrote up the former one. How slender the vail 'twixt civilization and barbarism! The great surging world to-day is but a step from savagery, and far too many are ready to glut themselves in scenes of blood. But the most appalling spectacle is the "savage" with "brains, talent, and education," ready to sell himself to lend the color of respectability to something as brutal as a slaughter house and dish it up for the "flower of civilization."

We can safely report some progress in church work in Southern California. I bap-

tized five more here last Sunday, Mr. A. M. Greene, a very promising helper, among the number. The sentiment is practically unanimous for the erection of a church building at once. We have already raised six hundred and fifty dollars the past six weeks and purchased a lot. We have about seven hundred dollars in sight within a year to apply on the church. We expect to borrow enough to erect the building, the members of the committee going security therefor. We will then avoid a mortgage and the consequent expense and worry.

Owing to the kind consideration of the trusts, it will cost us some two hundred dollars more to build than before they cornered the market; but as no man can "buy or sell save he that had [hath] the mark" of the beast, we are compelled to pay tribute to that extent, there being no evidence of a decline, but rather a further advance in prices.

Could I but present our true condition to the many saints throughout the East and Middle West, I know they would help us in this laudable enterprise. We do need help, and trust the good Father will move upon some to contribute. The California saints have done nobly in the years gone by. They have cheerfully responded to the frequent calls coming from various quarters. I do not think they have ever asked for aid. Can you not, gentle reader, above your tithing and freewill offering, send your "mite" to help us along? If so, send to my address below.

Good reports still come from San Bernardino. Bro. George Wixom was lately ordained to the priest's office. He has a bright future, and will prove a valuable accession to the priesthood there. The new members are excelling the old in enthusiasm and consecration. In harmony with the counsel of the missionary in charge, the officers of the various branches have commenced an active nurture and pruning campaign. Nearly fifty per cent of the membership in Southern California are either "scattered," "lukewarm," or "cold." No special effort has been made to keep track of those removing from one place to another. Thus many are "past finding out." Branch officers, and the clerk especially, should keep track of all members, whether "at home or abroad." It is rather discouraging when the branch record contains the names of some two hundred members and you cannot locate more than half; the remainder being you know not where. If care was taken when parties first left a place to follow them up by correspondence, this undesirable condition of things would be avoided.

Experience satisfies me that this lax, careless way of doing things prevails to a large extent all over the church. Some systematic method should be evolved to solve this vexed question.

There is not much renown in reporting a general church membership of forty-two thousand, when possibly not over sixty per cent can be located physically or spiritually, and a too large percentage of the balance are in the doubtful column.

I am practically alone in mission service in this southern field. Bro. Gibson is too aged for general missionary work, yet does what he can in visiting sick and weak ones in San Bernardino and vicinity. Bro. Dana has been hindered most of the past year, and is not free yet, owing to an afflicted son, which affliction demands his attention; but his heart is in the work and he is doing what he can. Bro. Griffiths has gone "up north," and we now await reinforcements.

Those who have never visited California can scarcely imagine what a delightful climate we have here. Last winter, when nearly the whole country was held as with a vise in the grasp of ice and snow, it was one balmy spring day here. In fact, during February we experienced our warmest weather thus far. The summers are delightful unless one gets too far inland. Though in midday the sun's rays are very hot, yet the air is not humid nor sultry, and the nights are refreshing.

The cost of everything is extremely high, due, I am told, to the protracted drought. Berries of all kinds sell for about double what they do in Iowa and Missouri. There is plenty of all varieties of fruit, but debaring oranges, lemons, and apricots, the prices are higher than in the Middle West. Nearly everything sells by the pound here. Potatoes have been three and four cents, or about two dollars per bushel. They are down to one dollar and a quarter now. Apples very seldom get less than five cents a pound. The best butter retails for thirty-five cents. You can get some grades for twenty-five and thirty cents. Eggs are twenty and twenty-five; they will soon be thirty-five cents a dozen. Pineapples sell for fifty cents apiece; Bananas thirty cents a dozen.

I have received letters from various parts of the country asking advice as to the propriety of moving here. To all such I say: Don't come, if you must depend on your labor for your maintenance. If you have plenty of money to live on, or are assured of a good salary, then there is no more congenial place in the world than California. The labor market, as well as the professional field, is overdone and there are several men for every position; so do not come to California expecting to live by "the sweat of thy brow"—people here live by the sweat of the other man's brow. The "forty-niners" made a golden calf, and the Californians have been worshiping it every since. No people in the world are as devoted to their idol as the typical Californian. It's everything for the dollar, and they have no scruples as to charges, the only check being, "What will the market stand?" Money and pleasure sway the masses. As to religion, there is an abundance of the kind, but it would not stand a rigid examination by any code of ethics known to man.

There has not been leaven sufficient among our people to have any perceptible influence on the whole. At present there is more danger of worldly influence in the church than church influence in the world. We are working, hoping, and praying for a general awakening. Will it come?

Please say to Bro. Keck that I had no intention to detract from divine interposition by presenting the medicinal virtue of olive oil. But inasmuch as God has always demanded that whatever entered into ceremony and sacraments should be "pure and holy," my contention is untouched that "pure olive oil" should be used in administering to the sick. God has warned us against adulterations, and he could not consistently wink at our willful use of substitutes for the genuine article.

If the oil has no efficacy in this "divine sacrament" why specifically make it a part of the healing formula? Why not use water? Oil, pure olive oil, is commanded, and it must be because oil serves the purpose better than anything else. Impure oil taken into the stomach imposes an added task on the Almighty. He must intercept the evil effects of impurity thus forced on the system ere he can effect the cure for which said adulterated article was administered.

Our reunion will be held at Anaheim, beginning July 7 and continuing over the 16th.

The National Educational Association will convene here in two weeks, and it promises to be the largest gathering Southern California ever had. Expect to attend if at all possible, as I believe that we, of the general ministry, have been so eager to present our views that we have not been magnanimous enough to carry out the golden rule, "As ye would that men should do to you, do ye even so to them." If we expect men to hear our side, we must surely consider theirs. Our ministry should not be censured in acquainting themselves with the world's movements, even though it necessitates their attendance upon occasional lectures and the frequent perusal of published matter outside the realms of church literature. We haven't near all the truth there is in the world and should heed the Nazarene's injunction, "Go in and out and find pasture."

Ever yours for Christ,

T. W. WILLIAMS.

No. 1014 Alpine Street.

BURLIN CROSS ROADS, Ohio, July 2.

Editors Herald:—I have at this writing a copy of the *Herald* dated July 9, 1892, on page 438 in which I see extracts from a letter from Bro. John Eardley, of Helena, Montana, stating the deaths of Elders John Parsons and John Livingston, and making mention of one Joseph Morris who revolted against the rule of Brigham Young in 1862.

Will someone give an explanation of Morris and John Banks in that memorable raid.

Looking for light,

WILLIAM H. WILSON.

NEVADA, Iowa, July 5.

Editors Herald:—We are trying to get the gospel before the people, at Nevada by having preaching and Sunday school as often as we can get together. The saints here are in a scattered condition, and some do not make much of an effort to attend; others are doing all they can.

We are few in number. Some few nonmembers attend Sunday school, and like it. Good attendance at church. MRS. W. C. HIDY.

GALVA, Ill., July 1.

Editors Herald:—Your weekly visit is looked forward to by me, I being one of the many who do not have the privilege of attending church very often where the gospel is preached in its fullness.

I attended our district conference at Canton, June 1, returning to Galva so much stronger in the faith. I am so glad we know for ourselves that this is God's church. I rejoice this morning that I am a Latter Day Saint. I am young in this work, just a little over two years; but if brought to the test I would give up my life for Jesus before I would leave this church and join another.

My home is in Canada, and for three years I was an invalid. I was in the hospital for three months, and while there underwent a severe operation. My friends did not expect me to recover, but I thank my heavenly Father I rallied and improved enough to leave the hospital. The doctor advised me to have a change of climate, so I came to visit my relations here and in Kewanee. Not being acquainted with any but my relations, I concluded to go with them to the Latter Day Saints' church. I was what I thought a good Presbyterian, but soon found I was living on husks. After attending the services for two months I requested baptism. I was a sick girl and so discouraged because I was so weak, but was baptized on the 9th of February. When I was confirmed my heart leaped for joy, when that sweet promise came that if faithful I would have better health; and to-day I am a well girl. Dear saints, do you wonder now why I want to be true to God?

I long for the time to come when the Lord will come to reign on the earth. My prayer is that we may endeavor to be more faithful. I do think we ought to fast oftener than we do, especially when we want a prayer answered.

Our Savior said, "This kind goeth not out but by prayer and fasting;" and so much depends on those words. Some may say, "I am not strong enough to fast;" but by more faith and prayer we will receive strength to go without one meal at least.

At our late conference it was requested that we should fast Sunday morning. We did so and were well paid. The Lord spoke to us through Bro. Lake, just what our soul was hungering for. What a comfort to know our Father will speak to us in these latter days! I ask you to pray that I may be faithful to the end.

I love Him far better than in days of yore,
I'll serve him more truly than ever before;
I'll do as he bids me, whatever the cost,
I'll be a true soldier, I'll die at my post.

Your sister in the faith,

MABEL A. BARNES.

ROSTOCK, Ont., July 1.

Editors Herald:—Our dedicatory services held at Arthur village, June 25, are now pleasant memories of the past. It will be remembered that nearly two years ago the latter-day work came to stay in Arthur region. Since that time many have been added to the number of those first baptized, until a membership of about seventy has been

reached. The untiring, energetic labors of our worthy branch president, George Buschlen, have been the chief factors to bring about present gratifying conditions.

Last winter at a special business meeting of the branch a motion prevailed to build a church. The saints went to work with a will; nearly all contributed very sacrificingly, and now they present a place of worship for the accommodation of saint and sinner, worth nearly seven hundred dollars. The church was dedicated, and not a cent of debt against it.

The church occupies a pleasant locality, easily reached by all. At the rear of church is a commodious shed 24 x 66, which proffers special advantages to farmers. Indeed, it has already proved to be of great value, for so great was the crowd at the dedicatory sermon we were compelled to take to the shed, which was all seated ready for the throng.

Elder R. C. Evans preached the sermon. He was at his best; carried his vast audience with him for about an hour and a half; text used, "Except the Lord build the house, they labor in vain that build it."

The speaker had occasion to refer to the evangelistic work of Messrs. Crossly and Hunter, now being carried on in the village. All we care to say about that reference is that we sympathize with those who sympathize with said evangelists. Of course Elder Evans sympathized with them (?) in his usual way. Crossly and Hunter felt the smart and were down next morning bright and early to where Elder Evans was stopping. Their plea was, "Peace, peace!" but there was no peace, for Evans castigated them again. The Elder preached again at 7:30 to an overflowing church. People could not begin to get in.

We look for big results in Arthur village, if the saints will only seek to live the Christ. One notable feature about the church is that directly over the outside front door is painted in large bold type, "An Open Bible and a Free Pulpit;" while over the pulpit on the wall is a bronze motto: "Let There Be Light." May the good work go on.

In bonds,

DANIEL MACGREGOR.

Mothers' Home Column.

EDITED BY FRANCES.

ROCK ISLAND, Illinois.

Sister Ida:—After reading your article in *Herald* of February 1, I am impressed to write a few lines. I agree with you that it is indeed sad news to hear, that many of our young are leaving the church. I think the fault is largely with the parents. They teach them the first principles, and at the age of eight or thereabouts, they are ready for baptism. After this sacred ordinance is performed, the parents think they have done their duty and their child is in the hands of God, and he will take care of him; therefore they cease to teach them, and they are left to starve to death spiritually.

In St. John 21:15, Christ said, "Feed my lambs." I think they are his lambs and

should be fed until they reach the years of accountability, then they are no more his until they have entered the sheepfold through the door, which is baptism. They are then lambs of the fold, and must be fed on the milk of the word, "not laying again the foundation of repentance from dead works," of baptism, etc. (Heb. 6: 1). And as they grow stronger and older, feed them on the strong meat. If this is not done, how do we expect them to withstand the temptations of this wicked generation?

I do not for one minute doubt God's wisdom, and if we live up to all his commandments, (and his commandments are not grievous,) and come up higher, as he has exhorted us from time to time, we would enjoy a greater portion of the Spirit, and when teaching our children they would partake of that same Spirit, which is grander than all the pleasures of the world. If we would do this they would have no desire to leave the church.

I fear that all-important part—family worship—is too often a stranger in the homes of the saints; and the little ones should also be taught to pray, not a formal prayer, but for the blessings they need daily. We should teach them of their heavenly Father, until they learn to know and love him, so that when they pray to him they will feel that they are speaking to a God who is very near to them by his Spirit, and who is able to hear and answer their prayers. A God who will guide their footsteps in the path of rectitude and right if they will only let him. Not a God who is in some foreign land, whom they would fear to approach lest they offend him.

I have been blessed with five dear children, one has been baptized. On a cold winter day she went forth in obedience to the command, with a determination to serve her Lord and Master. She is but thirteen years old, but takes her part in the family worship, and is able to defend the cause when spoken against by her playmates. This winter my boy has requested baptism, which will be attended to as soon as an opportunity presents itself; and, by God's help I intend to continue to teach them, and to pray with and for them, and leave the result with the Lord.

I do not think it is right to raffle, either to raise money for the church or any other purpose, for many times much more than the article is worth is realized by raffling it. This is not honest, and we are taught that we should shun the very appearance of evil. I think the saints should be very careful not to bring reproach on the church.

Ever praying for the onward and upward growth of all God's children, I ask the prayers of all that certain things that I have long and earnestly prayed for may be granted, if it is God's will; if not, that I may be resigned. In hope of eternal life,

MARY STRANG.

SOUTH SEA ISLANDS.

Sisters' Offerings for Home Column Fund, from April, 1898, to April, 1899.

TARONA BRANCH.

Emma Burton	\$2 70	Hana	\$0 60	Tuana	\$0 50
Matahira	1 40	Tumatalo	20	Teumia	1 20

Repeta	70	Rereau	20	Hina	1 10
Hio	10	Tatehau	50	Teua	70
Maruia	60	Nohara	10	Naehu	20
Emile	10	Monohia	10	Baata	20
Vaitea	10	Erena	10	Tiniatua	20
Tevea	10	Rumshere	10	Vetea	20
Temehau	10	Tepoa	20	Tue ala	20
Tearere	20	Vehia	10	Tapahuru	10
Ahu	10	Takae	10	Tetara	10
Total,					\$13 00

RAIATEA BRANCH.

Tealoarii	\$0 20	Elena	\$0 10	Tea	\$0 20
Fanaura	20	Naona	20	Nul	10
Tetuanui	20	Haruae	20	Ruta	10
Teroromata	10	Hura	10	Monohia	10
Erena	10	Teaue	10	Tapeta	10
Tiniatua	10				
Total,					\$2 20

MAKATEA.

Mataua	\$0 70	Taio	\$0 70	Tepuivahine	\$0 10
Tearere	10	Hina	30	Katupu	10
Paata	20	Tenunu	10	Tetauhiti	10
Mihi	20	Nauatua	10	Ruturua	30
Fainau	10				
Total,					\$2 10

TUPUAI.

Tetunapairani	\$0 60	Tetuirii	\$0 70	Total,	\$1 30
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TAENGA.

Tehuri	\$1 00	Maui	\$0 50	Teapehi	\$0 50
Teruea	30	Teora	60	Tekopu	40
Hiku	40	Mariunga	20	Kaheke	30
Tiaki	10	Tepivai	40	Hau	40
Beetake	20	Arangitu	10		
Total,					\$5 40

TIKAHAU BRANCH.

Reva	\$0 50	Tehuuhui	\$1 10	Taefa	\$0 20
Tarereura	10	Tepure	30	Mihi	20
Tiniatua	20	Terora	30	Tini	70
Vaitaparo	10	Taefa	40	Bareha	20
Tepaparii	10	Mare	10	Tematai	10
Maneva	10	Tinitoarere	10	Heimata	10
Tina	10	Tania	10	Patetepa	20
Tehunui	10	Teau	20	Mapuui	10
Teumere	10	Terairia	20	Punau	20
Konea	10	Tekahu	20	Tutahuan	10
Tearai	10	Tapere	10	Vairaa	40
Terouru	40				
Total,					\$7 80

NIAU BRANCH.

Fainau	\$0 80	Farlunu	\$0 30	Hau	\$0 40
Korikorori	20	Reitan	10	Teremi	10
Kapeke	1 20	Teupoo	1 50	Tanihara	50
Paora	20	Unu	50	Fahuri	1 00
Terava	60				
Total,					\$7 40

KAUKURA BRANCH.

Vetea	\$0 20	Tera	\$0 40	Koheke	\$0 20
Reiatua	10	Tepure	10	Emma	10
Oue	20	Tuhiata	10	Teupoo	20
Teheura	30	Maui	30	Teapai	1 30
Pareua	10	Huri	20	Mai	30
Temahau	50	Tetahoa	10	Tapeta	10
Tearo	10	Temarama	10	Poriri	30
Mahue	50	Rota	30	Maoe	90
Taneva	10	Tehuuhui	20	Tenrere	10
Teguhu	50	Teura	10	Ruiata	10
Ahupo	20	Paupau	20	Marere	30
Maria	20	Teata ahupu	40	Tetua	60
Kaunuku	20	Tohui Matuanni	10	Ahuura	30
Tekohu	10				
Total,					\$10 80

RAIROA (AVATORU).

Tematai	\$2 60	Tepinmatai	\$1 20	Tafai	\$1 30
Tutohua	1 30	Terai	30	Tahuri	60
Nohorae	1 50	Mataigo	30	Teohu	60
Tena	30	Hana	50	Takahotu	50
Teata	80	Tepoe	30	Raitere	50
Haamoura	50	Teupoo	70	Vehia	40
Tanuri	20	Pani	20	Taha	30
Mareihau	60	Mani	40	Tearvahine	20
Vahinearii	10	Tefaura	10	Ahuriare	10
Tareva	30	Ahuriare	20		
Total,					\$17 90

RAIROA.

From the sisters gathered for conference.

Sr. Burton	\$0 20	Matahira	\$0 20	Teroromata	\$0 30
Mataua	10	Hapai	10	Teroro	20
Tini	20	Tapairu	20	Maraipau	10
Tematai	20	Tehuri	20	Mahue	10
Mana	10	Kaunuku	10	Fannario	10
Teapai	20	Ahupo	10	Teheura	10

Maoe	20	Tuia	20	Maui	10
Ahuura	10	Tetua	10	Taneva	10
Teupoo	20	Mataroro	20	Paimota	10
Reiatua	10	Paata	10	Terea	10
Kaikava	10	Nunpure	10	Teua	20
Piri	10	Vehia	10	Nohoe	10
Kapeka	10	Teura	20	Tauhara	10
Reva	10	Terorua	10	Punau	10
Marutake	10	Vaiari	10	Teata	10
Tarava	10	Puahi	10	Pokiroa	10
Terika	10	Matahiapo	10	Tongi	20
Kapua	20	Tuhiata	10	Kapeke	10
Raroata	10	Haua	20	Tuana	10

Three names lost 30

Total, \$7 90

ARUTUA BRANCH.

Kitava	\$0 70	Teua	\$0 40	Tekohn	\$0 10
Mataroro	60	Terera	20	Tehuuhui	60
Paata	10	Emma	20	Tarevahine	30
Poimata	30	Poroi	10	Mohouna	20
Nunpure	10	Maruata	10		
Total,					\$4 00

MANIHI BRANCH.

Puahi	\$2 40	Tarava	\$1 80	Terika	\$2 00
Vairai	2 50	Tetope	1 20	Faumea	20
Maui	1 00	Tekeu	1 00	Gahi	90
Tena	60	Punau	10	Karoariki	40
Teainini	60	Pokiroa	90	Hiriata	20
Tamahine	20	Teana	30	Temarutake	1 00
Marama	20	Teata	1 90	Taha	1 00
Ariirau	10	Teagal	30	Tepogi	10
Pagnu	40	Tapeta	30	Puarai	10
Gagi	20	Hinagaro	10	Tagu	60
Togi	50				
Total,					\$23 10

Sister Walker:—I send you the above list of names and offerings of the sisters during the past year. Not so much as the year before, owing to there being no rich shell rahui open this year past. We hope for more next year, when all will be at Hickueru again. All well.
E. BURTON.

PAPETE, April 20.

PROGRAM FOR JULY MEETINGS OF DAUGHTERS OF ZION.

Opening hymn 78. Prayer. Scripture reading Hebrews, chapter 4. Discussion of select reading in Home Column. Roll call. Business. Closing hymn 223. Dismissal prayer.
SR. H. H. ROBINSON.
INDEPENDENCE, Mo., July 30, 1899.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.
(Send communications for this department to the Editor. Address minutes and notices of conventions, etc., to "Editors Herald, Lamoni, Iowa.")

A PAGE FROM THE ST. LOUIS SUNDAY SCHOOL NEWSPAPER.

PROVERBS FOR THE SUNDAY SCHOOL.
"Keep the schoolroom well ventilated at all times."
"Be sparing of commands; but whenever you do command, command with decision and firmness."
"The best way to keep children quiet is to keep them busy."
"To be true is greater than to talk about truth."
"To be is greater than to seem."
"If a thing isn't worth doing, it isn't worth beginning. But a thing that ought to be done ought to be begun."
"Leaving things behind at the right time is as good a service as taking hold of the right thing to begin with."

"The dissipations of youth are drafts upon old age, payable at compound interest, about thirty years after date."

"Moderation is like a silken thread running through the pearls of all the virtues."

"Few people distinguish between dissipation and pleasure; dissipation weakens, while pleasure helps and strengthens us."

"It is those who do not care for what this world can give them who finally have the best there is in a higher world."

"In making or enforcing rules look back to your childhood; recall your own experiences, your own impulses. Put yourself in the place of the child to be governed, then act."

"Regard all pupils as trustworthy until you find them otherwise. Children rarely forgive a teacher who suspects them of wrong when they are innocent."

"Do your own governing as far as possible; it weakens your authority to call upon the superintendent for assistance." J.

WHAT DO OUR PUPILS READ?

BY S. A. BURGESS.

In a large number of observations among children of from six to fifteen years old, inclusive, it has been found that their early heroes are likely to be those of their own acquaintances; but later, their ideas of what is heroic in man or woman, their ideals, are radically affected by the books they read. Their books thus form their ideas of right or wrong, their moral code, for they will feel it beneath them to do anything their hero or ideal would not do. Hence what they read, taken as a whole, has much to do with making or marring their character in life.

The Sunday school takes but a few hours each week for the preparation and recitation of the lesson, so if a teacher is to do his class any lasting good, he should find some other way of reaching them in their daily lives. What better way can be found than through their reading matter? He cannot select their associates for them, but if he can influence their reading, they will not long care for inferior company. The books he selects should be instructive; they must be interesting, else he will discourage and disgust his pupils before they get fairly started.

One teacher tried the plan of having her pupils keep a list of all the books they read during the year, and at the end of the period she called a special meeting, where these lists were compared and discussed. Thus they had a pleasant evening, and she had a splendid opportunity to learn what they had been reading, and so what class of literature they were capable of enjoying. Thus she would select something a little more advanced, and while cultivating a taste for what is best in literature, exert a powerful influence on their daily lives.

It is not necessary that they should read much, but that they should read well. To paraphrase: A ready reader may not make a good, that is, a thorough reader; but a good reader will in time make a ready reader. The one who has read one good book, and digested its contents, is better read than he who has read many but studied none. We never hear a person who has read a great

deal of light literature called well read, but we do hear men so called who know their Bibles thoroughly.

We are told to seek out of the best books words of wisdom, to seek learning by study as well as faith. So it is clearly worth that teacher's while who has entered heart and soul into the Sunday school work, to learn what their pupils are reading in their leisure moments, and try to better prepare them for the greater school beyond. When one has completed his college career, there is a commencement day to enter the larger school of life. But is not death a greater commencement day to introduce us into the greater schools under the tutorship of Christ? Our education is not formed so much from our schooling, as from what we read in our leisure moments, and this is the portion of a pupil's life a thorough teacher most desires to influence.—*St. Louis District Sunday School Newspaper.*

A CHILDREN'S day program was arranged for and nearly completed, but on account of an unexpected and unusual amount of work coming in, it was impossible to complete it in time for the majority of the schools. We very much regret the disappointment, if such it was to anyone; but it was the only thing that could be done under the existing circumstances. We hope that all schools will arrange to give their schools some special work during the summer. It is one of the many ways of interesting, holding and increasing the numbers of your school.

One feature of the contemplated program for children's day was the instruction and encouragement and consecration of the children to the service of the Lord. We trust this feature of the work will not be overlooked in any school. If there is a child over eight years of age that is not a member of the church, the child should be taught the necessity of being baptized, and encouraged to take the step. While it is not wise to over persuade the child, it is not wise or right to let them go uninstructed on this point. Parents should studiously seek to perform their full duty on this line. Read paragraph 4 of section 68, Doctrine and Covenants.

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance; faith in Christ the Son of the living God; and of baptism and the gift of the Holy Ghost by the laying on of the hands when eight years old, the sin be upon the head of the parents; for this shall be a law unto the inhabitants of Zion, or in any of her stakes which are organized; and their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands: and they shall also teach their children to pray, and to walk uprightly before the Lord."

SMALL COST OF LIVING IN FRANCE.

It is said that the peasant of the south of France spends on food for a family of five an average of twopence a day.

Conference Minutes.

KEWANEE.

Conference was held at Canton, Illinois, June 3 and 4; J. W. Adams and J. H. Lake presidents, Alma Whitehouse secretary. W. E. La Rue assistant. Short speeches were made by Brn. Adams, J. C. Crabb, and J. H. Lake. Minutes of last session approved after motion to consider the advisability of disorganizing Farmington branch until next sitting of conference and district president authorized to ascertain the facts as to the standing of the membership of said branch. Branches reporting: Canton, Rock Island, Millersburg, Peoria, White Eagle, Buffalo Prairie. Bishop's agent, D. C. Smith, reported: Received \$149.26; disbursed \$70.44; balance on hand \$78.82. Report audited and found correct. Officers laboring and reporting: J. W. Adams, J. S. Patterson, F. A. Russell, B. F. Ordway, D. S. Holmes, J. C. Crabb, W. H. Rhoads, J. Chisnall, Thomas Emanuel, D. D. Williams, Isaac Bath. Moved that reports from officers be itemized. A resolution was adopted declaring the election of officers for three years, and at the time election took place, was in violation of district ruling, and out of harmony with Book of Rules; that it become null and void, and we proceed to election of officers. Officers elected for one year: J. W. Adams president, D. C. Smith vice president, Alma Whitehouse secretary. Bishop's agent was sustained by motion. The secretary to be authorized to make a pro rata assessment of each member for the support of the district president. Two-days' meetings were appointed at Eliza, July 15, 16; Pleasant Valley, August 12, 13; Savanna, September 9, 10. The district tent was in charge of Brn. Adams and Russell. The advisability of changing the election of district officers to be considered at next session. On Sunday Bro. W. E. La Rue was ordained to the office of elder. A resolution was adopted to present Bro. Adams to authorities of church for general appointment, and the saints would endeavor to increase tithes and offerings, and upon Bro. Adams receiving said appointment, the resolution on record providing for the support of his family be null and void. Preaching and prayer and sacramental services were held during conference, and the ordinance of baptism administered. Adjourned to Peoria, Illinois, September 2 and 3, at ten in the forenoon.

EASTERN MICHIGAN.

Conference convened with Black River branch, June 24; Andrew Barr presiding, assisted by J. J. Cornish, William Davis secretary, assisted by E. A. Goodwin. Branch reports: Black River 29, Forester 26, Buel Center 55, East Fremont 42, Five Lakes 73, Juniata 67, St. Thomas 35, Cass River 51, Applegate 36, German 33, Huron Center 72, St. Johns 44. Elders' reports: Andrew Barr baptized 5, E. H. Durand baptized 1, William Davis baptized 8, William Dowker, J. J. Cornish baptized 3, A. McKenzie, E. J. Goodenough; Priests O. J. Hahn baptized 3, P. W. Surbrook, Thomas Rawson, J. L. Sweet baptized 1, R. H. Huston. Bishop's agent's report read, audited, and found correct: Total receipts, \$1,079.17; expenditures \$693.71; balance on hand \$385.46. Andrew Barr sustained as district president, William Davis secretary, A. Barr Bishop's agent. The district tent was left in charge of the district officers. A committee of three was appointed by the chair to draft a resolution protesting against the seating of Brigham H. Roberts, Congressman elect from Utah. The following resolution was adopted: Whereas, the Reorganized Church of Jesus Christ of Latter Day Saints stands pledged to the doctrine of loyalty to civil government, and is

averse to any infringement of the principles of right therein involved; and, whereas, we believe that the teaching and practice of polygamy is an act of open rebellion against this government, and is an abomination in the sight of God, and is contrary to the laws of the land, and especially in violation of the laws of the State of Utah. And believing that a lawbreaker should not be a lawmaker; and, whereas, Brigham H. Roberts, congressman elect from the state of Utah is an open and avowed advocate of the doctrine of polygamy, and is living in the practice of the same, having three living wives; Therefore, be it resolved, that we earnestly protest against the seating of said B. H. Roberts in the congress of the United States; and be it further resolved, that a copy of these preambles and resolution be forwarded to the representative of this congressional district at Washington, and that a copy of these resolutions be sent to the leading papers of Lansing, Grand Rapids, Detroit, and Saginaw. The conference authorized the district president to organize branches in the district where necessary, and as the spirit of wisdom and revelation may direct. The district president was authorized to issue priest's license to O. J. Haun. A vote of thanks was tendered the saints and friends of the Black River branch for their hospitality in sustaining the conference. The conference was a success, it being the largest gathering of the kind ever known in eastern Michigan, it being estimated that there was two thousand people in attendance. The social services were grand; preaching good. Preaching by A. Barr, E. J. Goodenough, J. J. Cornish, and A. McKenzie. Adjourned to meet with Juniata saints at call of the president.

IDAHO.

Conference convened at Malad, Idaho, May 20; Elder S. D. Condit presiding, W. L. John secretary. Branch reports: Malad 31; 4 received by letter. Samaria 8; lost 3 by letter, 1 by death. Samaria branch was disorganized on account of members moving away, and requested to join Malad branch. Ministry reports: S. D. Condit baptized 2, Charles Albertson, Morgan Jones, James Thomas, Thomas Jenkins, William Richards; Priests W. L. John, John Price; Teacher Elias Richards. Bishop's agent, H. R. Evans, reported: On hand last report \$22; received since \$185; expended same. Report approved. Moved to appoint S. D. Condit, Charles Albertson, and H. R. Evans a committee to draft resolutions against the seating of B. H. Roberts in the national legislature. Moved that prayer and fasting be observed during the Lord's day (to-morrow) for the success of the Lord's work in Idaho district and in behalf of Sr. Thomas Jenkins, of Samaria, that she be restored to health, if it be God's will. Elder S. D. Condit was sustained as district president, W. L. John secretary. Sacrament, prayer, and testimony services in the forenoon. Preaching in the afternoon by Elias Richards, W. L. John, and Charles Albertson. Evening sermon by S. D. Condit, subject, "Why we object to seating of B. H. Roberts." Committee on resolutions reported and resolutions adopted as follows: Whereas, the State of Utah, in electing B. H. Roberts, an avowed polygamist to Congress seems to be asking national recognition of a principle against which this church has been outspoken since 1830, and waged open warfare since its establishment by a church as a tenet thereof; and whereas, said principle has been condemned by national statute, therefore, in harmony with our course hitherto, and for the peace and good name of our nation, be it resolved, that we the members of the Idaho district of the Reorganized Church of Jesus Christ of Latter Day Saints, in conference assembled at Malad, Idaho, do protest against the seating of the said B. H. Roberts as a representative of the people of the United States. S. D. Condit, District

President, W. L. John, District Secretary. Copies of B. H. Roberts' resolutions to be sent to Malad *Enterprise*, *Saints' Herald* and Salt Lake *Tribune*, with request to publish. Adjourned subject to the call of president of district.

SOUTHERN WISCONSIN.

Conference of above district convened with East Delavan branch, June 17 and 18; J. H. Lake chosen president, W. A. McDowell assistant, J. O. Dutton secretary. Branches reporting: East Delavan, Flora Fountain, Buckwheat Ridge, Oregon, Janesville; no report from Wheatville. Ministry reporting: W. A. McDowell, C. H. Burr, F. A. Ball, C. C. Hoague, John Blackburn, Peter Muceus, O. N. Dutton; Teacher F. M. Ball; Deacons O. A. McDowell and J. O. Dutton. Bishop's agent, C. C. Hoague, reported: Received since last report \$532.61; paid out \$365.37; balance on hand \$167.24. Report referred to an auditing committee. District treasurer, J. O. Dutton, reported: Received since last report \$18.51; paid out \$18.42; balance on hand nine cents. Report referred to auditing committee. Report of W. A. McDowell in regard to the purchasing of a new tent top, read and adopted as read. Report as follows: Received \$42.36; paid out \$43.02; due 66 cents. Whereas, the law of the Lord makes provision for high priests to preside over districts and large branches; and whereas, there is not any such provision for the State of Wisconsin; therefore, be it resolved, that this conference petition the church at its next General Conference to provide at least two high priests for the State of Wisconsin. Adopted. A resolution was unanimously adopted against the seating of B. H. Roberts as a congressman, and a copy of the resolution ordered published. W. A. McDowell was sustained as president of district, Peter Muceus vice president, J. O. Dutton secretary and treasurer; all for one year. Sunday morning sacrament, prayer and testimony meeting, in charge of Elders J. H. Lake and C. H. Burr. Preaching by Elders I. N. White and G. H. Hilliard. Young peoples' prayer and testimony meeting in charge of W. A. McDowell and P. Muceus. Adjourned to meet with Janesville branch, in connection with a reunion. Reunion beginning September 16, conference 23 and 24.

LITTLE SIOUX.

Conference met at Magnolia, Iowa, June 17 and 18; A. M. Fyrando president, assisted by George Montague and Joseph Seddon, J. F. Mintun and R. A. Ballantyne clerks. Branches reporting: Union Center, Magnolia, Little Sioux, Missouri Valley, Mondamin, Woodbine, Persia. Ministry reporting: Elders C. Derry, George Montague, G. M. Scott, Hubert Case, J. F. Mintun, Joseph Seddon, P. L. Stephenson, S. B. Kibler, A. A. Baker, F. Hansen, A. M. Fyrando, D. Maule, J. C. Johnson, D. R. Chambers, J. P. Garner, J. A. Donaldson, A. Johnson; Priests R. A. Ballantyne, O. Amundson, A. L. Parker, W. T. Fallon, S. McDonald, R. Streeter, and Joseph Merchant; Teachers E. C. Outhouse, A. F. Harper, C. M. Wilder, A. Hight, J. S. McDonald. Bishop's agent's report read and referred to auditing committee: On hand \$109.82; received \$783.71; expended \$725.43; balance on hand \$168.10. Spiritual condition of branches reported as good or better than before. A special collection was ordered taken for the expenses of tent work during the coming season. A motion that a committee be appointed to investigate the silence placed upon Bro. Warren Baker, and the calling for his license, was denied. Appointments for two days' meetings were left to the missionary in charge and district president. It was stated by the president of Woodbine branch and confirmed by Charles Derry and James Donaldson, that Bro. Frank J. Seeley had been duly recommended by Woodbine

branch to be ordained to the office of an elder. He was so ordained by Elders C. Derry, George Montague, and James Donaldson. Preaching during conference by Brn. Joseph Seddon, C. Derry, J. F. McDowell, and George Montague. One social service was held. Adjourned to Missouri Valley.

SOUTH MISSOURI.

Conference convened June 24, at Pomona, and on suggestion of district president, Elder Henry Sparling, the submission in charge, was made chairman of conference, J. C. Chrestensen secretary. Ministry reporting: Elders Henry Sparling, J. C. Chrestensen, A. M. D. McGuire, John A. Davis, C. J. Spurlock, John B. Graham. Bishop's agent, Henry Sparling, reported: Due agent January 1, \$74.95; tithes collected \$78.20; paid to elders' families \$78.20. Audited as per request, and found correct. Branches reporting: Pomona 50, Woodside 42, West Plains 54, Sweden 72, Bruner 66; no report from Springfield and Mt. Grove. District president was authorized to appoint a committee to repair district tent, and to draw on the district treasury for the means. A motion to divide district was lost. Committee appointed to investigate Priest James P. Benson's case recommended that he be cut off from the church, on the charge of apostasy, and that the district president demand his license. District secretary was authorized to purchase a suitable grip, with lock and key, for district records. A motion prevailed to the effect that each branch supply themselves with statistical blank reports. Financial secretary's report for six months ending June 24: Receipts from district and I. N. White \$25.75; secretary's expenses allowed \$7.01; balance on hand \$18.74. Elder J. C. Chrestensen was sustained as district president, secretary, and treasurer, and to choose his own assistant, the lot falling upon C. J. Spurlock. During Sunday social service thirteen who had been baptized were confirmed. Preaching by Elders Henry Sparling and C. J. Spurlock. Thus ended a peaceful, spiritual conference. Adjourned to meet with Woodside branch, in Oregon County, Missouri, September 16, at ten a. m.

LONDON.

Conference of above district met with Garafraxa branch, Ontario, June 17 to 19, presided over by R. C. Evans, president of Canada mission, and J. H. Taylor, vice president of district; Maggie MacGregor and Daniel MacGregor clerks. Branches reporting: Toronto 109; baptized 17. Niagara Falls 58; baptized 3. St. Mary's 56; baptized 4. Masonville 118. Ellice 17; baptized 8. McKillop 44; baptized 4. Arthur 73; baptized 12. Stratford 19; baptized 1. Egremont 78. Cameron 69. King Lake 18; baptized 2. Osborne 25. Selkirk 15. Cedar Valley 48; baptized 1. St. Thomas 118; baptized 3. Monmouth 64. Vanessa 61; baptized 1. London 252; baptized 2. Humber Bay 29; baptized 9. Garafraxa 97. Waterford 49. Oliphant, organized January 15, 1899, 66; baptized 62. London district report. Report ending October 8, 1898: Last report 1,719, present 1,757, baptized 39, received by letter 11, removed 5, expelled 3, died 4. Including, of the ministry: 1 apostle, 3 seventies, 1 high priest, 35 elders, 31 priests, 22 teachers, 20 deacons. Ordinations 5, marriages 5; branches in district 28; branches reporting to October conference 20. Ministry reporting: R. C. Evans, R. C. Longhurst, J. Shields, F. Gregory, D. MacGregor, W. Place, R. Whitehead, G. Buschlen, W. Morrison, G. Whitworth, E. Beemer, T. Hattey, R. B. Howlett, R. W. Tarzwell, H. Dickhout, A. E. Mortimer, G. C. Tomlinson, D. Morrison, W. H. Gray, A. Knisley, E. Whitworth, C. Hattey, P. J. Wells, J. Gillett. Bishop's agent's report: Balance last report \$1,033.25; received \$1,425.16; expended

\$1,565.68; on hand \$892.73. A collection amounting to \$11.01 was taken up to purchase tracts for the missionaries laboring in the district. Officers elected: R. C. Longhurst president, J. H. Taylor vice president, Maggie MacGregor secretary and treasurer. R. C. Evans sustained as Bishop's agent. B. St. John, R. B. Howlett, R. C. Evans, D. MacGregor, and F. Gregory were speakers for conference. A resolution prevailed requesting United States Congress to listen to our plea, and that of our brethren, with regard to unseating B. H. Roberts. The Lord blessed his people with tongues and interpretation, and many other blessings, and an enjoyable time was had together. Adjourned to meet with London branch the last day of September and first day of October.

Miscellaneous Department.

BLUFF PARK REUNION.

Notice is hereby given that the committee, for good and sufficient reasons, have decided to postpone the above named reunion for one year. By the chairman of reunion committee, JAMES MCKIERNAN.

CONFERENCE AND REUNION.

Conference and reunion will be held in Eph Burns' grove, Byrnsville, Harrison County, Indiana, August 16, continuing twelve days. Daily trains from east and west, over air line, to Georgetown, nearest station. Those coming by rail should notify Bro. O. Burns, Byrnsville, Indiana, who will furnish cheap conveyance. Remember this will be self-sustaining. There will be corn and hay for sale on the ground. Tents and provisions will be furnished at reasonable rates. Cool running spring water on the ground. Will branches please send reports in full, as some have not reported for several years. Business session of conference at 10:30, the 19th. We expect Bishop E. L. Kelley, E. C. Briggs, S. W. L. Scott, M. R. Scott, Jr., and others to be present. For further information write W. H. Kelley, Byrnsville, Indiana.

JOHN T. SCOTT, Sec.

PASTORAL.

What are the elders and priests in Pittsburgh district doing? What have you done, and what are you going to do? Elders J. Craig, O. J. Tary, L. D. Ullom, J. Reese, C. E. Miller, G. W. Hull, R. Perrie, and J. Moxon; also priests W. H. Forbes, Thomas Gaskill, and W. E. Rush are moving out in the line of their calling, while if there be others equally active I am not conversant with the facts.

All told, there are quite a number of elders and priests outside of the above number, in the district, that we hear nothing of from one year's end to another, only as the branch reports are read at the district conferences. Shall I ask why they were ordained? Are they serving the needs of the church as their office demands? Do they feel secure and at ease in Zion, with such grave responsibilities imposed upon them? Were they called of God, or by man? If by man, a sad mistake was made by the man calling some of them; if by the Lord, a serious matter confronts those called if they do not show themselves approved, by moving out at least in the regions about home, making efforts to get doors open for themselves and others.

To illustrate: a branch with five or six elders and six or seven priests, and all these do in the way of preaching, save now and then, is to preach when his turn might come Sunday night in the branch, which would be once in twelve or fourteen weeks, and it might not average that all round. Quite a school of practice, twelve or fourteen weeks

between opportunities given by the president of the branch, as of course he does not wish to be partial. Following such a course, how long shall we have to wait to have men "approved" to send out anywhere to help save sinners? At the rate things are moving in this line in our district, the much talked of millennium for such faithful (?) workers is a long way off.

The active laborers behold the vastness of the harvest, and deplore the limited number of laborers. The number of elders and priests virtually doing nothing, so far as preaching and securing opportunities, is far greater than the number working with might and main—making the sacrifice of all that is most dear—while dozens who have been ordained to holy callings not venturing a "Sabbath day's journey" on Sunday to try to get a hearing.

I will use two priests to illustrate, namely, W. H. Forbes of Beaver Falls, and Thomas Gaskill of Fayette City, Pennsylvania; both work hard every day to support their families, one a machinist, the other a miner. The former was ordained in November, 1898, the latter in March, 1898. Bro. Forbes has been preaching as often as three and four times a week regularly, and working hard every day; he seeks new openings, and is becoming an able defender. Bro. Gaskill is preaching, and is an active, zealous agent in the hand of God, and both of these men will yet become men of power, if they but continue as they have begun. Their natural talents as speakers were not above the medium, but realizing that the work demands earnest effort by all, and that they must answer for the use or abuse of the talents given, they willingly move forward, honoring their office, and God is honoring them, and they are reaping already their sowing; they are humble men, and the Lord says, "He that humbleth himself shall be exalted," and as they honor and are content in the office they hold, God will call them, doubtless in his own due time, to higher stations and responsibilities, because of proven worthiness.

Let all others emulate (a striving to equal) their example by pushing out, and not bury your talent, or have your talents taken from you and given to others more worthy.

And to the presidents of branches let me say, as president of the district, I desire your hearty cooperation in this serious matter that confronts us. Urge upon everyone under your charge who, by virtue of his priesthood, has authority to preach, to move out,—one, two, three, four, or five miles (or farther) from home,—on Sundays at least, and help get this doctrine we claim to love so well before the people, and those who will not, report the same—name and address—to president of district, and further steps may be taken to draw the line between the willing worker and the unwilling. We cannot afford to have men holding priesthood, idle from year to year.

Again, from this time on, be *very sure* that men to be proposed for ordination to *any* office are of the Lord's choosing, and that they will at once move forward in the line of the duties imposed. There have been mistakes made in the past in ordaining men, as results plainly show. What honor is there to the branch or church to have a host of men holding priesthood doing nothing save when an opportunity is offered now and then in the branch.

I hope our next district conference will take this matter in hand in such a way as to awaken the sleeping, inactive priesthood, and if needs be give them a limited time to get awake and on their feet, after which those who will not arouse to activity, *revoke their license*, that the church may learn who are at their every post of duty, for we are in an enemy's land, and it is one of the essentials that all guards at their several stations be wide awake.

Some may think I am harsh, but I venture

that not one of the faithful workers will object to what I urge upon the priesthood, for, "Rebuke a wise man and he will love thee."

As your presiding officer for a time, I must speak. It is high time; delay is dangerous. I think it meet (necessary) to stir you up, by putting you in remembrance of your duties. May God continue to bless the faithful, valiant laborers in this district, and crown their labors with success. Also, that he may move upon the indifferent and careless, that they may see themselves as he sees them, and come forward to the front and help onward in the conflict, and not fall, or remain behind unworthy and dishonored.

L. R. DEVORE,
Pres. of Dist.

REUNION NOTICES.

The Southwestern Iowa reunion, or the reunion of the Fremont, Pottawattamie, and adjoining districts, will be held in the grove of Bro. D. Hougas, near Henderson, Iowa, commencing Saturday, August 19, at ten o'clock a. m., and continuing over the second Sunday.

The arrangements are completed as far as possible at the present time and are as follows: Dry wood on the grounds free. Provider for horses at market rates. Straw for beds free on grounds. Straw near by may be had for horses free. Bed springs may be rented for thirty cents for the entire session. Tents may be rented: 10 x 12, 3 foot wall, \$1.85; 12 x 14, 3½ foot wall, \$2.10; 14 x 16, 3½ foot wall, \$2.60, for the entire session, delivered on the grounds. The committee will assist any who need help in setting them up. Please note carefully: 1. That all orders for tents must be received by me before August 13. 2. That tents ordered must be paid for whether you use them or not, as this is the requirement of the tent firm at Omaha. But of course you can countermand your order any time before the goods are shipped from the house. 3. That you will have no care of the tent at the close of the meeting. All you need to do is to move out and the committee will care for the tent. We suggest that the two larger sizes of tents are the better suited to your comforts. No tents will be sent for unless ordered.

If you wish to purchase a new tent, we can get it for you at the wholesale price. Write us stating about size you want and we will give you prices.

Provisions, including fresh bread, will be kept on the grounds. Fresh meat delivered daily. We will be able to provide board and lodging for a limited number on and very near the grounds. Write ahead if you wish board or lodging. Board \$3 per week, including lodging \$3.50 per week.

The grounds are nicely located, and heavily shaded and sodded, and large enough to accommodate two hundred tents nicely. Is easily reached by wagon or train. The committee has done all it could to make the accommodations complete, and look and hope for a very large attendance.

Bro. Heman C. Smith, Isaac M. Smith, Henry Kemp, and others of the missionary force are expected. The Sunday school work will be represented fully, and be in charge of the General Superintendent and district officers. The new district tent has been completed and will be used. Prospects are good for an interesting and profitable time. Branch presidents in the districts interested will please to help us to advertise the meeting. Any inquiries directed to me will have careful attention.

By the secretary of committee,
T. A. HOUGAS.

Since our former notice of the St. Louis district reunion was written, have succeeded in securing some favorable concessions from the car line and tent people, which will assist materially in making our effort a success. Can now furnish the small tents 10x12 \$1, and

12x14 for \$1.40 for the entire ten days. This to include putting them up and taking them down, nothing for you to do but move in and out. There will be an eating house on the ground, conducted by the park people, lunch in any quantity, or by special arrangement regular meals twenty cents each. The dates are July 21 to 31 inclusive. Please remember this is our first effort of the kind in the district, and your support is needed. Good speakers will be present. The Sunday school and Religio properly represented, and it will be a profitable as well as a pleasant time for you. Such are the indications at least. For further particulars, write J. C. Hitchcock, 2507 Slattery Street, St. Louis, Missouri. By the committee,

W. O. THOMAS.
WM. JACQUES.
G. F. BARRACLOUGH.
J. C. HITCHCOCK.

The undersigned committee wish to make the following report. We secured the amphitheater and park at Nine Wonders, in Cedar County, Missouri, to hold services in, from August 11 to 21. Camp ground just north of the park, and west of railroad switch. Pasture fifty cents a team for ten days, or three cents a day per head. Good dry wood will be furnished on camp ground free. Hay, corn, bread, and other conveniences will be on the ground. Anyone wishing tents must notify John Hardacre, at Veve, Missouri, on or before July 15. Give size of tent wished. Price will be for tent hire and freight. A lunch counter is to be on the ground, to serve those who do not wish to cook. Straw or hay will be on hand for bedding. This camp is within twenty rods of railroad station. Cool and pleasant, with all the natural advantages one could ask for. Come one, come all, and let us have a spiritual feast. A special request to the ministry: Come, we expect those in charge to be with us Brn. I. N. and D. C. White. Come with the Spirit and songs of rejoicing.

WM. LOWE.
A. OGLESBE.
G. W. BEEBE.
JOHN HARDACRE.

A reunion will begin September 15, and end September 25. It will be at Berry's Ferry, Indian Territory, on Neosho River, twenty miles south and a little east of Baxter Springs, Kansas; two miles north and two miles east of Fairland; two miles north of Prairie City, on Frisco railroad. The brethren will furnish a hack to haul the saints to and from Prairie City. Wood and pasture will be furnished free by Mr. Berry. Good speakers will be in attendance. Tuesday, the 19th, will be devoted to Sunday school work, in charge of Sr. E. A. Davis. Come and get acquainted with the Lamanites and territory people. Good spring water to drink. Come prepared to take care of yourselves; missionaries will be cared for. Those wanting tents must write to J. T. Riley, Fairland, Indian Territory, so he can order them. By order of committee: O. P. Sutherland, J. M. Richards, F. C. Keek; sub committee: J. T. Riley, W. Hillen, G. Rhonermus.

BISHOP'S AGENTS' NOTICES.

To the Saints of Clinton, Missouri, District:—The undersigned having been appointed Bishop's agent for said district, takes this opportunity to let the saints know where to send tithes. Address: G. W. Beebe, Sen., Lebeck, Missouri. In order to start right, make an inventory of all you have. If in debt subtract the debt from the full amount. The remainder is yours less one tenth, which belongs to the Lord. As fast as you can get in shape to turn his part in, it is your duty to do so. You have no right to use the Lord's money while the missionaries' families are in want. We will take the tenth of your produce at its actual value. So don't

wait to get \$50 or \$100 to send at once; but come with your pennies and dimes. Ten cents per months from each member would pay all that is due, and leave a surplus. Come down to strict economy and you will see the Lord's work loom up as never before. I would like to record the name of every one in the district on the tithing list.

Branch agents, appointed by Bro. D. C. White, will continue to look after branch tithes, and remit to me what is not absolutely required for the worthy poor. Come to the help of the Lord. Our covenant in the waters of baptism was to serve the Lord with all our might, mind, and strength; with all we have and are. Observe this and God will bless abundantly. Neglect it, and losses and disasters are the history of the past. We cannot afford to tempt God.

I am your brother and fellow servant,
G. W. BEEBE, Sen.,
Bishop's Agent.

SCATTERED MEMBERS.

The following is a list of members belonging to Stewartsville, Missouri, branch of Latter Day Saints that were absent from branch at our last business meeting. I was authorized to notify them through the *Herald* and *Ensign*, that we would like to have a report from them, that is their whereabouts and how they are getting along spiritually. The following are the names: Eva Dorsey, John G. Morgan, Leander Ault, Ella Mack, Willard R. Wells, John W. Taylor, John W. Hixson, Adella May Snook, Susie C. Blankenship, Reuben S. Parker, John C. Stewart, Maggie Smith, L. W. Myres, Myrta C. Weaver, Benj. F. Hamner, John C. Lampert, May V. Ault, Ruth Kirby, Lucinda Smith, Sarah A. Smith, Mary F. Hobson, Wm. Reddle, Nellie View, Edward Austin, Matilda Austin, Rebekah Patrick, Luella J. Wells, David C. Wilkie, Arthur T. Wilkie, Nephi Lampert, Maggie Lampert, and Benj. M. Lampert. If anybody knows the whereabouts of any of these that do not take the paper, please let me know or send them the paper with the notice in.

G. A. SUMMERFIELD, Clerk.

CONFERENCE NOTICES.

Pittsburgh district conference will be held at Fayette City, Pennsylvania, September 16 and 17, beginning at 1:30 p. m. on Saturday. A cordial invitation to the traveling ministry is extended. Full and complete reports from all branches desired, and *written* reports from all the priesthood in the district who have been preaching, etc.; and a *special report* from the president of each branch, stating who if any holding priesthood in their branches have been active or otherwise. Who are they? and what office do they hold? The conference wishes to learn the status of those holding priesthood in the district.

L. R. DEVORE, Pres.

Conference will convene with Mount Zion branch, near Goose Creek, West Virginia, on Saturday before the fourth Sunday in August, at half past ten o'clock. We ask the missionaries in charge to be with us, or send us a good man, as we need all the help we can yet.

G. H. GODBEY.

CORRECTION.

Please correct through the *Herald* the appointment of our two days' meeting: Delano branch, October 7 and 8. Edgerton Junction branch in charge of J. D. Flanders and A. H. Lewis.

T. T. HINDERKS.

NOTICES.

This is to notify the church that Emma Willets, formerly known as Reikman, also Lashner, has been excommunicated from the

Reorganized Church of Jesus Christ of Latter Day Saints by the branch at Council Bluffs, Iowa, on this 5th day of July, 1899.

J. CHAS. JENSEN, Sec.

BORN.

BRAYBROOKS.—At Lamoni, Iowa, March 13, 1897, to Mr. James and Sr. Anna L. Braybrooks, a son; named William McKinley, and blessed June 11, 1899, under the hands of Elders J. A. Gunsolley and H. A. Stebbins. Also, Wayne B., born January 26, 1899, blessed June 11, by H. A. Stebbins and J. A. Gunsolley.

DIED.

PARKS.—June 9, 1899, in Santa Rosa, California, Sr. J. Margaret Parks, aged 72 years. She was baptized in 1872. Her husband was an elder, and died a number of years ago. She has long been a sufferer from lung trouble and asthma, and while greatly afflicted yet with praise to the Lord for all things, she patiently bore a faithful testimony of the Lord's goodness and mercy. She was a pioneer resident of Santa Rosa. Funeral service by a Congregational minister.

SHINN.—Sr. Sarah Barr was born August 10, 1840; died June 5, 1899, in Wayne County, Nebraska. Sr. Sarah was baptized nearly forty years ago. She was first married to Elder Wesley Fletcher, with whom she lived in Mills County, Iowa, until his death. She was afterward married to Mr. Andrew Shinn, with whom she removed to Wayne County, Nebraska. One son was born to them. She was buried in the old home cemetery at Henderson, Iowa. Funeral services conducted at the grave by Elder D. Hougas.

EDWARDS.—Willie T., son of Bro. Mark and Sr. Bernice Edwards, died June 18, 1899, aged 1 year, 9 months, 13 days. Funeral sermon by Priest William Kelso at the home of the child's grandfather, Bro. William Vonds. Interment in Huntsville cemetery.

CALHOON.—At his quiet home in Custer Park, Will County, Illinois, Bro. Ransford Calhoon passed suddenly away on June 15, 1899, at the age of 68 years, 4 months, 28 days. He was carried to his last resting place by his comrades of the G. A. R., of which he was a member, on Saturday, June 17, from the United Brethren church hard by. His high esteem was attested by a large number of sympathizers at the funeral. Elder J. M. Terry, of Chicago, preached the sermon, showing the complete atonement wrought out by the Christ. Rev. Clark, pastor of the church in which the services were held, offered prayer and the benediction. Peace to the ashes of our brother.

KIRKWOOD.—Sr. Margaret Kirkwood, born July 3, 1848, in Fifeshire, Scotland, died June 19, 1899, at her home near Crescent, Iowa. She was united in marriage to Bro. James G. Kirkwood, November 12, 1882; Sr. Margaret united with the church in her youth, being baptized by Elder W. W. Blair. Her husband, a brother, and sister, and other relatives mourn. Funeral sermon by Elder H. N. Hansen.

SYLVESTER.—Mary A., wife of George Sylvester, born April 15, 1822, at Ticehurst, Sussex, England; died at Omaha, Nebraska, June 12, 1899, after extreme suffering for five years, the result of a fall which fractured her hip and injured her internally; she bore her suffering with great fortitude. She came to Omaha over forty years ago with the Mormon immigration to the west. She with her family remained, and was baptized into the Reorganization May 6, 1866, at De Soto, and has been a firm believer and earnest worker ever since, dying strong and contented in the faith. She leaves four sons, one daughter, an aged husband, and two sisters to mourn. Her house was always a home for the elders in the days of her prosperity. May the God she worshiped comfort those that mourn their loss. Funeral from the chapel, sermon by Elder F. A. Smith.

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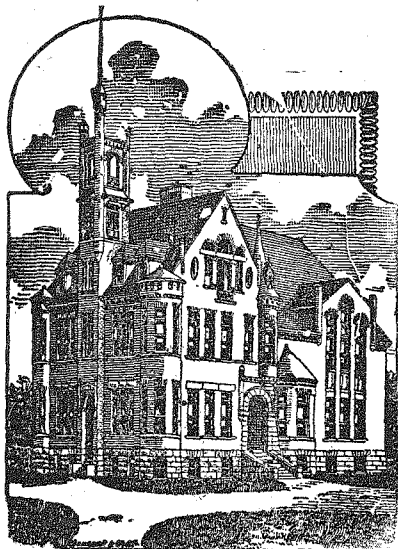
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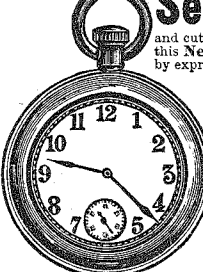
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 46.

Lamoni, Iowa, July 19, 1899.

No. 29.

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SENTIMENTS OF AMBASSADOR WHITE.

The following London dispatch to the Chicago *Tribune*, of July 9, in an account of honors paid to Grotius, said to be the father of international law, contains statements from Ambassador A. D. White which will prove of interest in view of the fact that his late work on the higher criticism of the Bible was written from the standpoint of a pronounced evolutionist. Considering the prominence of Ambassador White as an ex-educator (formerly President of Cornell University), a writer on theological questions, and a diplomat, his statements are significant:—

It is but seldom that the former President of Cornell University, author of the modern conflict between science and religion, strays near the borders of the theological realm, but there was one passage at the end of his address in which he trod close to sacred precincts. Long before the days of Paley many eminent men discoursed on the evidences of religion to be found in natural theology, but few expected to find evidences of design in international law, and fewer still ever expected that Mr. White would be the man to reveal them.

Grotius based his system upon an

antiquated theory of theology, but Mr. White thinks that Grotius was probably nearer right than many of his critics. He said:—

May it not be that in the distant future international law, while basing its doctrines mainly upon what nations have slowly developed in practice, may also draw inspiration more and more from that power in the universe, not ourselves, which works for righteousness?

But still more surprising was Mr. White's invocation of the shade of William of Orange, "The Silent," in order to suggest the possibility of intelligent observation, if not of communication, between the other world and this—a spiritist doctrine which Ambassador White was always supposed to have held in special disdain. Yet what spiritist could wish for a more definite expression of hope and belief than is to be found in the following passage:—

But if the dead, as we fondly hope, live beyond the grave, if undisturbed by earthly distractions they are all the more observant of human affairs if freed from earthly trammels.

Their view of life in our lower world is illumined by that infinite light which streams from the source of all that is true and beautiful and good. May we not piously believe that the mighty and beneficent shade of William of Orange recognized with joy the birth hour of Grotius as that of a compatriot who was to give the Netherlands lasting glory? May not that great and glorious spirit have looked lovingly upon Grotius and recognized him as one whose work was to go on adding in every age new glory to the nation which the mighty Prince of the house of Orange had, by the blessing of God, founded and saved?

When he spoke he was standing at the tomb of Grotius, and a few paces from the grave of the jurist there stood a monument to the great Dutch hero, William the Silent.

In his peroration Mr. White said he seemed to hear a voice bidding the peace conference be brave, true, and trustful in that power in the universe which works for righteousness.

IS DR. GUNSAULUS A HERETIC?

Another heretic has entered the arena and flung down his gauntlet, not tentatively nor timorously but audaciously and nonchalantly. Dr. Gunsaulus, reared in Methodism and late the Paladin of Congregationalism, stands before the members of the Congregational Association and unblushingly tells them that modern orthodoxy is so unprogressive that every one of its doctrines may be made heterodox by "a life inspired by the spirit of holiness." Proceeding on the lines of this basic statement, he directed the battery of his rhetoric at the inspiration of the Old Testament

and riddled the patriarchs and prophets with grape and canister.

The older ministers of the association sat speechless with indignation and the younger ministers breathless with doubt as they were told that the Psalms of David are not so inspired as many of the productions of the modern poets; that Tennyson's "In Memoriam" marks a much higher and finer wave of inspiration than the Songs of Solomon; that Browning's "Death in the Desert" is "truer in its inspiration" than the Book of Ecclesiastes; and that "the inspiration with which the soul of Lincoln trembled and was yet steadied when he wrote the Emancipation Proclamation is greater and diviner than the inspiration with which Joshua commanded the massacre of a prostrate foe." In a word, Dr. Gunsaulus believes that inspiration is as possible in the present as it was in the past, as possible in Chicago as in Galilee, as possible in any individual as it was in the apostle or the patriarch. It may be inferred from the tenor of his address that he also believes modern inspiration is superior to the ancient, and that the poets and seers of to-day have reached a higher and finer inspiration than those of the days of "the sweet singer of Israel."

If this belief is the outcome of broader development of orthodoxy; if, as Dr. Gunsaulus declares, "the orthodoxy of to-day is the result of a long process of evolution and growth, and almost if not everything in its structure which influences the moral life of the time has had to make its way against the orthodoxy of yesterday," it would seem eminently the proper time for the church to take observations and find upon what course it is sailing, and whether its rigging and steering gear are not of too antique a pattern for further use. This can be easily done by the Congregational brethren, as their sailing directions are more liberal than those of some others in the fleet.

It may be that Dr. Gunsaulus is all wrong in his diagnosis of inspiration. If so, it should be demonstrated, and David, Solomon, Joshua, Isaiah, and the rest should be vindicated. The *Tribune* presumes that even Dr. Gunsaulus as poet will not claim that Browning or Tennyson has ever reached the sonorous majesty of the Psalms of David or the monologues of Job or the sensuous beauty of Solomon's songs of love, so the investigation need not go beyond the technique of inspiration. It may result in finding that Dr. Gunsaulus is heretic, but

no penalty can be attached, for he is now a free lance. Upon his present rostrum he is free to say what he thinks. He is not speaking to Congregationalists but to the people in the People's Church. He appeared before the Illinois Congregational Association evidently not so much as a representative of that denomination, to take part in routine proceedings, as to exhibit to the brethren the spectacle of a butterfly which has burst the fibers of the chrysalis and is exulting in its freedom.—*Chicago Tribune, May 19, '99.*

HAS HIGHER CRITICISM TRIUMPHED?

If silence speaks louder than words, the theological seminaries are producing some significant eloquence of this sort in regard to Dr. Briggs' book. Here is a text book designed to be put in the hands of young theologues which teaches that the Old Testament is composed of myths, legends, and poetic tales of fiction. In or near Chicago there are five or six large theological seminaries of the leading evangelical denominations, yet scarcely a protest has come from any of them. The *Tribune* undertook last week to find a theological professor who would review Dr. Briggs' book in a strictly conservative spirit, but the quest was practically in vain. The seeker was told that it would be useless to look for a strongly adverse critique in the Methodist, Baptist, or Congregational seminaries, and that the only possibility of getting it lay among the conservative Presbyterians who had condemned Dr. Briggs for heresy. The natural inference is that these Methodist, Baptist, and Congregational professors, like the Episcopalians, have no serious objection to Dr. Briggs' book.

Professor Robinson, who holds the chair of Old Testament exegesis in McCormick Seminary, reviewed the book adversely in last Sunday's *Tribune*. Taking this as a fair representative of the extreme conservative position, it still shows a degree of liberality which indicates that the so-called higher criticism has not been without its silent effect, even among the Princeton school of theologians. Professor Robinson's shafts are aimed rather at the chip-on-the-shoulder attitude of Dr. Briggs than at his heretical doctrines. Nowhere has there arisen any authoritative voice condemning the mythological view of the Old Testament origins. This silence is significant of a radical change in theological circles over the ideas of a few years ago. If the conclusions of the higher criticism are no longer combated then they are tacitly accepted, and in another decade we may expect to see them taught in the schools.

Professor Briggs' "Study of the

Holy Scriptures" is by no means a radical book when compared with those of Strauss, Renan, and many of the archaeological critics of the present day. Its significance lies in the fact that it is intended as a text book in theological schools and that nobody appears to be particularly shocked or alarmed over such an innovation. If the professors in the leading theological seminaries have no quarrel with the statements that the Old Testament is composed in large part of mistakes, myths, and legends, and that the New Testament draws largely from "poetic sources," there has been a silent theological revolution going on without the knowledge of the lay public.—*Chicago Tribune, May 22, 1899.*

HOW TO DEAL WITH HERESY.

The Rev. Dr. Noble of the Union Park Church preached Sunday on "Heresy in Our Congregational Churches and How to Deal with It." His plan of dealing with heresy calls for praise. It is "to make protest and wait." In his opinion—and it is that of all who have paid any attention to the results—"heresy trials do no good. The ultimate settlement of all questions of belief must come, and it can only come, through free discussion." Dr. Noble admits that it may be necessary to wait a long time for a settlement, "but it is better to wait and to suffer the consequences of waiting than to use compulsion in the attempt to correct ideas. Compulsion, often of a violent kind, has been resorted to by pagans, Catholics, and Protestants. It has accomplished nothing good.

There have been instances, says Dr. Noble, "in which there was no other way of convincing the world that certain notions had no aggressive vitality in them than just to wait and let it be seen how utterly void they were of all fruitfulness." That is to say, "if this work be of men it will come to naught; but if it be of God ye cannot overthrow it." A heresy trial creates scandal and strife, which never promote the growth of religion. Such a trial may determine that a certain doctrine is at variance with some old creed. The actual truth or falsity of the doctrine is not determined. Time alone can settle that question.

If a Congregational or Presbyterian minister gives publicity to views which his colleagues are disposed to believe are not orthodox, the best plan to pursue is for them to discuss those views amicably with him. If he converts them, or they him, all will be peace and harmony. If it becomes apparent that there can be no agreement and that the unorthodox brother stands alone, a sense of delicacy and propriety will induce him in most cases quietly to step down and out. No man likes to stay where he

feels he is an unwelcome guest. It is much better to let the heretic go of his own accord than to hold a trial, and cast him out, and consign him solemnly to the buffetings of Satan.—*Chicago Tribune, May 23, 1899.*

HOT SPRINGS, SOUTH DAKOTA.

This delightful health and pleasure resort is having another prosperous season, the Burlington railroad having helped matters by establishing low excursion rates to the springs and all parts of the Black Hills. Each year many sufferers from rheumatism visit the springs, as the curative power of the waters is remarkable. The C., B. & Q. ticket agent has for distribution some booklets about the Black Hills country which are extremely interesting.

ROME PROVED MORE ANCIENT.

Early Roman history, like that of Troy, will have to be rewritten if archaeologists agree on the genuineness of the recent discoveries in the Forum. A little while ago a black stone, believed to be the "Lapis niger" that marked the "burial place" of Romulus, was found. They have now dug under the stone and unearthed, amid many votive offerings, a cippus of tufa rock, marked with an alphabetic inscription. This is declared to be in Achæan characters, the earliest known, which may give a Greek origin to Rome, like that of Cumæ and Marseilles, dating some centuries before the traditional "year of the city," 753 before Christ.—*New York Sun.*

ORIGIN OF THE AMERICAN INDIANS.

Mr. Wickersham, one of the associate editors of the *American Antiquarian*, has just published a reply to Major Powell's *Forum* article, in which it was set forth that the American races were either autochthonous or that they came to America at an ancient geological age and developed here independently of all other races. Mr. Wickersham, however, claims that there are many evidences of contact with the Chinese and other nations and that this contact has influenced the arts, customs, symbols, and language of the American Indians.—*Chicago Tribune, July 8, 1899.*

ENGLISH SPOKEN BY ONE TWELFTH THE INHABITANTS OF THE EARTH.

The population of the earth is approximately 1,452,000,000. Of this number six sevenths speak one of the ten leading languages of the world. Chinese, in its many modifications, is spoken by the greatest number, 302 millions of people, more than one fifth of all the earth's inhabitants. The different dialects of India are the mother tongue of 286,000,000. The many dialects which are grouped under the adjective "African" are spoken by 210,000,000. Of the civilized tongues of the world English is the language of 116,000,000, Russian of 85,000,000, German of 80,000,000, French of 52,000,000, Spanish of 44,000,000, Japanese of 40,000,000, and Italian of 34,000,000. None of the other languages is spoken by as many as 35,000,000 people.

BONN on the Rhine has been investigating the liquor drinking habits of its small children. Out of two hundred and forty-seven children of the age of seven and eight years in the primary schools, there was not one who had not tasted beer or wine and about one quarter of them had tasted brandy. Beer or wine was drunk regularly every day by one quarter of them. Eight per cent received a daily glass of cognac from their parents to make them strong, and sixteen per cent would not drink milk because they said "it had no taste."—*Scientific American.*

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—E. of M., page 116.

VOL. 46.

LAMONI, IOWA, JULY 19, 1899.

NO. 29.

The Saints' Herald.

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

LAMONI, IOWA, JULY 19, 1899.

A WORD TO THE WISE.

There seems to be a disposition on the part of some to attack the statement made in the Church History, Vol. 1, p. 65, regarding the ordination of Joseph Smith and Oliver Cowdery to the Melchisedec priesthood.

As those responsible for the substance of the history we wish it to be understood that by our statement as found in the history we did not intend to reject the statement of Doctrine and Covenants 110: 20, 21. *Times and Seasons*, Vol. 3, pp. 935, 936.

We did mean to state that as historians we found no data other than that we produced on which to affirm when, where, how, and by whom the Melchisedec priesthood was conferred upon Joseph Smith and Oliver Cowdery; not being able to state time, place, and manner of any other ordination, in such clearness that when asked for our evidences we could give them without hesitancy.

As to how the higher, or Melchisedec priesthood was conferred, Oliver Cowdery did not state although he stated distinctly that he was present when it was done. He did state clearly, however, how that being commanded of God they ordained each other.

We did not choose as historians to give a labored argument to prove by a series of inferences and deductions that the ordinations were performed by the laying on of the hands of Peter, James, and John, in the manner employed by Bro. George Derry in his excellent article, preferring to leave that to the personal privilege of each elder who is conversant with the word; it being our business to give facts if we found them, and to refrain from manufacturing them when we failed. We believe in the angel's message, and are satisfied that the right to administer in the gospel ordinances, in inviting men to enter the Church of Christ was duly conferred, and Joseph Smith and Oliver Cowdery properly called and authorized to preach, baptize, lay on hands for the conferment of the Holy Ghost, and to call under God's direction and ordain others to the same holy calling, notwithstanding we are not as historians

prepared to state further than we have when, where, how, and by whom the confirmation to this authority, the conferring of the priesthood, or the ordination to the higher order was performed.

The able article of Bro. Derry in itself shows how difficult it is to determine just when and where the setting apart took place. We do not question the right of the angel, the office work of Peter, James, and John, nor the grand character of the restoration of both the gospel and the authority to administer in all its rites and ceremonies; so that our brethren may rest assured we are in the faith and in the contest.

Any facts which our brethren may have to offer for our consideration we will be pleased to receive and give consideration to; but our brethren ought not to expect of us as historians to use the conclusions of arguments and the deductions of logic as historical facts.

JOSEPH SMITH,
For Heman C. Smith and himself.

MODERN RELIGIOUS AGITATION.

We think it well to furnish the HERALD readers some of the later developments in popular religious circles, though we can but briefly pass over some of the leading features, because of the widespread and changing character of the new departures being made in various church organizations. The fever is spreading and many clergymen, anxious to "keep up" with the "progress of the world," are catching it, or trying to invent something equally as radical as much of the new ground now occupied by prominent ministers East, West, North, and South; also by ecclesiastics in Europe; for the present movement is almost universal; in fact, it is practically universal in the Protestant world.

Sectarianism now is giving a consistent exposition of its untenability and inconsistencies. It began in apostasy, in human efforts to change from an established divine order, hence must change and continue to change in an effort to justify its existence and its dogmas before the world.

It does not make a clear-cut claim of leading the world in religious doctrines and ethics, but admits that it has been in the dark and behind the developments of the modern world in intelligence and in general conceptions of truths essential to the well-

being of society. It thus follows the world, hence must change and accommodate itself to its departures and developments; thus if the world goes wrong, it must share in its errors and policies, mixing its evil and its good into an imperfect, faulty, theological mess of shifting articles and opinions. Such destroys faith and brings unbelief and religious despair to the people.

A striking instance of this is seen in the present drift of religious teachers toward the claims of the so-called scientific schools of thought. Most of the prominent ecclesiastics of the Protestant communion now are strongly influenced by the evolution theory, and carry it into if they do not make it the basis of all their analyses of scripture. This is clearly shown in their pulpit utterances and later writings. Abbott, Briggs, Harper, McGiffert, Potter, and others too numerous to mention are among the shining lights in Protestantism, with others of the Roman Catholic communion who share in the scientific opinions of the times and indorse the methods of the higher criticism.

The currents of modern religious movement are drifting toward the unknown; there is no consistent system, no uniformity, no order in the movement. Instead of moving side by side or becoming amalgamated in an orderly combination having one well defined purpose in view, it assumes the character of a whirlpool or maelstrom which carries to destruction all that becomes engulfed in its turbulent, destroying mass.

All forces of nature are potent for good under proper direction and control, but unrestrained become instruments or means of destruction. Man himself is no exception to the rule. Even faulty science, so-called, teaches the orderly sequence of physical forces in harmony with some great design to prepare the world for man's occupation. It limits itself, however, to the study of rocks, soil, plants, sea, and air. It is unscientific in the fact that it ignores the spiritual nature of man, the highest type of intelligence upon earth, and the study of whose character, tendencies, and destiny should form a branch of scientific investigation (at least the investigation should be conducted upon proper lines) to make the present scientific system or methods comprehensive or approximately complete. Scientific men, however, are limited, finite, narrowed down or confined to mere ma-

terial lines of thought and action, hence unacquainted with the philosophy and economy of the spiritual. Theologians upon the other hand are being brought largely under control of the material spirit of the age. With an open Bible under their very noses they have claimed the prophetic period of open communion with God by revelation of his will to have been for ages a thing of the past. Notwithstanding Nature itself teaches the providences of a Supreme Intelligence, and the word itself presents God in active communion with his people from "the beginning" through all the ages of the past to the close of the apostolic age—with prophets, priests, kings, and people enjoying the favor of God, and the word replete with promises of favor to Israel and the nations until the end of time,—men as religious wards of the people have insistently taught that inspiration was limited to the New Testament epoch, hence that open direction like unto that received by the ancient apostolic church need not be expected. It is not or ought not to be a matter for surprise that the spirit of the scientific world is strongly materialistic—earthly—in its tendency and results; nor that the theology of the times is becoming decidedly influenced in the same direction. The church—the various sectarian bodies since the Reformation—by its teaching has discouraged faith in the open manifestations of the Spirit of truth, hence has to a great extent been responsible for the settling of public opinion against the doctrine of present-day communion with the Deity. Scientific schools, strengthened by the developments of the modern school of theologians, are joining hand in hand to practically get rid of the Almighty and to drive him from his own dominions. But "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." (Ps. 2:4.)

The latter-day work, including the general providences of God in the world, as part thereof, reveals that God presides in the midst of all things, in earth as well as in heaven, and, as declared in latter-day revelation, "their folly shall be made manifest." The fathers have eaten the "sour grapes" of no communion with God, and have taught that doctrine so industriously, that "the children's teeth are set on edge." The evolution and other godless theories taught by the modern school are products of what the theology of the times has taught. Things are in commotion, and the religions of the people are being tried in the general conditions of trial and test that are to try the systems and general institutions of men. Many evidences of the material spirit of the religious world appear,

in various features. Dwight L. Moody is quoted as stating that while three thousand were converted at Pentecost, by one sermon, now three thousand sermons are required to effect one conversion. Does this indicate a difference in the potency of the sermon of Pentecost and "the modern instance?" The latter is generally "scholarly" and "well prepared;" but what is wrong that it does not prove effectual?

The German Emperor, a pronounced Lutheran Christian and head of the German Protestants, appeared as the central figure of a distinguished group of royalties, statesmen, army and naval officials, etc., in a recent dramatic tour of the Holy Land, and while there celebrated the consecration of a Lutheran church, which he characterized as an important event of portentous and lasting significance to Protestantism universally. After the usual indulgence in outward forms of sensational devotion to the sites of historic interest the Emperor completed his tour by making "demands upon the Sultan," it was stated, that would yet bring rich returns from the Holy Land to the Empire of William III., and tend to release or loosen the hold of the followers of Mohammed upon Palestine and the residents there of Hebrew and Christian faith. It will be remembered that Emperor William then practically assumed the "guardianship of the holy places" long claimed by the kings of France, and combined with his religious parade and attitude of devotion that of the "commercial traveler." This is worthy of note in connection with his program of wresting Kiaou Chou from China as indemnity for the killing of German missionaries. It is a "material" point, represented by the declaration of Prince Henry his brother, who went to preach the gospel of "Your Majesty's sacred person." The Emperor in the Greek and Crete affair, which the powers jointly settled, stood for the interests of German bondholders having Turkish paper, against any compulsion of the Sultan. He is now interested in a German railway in Persia that threatens the dominions of the Turk.

The following will prove helpful to an understanding of the general situation. It is further in evidence of the religious disunity of Europe:—

AUSTRIA REVOLTING AGAINST ROME.

For some time there has been developing in Austria a movement, the motto of which is "Loose from Rome." In a review of the progress of the movement the *Frankfort Zeitung* says:—

"The movement is particularly strong in the northern part of Bohemia. The number of persons who have already left the Catholic church for Protestantism is estimated at more than 6,000. Clerical circles are much disturbed in consequence, and the higher clergy have hastily called a conference at Prague in order to consider means for check-

ing the movement. The government has also decided to take action to suppress it.

"The leaders of the movement make no concealment of the fact that their motives are based on national political grounds. The Catholic clergy is hostile to the Germans, so the Germans are attempting by leaving the church to punish Rome or to force it to assume a more friendly attitude. The present movement in Austria is not simply a religious but a German national movement, which interests all Germans and has an important bearing on the fate of the Hapsburg monarchy."—*Chicago Tribune*.

The Czar also, head of the Greek Church, looks upon Palestine and other Turkish territory and provinces with religious interest strongly tinged by the material side, as instance the following, among other incidents:—

Constantinople, May 1.—It is becoming more evident daily that Russia is extending the influence of the state church more and more in Palestine, with the object of controlling Jerusalem.

The election is announced to-day of Mgr. Malateos as Patriarch of Antioch by the Antioch Synod. This election is directly contrary to the Sultan's views, and met with strong opposition from the Greeks.

Russian influence, it is predicted, will finally overcome the long standing control of the Greeks in the Holy Land.

Who will finally control, Emperor or Czar? or will the former act in conjunction with the latter? It will be remembered that King William has placated the Catholics in Germany; that he has visited the Pope and made friends with him, declaring later that he felt himself to be divinely commissioned to bring about the temporal and spiritual freedom, and the greater influence of the Pope, upon the masses. He has lately complimented and gained the good will of France, by visiting a French naval vessel. Is the Emperor looking well to the material side through the religious? His program is part of the moving panorama of change. It looks quite material, to say the least, and he is supported in his efforts to increase the realm of German influence by the German people.

The situation in Europe is similar to our own; kindred ties of faith and similar general influences are at work affecting the religious and social status there as in America. In evidence we present the following valuable item, from the *Literary Digest* of May 27, 1899. Note its significant statements concerning the religious conditions of both people and clergy:—

RELIGIOUS CONDITIONS ON THE CONTINENT OF EUROPE.

To most Englishmen the religious life of their neighbors across the channel in the various countries of Europe is a *terra incognita*, and an indifferent world at that. General Booth, however, is not one of these. He has twenty-five hundred officers of the Salvation Army at work, carrying on outdoor missions and evangelical labors in every town of considerable size on the Continent. His opinions, based on recent careful investigations, will surprise not a few people. He says, in the *Illustrated Missionary News* (April):—

"We find in every city we occupy (except, perhaps, in some Swedish ones) a vast majority of the population, and we cannot but be struck with the apparent abandonment of these multitudes by the churches. No matter whether 'the church of the majority' be Catholic or Protestant, we find its buildings closed as a rule at the hours when the working classes might, if they wished, attend their services. The people are left to the theater, to the music hall, and the café, where they find themselves generally in the company of those who worshiped at the church in the morning. And, upon inquiry, one finds that this abandonment of the masses to their indifference or unbelief is rendered the more inevitable by a general want of faith in the saving power of Jesus Christ. In Lent, and sometimes at other seasons, special preaching takes place at many churches, but few seem to hope that this preaching will affect many of those who are actually indifferent. There is a certain class who habitually visit such services annually, and adopt certain religious practices in connection with them; but nobody seems to dream of anything like those general efforts to evangelize the whole population of a city which are so common in this country and in America. The more I reflect upon it, the more this general indisposition to missionize Europe astounds me.

"The Catholic Church has in every nation where it once predominated 'made itself impossible' for the masses by its meddling with politics and its neglect of the poor. The 'Catholic reaction,' of which one sometimes hears in France, whatever it may signify, certainly does not mean the gathering together of more people in the churches."

Protestants and Catholics seem everywhere to have adopted the conclusion that there is no God, and have lost faith in both divine and human government. Yet General Booth sees the coming of a light amid the clouds and does not give up hope of better things before a great while. Says he:—

"I cannot doubt that in another twenty years we shall see all over the Continent a religious change as vast as has been witnessed in the last twenty years in this country. Only the other week a professor of theology said to one of my comrades: 'How can you wonder at the want of an efficient clergy when, of six professors of theology at our university, I am the only one who believes in the divinity of Christ?' While in another, and that one of the largest universities in our country, a professor said to me personally, 'Half our divinity students are skeptical, which is about the same proportion as prevails among the professors who instruct them in theology.' I do not wonder at all. But I should wonder if all this was not to be changed by Christians, who really believe in a living Christ, who cannot only save them from hell in the future, and sin in this life, but make them consistent and enthusiastic disciples and soldiers of their Lord."

A NECESSARY PLEA.

The HERALD for a few weeks to come will be sent to its readers unstapled. The Business Manager informs us that the stapling machine is about worn out and must be supplanted by a new one.

He also states that other machinery is badly needed; that constant care is necessary to do the press work with the old presses, which have been in use for many years, and need constant watching and repairing, and are liable to give out and leave the office in the lurch at any time.

The morale of this disquisition is this;—

1. The Herald Office patrons want their papers, books, and other supplies.

2. New machinery must be purchased.

3. It is bad policy to borrow money at interest to buy said machinery.

4. Therefore all delinquents should "pay up" and help out in the time of need.

5. An invitation, full and free, is therefore extended to all in arrears to square accounts at once. Please remember it and remit at once.

Bro. Criley and the Bishop are ready to take the first train for Chicago to purchase machinery—on receipt of old accounts due the office.

Don't put off remitting; remember the address, Frank Criley, Lamoni, Decatur County, Iowa.

CANNON APPEARS IN COURT.

Salt Lake, Utah, July 12.—Angus M. Cannon, President of the Salt Lake Stake of Zion, who was recently arrested on the charge of polygamy, appeared before a justice of the peace to-day and waived examination. To a reporter he refused to say anything about the case, but did not deny that he was the parent of the child born last April to Mattie Hughes Cannon, State Senator for Utah. President Lorenzo Snow, of the Mormon Church, declined to discuss the new crusade against polygamy or what methods, if any, would be used in defense.

The above is from the Chicago *Tribune*, of July 13.

The Semi-Weekly Salt Lake *Tribune*, of July 11, (a Gentile organ,) devotes over half a page to the Cannon case. The warrant for Cannon's arrest was issued on the complaint of one C. M. Owen, "a well-known civil engineer" and a resident of Salt Lake since 1887. Mr. Cannon, through his son, John M. Cannon, attorney, entered a plea of not guilty, and a bond was filed for his appearance. The date of the trial is not stated.

The *Tribune*, same date, states thus of the case:—

In answer to a question as to why he had instituted the proceedings against Mr. Cannon, Mr. Owen said:—

"It is a straight question of principle. As I understand the situation, Wilford Woodruff, Lorenzo Snow, and others of the highest officials of the church declared under oath before Judge Looftbourow that the intent of the solemn manifesto of 1890 was that the members of the church of which they were the official representatives would refrain from any further practice of polygamy and its kindred offenses. This they have not done.

"Mr. Cannon, a high official of the Church of Jesus Christ of Latter Day Saints, cannot plead ignorance of that declaration. Mrs. Martha Hughes Cannon, who has the reputation of being an exceedingly bright woman, is in like condition. There is no doubt in my mind nor in any of the right-thinking members of the community that the conditions that predominated up to 1890 are extending throughout the community.

"THE LAW OF THE CASE.

"Under the Enabling Act it was a proviso that proper safeguards should be enacted in the Constitution. The Edmunds-Tucker Act was to all intents and purposes reenacted un-

der the new Code. In the Legislature that adopted this Code, Martha Hughes Cannon sat as a member, and under this Code the prosecution of her polygamous husband will be conducted.

"If these laws were honestly enacted, with the honest intention that they should be properly enforced, I consider that in justice to the members of the Mormon Church themselves, as well as to the whole community of the State of Utah, these laws should have a chance. If it is true, as many people say, that these laws cannot be enforced, that juries will not convict on adequate evidence nor judges punish, then the lawabiding people of Utah should know it and the people of the United States should know it. While I desire no more notoriety in this matter than I can help, and I expect a large measure of abuse from the organ of the church, I have every hope that the end of this polygamic condition is near."

Mr. Owen was also asked as to what the arrest of Mr. Cannon portended, and if other prosecutions were to follow. He declined to state, however, anything regarding his intentions in the matter.

The Semi-Weekly *Deseret News*, of July 11, church organ, is silent on the Cannon case, making no comment whatever.

A PREACHERS' TRUST.

The trust mania has broken out in an unexpected quarter. The Ministerial Association of Marshalltown, Iowa, has served notice upon the State Board of Control that its members will no longer preach sermons at the State institutions for three dollars each, which is the price fixed in the board's schedule. After July 1 the rate will be five dollars a sermon. The board, however, does not propose to submit to the demands of the trust. Rather than pay more than the customary three dollars its members will do their own preaching, and Governor Larrabee will set the ball rolling by preaching at the Soldiers' Home a week from Sunday next. Singers have volunteered their services, and the gospel will be supplied "without money and without price."

The ministers who have sought to raise the tariff on sermons by combining have made a mistake. There are others who can preach as well as they, and they may even preach better. In that case the inmates of the State institutions may become so enamored of the board sermons that they will decline the pulpit sermons at any price. In that case the preachers will have cut off their own market. They cannot destroy competition when the competitors can afford to give away their goods. Their ill-advised action may also have the effect largely to increase the number of producers. In every community there are plenty of laymen and laywomen of an evangelistic turn of mind who would jump at the opportunity to exhort in the State institutions. There will be no difficulty in supplying them with preachers.

The Ministerial Association should thoughtfully study the words of St. Paul bearing upon the situation. In one of his letters to the elders he tells them he has never coveted any man's gold, silver, or apparel, and his parting word to them was: "It is better to give than receive." In his letter to Titus he admonishes the bishops that they should not be "given to filthy lucre." In a long letter to Timothy he tells his friend how bishops and deacons should be qualified for their high office. They must be "blameless, husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach;" they must be "patient, not a brawler, not covetous," and they must have "a good report of them which are without," which the Marshalltown Association will not have if it insists upon five dollars a sermon.

It is clear from Paul's advice that if he were a member of the Marshalltown Association he would rebuke his brethren for "covetousness" and fondness of "filthy lucre." He would set an example for them by preaching in the State institutions for nothing, and he would preach "the words of faith and good doctrine," not "profane and old wives' fables." The State pensioners would get better sermons than the Marshalltown preachers can deliver and it would not cost the State a penny. And finally, brethren of Marshalltown, hear the greatest of all preachers once more: "For the love of money is the root of all evil, which, while some coveted after, they have erred from the faith and pierced themselves through with many sorrows." These solemn words were written to Timothy from Laodicea, which is the chief city of Phrygia Pacatiana, but they are of equal import to every member of the association of Marshalltown, which is one of the chief cities of Iowa.—Chicago *Tribune*, June 30.

EXTRACTS FROM LETTERS.

An excellent picture of Bro. E. Banta, former member of the Bishopric and of the Board of Publication, and also missionary in the early days of the Reorganization, has been donated to the "Home," by the children of Bro. Banta, in a neatly worded letter signed by them indicating their interest in the work their father did so much to aid. We give letter below:—

LAMONI, Iowa, July 12, '99.

Trustees of Saints' Home:—We send you a picture of our father. We hope for the success and prosperity of the Home, and that its inmates may be happy.

MARY C. BANTA.
ETHEL M. BANTA.
ALBERT J. BANTA.

Bro. A. W. Parsons, A. B., an aged occupant of the Soldiers' Home, Marshalltown, Iowa, writes, sending a hymn of his own composition. He is firm in the faith and states:—

I am walking only a little upon crutches and with no hope that I can ever recover to any extent. Praise God for the shortness of the journey yet before me. My hand is on the door while I wait in the entrance.

Bro. W. S. Taylor, Sherwin Junction, Kansas, July 6:—

The debate between Bro. Peak and Elder Popplewell is a thing of the past. It closed on the 22d of June. The results are good; the cause did not lose anything, but removed a great amount of prejudice from those who were unbiased and not of us. They say Bro. Peak won a great victory. We had a good conference and large attendance, and I trust it will result in a great amount of good.

Bro. J. M. Terry, Chicago, Illinois, July 14:—

The saints of the city gathered to the number 120, at the Lang Mission, No. 3411 Cottage Grove Avenue, on Wednesday night, and after having a short program with appropriate and touching ceremony presented the "missionary and his associate missionary" a purse amounting to over the ninety-dollar mark. Ice cream and cake and a happy, social, congratulating time followed. Truly such magnanimous generosity was scarcely witnessed before by the writer. Bro. S. C. Good, William Strange, E. J. Lang, G. H. Henley, F. M. Pitt were the principal leaders, with an army of over eighty of saints and friends as assistants. May God bless the good saints of Chicago for their timely aid in time of need, and we hope they will be re-

warded under the promise, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

EDITORIAL ITEMS.

Bro. A. M. Merrill, 114 West Twenty-Second Street, New York, requests the traveling ministry in the East to call on him.

Bro. J. S. Lawton, 712 Felix Street, St. Joseph, Missouri, writes that there is, in his opinion, an opening for a dentist in that city.

The people of Belgium are demanding universal suffrage and crying out for republicanism. The Vienna police found it necessary to disperse a meeting of twenty thousand Socialists. Changes of far-reaching importance are imminent in Europe.

The secular editor of the Chicago *Tribune* offers some timely admonitions and exhortations to the clergy—the professional clergy. See our cover articles. "Read, note, and inwardly digest," they will prove instructive concerning the general situation. It has come to pass that a respectable sized minority of the public is demanding a consistent attitude on the part of the teachers of religion, as pertaining to doctrine—general items of faith. There is enough of sarcasm in the editor's comments to show that the present religious attitudes of many clergymen are lessening their own influence as public teachers and causing Christianity to be listed among the collection of purely speculative theories. The world—the better portion of it—will respect a consistent contention for "the faith once delivered to the saints." It is the only faith that will stand in these days of crucial criticism and drifting from past anchorages. Those who know the truth have constantly increasing ground for greater and devoted appreciation of it. It is the only thing that will endure and that can save from darkness and "final great loss and destruction."

Camille Flammarion, the eminent French astronomer, who formerly accepted spiritualism, now declares he has been deluded by spirit influences that have deceived him. He attributes their influences and communications to psychic force, but denies that they proceed from spirits of the dead.

North Dakota and Manitoba are threatened with the grasshopper plague. Farmers are taking steps to protect from the pest.

Elder Samuel Brown, of the Canada mission, addressed the Lamoni saints at the evening service of Sunday, the 16th inst.

The Hannibal, Missouri, *Courier-Post*, of July 13, makes friendly reference to a series of meetings held in the saints' chapel by Bro. R. M. Elvin,

The Socialists have made decided gains in elections in Bavaria. Germany, if not Europe in general, stands in fear of a Socialist propaganda.

Bro. William Chapman would like to correspond with saints, if any, at Higginsville, Missouri. Address him at Higbee, Missouri.

Original Articles.

CHURCH IN THE WILDERNESS; OR, "MYSTERY OF INIQUITY."—NO 4.

BY ELDER C. SCOTT.

"THE EARTH HELPED THE WOMAN."

When the church-woman, during the fifth and sixth centuries after Christ, let earthly potentates take her by the hand, and accepted their proffered aid of political and military power; when through her bishops and other clergy she compromised the pure doctrine of Christ, by laying aside *as unnecessary* such parts of it as would not harmonize in any sense or human interpretation with the idolatrous heathen dogmas and philosophy, as a means of obtaining power and worldly greatness, and so arranged her creed as to suit the taste of the swarming multitudes constituting the divisions of the Roman government, she accepted the help by the earth tendered; she drank the intoxicating doctrinal mixture, mingled with the blood of saints and martyrs. (Rev. 17:6; Dan. 7:21-25.) And when, through the councils held, the religio-political combination was arranged, organized, and established, it brought into being, and constituted the mongrel "beast" that John saw "rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy," as described in Revelation 13:1-8, that was "to continue forty and two months," or twelve hundred and sixty years. Here was a government composed of the peoples of Greece, Rome,—Vandals, Ostrogoths, Northern Barbarians,—with their mixture of laws political and religious combined; and all held together and enforced by the authority of the dragon, that old serpent, the Devil. This to the unregenerate world was a respectable and acceptable mixture! The body like "a leopard," feet as those of "a bear," mouth like "a lion,"—kingly, strong, and fierce, cunning! Is it any wonder that "power was given unto him over all kindreds, and tongues, and nations"? Is it any wonder that the religious part of this all-powerful combination thus intrenched reigned over all the kingdoms of the earth? Is it strange that her name should be "MYSTERY,

BABYLON, THE GREAT, the Mother of Harlots and Abominations of the Earth"? No marvel that John should be carried in "the spirit into the wilderness" to view such a sight as is here presented. The power here described as rising out of the sea—waters of humanity—is identified with union of church and state seen by John as portrayed in chapter 17, by several points. "The beast"—government earthly—is full of names of blasphemy, is uttering "blasphemy," in both cases. It has the "ten horns." The beast supports the church, or the religious organization, as represented by "the woman," arrayed in gorgeous apparel. And the beast here, as in chapter thirteen, has "seven heads," and "the woman" is "in the wilderness," the very condition that he saw the woman fly into, as seen in chapter 12. She is "the great city" that reigned "over the kings of the earth," and as she reigned or ruled over the beast and the ten horns, or kingdoms, there was no earthly rule or government independently of the reign of the church, hence they received power from, through, or by the church, "as kings one hour with the beast" (17:12), and used the political power as her instrumentality to kill heretics, and force her creed on all men, and thus was she seen "drunken with the blood of the saints, and with the blood of the martyrs of Jesus" (verse 6). Assuming to reign over these earthly kingdoms by divine power, the popes thus blasphemously ruled the political governments as well as the religious elements of the kingdoms and through them brought all under her religious and tyrannical domination. And thus was the church in the wilderness of abominations for a period of twelve hundred and sixty years. Thus she enslaved "multitudes, and nations, and tongues" with the spiritually intoxicating doctrinal wine of her lewdness. And from her golden cup, or creed, have flowed as streams, the doctrines that have formed the bases and religious warp and woof of the creeds of many religious institutions now existing. With her the doctrines originated; from that "golden cup" their creeds and authority came, and she is their spiritual and legal mother. The "power," and "great authority" of the papal beast, and of the woman, Babylon, that he carried, was and is from "the dragon" (Rev. 13:2); it originated in "the bottomless pit" (chap. 17:8), and "perdition" is its ultimate doom!

In reality, then, the hope of the world now, is the restoration of "the keys of the kingdom," "the everlasting gospel," as seen by John the Revelator (chap. 14:6, 7), and that began to have its accomplishment in 1827-30 A. D., and which is the voice of God to the honest in heart every-

where (Rev. 18:4) to come out of this Babylon, cease to drink of this wine of her cup, obey the gospel, and thereby be translated into the kingdom spoken of by Daniel the prophet, be regenerated, sanctified by the truth, and prepared for the coming of the King in his glory.

THE SEED OF THE WOMAN.

Before the Dragon—Pagan Rome—yielded his power, seat, and authority to Papal Rome, or the religio-political power, along during the fourth and fifth centuries, as the church fell and flew into the wilderness, many of the true followers of Christ refused to be a party to her marriage with earthly kings and kingdoms, refused to break their covenant with God and depart from the gospel, and consequently did not go into the wilderness, and thus constituted "the remnant of her seed," (Rev. 12:17,) "which keep the commandments of God, and have the testimony of Jesus Christ." What the dragon failed to accomplish before losing his power, in exterminating this remnant of saints, the papal power, after its rise, 500 to 540 A. D., finished. For of this power it was predicted:—

I beheld, and the same horn made war with the saints, and prevailed against them; . . . and he [eleventh horn] shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time [1,260 years].—Dan. 7:21, 25.

"And I saw," says John, "the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and . . . I wondered with great admiration." (Rev. 17:6.) As for the dragon, the saints "overcame him by the blood of the Lamb, and by the word of their testimony" (Rev. 12:11, but in the unequal contest with politics and religion combined, as afterward developed in the papacy, they were prevailed against. This shows most conclusively that the claim of some in this age of the world, that the dissenters from the mother church, who meet oppositions to their assumptions and false claims, on the part of other Protestants, are the remnant of the seed of that church that was once the bride of Christ in ancient days prior to her apostasy from God, is not founded in fact. That institution seen by John, and by him called "a great red dragon," was cast down; he "prevailed not" against the saints (Rev. 12:3, 8); and that institution went down, ceased to be, with the rise of the "leopard" "beast" (Rev. 13:4), and of this latter beast, Papal Rome, "It was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations." (Rev. 13:7.) These comparisons are sufficient to show

that the claim of our Seventh-Day Adventist friends to be the remnant, or seed of "the woman," is only assumed, and is untrue. They assume, as usual, that "the commandments of God," as the remnant are said here to keep, are the decalogue, and that "the testimony of Jesus Christ" is the gospel, and by the same assumption lay claim to being the saints referred to in Revelation 14:12, assuming that "the commandments" there mentioned are the decalogue! They forget that though the decalogue—ten commandments—had been given at Sinai, yet that before Christ came to Israel, "everlasting righteousness" had not yet been brought in (Dan. 9:24); or, in other words, "God was" not "manifest in the flesh," and that before Jesus came thus into the world revealing the Father, there was no eternal rock on which to build for everlasting life, or on which to found the church, (1 Tim. 3:15, 16; Matt. 16:17, 18; Matt. 7:26,) and that, until the Father is revealed to man's conceptions, in his perfections and attributes through the life and teachings of Jesus (John 14:8-11), eternal life would be absolutely beyond the reach of man. And, therefore, after this great revelation of the Father is placed within the reach of man, inspiration declares that,

But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law.—Rom. 3:21-28.

Since, then, there is no "everlasting righteousness" in the law, (and it is admitted that the law here contrasted with the gospel is the decalogue,) and as there is no justification in Christ by doing its deeds, of what use is it under the gospel? There is neither "righteousness," "justification," nor "life" in, by, or through it. (Gal. 3:21.) Under the gospel it is only a "curse." (Gal. 3:10.)

But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter.—Rom. 7:6.

The old "letter" is thus defined by Paul:—

Who also hath made us [Christ's gospel ministry] able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly be-

hold the face of Moses for the glory of his countenance; which glory was to be done away: how shall not the ministrations of the Spirit be rather glorious?—2 Cor. 3: 6-8.

Gospel ministers, then, are not called of God to administer the letter—law. It is dead. Why, then, should servants of God spend their lives in advocating as essential that which neither justifies nor gives life, is not righteousness, but is dead, and is a curse!

“The commandments of God” given through Jesus Christ, God’s commander to the people, are those for the observance of which the saints were martyred. They are the gospel of God. (See Isa. 55: 4; 51: 16; 59: 20, 21; Acts 3: 22, 23; Luke 4: 18, 43; 6: 46-49; John 8: 30-32; 12: 49, 50; 2 Peter 3: 1, 2.) “For Christ is the end of the law for righteousness to every one that believeth” (Rom. 10: 4); and, “the righteousness of God” is revealed in the gospel. (Rom. 1: 16, 17.)

“The testimony of Jesus Christ” possessed by the remnant of the seed of the church, is declared to be “the spirit of prophecy.” (Rev. 19: 10.)

Of which salvation the prophets have inquired and searched diligently, . . . when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desired to look into.—1 Peter 1: 10-12.

Paul, that grandest of missionaries, the apostle and gospel teacher to the Gentile world, was constituted “a witness” as well as “a minister” of Jesus Christ, by the power and revelation of God (Acts 26: 12-18), and hence could “testify the gospel of the grace of God.” (Acts 20: 24.)

But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: and ye also shall bear witness, because ye have been with me from the beginning.—John 15: 26, 27.

The Spirit of truth, the Holy Ghost, that shows God’s children things to come, is “the spirit of prophecy,” “the testimony of Jesus Christ.”

“The commandments of God” as embodied and revealed in the gospel of Jesus Christ, with “the Spirit of truth,” was the sacred charge committed in trust to “the remnant” of the seed of the woman, or church. To these as their *religious code* they chose to adhere, and meet in combat the opposition of Dragonic Rome, rather than follow the palliating, crystallizing creed of the church and enjoy the ease and glory of the world and abide in the wilderness of darkness, false doctrine, and sin.

But, says my Adventist friend, is not the decalogue “holy, just, and good”? We answer, Yes,

If a man use it *lawfully*; knowing this, that the law is not made for a righteous man, but

for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; according to the glorious gospel of the blessed God, which was committed to my trust.—1 Tim. 1: 8-11.

The characters described here by the apostle cannot be dealt with by law *in the church*, unless the church, like the Israelitish commonwealth, was a union of church and state. The only thing that the church under the gospel can do with such persons is, if impenitent, to disfellowship them. To receive the penalty for their wrongs, they are committed to the officers of the state where breaking the law. This is the fact. By the officers of the state only, then, can the law here referred to by Paul be used “lawfully.” This is sufficient to forever destroy the assumption that “the commandments of God” referred to by John (Rev. 12: 17; 14: 12) include the decalogue.

The law of God, of righteousness, revealed in the gospel, that creates man anew, that is designed to govern man from the inception and conception of his thoughts, (Matt. 12: 34-37.) his words, and that directs his life work in God’s service, that begets morality and Christlike spirituality, life, justification, and glory hereafter, that law that embodies “everlasting righteousness,” is the treasury of “the commandments of God, and the faith of Jesus Christ.” Saints “fulfill the law of Christ,” (Gal. 6: 2; James 1: 25; 2: 12,) “the law of liberty.”

CHURCH COMES OUT OF THE WILDERNESS.

The original creation or production, building of the church, before going into the wilderness, was effected through the coöperative agency and instrumentality of the wisdom, power, authority, law, Spirit, and ministry of God and our Lord Jesus Christ. This will not be denied by Bible believers. And had the church remained, under laws of her creation and being, steadfastly true to the coöperative powers that gave her organic existence, she would never have gone into the wilderness.

God’s will embodies his wisdom, power, authority, law, Spirit, and ministry, so far as it relates to the salvation of man. His will as thus made manifest, is like himself, immutable. God’s will in all things is known by what he does. The act of creating the universe reveals God’s will as to what the universe should be—is. The act of God in creating man reveals his will as to what he designed man to be, in organic construction. The organic construction of our government reveals the constitutional will of the fathers, and is the best

illustration of the will and constitutional law. So the act of God in building his church is the only infallible expression of his will, and illustration of the divine constitution of the church to the mind of man.

Whatever, therefore, the church was originally *organically*, such will it be in its reproduction on coming out of the wilderness; the same power, wisdom, authority, law, Spirit, and, therefore, a like ministry, will be used as in its original construction. This cannot be otherwise unless God changes.

The law used at first was the gospel (Mark 16: 14-16); the Spirit was that of God (Acts 1: 8); the will was that expressed in the law and by the Spirit of revelation. (Rom. 12: 2; 1 Cor. 12: 11, 12; Eph. 1: 17; Rev. 22: 17.)

The official ministry were apostles, prophets, evangelists, pastors, bishops, elders, high priests, teachers, deacons, “helps, governments.” (Matt. 10: 1-7; 1 Cor. 12: 27-30; Eph. 4: 8-13; Phil. 1: 1; Heb. 5: 1-5.)

The authority of the ministry was divine, and was given to them from God through Jesus his Son by revelation.

As the commission of the ministry was given of God by the revealings of the Holy Ghost through Jesus Christ (see Luke 6: 12-16; 10: 1-3), by angels (Luke 1: 11-17; Acts 8: 26; Gal. 1: 8; Heb. 1: 14), by the Holy Ghost and prophets (Luke 3: 3; Acts 13: 1-5; Eph. 3: 5, 6), so in the giving of the authority and commission to organize again the church at its calling out of the wilderness, and its admission into the light of the truth, angels and prophets are the *media* through whom the revelation comes. And it was to be just before the downfall of Mystery Babylon, as foretold by the revelator John, as follows:—

And I heard another voice from heaven, saying, Come out of her [Babylon], my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.—Rev. 18: 4, 5.

Here is a prophecy that a voice from heaven, of God, will, at a time subsequent to John’s day, give commission to his servants to call his people out of their confused and divided state, to a condition of safety from Babylon’s sins and plagues, that they may escape the judgments predicted. No guesswork, such as has characterized the religious reformers of the three hundred years past, is permissible in this work here foretold, but on the contrary heaven’s certainty is essential, for divine judgments await the disobedient, and plagues are to overtake those who rebel against *this* call.

In harmony with the foregoing prophecy, in point of *time* and *the character of the work* to be done, John again prophesies:—

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.—Rev. 14: 6-8.

Not only is the message defined,—the gospel,—but by this prophecy the way in which the authority to preach it, when renewed, is clearly revealed. It is through the ministry of an angel of God. And, it is to be heralded to all nations, kindreds, tongues, and people.

As there is but one gospel of God, only one "everlasting gospel," (Gal. 1: 8, 9,) and the curse of God is to rest on any man or angel that would attempt to pervert it or offer a substitute for it, we feel absolutely confident that the angel above referred to would commission no man to preach any other than the one made valid by the blood of Jesus Christ. Hence, it must be the one declared by Jesus and the ancient apostles.

Of this same great latter-day work of God, Jesus prophesied:—

And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.—Matt. 24: 14.

This gospel of the kingdom, proclaimed by divine commission, delivered to men by a holy angel, is the means by which God's people will be gathered into the one fold and organized into the "one body," the church; "called out" of "the wilderness."

It was in the years A. D. 1823 to 1830 that the heavens were opened and the messengers of God communicated to Joseph Smith the Seer, to Oliver Cowdery, David Whitmer, Martin Harris, and to others that the time was at hand for the gospel of Jesus Christ to begin to be proclaimed to the nations, and that as many as would believe and obey the message of salvation as authorized through angelic *media*, should become the church coming out of the wilderness, and it was later revealed that this was the manner of the coming of the church out of the wilderness; and to the elders it was revealed in October, 1830:—

For verily, verily I say unto you, that ye are called to lift up your voices as with the sound of a trumpet, to declare my gospel unto a crooked and a perverse generation; for, behold, the field is white already to harvest; and it is the eleventh hour, and for the last time that I shall call laborers into my vineyard. And my vineyard has become corrupted every whit; and there is none that doeth good save it be a few; and they err in many instances, because of priestcrafts, all having corrupt minds. And verily, verily I say unto you, that this church have I established and called forth out of the wilderness; and even so will I gather mine elect from the four

quarters of the earth, even as many as will believe in me.—Doc. and Cov. 32: 1, 2.

Again, speaking of the three witnesses to the Book of Mormon, it is said:—

I will give them power that they may behold and view these things as they are; and to none else will I grant this power, to receive this same testimony, among this generation, in this, the beginning of the rising up, and the coming forth of my church out of the wilderness; clear as the moon and fair as the sun, and terrible as an army with banners.—Doc. and Cov. 5: 3.

These passages show that as the gospel as restored is declared among the nations of the earth, and the children of men obey it and thus come unto the light of the truth, emerge from the darkness of error, false doctrine, superstition, and sin, they, like the materials of Solomon's temple, are brought already prepared to the great spiritual building, and it rises into organic visibility. Says the foregoing passage, "It is the eleventh hour, and for the last time that I shall call laborers into my vineyard." And so it is represented by the Savior. (See Matt. 20: 1-6.) The eleventh hour call of the ministry to prune the vineyard before the final harvest is the concluding one.

May mankind be enabled to see, appreciate, and improve their opportunity.

WAS JOSEPH SMITH ORDAINED BY PETER, JAMES, AND JOHN TO THE MELCHISEDEC PRIESTHOOD?

It is stated in Church History, Vol. 1, page 65, that it is not safe to say that Peter, James, and John laid their hands upon Joseph Smith to ordain him to the Melchisedec priesthood. Question: Is it safe to believe the statement of Joseph Smith and Oliver Cowdery respecting their ordination to the Aaronic priesthood? Both testimonies agree that they were ordained under the hands of John the Baptist. What objection have you to the ordination of Joseph Smith to the Melchisedec priesthood by Peter, James, and John? It is plainly manifest by section 26, Doctrine and Covenants, that the same authority that sent John sent also Peter, James, and John to ordain Joseph Smith to the Melchisedec priesthood. Was the manner of conferring the Melchisedec priesthood of any less importance than the conferring of the Aaronic priesthood? If you reject the method and the parties in the latter case, why not in the former? Is any part of the ceremony necessary in the former case that is not equally important and necessary in the latter? The revelation says, "Listen to the voice of Jesus Christ." (D. C. 26: 1.) Again: "And also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial wit-

nesses." (D. C. 26: 3.) That is God's method and according to his law ever since the days of Adam, as we read in Doctrine and Covenants 104: 18: "This order was instituted in the days of Adam," and the mode of conferring and confirming authority upon others was by the laying on of hands, and whenever the apostleship has been conferred it has been by the laying on of hands and by the power of the Holy Ghost in the one ordaining. We know of no exception. It cannot be otherwise. The law of the Lord is perfect and endureth forever. The same authority sent John to ordain them to the Aaronic priesthood, and they both testify he laid his hands upon them. If language means anything, Joseph Smith was as much ordained and confirmed by the laying on of the hands of Peter, James, and John, to the Melchisedec priesthood as Joseph and Oliver were ordained to the Aaronic priesthood. What reason is there for a different ordination? Why throw doubt and uncertainty upon these witnesses? Here are two men claiming to be called of God and the testimony of Jesus Christ. If their statement is doubtful, how much of their evidence and testimony is reliable? Does it follow that it is unsafe to believe in the ordination of Joseph Smith by these men because there has been no date or detail of the ordination left on record? When the disciples were with Jesus upon the mount with Moses and Elias, he told them to tell no man the vision. Would it prove because he so instructed them that no vision had been given? Did not these messengers perform their mission? Most certainly they did, though we have no date or detail.

The Prophet Isaiah in speaking of Christ and his mission says, "in his humiliation his judgment was taken away," and it became necessary for him to comply with the law he came to teach and become like unto his brethren in order that he might work out in life, in example and in teaching, that which would bring eternal life and salvation to man. God does not change his law concerning ordination nor his rule of conferring priesthood authority upon man. All the ancient worthies from Adam were ordained by the laying on of hands by those having authority given first by the hands of God. It is written Moses laid his hands upon Aaron and gave him part of his honor. He also laid his hands upon Joshua and he was filled with the spirit of wisdom, and without doubt through the medium of Moses the last one holding the Melchisedec priesthood; and the fact the record says Moses took the holy priesthood with him is strong evidence his mission with Elias upon the mount was to confer the same upon

Christ, because without baptism he could not fulfill all righteousness, and without ordination could not be a faithful high priest and become in all things like unto his brethren. The ordination of Joseph Smith is parallel with the ordination of Jesus Christ. Moses was the last one holding the holy priesthood, and when he was taken from earth took the holy priesthood with him. The lesser priesthood continued with the house of Aaron till John, whom God raised up, being filled with the Holy Ghost, baptized in his childhood, and ordained by the angel of God at the time he was eight days old, and yet no date given.

Among the latest records of the church established among the Jews on the eastern continent giving an account of the rise and fall or decline of the church, we find a statement made by Jesus Christ to his servant John on the isle of Patmos that the woman, representing the church, was carried away into the wilderness; and the man child, representing the priesthood, was caught up unto God and his throne. The church was cared for in the wilderness, where she had a place prepared for her till the time for her to come forth, or her restoration or coming forth out of the wilderness. (See D. C. 5: 3.) "What do we hear?" "The voice of Peter, James, and John, in the wilderness, . . . declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fullness of times." (D. C. 110: 20.) It looks to me more in harmony with the law and revelations of God to believe the records as they have come down to us than to believe these three men came with a command of God only that these men, Joseph and Oliver, should ordain each other. To be consistent with the law of God they must have the power to so ordain. Before either of those men could give the necessary keys or authority they must receive them from those that legally held them, and the keys must be given according to the everlasting gospel plan, that which was in the beginning, for the promise is, It shall be had again in the end of time, or the latter-day dispensation. And thus all things were confirmed unto Adam by a holy ordinance, that of the laying on of hands. Whatever the term "holding the keys of the kingdom" may mean, the power to confer, to ordain, has been the same ever since the days of Adam. And in order that the same priesthood may exist in our day, it must of necessity be conferred by the power of the Holy Ghost through the laying on of hands, or there is no ordination or authority according to gospel rules.

In Doctrine and Covenants, section 19, we find: "Behold, there shall be a record kept, . . . and in it thou

shalt be called a seer, a translator, a prophet, an apostle of Jesus Christ." How did Joseph Smith become prophet, seer, and revelator? Those powers and prerogatives have always come to man by ordination, not simply by command of God by those that held them. Section 17 says Joseph Smith was called of God and ordained to be an apostle of Jesus Christ, and this was previous to the organization of the church on April 6, 1830. And after he had received the Aaronic priesthood where did the seership come from? Peter held that authority. (See Inspired Translation.) John was a revelator; James was an apostle; the three combined ordained Joseph Smith, as see Doctrine and Covenants 26: 3, and while we have no date or particulars of the ordination, we cannot, we dare not reject the statement. We fully and freely believe in the divine mission, calling, and ordination of Joseph Smith as set forth in the statements made by him and others in the way and manner herein provided.

It is quite possible, and I may say very probable, that Joseph Smith was ordained in the wilderness in the woods aside from the abodes of men. John the Revelator says the church went into the wilderness. Joseph Smith says, "What do we hear?" "The voice of Peter, James, and John, in the wilderness, . . . declaring themselves as possessing the keys of the kingdom, and of the dispensation of the fullness of times." Again, Joseph Smith says that on a certain day in May, 1829, "we went into the woods to pray." While thus employed "a messenger from heaven descended in a cloud of light, and having laid his hands upon us, he ordained us, saying, . . . Upon you, my fellow servants, in the name of Messiah, I confer the priesthood of Aaron."

If John could come, why not Peter, and James? Are they not ministering spirits for those that are heirs of salvation?

HOW DID JOHN ORDAIN THEM?

Joseph Smith says, "Having laid his hands upon us, he ordained us." Oliver Cowdery says, "We received under his hands the holy priesthood." (Church History, p. 38.) Again, Doctrine and Covenants 26: 3: "Also with Peter, and James, and John, whom I have sent unto you, by whom I have ordained you and confirmed you to be apostles and especial witnesses." That is God's method and is in harmony with his law ever since the days of Adam, and the mode of conferring and confirming was and is by the laying on of hands and the power of the Holy Ghost in the one ordaining. We know of no exception to this rule. The law of the Lord is perfect. The same authority that

sent John to ordain them to the Aaronic priesthood sent Peter, James, and John to ordain them to the Melchisedec priesthood. If language means anything, Joseph Smith was as much and as surely ordained and confirmed an apostle by the laying on of the hands of Peter, James, and John, as Joseph and Oliver were ordained to the Aaronic priesthood by John the Baptist. What reason for a different method? Could not the three come as easily as the one, if only a command of God was necessary? All the command necessary in the case was given to the three persons named to come and ordain Joseph Smith that he might be the first elder in the church and have power and authority given him to ordain Oliver Cowdery that he might be the second elder in the church, according to the revelations and commandments of God. To this agree all the revelations given on this important subject and the belief and teaching of the elders for more than sixty years. To reject these witnesses and their statements is to question the validity and veracity of all that is written and what the Lord says is faithful and true.

Joseph Smith was the first elder in the church, if we accept the revelations and commandments of God. (Sec. 17, D. C.) If we accept the modern interpretation, Oliver Cowdery was the first, and that would bring confusion, being illegal, not according to rule. The mode and method of conferring priesthood authority upon man "is governed by law, is also preserved" and perpetuated by law. "All beings who abide not in those conditions, are not justified." The angelic visitor told Joseph Smith the Aaronic priesthood, which he conferred upon him, had not the power to lay on hands for the gift of the Holy Ghost. If he had not this power, how could he ordain by the gift and power of the Holy Ghost? Impossible! If the foundations be destroyed or removed, what will the righteous do?

I believe in the angel message; that angels came and restored the priesthood in power and authority as at the first. I never questioned the validity of the testimony of the men so ordained. I accept the statement of Christ, "by their fruits ye shall know them;" and truly the signs of the apostleship were abundantly manifest in them and those sent through their authority, for the gospel came to me with power in the Holy Ghost and with much assurance, and the testimony of these men and the sealing power of the Holy Spirit with me is an end of controversy. For these reasons and others that might be given, I believe that Joseph Smith was ordained and confirmed an apostle and special witness to hold the keys of the kingdom as herein stated. (See D. C. 26: 3.) To

believe and teach contrary to this would in my judgment be unsafe and reckless indeed.

GEORGE DERRY.

LAMONI, June 27, 1899.

Letter Department.

CHICAGO, Ill., July 7.

Editors Herald:—Chicago is still alive and the gospel light is burning brightly, giving to all an opportunity to look into its beautiful truths and partake of their saving power. It is difficult in the midst of worldly pleasure and spiritual indifference to eternal things, to allure the people into an investigation of our claims. The few are coming usward, and by dint of advertising we succeed in reaching some.

The good feature of the work here is the united, earnest condition of the saints, with few exceptions. The frequent mention in *Herald* and *Ensign* of brethren of the Twelve being in Chicago on church work might lead the uninitiated to the thought that some terrible upheaval had occurred in the Chicago church; but we are here to state that Chicago branch is in no way responsible for the visitation of these brethren to our city; but this being a convenient center, they met here.

The gospel is preached at four different points in the city each Sunday, at which about eight sermons are preached, with three sermons and four prayer meetings during the week.

The writer's householder is being visited by affliction, our son having been sick for three weeks.

We were highly pleased with the editorial in the last *Herald*, whoever wrote it. We think the time for an advanced step has come in spiritual lines. Is this the "hastening time," in what way is it affecting the church? Or, does it mean this is the *time* for hastening, but the actual hastening dependent on the energy and effort of the saints? As one who wants to come up higher and lead many others with me, I am,

Your brother in Christ,

J. M. TERRY.

PHILADELPHIA, Pa., July 4.

Editors Herald:—The day we celebrate! There is clash and bang enough here in Philadelphia to celebrate most anything, if noise will do it; but then we were all boys once, and some of us have not yet got over boyish tricks.

Well, we lay our plans to do, but how often we fail to accomplish. A month ago I was just going to open, or try to open, in different parts of the city places for preaching and other services, and had made partial arrangements to that end, when the hot hand of fever fell on me and held me struggling in its grasp. Administrations seemed to have little if any effect on me, and I grew worse. With my temperature at 104° and a high fever, I felt bad enough.

Bro. and Sr. Christy did all in their power for me and made me as comfortable as possi-

ble under the circumstances. But it seemed to me a case of get home or have a chance to preach on the other side; and I preferred, for some reasons not necessary to mention, to do a little more preaching on this side of life, so made up my mind to try and get home while I had some strength left. Bro. John Zimmerman kindly made all necessary arrangements for the journey and, better than all, went with me to Providence. May the Lord remember his kindly deed.

Bro. William Fenner and my wife met me at the station and took me in a carriage to the house of Bro. Bond, where I received administration at his hands. The light and power of the Holy Spirit were present, bringing joy to our hearts and health to my body, and although very weak I began to recover. The way back to health is a little uphill, but I am nearing the top. While at home Bro. and Sr. Edwards were very kind to me, sending fresh milk and fruit as well as flowers, all of which I appreciated very much.

On June 18 I preached at Fiskville, although very weak, but gained strength by doing so. The next Sunday I baptized a sister at Fiskville, preached to them there in afternoon and at Providence in the evening.

I left home last Friday and arrived here next day. We had sacrament meeting here Sunday morning and the writer preached at night. I am glad I am here again; was sorry to leave, but it seemed necessary. I desire to work for the Master and let him guide. May the Lord be with us all.

Yours in hope,

G. W. ROBLEY.

CHILLICOTHE, Ill., July 6.

Editors Herald:—After attending conference at Canton, June 3 and 4, Bro. Adams and the writer started for Peoria, stopping a short time at Farmington. Arriving at Peoria we loaded our baggage on the "trolley" and stopped in front of No. 228 Hancock Street. We landed here and found the comfortable quarters of Bro. and Sr. B. F. Ordway to be most inviting to the missionary, who occasionally feels like home would be a delightful place to stop over night.

We held a few preaching services at their home and shortly secured the use of a nice little hall on a prominent street. We concluded services there last Sunday night. While in this city we also filled several appointments at Orange Prairie. At the latter place we were very pleasantly entertained at the home of Mr. and Sr. Epperson. While Mr. Epperson is not a *brother*, yet we feel that he may be sometime if his investigations continue. Here also we find Bro. Jesse Weaver who was brought to the knowledge of the gospel through the efforts of Sr. Epperson and Sr. Hegewood. Though struggling against terrible prejudice these noble saints are not hiding their light.

Both here and in Peoria we were remembered in a substantial manner, for which we are very grateful. May God bless according to his promise, those who minister unto his servants. We also shared the hospitality of Bro. and Sr. Clarke, two of the active workers in the city, especially in Sunday school

and Religio work. Space prevents our mentioning names farther, but suffice it to say we left the saints feeling good and manifesting a spirit of activity. Before leaving we baptized eight, leaving others very near the kingdom.

Tuesday we came up the river to this place, having an escort of several of the Peoria saints who brought with them baskets filled with good things, just such as make a "Fourth of July picnic" enjoyable. Rain was the order of the day, so we "picniced" at the home of Bro. Joseph Kahler. The memories of the day will not soon fade.

Thunderstorms are announced for to-night, but if they do not arrive we expect to hold forth in the city park till Sunday night. We believe Bro. Crabb occupied the same stand last summer. These open air meetings are becoming quite "popular," so we might as well prepare for that mode of warfare.

We are of the opinion that one or two sermons in a place do very little good, but a continued effort is necessary; and while it is a "day of warning," yet sometimes it requires quite an effort to warn, and in some localities the saints need some preaching as well as those outside the church. If the saints would all make their lives correspond to their teachings, much trouble would be avoided.

We are feeling good in the work, and firmly believe that more good has been done in our going "two and two" than if we had been alone.

May the Father richly bless all those who are earnestly striving to do his will, and help us all to come up higher.

In gospel bonds,

F. A. RUSSELL.

XENIA, Ill., July 6.

Editors Herald:—The circular inclosed will inform you where Clark Braden is and what he is doing. I listened to six of his lectures against the work, as published in the circular; I don't think, judging from what I have read and heard, he had anything new to tell us. Challenges from the Campbellites and the Latter Day Saints were handed out. No agreement on propositions has been arrived at.

Our conference passed off quietly with a very large attendance. I baptized three, all heads of families, a few days before our conference near Alma, in Marion County, in about two or three miles from where Clark Braden is living, and where he is principal in a college controlled by the Christian Church. I am expecting to do some preaching in the town of Alma before long. I would not be surprised if they did not imagine vain things and the heathen rage.

In bonds,

J. D. STEAD.

BLENCOE, Iowa, July 7.

Editors Herald:—When I wrote before I was detained at home on account of the sickness of my wife, which continued so that I have not felt it advisable nor safe to leave her more than a day or two at a time, which has confined my labors within close proximity to my home; but I have tried hard to occupy as effectively as I could, and whatever criticism may be offered because I have not

done more within the last six months, I wish to say to those criticising that I have done what in my judgment I thought best for the work. I am very grateful that no criticism of that character has greeted my ears with all else I have had to endure, but even had this been the case, I am sure God's grace would have been sufficient. My desire to do service for God and humanity has been largely increased.

During the late experiences, I have learned myself better, and have been drawn closer to God, and farther away from the world, for which results I am very thankful.

I have sought every opportunity to comfort the feeble minded, instruct the weak, and give the proper strength by which they might by legitimate efforts be enabled to overcome. Satanic power has in various ways sought the overthrow of some, but none as yet are lost, and in the stead thereof all are recovering themselves, though the trials of some have been very severe and are yet quite severe; but all are more hopeful, humble, and better instructed to meet the enemy with his deceptions and efforts to destroy. The cautious, discreet, yet firm disposition of the district president, and the almost perfect unity of action between all officials, both local and general, has been the greatest force in securing peace and relief, and is placing the work in this mission upon a more secure basis than I have ever known it to be; and my knowledge of and association with the work of this district extends over a period of about twenty years. It is true the saints are not in a condition that I would advise them to gather more closely together than they now are, but believe they are more willing and better prepared to live as now locally gathered in an approved manner than they have been; and my prayer is and labor will be to secure to each such a disposition that when the Lord calls upon his people to come to Zion and consecrate to build the House of the Lord, such a call will be met with willing, joyous response.

On the 29th ult., through the kindness of Brn. Joseph L. and Charles Benson, I was conveyed to Moorhead, where it just happened to be the eve of their Religio meeting, and in attending sought to encourage by what help I could render, as is my desire to do in connection with all the departments for good. The great good that has been and is being rendered to the church by the help these departments have rendered has not as yet been appreciated but by the few. Much discouragement has been endured by the Religio from those from whom just the opposite should have been expected, but some of it has grown out of unwise actions by those associated with the Religio, from a lack of understanding the true object of the organization. Unwise actions of the past should be forgiven, especially when it is seen that an effort is being made to do better, and to occupy a place in the church so necessary to meet a growing demand among the young people of the church.

On the 30th and July 1, I occupied in the evening, continuing over the Lord's day with the Moorhead saints. I found a deeper

interest on the part of the saints than when I was there previously.

Came here the 5th inst., and raised our tent and on the 6th began services under much more favorable circumstances than when here last summer. The people seem to be more friendly and desirous of hearing the word.

The stormy season is now nearly past, so we feel safer than earlier in the season to do tent work.

The district convention and conference met at Magnolia, Iowa, June 16-18, and resulted in good to those assembled, and we hope will be of benefit to the work of the future. One was ordained an elder, the Spirit bearing witness of his calling, and two children blessed. The priesthood meeting of the district was the beginning of an effort to call all the priesthood of the district together from time to time for counsel, advice, and encouragement.

My faith is strong, my hope is bright, and God seems nearer to me and his work dearer to me than ever before.

Looking for a speedy consummation of all things prophesied of, I am,

Your brother,

J. F. MINTUN.

DIVINE HEALING.

CHICAGO, Ill., July 5.

Editors Herald:—A few lines concerning a dream I had about divine healings. This may be of some benefit to encourage the dear saints abroad. On the evening of June 23, 1899, I dreamed that my wife, who has been sick many years, called on me to administer to her, and I thought she had been administered to so many times it would be of no worth. And the Spirit seemed to say to me, O, ye of little faith! You pray to God and Christ to heal your wife, and you believe that I, the Lord, have power to heal, and when you administer to the sick you don't believe I will heal the sick, and you do doubt me, and that is the reason why the sick do not get well when they are administered to in the church by the hands of my elders in these latter days. It is my will that all of my elders, through me, the Lord Jesus Christ, have power to heal, and you have done my will according to mine apostle, James, as recorded in James 5: 13.

And the Lord said to me again: My servants in days of old had power to heal the sick. I gave them power and told them to go and heal the sick and cast out devils.

I said to the Spirit that I did not have power to heal the sick; then I was told that I had not prayed to the Father for that gift in his name, and if I prayed the Father in Jesus' name, power would be given me to heal the sick, and that power had to be in the elders who lay on hands.

Dear saints, it is very true that I have not prayed for that gift. And again the Spirit said to me that my wife was in the hands of God and I was not to worry about her, but preach the word, and if she lived she would live unto God, and if she died she would die unto the Lord. Then the Spirit said unto me to take up the Bible and read the seventh

chapter of Luke from first to last, to my wife, then tell her the dream and anoint her with oil. And I did as the Spirit bade me, and I can safely say, dear saints, she has been improving ever since. O, may God increase our faith and confirm our hopes and perfect us in love.

I was also promised through the Spirit that I should have the gift of healing. This is a strange dream for me indeed, dear saints. O, may I follow after charity and desire spiritual gifts, but the greatest of all gifts is *charity*; for we need God's blessings among the colored race of people.

I am strong in the faith, but business goes very slow here in this wicked city of Chicago. I have baptized ten and three more are very near the kingdom. Dear saints, lend us your prayers that our work may prosper in Chicago, and our prayers are ever for you all.

Yours in Christ,

G. H. GRAVES.

NEW YORK, July 6.

Editors Herald:—May all who contribute to your pages ever go on with your good work of making plain gospel truth and its restoration in these latter days. I have been enabled through the spirit of latter-day revelation, to learn many things since I entered into the door of the sheepfold. It makes me seek to be humble in mind and thought, and often with fear and trembling while striving to work out its principles of faith in my life. God has been enabled somewhat to do his will and good pleasure, as I submit myself to him. I believe him as willing to bear witness to the gospel to-day as well as in the early church, both in signs and wonders and divers miracles and gifts of the Holy Ghost, according to his own will and power.

For myself I can witness to his goodness, having been healed when sick. I have had three visions, five dreams of a beneficial character, in which I was shown the marked difference of knowing as well as trusting for my standing before him. Of one of his kindnesses to me in healing I will make mention here. It happened two years ago. The saints were having a reunion in Boston and I was there suffering with rheumatism, from which I was kept awake nights. As the testimony meeting was being held a sister arose and in the spirit of prophecy said that the Lord would heal at once any who would call upon the elders for anointing at the anointing service. I made my request to be anointed and went in to be administered to. I believed all that had been given, but as I sat down while the elder prayed I saw a pair of hands descend from above my head and rest upon me. So great was the manifestation I arose from my chair, thinking the elders were through. When they told me to sit down as they had not anointed me with the oil, I did so, and when I left the chair I had also left the rheumatism; but on entering the room where the saints were I was accosted by an elder whose wife had the same trouble as myself, and he kindly offered me the name of a bottle of medicine to use. I told him how the Lord had relieved me of the necessity of it, and he wondered at my faith; but I have had

no return of rheumatism whatever since the two years have passed, and I think the oil has been blessed in my case at least.

I am now in New York City and go to Brooklyn to the meetings of the saints. Bro. Potts has been doing some open air gospel preaching, and it is rather cheering to see the multitude ask questions and also occasionally warn him of false prophets. But one has to get used to being called a Mormon and a dangerous man, and have others told to look out for you, saying that you are crafty. These pleasures I have had mixed in with my experience, as a saint only, but a cross that is worth taking up is worth bearing. It has paid me here on earth to obey the gospel as I did four years ago at Plainville, Massachusetts, and my testimony is baptism for the remission of sins, and the joy of abiding in the true vine far exceeds my greatest conception of truth. I made no mistake; the restoration is all right in the right time.

I thank God for the Book of Mormon and the Doctrine and Covenants, in which is the fulness of the gospel. They are very powerful in cases of the old leaven of sectarianism. A poor fellow doesn't have or get much comfort out of it. I have had an experience in missionary and other work in the sectarian line, and my surroundings in these lines would naturally make me inclined to seek office and position, but not by any call or through a knowledge of God's order or principles of revealed righteousness of the gospel could I say he sent me forth to preach the gospel to the heathen of the Congo of Africa. I had a gospel, but not the gospel of Jesus Christ. I thank God for a chance to obey him according to the righteous revelation of the gospel, and being accepted by obedience, and not by sacrifice of my body to be burned, or some great effort of bestowing myself upon him through worthless gifts of zeal without knowledge.

I have found a place to rest in Christ's body, his Spirit taking the abode to possess my life. I ran both to the East and to the West for rest, and found none; but it came to me in the Church of Jesus Christ by obedience to the gospel, a sure foundation. Jesus Christ himself the chief stone of the corner, thus enabling me to have the spirit of knowledge of the truth of the gospel, its revelation to my own life through his prophets and servants, that I can make no mistake, nor run before being chosen of God.

How ignorant I have been, and yet I have many things to learn. How cheering it was to have a prophecy given me that even when I thought my heavenly Father was afar off he was high unto me; and when I would have fainted he gave me strength; and that even while young his angels had ministered to me and guided me; and that out of a furnace of much affliction he had gathered me into his kingdom; and that I should be purified as gold in the fire. All this was a Father's love to me; severe, hard, at times, almost unbearable; yet all for the best, leading me towards truth's precious gifts; and I hope and pray that my highest aim and purpose will be a humble, contrite spirit, that it may teach me the beauty of a Christ love for his

true church, bought and sealed by his Spirit in the atonement and sacrifice of himself, that he might so endow it that the Father would also be pleased to bear witness to its truth and fullness forever and ever.

Yours in the faith,

A. M. MERRILL.

MALLARD, Iowa, July 8.

Editors Herald:—For three weeks our district tabernacle has been doing service for the cause of truth in this place. Elder R. Wight and I began the meetings but have been ably assisted of late by Elders C. Derry and W. W. Whiting. The latter was with us ten days, then returned to his mission field in Nebraska. Bro. Derry remained one week, then on to Coalville. Meetings have been fairly well attended such a busy season. Some have expressed themselves satisfied with the message we bear and of an intention to obey. A union meeting and picnic dinner was held in the tabernacle last Sunday which was a success in every way. Brn. Derry and Wight occupied the morning and afternoon preaching hours. A heavy rain prevented evening service.

By request of Bro. Derry a meeting of the saints was called Monday, July 3, for the purpose of considering the advisability of building a chapel in which to worship God in this town. Bro. Edmund Ford, president of the branch, was selected to preside over the meeting, and all present favored building a church house, size 36 x 24, with vestibule and alcove. A soliciting and building committee were appointed consisting of Brn. E. Ford, J. Fish, and J. Truog, which certainly means success to the enterprise. Over six hundred dollars was subscribed in two days. This town has only two church buildings; viz., Catholic and Lutheran.

We are under promise to locate the tabernacle in Lake City, Iowa, the latter part of this month.

Dear saints, I take this opportunity to remind you that I am still your Bishop's agent for the Galland's Grove district. Please do not neglect to send in your tithes and offerings.

Address me at Deloit, Crawford County, Iowa.

Faithfully yours,

C. J. HUNT.

ATHENS, Tenn., July 9.

Editors Herald:—The thought of Bro. Isaac S. Henry, in *Herald* of July 5, in reference to the land of Israel being exempt from fire when the world is burned, is new, but may be true. We are told that in Zion and in Jerusalem there will be safety, and if the "regions round about" and the stakes are exempt, why not also the land of Israel?

His Napoleonic theory also is a very odd one. There is no need for a Napoleon to rise from the dead, as there is one here who is impatient to rush upon his awful destiny. He has done all that he can do to hasten the end, and the royalists of France are doing all they can to put this latter-day, Roman Prince Napoleon upon the throne of France; but prophecy says that the Jews are to place him there, and in return he will assist them to

recover their long-lost promised land. He is now an officer in the Russian army, and will soon make a covenant with the Jews which he will keep only long enough to accomplish his ambitious purposes. He will restore their city, rebuild their temple, and with their former splendor restored they will conclude that he is their long looked-for Messiah, thus fulfilling the words of the Savior that another will come in his own name, and be received. He will work out his plans by all "deceivableness of unrighteousness."

When all is matured, he will in their own sacred temple declare himself supreme, then their eyes will be opened and they will reject him; then all who will not receive his mark, the mark of the beast, (or Papacy,) will be treated worse than heretics were in the days of the inquisition; then will commence the last half of the great tribulation as described in Revelation. As leader of the hosts of hell he will circumnavigate the globe, and for a time be supreme ruler of the earth. Truth will seem crushed, and liberty lost forever; but over all of this wreck and ruin a light will burst forth. It will be the glow of His appearing. The Christ will come, and restore all things. Our Redeemer and Deliverer, for thee we confidently wait in hope, though between us and thy coming, yawns this dark abyss.

H. B. EMERSON.

DETROIT, Texas, July 12.

Editors Herald:—We have just closed a very profitable conference of Northeastern Texas and Choctaw district. Four persons were baptized at the close. The saints were edified and built up in the faith by the preaching of brethren Hilliard and Short. We left the Erwin brothers and Bro. John Kent to continue the meeting during the week. I am glad to say the work is moving nicely in this part of Texas. Very sickly here at present; crops fairly good.

I. P. BAGGERLY.

Mothers' Home Column.

EDITED BY FRANCES.

"FAULT-FINDING YOUNG SISTER."

My Dear:—Wishing to help you see the sin there is in dancing, I take pleasure in submitting the following for your serious and prayerful consideration. Paul says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31). Now it is easy to see how one can glorify God in eating and drinking, thereby caring in a proper manner for the body, the temple of the Holy Ghost, and bringing about the highest physical condition possible; thereby having fewer physical and mental infirmities to contend with, and aiding in that mental and spiritual growth which reflects credit upon himself and the church to which he belongs.

We are commanded to present our "bodies a living sacrifice" (Rom. 12:1). Surely that does not mean living for or in pleasure. Also notice 1 Timothy 5:6, "She that liveth in pleasure is dead while she liveth." You re-

member also that excess of laughter and lightness of speech are condemned. (Doc. and Cov., pages 181, 238, 242, 343.) But we are also commanded to be cheerful. So we must carefully distinguish between the two, and walk according to God's commands. Now I would like to ask, "Will the conversation usually heard at the dance meet with God's approval when examined in the light of the above quotations?" "The glory of God is intelligence" (D. C., p. 251), and we are commanded to grow in grace and knowledge of the Lord Jesus Christ (2 Pet. 3:18). Is there anything in dancing that adds to our intelligence, grace (in the sense used by Peter), or knowledge? If not, are we glorifying God as he expects us to do when we indulge in dancing? If dancing is all right, why do worldly people sneer so contemptuously at "dancing Christians"? Perhaps that may not be true in your community, or you may never have heard the criticism. I believe I have never lived in a place where it was not considered very inconsistent for church members to dance, and I am not now referring to Latter Day Saints, but to the various Christian denominations. Since the world regards dancing in such light, how can Latter Day Saints indulge in it and not bring reproach upon themselves and upon the church?

And, my dear, honestly and candidly, do you not allow young men certain liberties in the dance that you would instantly and most emphatically resent at any other time and place? Why is it less immodest in the dance than elsewhere?

Now do not think I condemn all recreation and pleasures. I do not; but I do say, "Let our pleasures be of a restful, elevating nature." Let us thereby gain some new strength, peace of mind, and knowledge.

Not long ago the Spirit said to one of our young sisters, "Let thy companions be those of the church, lest thy heart be turned away." Do you meet more young saints, or more of other denominations, or those of none at all at dancing parties? Does the dance cause you to love the church more, or to lead you to feel indifferent as to her welfare? Would you like to go from the dance to the sacrament? Could you feel yourself in a proper frame of mind, and as accepted of the Lord, if you did so? In what way does the dance make you more fit to meet our blessed Lord and Savior when he shall come? or in what way does it qualify you for that "abundant entrance" into the kingdom of heaven, that Peter speaks of?

My dear, does the dance make you think more frequently of our Savior, or cause you to love him more? Does the Spirit of God rest upon you at the dance as it does at the prayer meeting? When attending the dance, are we "denying ungodliness and worldly lusts," living "soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God, and our Savior Jesus Christ"? (Titus 2:12, 13.)

Now study these questions carefully; answer them as between yourself and God, and see if you cannot find the sin that is in dancing. From the above I would say that it is a sin, because:—

1. It does not glorify God. (1 Cor. 10:31.)
2. It is not presenting our bodies a living sacrifice. (Rom. 12:1.)
3. It is mere worldly pleasure to say the least, and places one in the condition of being "dead while she liveth." (1 Tim. 5:6.)
4. It leads to excess of laughter and lightness of speech, which are forbidden. (D. C., pages 181, 238, 242, 343.)
5. It prevents our growth in grace (favor with God), knowledge, and intelligence.
6. It is condemned by the world, who hold "dancing Christians" in contempt, and brings reproach upon the church.
7. It is immodest.
8. It throws us into the company of those with whom the Lord says we are not to associate.
9. It unfits us for partaking of the sacrament.
10. It makes us unconcerned as to the nearness of Christ's coming.

These are not all of the reasons that prove that dancing is a sin. Others could easily be given. The above quotations from the Bible and Doctrine and Covenants throw enough light upon the subject, that anyone who is willing to do so, can easily see that dancing is detrimental to our spiritual interests. I trust I have been able to point out to our "fault-finding young sister," and to all others who are willing to learn, just why and in what way dancing is a sin; and that they will, by the grace of God, at once and forever abandon the practice, and substitute some form of recreation about which there could be no question. Lovingly,

SISTER STEWART.

IF WE WOULD.

If we would but shirk the speaker,
When she spoils her neighbor's fame;
If we would but help the erring,
Ere we utter words of blame.
If we would, how many might we
Turn from paths of sin and shame.

Ah, the wrongs that might be righted,
If we would but see the way;
Ah, the pain that might be lightened
Every hour and every day,
If we would but hear the pleadings
Of the hearts that go astray.

Let us step outside the threshold
Of our selfishness and pride;
Let us lift our fainting sister,
Let us strengthen ere we chide.

Let us ere we blame the fallen
Hold a light to cheer and guide.

Ah, how blessed! ah, how blessed
Earth would be, if we'd but try,
Thus to aid and right the weaker,
Thus to check each sister's sigh;
Thus to talk of duty's pathway
To a better life on high.

In each life, however lowly,
There are seeds of mighty good,
Still we shrink from soul's appealing
With a timid "If we could,"
But the God who judgeth all things
Knows the truth is—"If we would."

—Georgetown Herald.

HAMBURG, IOWA.

Sisters of the Home Column:—Wishing to add my mite to your pages, I will do so by giving a little experience. My early training was in bitter opposition to the church. I was taught that they were all bad; and when I heard the gospel preached and was convinced that it agreed with the Scriptures, that it was truly the gospel preached by the apostles, with all its gifts and blessings; the next thought which presented itself was, Why do not the saints live by what they preach, knowing that they have the truth and manifestation of God's power among them and obedience to his law would bring his blessing upon them? The query, Why cometh disobedience? Why are there five wise and five foolish? All seem to rejoice for a time in hearing the word; but when the cares of this world, the love of pleasure, and the deceitfulness of riches enter and choke, or uproot the good word, until the individual becomes barren or unfruitful.

It is noticeable that many of those who come into the church in their youth become careless and unconcerned. What is the cause? Is it lack of proper training and a good example? A beautiful thought was presented by a friend, in reference to a wayward boy. She said, "Children with proper home training and influence do sometimes go astray, but what can we expect of those with bad example and influence at home?" What a great responsibility rests upon parents, and mothers in particular, on whom the greater part of the early training depends. How careful we should be to study God's law, to learn and to obey it; for how can we teach a law which we do not obey ourselves?

SARAH MORTIMORE.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Bro. F. L. Arnold, Hungerford, Texas, desires prayer in behalf of his father, F. M. Arnold, late of Auburn, Iowa, who is very sick, and had not been in his right mind for two days.

Sunday School Department.

ELDER T. A. HOU GAS, EDITOR.
Henderson, Mills Co., Iowa.

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

Strength for to-day is all that we need,
As there never will be a to-morrow;
For to-morrow will prove but another day,
With its measures of joy and sorrow.

Strength for to-day, that the weary hearts
In the battle for right may quit not,
And the eyes bedimmed by bitter tears
In the search for light may fail not.

—Boston Transcript.

IN a letter from Bro. D. W. Wight, a missionary in Utah, is the following report from some of the work being done in that part of the field. The report is very encouraging, especially so when we consider the conditions that obtain in the greater part of the State. Do not let this be your last report, Bro.

Wight. And we trust, too, that your suggestion concerning the Sunday school work at the reunion will not be overlooked.

SUNDAY SCHOOL WORK IN UTAH.

Sunday, June 11, was a gala day at Pleasant Grove. The Provo and Pleasant Grove Sunday schools met in convention, about one hundred being present. Regular Sunday school work occupied the morning hour, after which all present did ample justice to a picnic dinner. The afternoon program consisted of literary and convention work. Many excellent thoughts were presented by those present, and the following paper, reminiscent in its character, and replete as well with suggestive thought, was read by Miss Hilda Anderson, secretary and primary teacher in Provo Sunday school. The work in above-named places is in the hands of faithful workers and undoubtedly received great impetus from the effort made. In Ogden the Sunday school is prospering nicely under the excellent supervision of Sr. N. D. Cooper, with Sr. Jennie Garr assistant, Sr. Vieve Chase secretary.

At my last information, Srs. Hannah Larson and U. Coleman were in charge at Nephi, and faithfully persevering in the work.

Permit me to suggest that every possible effort be made to advance this important part of the work; and perhaps the missionary in charge will grant a portion of the time at the annual reunion, for a consideration of the Sunday school needs that this work may be placed upon a better basis.

In bonds,

D. W. WIGHT.

To the Brethren and Sisters and Friends, Colaborers in the Sabbath School Work; Greeting:—It is a source of great pleasure to me to meet with you this afternoon. Gathered as we are from a few parts of the county, we signify by our presence our interest in this department of the work we love so well. We acknowledge our responsibility therein, and manifest a willingness to help carry whatever there may be of burden to the work. We recognize, too, that while we are but few, preparing and furnishing opportunities for labor, we are erecting a mighty bulwark against the incursions of sin and error upon the child, the home, the community, and against the kingdom. We are enlisting an army that will invade the territory of sin, of the world, and rescue from its haunts and prisons precious souls, and save them from inevitable loss.

We have assembled here this afternoon in convention capacity, and we pray God's blessing to rest upon this meeting, his Holy Spirit to abide in every heart and that all may feel that we are laboring for him and the upbuilding of his kingdom on this earth.

In the spring of 1894, while Bro. H. N. Hansen, of Iowa, and Bro. R. Etzenhouser, of Missouri, were laboring in the mission field of Provo, they thought it wise to organize a Sunday school, in order that the young should receive instruction as well as the old. So a meeting of a few saints in Provo was called at the home of Sr. Reese, on Sunday,

March 18, 1894. Bro. Nels Olson was chosen superintendent. . . . The following Sunday twenty-six scholars and seven officers and teachers were enrolled. A great interest was taken, all trying to do their part.

But finally in 1896 some began to get discouraged and dropped out one by one. So Sunday school adjourned until 1898 when Brn. D. W. Wight and R. J. Parker working in the mission field, with the assistance of the saints, organized a Sunday school July 24. . . . There are now forty-five scholars, officers, and teachers enrolled, and every one seems to be taking an interest in the work. When Sunday morning arrives we wend our way to Sabbath school with prayerful hearts. The superintendent steps into the room with a smile on her face and a kind good morning to all. All officers and scholars arrive fifteen minutes before school is taken up, for song service. The librarian passes all books before song service begins. At 10:30 the superintendent calls the school to order by announcing the opening song. Then prayer is offered by one of the brethren, after which we sing the second song. That is followed by responsive reading; the superintendent reads alternately with the school, after which she states that classes will take their places. They are now in readiness to begin their work. Then as the teachers have attended teachers' meeting, and all decide on what are the most important points in the lesson, and all teach the same points, we shall then see the grandeur and harmony in uniformity of thought and mind as well as the grandeur of uniformity of texts. They must study to bring out the most central thoughts, and agree upon what they shall teach. All should be in readiness for the review, which should begin as soon as classes have marched back to their places. The minutes of the last Sunday are now read, the closing hymn is then announced, and Sunday school closes with the benediction.

Let us try to make the future as successful as the past, and never get discouraged. By this method we will rapidly grow higher and higher. Many try to grade their Sunday schools in one day, and are discouraged because they fail; it is not done in that way. The best graded school we know of took five years to grade. The end of the year is a good time to look over the work that has been done and plan to improve during the opening year. Love the children, love the work, and pray, and God will not leave you alone.

Several items I will not try to enumerate, but in summing up the work, would say in the words of another, "We have done the best we could. We recognize God's hand in the work, and praise his name for the strength and courage he has given us when we were in the need thereof." May the blessing of peace, love, and unity rest upon us and God's Holy Spirit direct us, both during this meeting and in all times that is to come.

HILDA V. ANDERSON.

PROVO CITY, Utah.

The Anglican Bishop of Labrador says that his diocese extends to the north pole.

Conference Minutes.

NORTHERN CALIFORNIA.

Conference met in Santa Rosa, March 3; F. M. Sheehy presiding officer, assisted by C. A. Parkin. E. B. Porter secretary pro tem., assisted by Sr. Etta Cooper. Elders reporting: J. A. Anthony, C. A. Parkin, G. Daly, F. B. Blair, G. S. Lincoln; Teacher C. C. Joehnk. Report of C. A. Parkin, Bishop's agent, reported correct by auditing committee. The committee on branch reports reported as follows: Santa Rosa 165 members, Sacramento 199, Oakland 115, San Francisco 127, Lower Lake 20, Mountain Home 43, Berkeley and Stockton not reported. C. A. Parkin was reelected district president, J. H. Parr retained as vice president, E. S. Chase secretary. A resolution was adopted sustaining the general church authorities, Prayer Union, Daughters of Zion, Sons of Zion, Sunday School Association, and Zion's Religio Literary Society. Also a resolution against the seating of B. H. Roberts as a representative in the House of Congress of the United States was passed. Conference indorsed the following ordinations: Arthur Landers to the office of deacon, and B. F. Taylor to that of teacher, subject to the approval of their respective branches. A petition from Lower Lake branch was presented praying that action be taken concerning the ordinations of John Cobb and John Graumlich; the chair referred same to a committee consisting of T. W. Chatburn and E. B. Porter, who offered the following resolution: Resolved, that the report of the court on the petition of Lower Lake branch be adopted, and the conference hereby confirms the ordinations of John Cobb, and John Graumlich, and order that an elder's license be granted each of them. Sermons by Elders T. W. Chatburn, C. A. Parkin, F. M. Sheehy.

NORTHEAST ILLINOIS.

Conference of the above district convened at Mission, Illinois, June 10. J. H. Lake was chosen president, H. Southwick and J. M. Terry associates, E. E. Johnson secretary. Ministry reporting: H. Southwick, J. M. Terry baptized 8, C. G. Lanphear, W. Vickery, H. E. Moler baptized 3, A. J. Keck baptized 1, F. Earl baptized 1, T. Hougas, G. H. Henley, J. Midgorden, W. Strange, G. H. Graves baptized 8, G. F. Howard. Bishop's agent reported balance on hand of \$379.43. Branches reporting: Mission 122, net loss of 5; Plano 192, net loss of 1; Unity branch, Piper City, 27, net gain of 2; Wilmington 63, net loss of 4; Sandwich 82, no change from last report; Ladd 21, net gain of 5; Chicago 153, net gain of 21; West Pullman 40, net gain of 4. H. Southwick sustained as president, A. J. Keck elected vice president, E. E. Johnson sustained as secretary, and J. Midgorden as Bishop's agent. Adjourned to meet at Chicago, Illinois, September 9 and 10.

SOUTHEASTERN ILLINOIS.

Conference of above district convened at saints' chapel in Brush Creek branch, Wayne County, June 24; I. A. Morris presiding, J. F. Thomas assisting, J. D. Stead clerk. Elders reporting: I. A. Morris, S. D. Goostree, J. F. Thomas, F. M. Slover baptized 5, C. J. Hawkins, J. D. Stead baptized 15, M. R. Brown; Priests M. G. Powell, A. H. Johnson, L. Brown, and J. M. Bass; Teachers J. E. Bozarth, J. Furgeson, J. Brown, and Wm. G. Smith. Bishop's agent's report: Receipts \$272.40; expenditures \$272.40. Auditing committee reported books correct. Branches reporting: Dry Fork 43, Parrish 87, Kibbie 57, Brush Creek 305, Tunnel Hill 145. Two resolutions passed the conference; one making

provision for a more active prosecution of the work on the part of our district president; the other one protesting against the seating of Brigham H. Roberts. Reunion committee reported Parrish, Franklin County, Illinois, the place for holding our reunion, August 3. Preaching by F. M. Slover, Wm. R. Smith, and J. D. Stead.

FAR WEST.

My attention has been called to mistake in *Herald* of July 5, page 439, in minutes of Far West district conference. I think it is my mistake. Resolved, that statistical reports of branches and priesthood reports be made and forwarded to the secretary of district conference, so that he may receive same not less than two weeks prior to the convening of conference, and said secretary shall make up *resume*, or record, from said reports, and submit same to conference for approval in similar manner as now done with branch reports by branch secretaries in the branches. Moved to amend by striking out the word "two," where it refers to weeks and inserting the word "one," and adding to the close of the resolution, "that all previous action in any way conflicting with this be and is hereby repealed." Carried.

CHARLES P. FAUL, Sec.

MOBILE.

Conference convened at Theodore, Alabama, June 17; F. P. Scarecliff presiding, C. I. Carpenter secretary. Ministry reporting: Elders D. E. Tucker, C. I. Carpenter, F. P. Scarecliff, W. L. Booker, G. W. Sherman, G. T. Chute; Priest T. W. Smith; Teacher D. W. Tillman. Branches reporting: Bluff Creek 57, Three Rivers 80, Theodore 31. Bishop's agent reported: On hand last report \$3.29; received \$22.01; paid out \$20.10; on hand \$5.20. District secretary and treasurer reported: Received \$1.45; paid out 87 cents; on hand 58 cents. Elders' court reported and recommended the expulsion of John H. Thompson, Robert Shepherd, John H. Clayton, and Louisa Spicer, all of Pascagoula branch. Report received and recommendations adopted. Reunion committee reported nothing accomplished and were discharged. Pascagoula branch was formally disorganized. Resolutions on the B. H. Roberts case passed, and secretary and president authorized to have same printed in one hundred copies. Present officers sustained. Preaching by G. T. Chute, F. P. Scarecliff, and D. E. Tucker. Adjourned to Bluff Creek, Saturday and Sunday before full moon in October. Everyone seemed to enjoy themselves.

NORTHERN MINNESOTA.

Conference convened at Detroit, June 17; Pres. T. J. Martin in the chair, G. L. Jones secretary. Branch reports: Oak Lake 62, Union 111, Audubon 56. Ministry reporting: Elders I. N. Roberts, T. J. Martin, H. Way, W. Barnhard, Alonzo Whiting, and A. Tabbut; Priests R. L. Powers and F. G. Barnes; Teachers R. L. Powers and C. McClelland. Resolutions offered by Union branch that Arthur Whiting be ordained a priest and William Oaks a teacher, were referred back to the branch. Election of officers: T. J. Martin sustained as president for ensuing year, G. L. Jones secretary. Report of reunion committee heard and accepted. Preaching in the evening by Elder T. J. Martin. Conference was followed by a reunion, which was continued till Sunday evening, June 25. Religious exercises during the reunion were as follows: Prayer and testimony meeting each morning at nine o'clock. Preaching three times each day. After preaching service Thursday afternoon, a business meeting was held. It was voted that next reunion be held at Perham, Otter Tail County, about one year from this time. I. N. Roberts, T. J.

Martin, F. D. Omans, H. Way, and Joshua Nunn to be reunion committee. Our fall conference to be held at Barnhard schoolhouse, town of Maine, Otter Tail County, October 14 and 15. W. W. McLeod, Bishop's agent, reported as follows: On hand, January 1, \$43.03; received since \$132.85; paid out to date, \$172.25; balance due church, \$3.63. The balance of money left over after paying expenses to be given to the Bishop. Edward Conway was baptized and confirmation by Bishop E. L. Kelley and Elder T. J. Martin. One child was blessed. After preaching service, Sunday evening, a vote of thanks was offered to brethren and sisters Nunn and Miller for their kindness in entertaining the saints; to Mr. Holmes for use of grounds, and to Reid and Wackman for use of lumber. Reunion adjourned to meet at Perham, next year in June.

Sunday School Associations.

LITTLE SIOUX.

Convention met at Magnolia, Iowa, June 16; J. F. Mintun in charge, Frank Hill secretary pro tem. Schools reporting: Missouri Valley, Union Center, East Union Center, Sunny Glen, Logan, Mondamin, Persia, Magnolia, Little Sioux, Pleasant Valley, Woodbine. Address by J. F. Mintun; short speeches by A. M. Fyrando, J. F. McDowell, and Mary Shaw. Summarized report of officers and teachers of schools read. Report of officials. Statement of accounts of superintendent and secretary read and ordered paid. Treasurer's report read and approved. Librarian's report read and approved. A motion prevailed that the local librarian of each school report to district librarian previous to each convention. Subject opened for discussion: "Assistant superintendent, who chosen and his duties." Quartet by Magnolia Sunday school. Papers: "How to discipline Sunday school scholars, or what is Sunday school department, and how maintained?" by Rose Williams and Christie Stewart. Papers open for discussion. Normal work: 1. Relation of Sunday school to the church; 2. How to maintain it. Several questions were discussed. A motion was made to dispense with reports of individual teachers and officers, or summarized reports. By motion final action was deferred until next convention. Adjourned to meet Friday previous to next conference, and at same place.

MANCHESTER AND SHEFFIELD.

The above district Sunday school association held its annual convention in the saints' meeting room, South Manchester, May 20 and 22; Elder S. F. Mather in the chair, W. R. Armstrong secretary. Opening remarks by Elder F. G. Pitt were suitable and encouraging. Delegates credentials adopted. Elder Pitt was admitted to voice and vote in convention. Bro. Mather read his report, which was very interesting and hopeful. Reports of school superintendents were read. Officers elected for ensuing twelve months: S. F. Mather superintendent, W. R. Armstrong assistant, J. Taylor secretary, W. R. Roberts minuting secretary, C. H. Barton treasurer. Saturday evening Bro. Pitt said the watchword of Sunday school workers was "Forward." A model lesson was then given by W. R. Armstrong on the "deluge." In his opening remarks he said that models were far more effective in teaching the children than either words or pictures. The date of the deluge was said to be B. C. 2348. The size of the ark was compared with that of the Great Eastern. A toy ark was made use of for the benefit of the younger children, the inmates and animals being exhibited and examined with interest and profit. The difference between the clean and unclean animals

was shown, with the hoofs of the horse and cow, and sketches of the animals named. Noah's faith and obedience ended in his preservation. He showed great faith in God's word, by continuing the building of the ark and entering it when there was no sign of a flood. It was universal, and man's sinfulness involved the destruction of the beasts. It was shown to be confirmed by traditions of peoples in the four quarters of the earth. The questions as to how animals crossed the seas, and how the fish, vegetation, and amphibious animals were preserved, were mentioned. It was said that they were miraculously preserved. In conclusion the deluge was said to be a divine judgment upon men, which extended to the utmost limits of man's habitation, and that no definite traces of it could be found. Proofs in favor of such a flood were offered from Isaiah, Peter, Paul, and Christ. The lesson was concluded with questioning, and where possible parallelisms from everyday life, and the latter-day work were used. Questions were put to the teacher at the close. On Sunday, five local schools met at North Manchester meeting room and marched in procession to the Churnett Street public hall, headed by our band. This is the largest procession our schools have ever had. The children looked beautiful in their bright summer clothing, and we felt hopeful for the future. At two p. m. appropriate addresses were delivered by J. W. Rushton, J. Arber, H. Greenwood, T. Taylor, J. Worth, W. Hanken, F. G. Pitt, W. R. Roberts, J. Harper, J. Dewsnup, Sr., S. F. Mather, W. R. Armstrong. After which a suitable program was rendered. The scholars and friends now marched back to the meeting room, where refreshment was provided for them. Tea over, they marched round the immediate neighborhood, returning to the public hall in time for the evening service. The speaker was Bro. F. G. Pitt, whose text was "Feed my Lambs." He appealed to both old and young to take part in Sabbath school work; branch officers were especially invited. The usefulness of the *Quarterlies* and the work of the Zion's Religio-Literary Society was made very clear. A fervent appeal was made to all present to assist us in "feeding the lambs"—the future hope of the church. There was present at this service the largest congregation the church has yet had in this mission. On Monday morning the statistical report of the district was read by the secretary, the financial part of which was not complete, as one school had not reported. Resolved that the secretary's report be accepted with the understanding that the item of finance be completed afterwards. Twelve schools were reported, with 534 scholars, 66 officers, 49 classes, 51 teachers. One school had been organized during the year; viz., East Manchester. Eleven schools were represented by 17 delegates, and Clay Cross was unrepresented. The list of schools is as follows: Farnworth, Hunslett, Leeds, London, East Manchester, Northeast Manchester, South Manchester, North Manchester, Salford, Sheffield, Wigan, Clay Cross. In answer to a question, the chairman said that a school which requires the visits of the district officers should be prepared to pay their railway fares, or part of them, as the financial condition of the association was not so strong. Resolved that J. W. Rushton and J. Arber audit treasurer's book. Resolved that the association officially recommend its schools not to enroll children under two years of age. Resolved that F. G. Pitt represent the association at the general church convention of 1900 in America. The report of the Salford superintendent, J. Taylor, was here presented and received. Resolved that the association procure a banner, and that the surplus money of the convention be appropriated in purchasing one. At two p. m. business was resumed.

*Subscriptions will be thankfully received from any brother or sister who reads this report, by W. R. Armstrong, No. 1 Shakespeare Street, Ardwick, Manchester, England, for the object named.

The auditing committee's report was now presented. Resolved, that the Sunday school district appoint a committee to collect moneys to purchase a banner, and the following brethren were appointed: H. Greenwood, W. R. Armstrong, and J. W. Taylor. Resolved, that when this meeting adjourns it shall do so to meet again in North Manchester room at seven p. m., June 3, 1899, to receive the report of committees. Resolved that the superintendent, assistant superintendent, and secretary of this association be authorized to make arrangements for holding next annual convention. The financial report was ordered adopted and spread upon the minutes. Resolved, that the utilization of time at district or mission conference be left in the hands of the superintendent. Papers were presented by: J. Arber, on the "Sunday School Teacher;" J. W. Taylor, on the "Sunday school;" J. Dewsnup, Jr., on "Is the Sunday school an auxiliary to the church or an independent organization?" The papers were most interesting and instructive. Proceedings were interspersed with singing. At 6:30 p. m. an experience meeting of all Sabbath school workers and friends was held. A very profitable and pleasant time was spent by all the saints present, and the outlook for the future appeared hopeful. Bro. Pitt offered the closing prayer. Thus closed one of the most successful Sabbath school gatherings yet held by the Reorganization in this country, and we had the largest concourse of people ever yet seen in one of our meetings in the city of Manchester.

On June 3, 1899, the following report of the finance committee was presented. "We the undersigned on behalf of committee, present to you our report of labor done in connection with the Sunday school convention of 1899. We congratulate you upon the success of the first demonstration held in Manchester, and thank one and all for their cooperation in the matter. As a program committee our action has been proved by the success of the program adopted; as a location committee we were able to supply the needs of all delegates; as a finance committee our success is shown by the fact that we have a balance in hand of £6. 8s. 2d., after paying away £7. 13s. 8½d. for hire of hall and other things. In asking for the discharge of the various committees we trust that we have given along with the brethren concerned entire satisfaction. The following is the list of subscriptions: Brn. W. R., and Sr. Lloyd, 7s. 6d.; Farnworth Sunday school, 19s. 2d.; Sheffield Sunday school, 4s. 6d.; Wigan Sunday school, 4s. 3d.; Zion's Hope Sunday school, London, 12s. 3d.; Clay Cross Sunday school, 14s.; North Manchester Sunday school, \$2. 15s. 10d.; South Manchester Sunday school, £1. 3s. 6d.; Salford Sunday school, 6s. 6d.; Northeast Manchester Sunday school, 10s.; Hunslet Sunday school, 12s. 6d.; J. D. Howell 5s.; Bro. Green 10s.; Owen Owen 7s. 6d.; T. Taylor, Bradford, 20s.; A brother 1s.; collection at convention £2. 8s. 6d.; and concertina band, a donation, 20s.; Total £14. 1s. 10d."

J. DEWSNUP, JR., Chairman.
W. R. ARMSTRONG, Secretary.

NAUVOO.

Sunday school association met at Keb, Iowa, June 16. Opening address by district superintendent, G. P. Lambert. A credential committee was appointed by the superintendent. The superintendent's report was read and received. Elder J. S. Snively addressed the convention. Reports of Burlington, Montrose, Rock Creek, Fort Madison, and Keb schools were received. Responsive reading was conducted from Nehemiah 8:1-18. As the attendance was small, the convention was divided into two senior classes, taught by John R. Evans and John Jervis. Forty-five minutes were spent in study of the lesson. In the evening a very delightful program was rendered by Keb Sunday school,

the musical numbers especially showed hard labor on the part of both the scholars and their instructor, John L. Morgan. The music that was rendered was made more enjoyable by the fact that it was all original, being composed especially for the evening. It was mostly the work of John L. Morgan of Keb. Adjourned to one day previous to, and at same place as next district conference.

NORTHEAST MISSOURI.

District Sunday school association met at Bevier, June 17; Louise Palfrey superintendent, M. J. Richards secretary. At nine a. m. a short time was used for prayer, and at 9:45 business session was held. Three schools were represented and reported: Higbee, Salt River, and Bevier. Superintendents F. T. Russell of Bevier, and E. E. Petre of Pollock, reported in writing. Treasurer's report adopted: On hand last report \$7.94; receipts \$7.01; expenditures \$5.38; balance on hand \$9.57. Bills of expenses of superintendent 85 cents, and program committee \$1.75. Bro. T. A. Hougas attended convention and held two sessions of institute. Some of the subjects that were discussed were, "The officers of the Sunday school," "Sunday school discipline," "District conventions and institutes," "Object lessons," and "Black-board work." Sunday school at nine Sunday morning was divided into ten classes. One hundred and forty-one scholars and five district officers were present. Elder R. M. Elvin gave the review. Collection amounted to \$3.39. Adjourned to the day prior to district conference in October, in Higbee.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.

Convention at Clear Lake, Indiana, May 26, was called to order and James Baggerly elected chairman pro tem., who conducted the meeting until S. W. L. Scott took the chair. L. Fay secretary pro tem., O. Storey assistant. The forenoon was occupied by remarks on the management of Sunday school work. The committee on credentials found that many of the schools had sent credentials and delegates, but the former custom of voting by the body was allowed. Many of the school reports were found to be correct, but a few were ordered to be returned for correction. The numerical strength of the schools as reported is as follows: Hartford 40, Buchanan 30, Galien —, Flint, Ind. 30, Coldwater 46, Englishville 15, Clear Lake 73, Grand Rapids 56, Knox 25. No reports from Anderson, New Troy, and South Scott. [Letter received from Anderson after conference. —Sec.] We feel hopeful to get perfect reports in the near future. The principle of representation is also improving. An interesting discussion was had upon the following topics, by questions and answers thereon, by Bro. Scott, Sr. Ella Davis, Sr. Jessie Corless, Elder G. A. Smith, and others: "How teachers can assist the superintendent." "What constitutes intermediate work?" "What should be the test of fitness for intermediate work?" "Should examination be had prior to promotion?" "When had a scholar ought to be promoted?" "The test of promotion." The treasurer's report showed \$2 14 on hand. The secretary's bill of 50 cents was allowed. The present district officers were sustained. All were happy, and the association adjourned to meet the day and place previous to the next sitting of district conference.

CONVENTION NOTICES.

Sunday school convention for Northeast Kansas district will convene at Baker, Brown County, Kansas, July 21, at 10:30 a. m. Schools will please take notice and prepare for a profitable time. Let us all look to the Lord for aid.
W. S. HODSON, Supt.

Miscellaneous Department.

DEWEY COUNTY CAMP MEETING.

Oklahoma district camp meeting will be held at the new town of Selling, in Dewey County, commencing Friday evening, August 11, continuing over Sunday the 21st. The following brethren have been appointed committee on arrangements: H. F. Durfey, Lewis A. Hall, Frank F. Vrooman, James Yates, — Elvert. Correspondence with the committee should be addressed to Elder H. F. Durfey, Selling, Oklahoma. All the saints and friends in the mission are kindly urged to attend, especially those living in Western Oklahoma. Ample shade will be provided; good water, wood, straw, and pasture for stock will be furnished free. We confidently expect a larger attendance than at any meeting yet in Oklahoma. Now is the time to prepare to come. Don't wait till it's over, then say, "Wish I'd been there;" but say, "By God's help I will attend." Bring the spirit of the work with you, and let us have a glorious revival in Western Oklahoma. The committee will do all in their power for the comfort of all who attend. Come prepared to camp, and to enjoy the blessings that God has for his children. We expect a goodly number of the missionary force to be there to preach the word. The Sunday school work will also receive special attention. R. M. MALONEY, Dist. Pres.

REUNION NOTICES.

The State reunion of Nebraska will be held at Shelton, Nebraska, on main line of Union Pacific railroad, August 5 to 13. A fine grove has been secured, with good water, plenty of shade, and handy to depot. Good speakers will be there to dispense the word of truth for us. A short rest from the daily routine of life will do you good physically; the association with others will help you socially, and a short time spent in devotion to God and hearing from his word will strengthen you spiritually; so put aside your worldly cares for a little while, invite your friends, and come to Shelton for a week, and be refreshed. Hay and fuel will be furnished free. Tents 10 x 12 will be \$1.75 for ten days. All those wishing tents should write F. A. Smith, 606 North Sixteenth Street, Omaha, Nebraska, before July 30, to insure getting them. Order tents at once. All Nebraskans who can, should be at this reunion. Come all who can, and let us have a time of rejoicing.

Southeastern Illinois district reunion will be held at the saints' chapel in Parrish branch, August 3 to 10. This is where the reunion was held last year. The grounds are well located; plenty of good water for man and beast, pasture reasonable. All are invited to come and assist, and get their spiritual strength renewed. In behalf of committee,
I. A. MORRIS.

The eighth annual reunion of Northwest Kansas district will commence August 17, and last over to the 28th. It will be held one and one half miles northeast of Greenleaf, Washington County, Kansas. Brn. Stebbins, Hilliard, and White have kindly consented to be with us, besides our local ministry. Wood, water, and straw will be furnished free upon the grounds in abundance. Hay and pasture may be obtained on the ground or near by. All are cordially invited to come. A Mr. Chrestensen has kindly and Christiaulike furnished us a lovely grove. Come one and all. Come prepared to camp during the reunion. Bring the Spirit of the Master, and let us come prepared to make this the most successful reunion we have ever had in the district. By order of committee, C. D. Carson, F. E. Taylor, J. F. McLure.

BISHOP'S AGENTS' NOTICES.

To the Saints of Northern Nebraska District:—Having been appointed by the Bishop to act as his agent for Northern Nebraska district, I take this method of informing those interested in regard to the same, and hope that among those who live in the district, we may have a record for obedience to the temporal laws of the church, that when the time may come for us to have a reckoning along with all others, we may not be found wanting; but that we may have it said of us that we have done the work required of us in an acceptable manner before the Master, and have a right to the rewards promised to those that are faithful to the trusts imposed on them. The needs of the church, financially, are great; and without the means being furnished by those whose duty it is to pay tithing, the work will be crippled; therefore we urge on all members to pay their tithing, and try the Lord whether he will fulfill the promises made to the children of Israel for the payment of their tithes, and we think that if the promises made to those who obey the first principles of the gospel are sufficient to repay for obedience to that part of the gospel, should we not place just as much confidence in the further promises made to those of the household of faith, and obey the duties required of us to the church as well in regard to the financial part of the work as to the spiritual.

Those living in Omaha and vicinity can pay to Bro. J. Avondet, No. 1315 California Street; those at Platte Valley branch, to Bro. George H. Wilson, Valley, Nebraska; those living at or near Fremont, to Bro. J. P. Ogard; those at Columbus, to Bro. H. J. Hudson; those living at the Lake Shore branch, to Bro. Ira C. Lewis, Decatur, Nebraska; or send direct to me.

Hoping the foregoing may meet the approval of all those residing in the district, and that they will govern themselves accordingly, I remain your fellow servant in the service of the Master,

JAMES HUFF, Bishop's Agent.
1818 North 21st Street, OMAHA, Neb.

ADDRESS WANTED.

Of Bro. Julius Sampson, formerly of St. Joseph, Missouri. Anyone knowing his present address please notify the Herald Office.

CONFERENCE NOTICES.

Conference of Philadelphia district will convene at Baldwin, Maryland, August 5. All officers in the district to report in writing. Bro. George Robley and others are expected to be present. E. B. HULL, Sec.

TWO-DAYS' MEETINGS.

There will be two days' meetings in the following places in Michigan: July 29 and 30, at Minden City. August 5 and 6, at Cash. August 12 and 13, near Deanville. August 19 and 20, at Riley Center. August 26 and 27, at Shabbona. Traveling ministers and local officers are cordially invited to attend, and make those meetings a success.

A. BARR, Dist. Pres.

NOTICES.

The appointment of a two-days' meeting in September, at Anderson, Michigan, is changed to West Marion, five miles north of Anderson, and about eight miles south and west of Howell. Anyone wishing to be met at either station should drop a line to Pingree, Livingston County, Michigan, to Bro. Jas. Smith.
MRS. A. J. DALEY.

Owing to difficulties that have arisen, I am requested by the committee to withdraw the notice of the Southern Indiana district con-

ference and reunion that was to convene the 16th of August, at Byrneville, Indiana. All interested take notice. Conference will be called later on.
WM. H. KELLEY, Pres.
JOHN T. SCOTT, Sec.

BORN.

ROUSH.—At Denver, Colorado, John Blair Roush, born January 30, 1899; blessed June 4, 1899, by Joseph Smith and E. D. Bullard. Parents' name Bro. John B. and Sr. Belle B. Roush.

TABOR.—At Higbee, Missouri, May 25, 1899, to Mr. Martin and Sr. Joanna Tabor, a daughter. Blessed at home June 15, by Elder Robert M. Elvin, and named Mary Edna.

DAVIS.—At Independence, Missouri, to Bro. Henry and Sr. Lizzie Davis, a son. Blessed May 28, 1899, by Elders R. M. Elvin and M. T. Short, and named Joseph Daniel.

HEAD.—At Brookfield, Missouri, May 4, 1899, to Mr. Michael and Sr. Lucinda Head, a daughter. Blessed at Bevier, Missouri, July 2, by Elder Robert M. Elvin, and named Helen.

MARRIED.

BRESSIE—HINES.—On the evening of July 6, 1899, David Bressie was united in marriage to Mary E. Hines, by Mr. Davison, a justice of the peace, at his house in Independence, Iowa.

MADSEN—RUMEL.—There was a pleasant gathering at the saints' chapel in Omaha on Wednesday evening, July 12, 1899, the occasion being the marriage of Sr. Blanche A. Rumel to Bro. Charles C. Madsen. Bro. Ray Potter presided at the organ; Brethren Charles Kennedy and C. M. Hollenbeck acting as ushers; Bro. W. T. Spauswick and Sr. Grace Rumel acting the part of best man and bridesmaid; Elder F. A. Smith performing the ceremony. Immediately after which the happy pair drove to the home of the bride's parents, Bro. and Sr. Nicholas M. Rumel, where a reception was held. A large gathering of relatives and friends assembled, and congratulations were in order; refreshments were served, and a very happy evening was spent. This young couple start upon married life with the best wishes of their numerous friends; many useful and handsome presents were given them. May God bless and prosper them.

DIED.

DOUGLAS.—Sr. Amanda Douglas was born at Stewartville, Missouri, November 27, 1857. Her maiden name was Sherard. She married Bro. George Douglas, April 30, 1874, and was baptized January 28, of the same year. To them were born eleven children, two dying in infancy; the other nine are left to mourn. She died June 3, 1899. Funeral at the saints' church, St. Joseph, Missouri, sermon by Elder H. O. Smith. She died as she had lived, in strong faith in the gospel, and respected by all who knew her.

HINKLE.—At Urichville, Ohio, May 22, 1899, Bro. William Anderson Hinkle, aged 49 years, 4 months, 9 days. Funeral sermon by Elder L. W. Powell. The funeral services were held in the saints' chapel at Lockport. There was a very large attendance attesting the high esteem in which Bro. Hinkle was held by all who knew him as a good man. Bro. Hinkle was killed by falling slate in the mine. He will be greatly missed in the Blake Mills branch, where he has been an active member since he united with the church, having been baptized September 2, 1888.

COLE.—Sr. Adelia Phebe Cole died at Pulaski, New York, June 14, 1899; just ten days to a day from the time of her husband's death. She was in her usual health, and went to visit her brother on the 13th, and the next day, about two p. m., she was taken suddenly ill and died at five o'clock. She was born February 27, 1819, at Middleburg,

New York, and was 80 years, 3 months, and 19 days old. She made her home with her daughter and son-in-law, Bro. and Sr. George Whitehead, near Vermillion, New York. She had been identified with the Methodist Church for many years, but united with the church May 21, 1898. She bore an excellent character by all who knew her, and no doubt has gone to rest in the sphere of the good until the call of the Master. A large number attended her funeral services at the residence of Bro. Whitehead, which was conducted by Elder William H. Kelley.

NICHOLAS.—At Providence, Rhode Island, June 20, 1899, Sr. Phila B. Nicholas. She was born at Seekonk, Massachusetts, now Rhode Island, May 16, 1821. She was an excellent woman, and a faithful and devoted saint, who was larger than her environment, and always persistent in and loyal to the truth of the gospel. Her rest is certain and her reward sure. She leaves one sister, four daughters, and nephews to mourn her loss. Funeral service conducted by Elder M. H. Bond.

BLANCHARD.—At Fiskville, Rhode Island, May 2, 1899, Mrs. Nancy Blanchard. She was born in Rehoboth, Massachusetts, December 23, 1811. Had been blind for eighteen years. Though a member of no religious society, her faith was in God and the Bible, and a liberal and charitable interpretation of the same. She was loved and respected by those who knew her, and most cheerful in her sufferings. She leaves one brother, who is also blind, one daughter, nieces, nephews, grand-, and great grandchildren to mourn. Funeral services conducted by Elder M. H. Bond.

MARTIN.—Z. S. Martin was born September 29, 1822, at Marietta, Washington County, Ohio; died at Decatur, Nebraska, July 2, 1899. He came to Nebraska in an early day, and was baptized in the Reorganized Church, January 17, 1865, at DeSoto, Nebraska; was ordained an elder soon afterwards, and for a number of years traveled and preached in Nebraska. He died firm in the faith. He leaves a wife and four children to mourn his loss. May the Father of love comfort them.

JENKINS.—At Samaria, Idaho, Sr. Emma Jenkins passed away after a period of severe suffering. She was the wife of Bro. Thomas Jenkins. Born in Wales, October 25, 1839; joined the church in February, 1886, and has been a consistent, earnest member to her death, June 14, 1899. Peace and rest have come at last in the paradise of God. Funeral services conducted by W. L. John and Charles Albertson, and a large circle of friends attended and followed her remains to the Samarian silent city.

DEPUE.—At Creston, West Virginia, June 7, 1899, Mary E. Depue, aged about 28 years. She was not a member of the church, but was awaiting an opportunity to be baptized; she was a noble woman, and loved by all who knew her. This is the second time Bro. Depue has thus been left. A husband, a babe four months old, besides eight other children are left.

WOOD.—Near Davis City, Iowa, Mr. John Wood, aged 78 years, 6 months, and 8 days. He was born in West Virginia in 1820; came to Decatur County, Iowa, forty-five years ago, being one of the early settlers. He was a just man in all his dealings. His wife, one son, and five daughters survive him. He was not a member of any church, but had much confidence in the Reorganized Church of Jesus Christ. Funeral sermon preached at his house by Elder H. A. Stebbins, to a large gathering of friends and neighbors.

SELLERS.—At Fall River, Massachusetts, July 1, 1899, Sr. Mary J. Sellers, aged 57 years and 2 months. Funeral from the home of her daughter, July 4, with services by Elder John Smith. During her long and painful sickness she declared she was not afraid to die. "The memory of the just is blessed."

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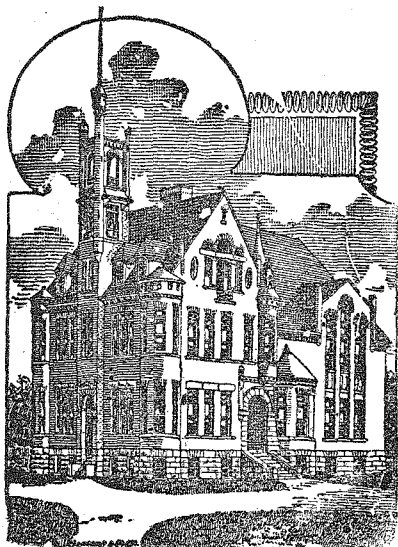
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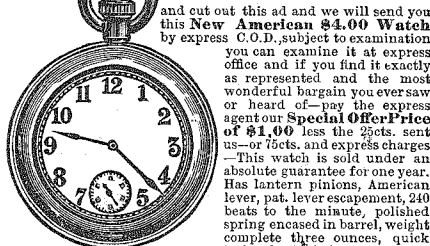
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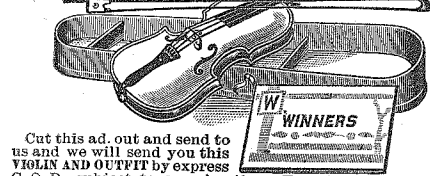
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THE SAINTS' HERALD.

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

Vol. 46.

Lamoni, Iowa, July 26, 1899.

No. 30.

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IS BROTHER MOODY DRIFTING?

The *Chicago Tribune*, which discovered Brother Moody and first gave him the fraternal name by which he is so well and familiarly known, is somewhat surprised at the theological departure which he has recently made. The *Tribune* has always regarded Brother Moody as the one thing fixed and unalterable in this world of uncertainties. It has believed he was not a Berean searching the Scriptures to see whether things were so, but that he accepted every statement in them because it was so "set down in holy writ." Up to the present time the three children in the fiery furnace, the astonishing ventures of Samson, Jonah's remarkable subaquatic experiences, the mistakes of Moses, the orgies of Solomon and David, Ruth in "the alien corn," and beautiful Queen Esther, Adam and Eve and the apple story have found their most vigorous defender in Brother Moody. There was a time when Brother Moody would have contended for the truth of the Bible stories even if they had said that Jonah swallowed the whale, but a change seems to have come over the spirit of his dreams.

It is well known that Brother Moody is the head of the theological institution at Northfield which he founded and built up. Temporally and spiritually his jurisdiction there is absolute. No one can speak at the summer meetings except upon his invitation and with his permission. Many of the leaders in this institution and many of Brother Moody's ultra-orthodox friends are now in a state of mind be-

cause Professor George Adam Smith was one of the speakers there this summer. Professor Smith is a representative of the higher criticism. He does not believe that the whale swallowed Jonah or that Samson slew the Philistines with the jawbone of an ass, and he does not hesitate saying that these and other similar stories are myths. His appearance therefore was like a bombshell among the brethren, and they indignantly remonstrated with Brother Moody, and their newspaper organ has taken the matter up, saying: "No amount of gratitude to Mr. Moody can blind Christian men to the fact that in extending his patronage to the higher criticism he has gone right in the teeth of the growing force of Christian conviction. We believe that the time has come when this cluster of blasphemies must be faced and when men must take their side."

Brother Moody listened quietly and replied that the professor was a godly man and it wouldn't hurt the college boys a bit to hear him, and then he penned an extraordinary public letter, in which he says: "The churches are suffering from too much controversy. Bitter intolerance is as evil in itself and in its effects as wrong theology. The question of the authorship of the individual books of the Bible has become of less immediate importance than a knowledge of the teaching of the Bible itself." This shows a most remarkable change in Brother Moody's attitude. The *Tribune*, which realizes its responsibility for the brother, is not disposed to censure him. On the other hand, it is inclined to rejoice that he has become more liberal, even though Jonah and Daniel, and Shadrach, Meshach, and Abednego have lost their staunchest champion. But what will happen next? The foundations of the great deep of orthodoxy are broken up. There is no longer anything that is sure in the world. Brother Moody truckling to the higher criticism! Can it be possible? Is Brother Moody drifting?

EMPEROR OF CHINA INTERESTED IN SCRIPTURAL BOOKS.

The Rev. T. J. N. Gattrell, who for ten years has been a colporteur of the American Bible Society in Northern China, has returned to the United States. In his last report of the society he says: "Ever since the presentation copy of the New Testament went to the Dowager Empress our depository has been visited almost daily by officials of the court. They say the Emperor observes 'worship'

gay (Sunday), and that he frequently goes to a lonely place to pray to 'Tien Chu' (God), and that when he is thus engaged no one dares disturb him. Some time ago he purchased through our agency a large number of scientific and scriptural books, and we hear he is delighted with some of the stories of the patriarchs, and particularly with an illustrated life of Christ, which he has ordered to be bound in velvet and to be put in a convenient place in the library. He has applied to our store for copies of books treating of the differences between the Catholic and Protestant churches."—*N. Y. cor. Chicago Tribune, July 18.*

THE "RADICAL DEFECT" OF MODERN PREACHING.

Charles Edward Jefferson, pastor of the Broadway Tabernacle Church in New York City, admits that many present-day preachers do not come up to the demands of the times. Since entering the pulpit he has discovered the justice or injustice of the criticisms he made when in the pew, and he gives the fruits of his experience and observation in a book of talks devoted to lay views of the cloth. In a chapter entitled, "What is the matter?" he tells where the clergy make their great mistake. As the shortcomings of clergymen are such frequent topics of discussion, both in conversation and print, Mr. Jefferson's view will be of wide interest. He says:—

"I have no objection to telling you what I conceive to be the radical defect in much of the preaching of our time. It is lack of spiritual passion. The tone of authority is faint. Too much of the preaching is like that of the Scribes. Clergymen are numerous, but prophets are few.

"Here lies the trouble. Only a prophet can achieve genuine success in these hurried and fascinating days. Time was when a scholar could do it. When books were expensive, and locked up in the libraries of the *elite*, a man versed in book lore could find a Sunday audience eager to listen to the information which he was willing to impart. Those days are gone. Before the rise of the daily paper, the preacher could be an editor, and make his sermons running commentaries on current events. This sort of preaching was once counted successful. It is a failure now. Before the multiplication of lecture platforms and music halls and art galleries, and other sources of intellectual enter-

tainment and esthetic gratification, fine music from the organ loft and exquisite essays from the pulpit seemed to satisfy all reasonable demands. But music, while it may still have charms to soothe the savage breast, is not conspicuously successful in attracting nonchurchgoers into the house of God. And much of the finest literary work displayed at present in American pulpits seems to be hopelessly lost on this unkempt and stiff-necked generation. Even the pulpit reformer does not wear his crown long. He has had his day, like the editor-preacher and the rest. By striking one special evil hard, he may cause the world to resound for a season with the echoes of his blows, and may even succeed in chipping off a fragment of some false custom or established wrong; but unless a preacher is a great deal more than a reformer, he cannot long hold the attention of an intelligent congregation, or hope to build an enduring Christian church. In short, the poor preacher has been ousted from the snug position of editor, lecturer, essayist, reformer; and there is nothing left him now but the arduous vocation of a prophet. . . .

"Notwithstanding the discussion *ad nauseam* through the week in the daily press of every happening and event, there are preachers who have the temerity to expect people to come to the church on the Lord's Day to hear the old newspaper straw threshed over again. And notwithstanding every center table groans with periodicals and magazines edited with consummate ability, and filled with articles written in many cases by the pen of genius, there are ministers who dabble on the Lord's Day in literary discussion and philosophical speculation, and then wonder why the blessing of the Almighty does not rest upon their labors. There is an itch abroad just now to work reforms. Everything is being overhauled, from systems of theology to boards of aldermen. The social order is rotten, the industrial system is accursed, the ecclesiastical *regime* is ripe for burning—so men assert. There is a hubbub of discordant voices, each voice screaming out a panacea, and promising the golden age; and in this fury for readjustment and reconstruction, too many pulpits, I am inclined to think, waste their time and strength. It is a proof of Christ's matchless greatness that he stood in the presence of the Roman empire and never struck it. His work was to strike the heart. By striking the hearts of peasants, he overturned the empire. He says to his heralds, 'Follow me!'

"Unless a sermon is different from all other forms of address, the world to-day does not care to hear it. If tired men and women are to be ex-

pected to attend public worship Sunday morning, the atmosphere of the house of God must be made different from that which these people breathe through the week. . . .

"Bright things, true things, helpful things are said in abundance, but the spiritual passion is lacking. The service smacks of time and not of eternity. The atmosphere of the sermon is not that of Mount Sinai or Mount Calvary, but that of the professor's room or the sanctum of the editor. The intellect is instructed, the emotions are touched, but the conscience is not stirred, nor is the will compelled to appear before the judgment throne and render its decision. The old tone of the 'Thus saith the Lord' of the Hebrew prophets is lacking. Men are everywhere hungering and waiting for it, but in many churches they have thus far waited for it in vain."—*Literary Digest, January 28, 1899.*

INTEMPERANCE IN DRUGS.

There is a source of nervous ailments entirely special to this age, and the unexpected outcome of our nineteenth century chemistry and advertising. Intemperance in drugs is becoming more common, and it may possibly outstrip the abuse of alcohol in its evil results. The manufacture of new chemical products is supplying the public with endless carbon derivatives of high molecular power and of imperfectly known physiological action. Some are most dangerous, and their continued indulgence leads to confirmed neuroses or hopeless neurasthenia, and it thus comes to pass that as the therapeutic activity of the profession tends to abolish disease, that of the public is manufacturing it.

While the increasing purity of natural foods has reduced our mortality, modern ingenuity has been the unintended means of occasionally supplying poison in food. Fortunately ptomain poisoning is an unusual accident. A much more serious and widespread evil has been the indiscriminating substitution by mothers of condensed milk and manufactured foods for the fresh supply of milk. This neglect of fresh milk and the untutored administration of artificial foods, even of the best kind, without due regard to proportion and suitability, have been disastrous.—*British Medical Journal.*

The Des Moines *Leader*, justly styled "Iowa's Greatest Daily," is now sent by mail at \$4.00 per year for both the Daily and Sunday editions. Added to the remarkable ability with which that great newspaper is being edited, this marvelously low price will certainly place the *Leader* in a great majority of the homes of this State.

STUDENT'S ALPHABET.

Aim to improve.
Be on time.
Come every day.
Depend upon yourself.
Excel if you can.
Find the cause of everything.
Gain a little each day.
Have a cheerful, sunny face.
Investigate every proposition.
Join hands with virtue and work.
Kill luck with pluck.
Learn to think.
Make each day the best.
Notice the habits of intelligent people.
Open an account at the bank of honor.
Put your best efforts into each task.
Quiet and orderly be at all times.
Read a standard book each week.
Say little, think much.
Take time by the forelock.
Unite intelligence with perseverance.
Verify each day's work.
Watch the business world.
Xhibit no hasty temper.
Yes! is a little word that means much.
Zealously pursue the work.

RUSSIA'S ACTIVITY IN PALESTINE.

The Russians are displaying great activity in Syria and Palestine—the instrument for that activity being a missionary society which is inspired, controlled, and assisted by the imperial government. Not only has this society a great establishment at Jerusalem—in fact a Russian colony—and an organization for helping Russian pilgrims, but it has also a network of primary schools all over the Holy Land. In these schools Russian alone is taught, and the schoolmasters converse with the children exclusively in the Russian language.—*Ex.*

DIES FROM RELIGIOUS FERVOR.

Wichita, Kas., July 17.—Mrs. Gregg Leonard, fifty years old, fell dead at a revival service at State Holiness camp meeting to-day, during her religious fervor, from a broken blood vessel. Mrs. Leonard had been present at every service of the camp meeting. She took an active part in the morning service, singing and shouting prayers as the words of the minister especially influenced her. Suddenly she arose from her seat and walked hurriedly to the edge of the tabernacle tent. Before assistance could reach her she sank to the ground and died.

THE following opinion concerning the Des Moines *Leader*, is merely an expression quoted from a business letter:—

"I think the *Leader* is the best paper published in Iowa to-day. It is edited with remarkable ability. I do not know of any Chicago daily which has in it so sensible and non-partisan, fair-minded, comprehensive and brave editorials as the *Leader*. I wish it all success. Very truly yours,

"GEO. A. GATES,
"President Iowa College, Grinnell."

The Daily and Sunday *Leader* will be sent to you by mail for \$4.00 per year.

ADDRESSES.

W. H. Rhoads, No. 69 Henderson Street, Galesburg, Illinois.

W. R. Armstrong, No. 1 Shakespeare St., Ardwick, Manchester, England.

F. G. Pitt, No. 1 Shakespeare Street, Ardwick, Manchester, England.

T. W. Williams, 1014 Alpine Street, Los Angeles, California.

M. F. Gowell, Rosendale, Missouri.

F. B. Blair, No. 618 Fifteenth Street, Oakland, Cal.

Daniel MacGregor, care J. H. Tyrrell, Box 396, Chatham, Ontario.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, JULY 26, 1899.

NO. 30.

The Saints' Herald.

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

LAMONI, IOWA, JULY 26, 1899.

EQUALITY—TITHING—CONSECRATION.

It should be known by this time that the church has neither right nor power to enforce its rules of finance, or compel obedience to its mandates; except by an official withdrawal of its fellowship or an expulsion from its membership, by vote.

It ought also to be understood that the finance law of the church is in the Book of Doctrine and Covenants.

So far as the old Scriptures may enter into the subject, it confirms the rule of tithing from Melchisedec to Christ.

The New Testament plan is variant from the selling all and laying the purchase money at the feet of the apostles to the weekly gathering on the Lord's Day of Paul's letter to the Corinthians.

The equality idea is presented in a variety of ways, as people variously understand what equality means in a gospel sense.

Tithing, or the law of tithing, is the only rule of finance the church has; and as variously interpreted forms the basis for the receipt and disbursement of moneys by the church through its accredited financial agents, the Bishop and his assistants.

We are of the opinion that freewill offerings, tithing, and consecrations are but branches of the one law, and would put them thus:—

Tithing; that part of the financial law of the church under which the church may define how much a member ought to pay and comply with the law.

Freewill offerings; that part of the law of finance of the church, under which those who may not be subject to the tithing rule may pay into the public treasury such amounts as they may themselves determine, or choose. Also, a rule by which those who may have been already tithed may pay such additional sums as they may choose.

Consecration; that part of the law under which those who may so choose after having complied with the tithing rule may devote such sums of money, or amounts of property as they may choose to set apart by the

spirit of sacrifice to the general church work, or any branch of it.

The essence of consecration is, that it is the result of sacrifice in some form upon the part of those who so consecrate.

The church may receive either moneys or properties thus consecrated; and if the purpose is not stipulated, whatever is so set apart will go into the general funds.

The surplus—the subject upon which most has been said and written in connection with the finance question, objectionably, is the surplus idea; and the substance and operation of the revelation of 1838, section 106, of Doctrine and Covenants, have been severely criticised, because of its terms. But when due examination is made, it will be discovered that this surplus idea was not new in 1838. For instance; in February, 1831, this was given:—

And again, if there shall be properties in the hands of the church, or any individuals of it, *more than is necessary for their support*, after this first consecration, which is a residue, to be consecrated unto the Bishop, it shall be kept to administer unto those who have not, from time to time, that every man who has need may be amply supplied, and receive according to his wants.—D. C. 42: 10.

We do not see how a surplus could be more clearly indicated than by the words we have italicised. "More than is necessary for their support," surely means a surplus, something left over and above their daily or yearly needs.

That this is correct is seen also from this, given in May, of the same year:—

And again, let the bishop appoint a storehouse unto this church, and let all things, both in money and in meat, which is more than is needful for the want of this people, be kept in the hands of the bishop.—D. C. 51: 4.

The words, "which is more than is needful for the want of this people," again indicate the nature of the moneys and property from which consecrations were to be made. While the word *surplus* does not appear in either of the revelations, the idea is clearly seen. The word *surplus* means:—

That which remains when use is satisfied; excess beyond what is prescribed or wanted; overplus.

This is in harmony with the language of both quotations given above.

Sacrifice is given as meaning,

To give up in favor of a higher or more imperative object of duty; to devote with loss or suffering. Devotion of desirable object, in behalf of a higher object, or to a claim deemed more pressing.

One meaning of the word *consecrate* is,

To appropriate to sacred uses.

From this it can be seen that when the saints contemplate making a covenant with the Lord by sacrifice, a way has been provided in which they may do so, and be in harmony with divine will.

With the fact in view that the revelation to gather in the regions round about is in force, and the terms of it are such that those who gather there are to do so in carefulness, and have all things prepared before them; that it be not "in haste nor by flight," no hasty or ill-contrived measure will be adequate to a safe and solvent gathering.

There are two ways in which Zion, locality, may be redeemed; one, is by purchase; the other is by blood. There are a good many reasons why the method of redemption by blood ought not to be adopted, but the one given by revelation is sufficient:—

If by purchase, behold, you are blessed; and if by blood, as you are forbidden to shed blood, lo, your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance.—D. C. 63: 8.

The principle is the same now as when given in August, 1831, sixty-eight years ago. And the conditions of society, the population of the region, and the general state of the local State and the National Government are tenfold more difficult and against the idea of redemption by blood than in 1831.

There is left for us, or those who may choose to essay the desired redemption, or who shall be commanded to undertake it, the one way in which a blessing may come; that is, the purchase plan.

We concede now, as always heretofore, that in the case of a positive and specific command of God there is no room for hesitancy or fear of failure. God knows and will not command what cannot safely be undertaken.

The methods by which purchase of lands is to be carried on are given only in general terms, to purchase, but not specified just where, or just how. Except, that it must be done legally by wise men chosen for the business.

Whence the means to purchase is to be derived, is pointed out; it is to be by voluntary sacrifice and consecration.

A little plain, common-sense statement and reasoning may be profitable, and we think very helpful, especially to those in our midst who may be urgent in their conclusions that *the*

church has been and is now derelict in duty in that there is not now a universal all-things-common system by which "the needs and wants of all are amply supplied."

To make computation easy, we assume that there fifty thousand communicants in the church. These are divided into some four hundred congregations, scattered over the United States, Europe, Australia, and the islands of the sea. These fifty thousand people are made up of people engaged in a great variety of occupations, from the divers for pearls to the makers of jewelry, from the common day laborer to the workers in the factories of textile fabrics and wood, iron, steel, brass, and copper; from the toiler in the garden and on the farm to the delver in the mines. Just how many are employed in the several occupations, trades, and professions, we do not know; but we do know that lawyers, doctors, surgeons, school-teachers, professors, preachers, editors, and printers are found among them, as well as farmers, mechanics, engineers, workers in wood, brass, iron, steel, silver, and gold, butchers, bakers, druggists, storekeepers, real estate dealers, bankers, cattle dealers, and a host of other kinds of business are represented.

To divide the fifty thousand membership into families, on the average usual in the enumeration of the population, would give us ten thousand families. The usual idea applied would give a possible ten thousand heads of families, or producers. Of these the greater number are found in the rural districts, the large towns and cities having the smaller number.

There are not many wealthy men or wealthy families among the whole, by far the larger number being in moderate circumstances only.

The whole number if gathered now into one place would make a city less than the size of St. Joseph, Missouri; less than half the size of Kansas City, and perhaps only ten times as large as Independence, Missouri. Could the whole be colonized as workers on the land only, or would it be needful to have the diversified employments now represented?

About all the communististic colonies the United States has known were at the start rural; doing their own manufacturing as a successive step, an afterthought incidental to their continued existence. The most of them have failed, fallen into decay for lack of progressiveness in the members.

Is it practicable to establish absolute equality in a city and country, a manufacturing and agricultural community? Can the mass be moulded on those lines that will secure what is commonly understood to be the "all-things-common" condition of things?"

TOKENS OF CHEER ALONG THE WAY.

Bro. W. H. Kelley in reporting the conditions in his field writes some pleasant things; we quote:—

I came here, Painesville, last evening. The sky is clear and soft winds sweep over the landscape as the farmers gather in the rich harvests already ripe. Recent rains have about assured the potato and oat crops, so that Mother Earth is being kind to the husbandman the present season. The toilers are being rewarded for their labors. But gifts of Nature are not always proof of divine acceptance. He sends his rain upon the just and the unjust. Good soil with proper effort and rain in season is apt to insure abundant harvests whether the workmen are good or bad. Another test is required to measure the full value of the moral standing. The kingdom of heaven is one thing, and what "the Gentiles seek" after is quite another.

The great Endeavor movement in the world is keeping pace with a waning and lifeless Christianity, alluring and blinding the masses to the gospel of fact, in search of broad and smooth ways. The message of doctrine and authority and the claims of sacrifice, self-denial, and holy life are accounted strange and hard to the common mind—not suited to the spirit of the times. So the world moves on apace.

But there is wheat among the chaff; possibly in such measure that should one be taken, but one would be left. The sensations are, local politics, the mutterings of preparations going on for next year's conflict in the political arena—the stake the Presidency, floods, Dreyfus the Jew, the Peace Congress at the Hague, the Philippine war, and the kissing bug, the latter just now being seriously considered, as she not infrequently overpowers her victims. Amid all of this and tenfold more the gospel message with its light to grasp and survey the field and read the signs of the times becomes intensified—good tidings of great joy to faithful witnesses, announcing the soon coming King, the end of all things, when the refuge of lies will be swept away and the faithful burden bearers secured in their inherited rights. So with feet upon Mount Nebo, and so fine a perspective, embracing "the now, and the then," radiating with the all-pervading witness accompanying the angel message to earth, confirming the hopes and making strong the heart, we feel happy even amid the world's myths and shadows, contradictions and envy, in the great harvest field, knowing that He that is behind all things cannot fail of success.

Before reaching Scranton, I dreamed one night of standing upon a high projecting rock beneath which surged along the dark and deep waters of a swift running river. The water seemed jet black. A heavenly messenger stood near me and I had in my hands a fishing pole, line and hook, but there was no bait on the hook. I thought I would cast the hook in anyway at a venture, and see if a fish would take hold of it, the messenger looking on approvingly. So I let go the hook and swung it out the full length of the line, and it had no sooner entered the water until a fish was on it, which I lauded secure at my feet. It was not a very large one and looked like a perch; it was transparent and beautiful. I could see through it as well as if X rays had been applied while it yet lay on the ground. I was puzzled as to when I might find that fish. So it turned out that just on the eve of leaving Scranton, a little girl, nine years old, of Bro. Van Why's, presented herself unsolicited for baptism. A time and place were set, the house of Bro. Williams, where we met on the 30th of June, and after sounding the dark waters of the Lackawanna River, finally settled on a suitable place. The water was saturated with slack and coal dust that comes down

from the mines. At 2 p. m., a number of saints had gathered on the banks of the stream, and the little girl, fair, and dressed in white, was buried beneath those dark waters and arose again amid the shimmering sunlight, looking enough an angel, and was handed to her parents and friends. All the time that fish catching scene was impressed upon my mind.

Now there may have been no more meaning to this baptism than to others, but the singular presentation, the likeness in the dark waters, the catching without bait (for she presented herself), and the assurance that heavenly messengers watch our going, know where believers are and guide to them, together with the sweet and pure atmosphere and bliss that seemed to pervade this whole transaction—seen only as developed—enriches it with a tinge akin to the extraordinary or heavenly, strangely confirming the accepted belief, hitherto received with some question, that the ninth year is a suitable one in which to be baptized. Simple as this transaction all through may seem, there was a joyousness of feeling associated with it and peaceful contentment and bliss that transfigures it into something of greater moment in one's personal experience, than some things called great in the world.

Years ago, I found myself fishing in a stream of water very clear and containing many fish. When I would throw the hook in, the bait would swell so the fish could not swallow it. I would draw it out, trim the bait to the hook, but it was no sooner in the water than it would swell so large that the fish could not take it. I repeated the trimming with like results, so caught no fish. I would rather fish without bait and catch, than with bait and not catch. It took no bait to catch this last fish. She was ready. Maybe the Sabbath school and home training had something to do with it.

THE Ottumwa, Iowa, *Courier*, June 27, 1899, published a "history of the Mormons," in connection with a proposed debate between Bro. J. S. Snively and a Utah elder, adding other comments, in its issue of the 28th, in which the church and its faith were very greatly misrepresented. The *Courier* declined to publish a correction written by Bro. J. R. Lambert; but the *Ottumwa Press* published a lengthy defensive article from the same writer in its issue of July 11. Following this Bro. Lambert also secured a hearing in the *Chariton Herald* of July 13, from which we publish the following comment.

We publish below with pleasure an article contributed by Elder J. R. Lambert, of the Reorganized Church of Jesus Christ of Latter Day Saints, of Lamon, Iowa. . . .

There are many members of this church in Lucas County and they do not wish to be misunderstood in regard to their teachings or beliefs. The article below clearly states their position, and we hope our readers will carefully read it.

The *Herald* has no comments to make. We believe in each person worshiping God according to his own beliefs and convictions. However, we will say that there is no more loyal or better citizens than the people of this church; and that among the most respected men of Decatur County are President Joseph Smith, Elder Lambert, and the other officers of the organization, with whom we are personally acquainted.

The *Press* and the *Herald* have acted a commendable part in giving our people a fair hearing and we thank

them for the fairness and manliness they have displayed. The item from the *Herald* may aid the elders as evidence of what our neighbors think of our people where the largest body of the church is located.

ANGUS CANNON PLEADS GUILTY.

Salt Lake, Utah, July 18.—Angus M. Cannon, President of the Salt Lake Stake of Zion, charged with polygamy, entered a formal plea of guilty before Judge Norwell in the Third District Court to-day, and Thursday next was named as the day for sentence. Cannon did not appear personally, the plea being entered by his attorneys.

There is much speculation as to the severity of the punishment that will be imposed. There are those, both Mormon and Gentile, who believe that a light fine will be the maximum. Others say it is proposed to make an example of Cannon. The extent of the punishment meted out to Cannon may be taken as an index as to how far the new crusade is to be pushed.

Mr. Cannon was seen at his office, and asked as to whether he had considered what his punishment would be. He said:—

"It is a matter of history that in the olden times six month's imprisonment, \$300 fine, and costs was the regulation punishment. There has been but one arrest since the stoppage of the old crusade, and the defendant in that case was fined \$100 without imprisonment.

"What the Judge will do with me I have no means of knowing. You might ask the Judge and then come and tell me, so I will be ready for my fate," he said with a smile.—*Chicago Tribune, July 19.*

Salt Lake, Utah, July 20.—Judge Norrell today sentenced Angus M. Cannon, who recently pleaded guilty to the charge of polygamy in having married State Senator Mattie Hughes Cannon, to pay a fine of \$100.

Judge Norrell, in passing sentence, said:—
"This case must stand upon the facts as they came under the supervision of the court just the same as all other cases. The court finds that in this case the law has been violated."

Judge Norrell said he wanted it distinctly understood that action in this case would have nothing to do with any other that might come up.—*Chicago Tribune, July 21, '99.*

EXTRACTS FROM LETTERS.

The mission address of Bro. F. G. Pitt, in charge of European mission, is No. 1 Shakespeare Street, C on M, Manchester, England. Bro. Pitt wrote from Leeds, July 7, as follows:

All is moving along about as usual here. Nothing startling, but progressing slowly. I believe wife a little better in health. Weather warm to-day, but thus far it has been very moderate. Regards to all friends.

EDITORIAL ITEMS.

Brn. Joseph and Alexander Smith went to St. Joseph, Missouri, on Saturday, the 22d, Bro. J. R. Lambert to Benton, Iowa, and Bro. Frank Criley to Independence, Missouri, same date.

Sr. R. J. Anthony, of Lamoni, Iowa, desires to obtain information concerning Bro. Anthony's trunk, clothing, or other effects left in any part of his field of labor. Those in the Rocky Mountain mission who may know concerning them will please

communicate with her. She also desires to express thanks on behalf of herself and family to all who assisted Bro. Anthony and them in the time of sickness and trial.

The permanent address of Elder F. B. Blair is No. 618 Fifteenth Street, Oakland, California. His family, consisting of Sr. Blair, his wife, and her mother, Sr. Cobb, and little son, have joined him and are located as above.

Col. Robert G. Ingersoll, the noted agnostic, died suddenly at his residence, at Dobbs Ferry, New York, of heart trouble, on Friday, July 21, at 11:45 a. m. The transition was sudden and unexpected.

When a man loves the Lord with all his heart, with all his mind, his might, and his strength, he will not disregard the word by using tobacco nor by other acts of personal conduct fail to make his profession and example a credit to the work. A high line of religious life—a consistent example that is proper for young and old to imitate—is necessary to be in harmony with the word. "Straws show which way the wind blows," and personal example is a true index to the spiritual and moral status of man, woman, youth, or maid.

Brn. Oehring and Steffe have arrived in Germany and are at work; the former at Manebach, the latter at Marzhausen, Baden. Letter from Bro. Oehring next week.

Original Articles.

BROTHERLY KINDNESS AND CHARITY; OR CONSECRATION AND GATHERING.

Peter says that the saints, giving all diligence, should add to their faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity. (2 Peter 1: 5-7.) It seems that these are laws unchangeable and as important to be observed as repentance and baptism, for if ignored they will effectually prevent any man, woman, or church from entering into the everlasting kingdom of God though he, she, or they may have obeyed all outward forms of church worship found in the gospel of Christ. Peter says he who lacks these things is blind (verse 9), and it is very doubtful if spiritually blind people are going to enter into or build up the everlasting kingdom of God.

It was a lack of a thorough knowledge and application of these laws to the characters and conduct of the saints that caused them to first pollute and then be driven from their inheritances in 1833. (See D. C 98: 1, 3.)

Paul says if charity is present the following indications will prove it:—

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own.—1 Cor. 13: 4, 5.

The Lord tested Martin Harris to show whether or not he had charity when he said to him,

And again, I command thee that thou shalt not covet thine own property. . . . Impart a portion of thy property; yea, even part of thy lands, and all save the support of thy family.—D. C. 18: 3 5.

If Brother Harris had faith in these words that they were from God, and charity in his heart, he did as here commanded; if not, he did not.

If you would be perfect, said Christ to the young man, sell what you have and give to the poor; but the ideal life of brotherly kindness and charity was too high for him, so he turned away sorrowful. (Matt. 19: 21.)

The laws of brotherly kindness and charity embrace all that God has enjoined upon his people by which they are to cooperate one with another for the peace, edification, and prosperity both spiritual and temporal of the whole church. The whole economy of God is cooperative and not competitive, hence these laws. And this is the difference between the wisdom of God and the wisdom of this world.

The wisdom of God is, "Whosoever will, let him" come, for "there is enough and to spare," both spiritual and temporal. (Rev. 22: 17; D. C. 101: 2.) But the wisdom of the world, like boys in a race, looks for self only (is competitive). The children of God ought to say, Come with us and we will do you good (both spiritual and temporal), for God has spoken good concerning Israel. If this is true, and I believe it is, it was intended in the economy of Christ's gospel that the minister and lay member should stand side by side, the minister to traffic in spiritual things that he might have wherewith to impart to all who were in need, the laity in temporal that he or they might have wherewith to impart of temporal things, and in this way all equally inherit celestial glory. Paul says in Romans 8: 17 that the saints are to be joint heirs with Christ, and Doctrine and Covenants 85: 33 says "the saints shall be filled with his glory, and receive their inheritance and be made equal with him" (Christ). (See also Eph. 4: 13.)

Paul says charity seeketh not her own, beareth all things, believeth all things. (1 Cor. 13: 5, 7.) Paul means here that charity believes all the conditions that God has enjoined, not that we are to believe a lie and be damned, whether it comes from a brother, an angel of God, or any other source. This would not be charity. Charity rejoices in the truth. (Verse 6.) Charity beareth all things; that is, the man who has charity accepts all the conditions that God lays upon

him, even to death, if necessary. Charity seeketh not her own. A converted man should say, "My body, soul, and spirit, and all I have, Jesus, I give to the conditions of thy law;" not that any should be slothful in business, but fervent in spirit, serving the Lord. (Rom. 12: 11.)

The Lord made Brother Harris a strong example of this law when he asked him to lay his moneys before the Bishop of the church, and he said:—

This is a law unto every man that cometh unto this land, to receive an inheritance.—D. C. 58: 7.

"But," says one, "that law is not binding on us." No, not if you don't intend to come to Zion, it is not. The Lord says it is binding on every one that comes. If you are coming, that means you. Again:—

Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing? Verily, thus saith the Lord, I require all their surplus property to put into the hands of the bishop of my church of Zion; . . . and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them forever.—D. C. 106: 1.

But it may be asked, Why does God ask this sacrifice on the part of his saints? I answer, It is (among other things) to lay the foundation of Zion. But what does laying the foundation of Zion mean? I answer, It means to fill the inheritance of God round about Zion with saints. Compare section 106: 1, fourth line, with section 98: 10, where the Lord says, "Buy lands and gather together upon them, and in this way they may establish Zion." Locke says establish means to settle, found, ratify, confirm.

But how can this be done? The Lord said to Sidney Rigdon:—

He shall write a description of the land of Zion, and a statement of the will of God, . . . and an epistle and subscription, to be presented unto all the churches [branches of the church], to obtain moneys, to be put into the hands of the bishop, to purchase lands for an inheritance for the children of God. . . . And . . . inasmuch as there is land obtained, let there be workmen sent forth, of all kinds, unto this land, to labor for the saints of God. D. C. 58: 11, 12.

The matter now stands to my mind about like this: Some officer of the general church, holding the same authority that Sidney Rigdon held, should write a communication and subscription in harmony with the above instruction and send a copy to every branch of the church. The officers of the branch should thoroughly expound the matter to the members, and if agreeable call a meeting of the whole branch, consecrate their surplus property into cash, send it to the Bishop, appointing a competent agent at the same time to cooperate with the Bishop. When suitable land was found the Bishop and agent buy it together. The title to be

vested in the church (so the deed could not be broken by anybody. See D. C. 42: 9). When the land is bought and house or houses built, the Bishop or branch agent shall report to the branch who furnished the funds in harmony with the law which says,

Let the privileges of the lands be made known, from time to time, by the bishop, or the agent of the church [branch]; and let the work of the gathering be not in haste, etc.—D. C. 58: 12.

The question now seems to be, Who shall receive first inheritance, or occupy the above lands and houses? It seems to me that the Lord purposes that this church shall duplicate the work mapped out for the old church. As proof of this I cite the reader to section 122: 6:—

Therefore, the law given to the church in section forty-two, over the meaning of some parts of which there has been so much controversy is as if it were given to-day.

This section therefore should be carried out to the fulfilling of instructions contained therein before the saints ask God to give more revelation concerning the gathering. The first thing on gathering in this section is this:—

And, behold, thou wilt remember the poor, and consecrate of thy properties for their support, that which thou hast to impart unto them [surplus property], with a covenant and a deed which cannot be broken; . . . and they shall be laid before the bishop of my church and . . . every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, inasmuch as is sufficient for himself and family.—D. C. 42: 8, 9.

It seems clear, then, that the branches should send forward their poor first and afterwards others could follow as the way opened up, and in this way begin to establish Zion upon principles of equality and righteousness.

"But," says one, "the opportunity to do this is now past. The saints should just stand still and wait for the salvation of God." Well, brother, come to the law; where do you read this?

In section 117 as quoted in Brother Hilliard's article we read:—

Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter until it shall be otherwise given of me.

This command is very like the one in the Book of Mormon on marriage, and the saints having the Brighamites for an example should be slow to change a law before God himself does.

When I remember that this church has been proselyting and claiming to teach all the counsel of God for about forty years, and not one family to my knowledge has received an inheritance according to the laws of consecration and by direction of the Bishopric, I feel that modern Israel have allowed their harps to hang upon the willows of Babylon long

after their captivity might have come to an end.

But again we hear, "Does not the law say, 'Let not your gathering be in haste?'" True it does; but does that mean that no action at all shall be taken? This clause of the law may be defined by the adage which says, "Be sure you are right, then go ahead;" or until the heads of the church take action on section 58: 11 by sending a declaration of the will of God and a subscription to all the branches that the elders may know how to counsel the branches in harmony with the Bishopric that there may be no confusion, but that order and concert of action may prevail amongst all parties concerned in this matter. And inasmuch as the Lord has given no definite instruction to this church as to how this law is to be carried out, is not that proof in itself that the revelations given to Joseph the Martyr are to guide in executing this law?

Now, saints, let me ask again, Have we got charity? Paul says charity believeth all things; endureth all things. Paul does not mean by this that it is charity to believe a lie, but it is charity to believe all that God has commanded, and it is charity to be willing to do all that God has commanded. Have we got this kind of charity? Paul says if we have not, our prophecies and tongues and everything else is but sounding brass. (1 Cor. 13.)

But it may be said again, "The church has not got surplus property enough to buy all the lands spoken of in the covenants." Has she got enough to buy one inheritance? If she has, ought not that one inheritance to be bought and some poor brother sent forward to occupy as the law of God directs, and so the church prove by this step that she wants to come up higher?

Reader, may I ask, Do you pay tithes? and if you do, had you any surplus property when you began? and did you bring it to the Lord as a sacrifice and offering as the law of God directs in section 106 which says:—

I require all their surplus property to put into the hands of the bishop of my church; . . . and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them forever.

Did you do this? If you did not, don't you know you are a robber in God's sight? "Will a man rob God?" (Mal. 3: 8.) Yet you have robbed God, even this whole church, or as many as had an offering to bring—provided for in the above law—and did not bring it. How will you meet the Lord's rebuke in Matthew 26: 41-46?

A prudent man foreseeth the evil, and hideth himself.—Prov. 22: 3.

But it might be asked, If I bring my consecrations to the Lord as provided in the above law, will I have to do it more than once? Yes, you will.

And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support, after this first consecration, . . . it shall be kept to administer to those who have not, . . . and for the purpose of purchasing lands, . . . and building houses of worship, and building up of the New Jerusalem, . . . that my covenant people may be gathered in one. . . . And this I do for the salvation of my people.—D. C. 42: 10.

According to the above we will be called upon to consecrate a second time, and more; for,

It is not said at any time, that the Lord should not take when he please, and pay as seemeth him good: . . . and he hath set you to provide for his saints in these last days, that they may obtain an inheritance in the land of Zion, and, behold, I, the Lord, declare unto you . . . that they shall obtain it.—D. C. 64: 6.

And I believe if Zion will justify herself she will continue this process until not one poor man can be found amongst her people.

But how shall we harmonize this with section 106: 1 as already quoted, which says after they have thus been tithed by consecration they shall pay one tenth of "their interest annually"? This to my mind means that the Lord will not call for the surplus every year, but something like this: First for the poor, second for building the storehouse and inheritances for the saints or others besides the poor, then for building the temple, etc., etc. These calls may come three, five, seven, or ten years apart, and during these intervals of years the Lord asks but one tenth of the increase over and above a living.

As proof that this held good in the days of Joseph the Martyr you will notice that ten years after the Lord told Sidney Rigdon to write the will of God and an epistle and subscription to the saints, as already shown in this article, for consecration, he instructed Joseph to write a proclamation to the President of these United States and to the rulers of all kingdoms of the earth to bring an offering of gold and silver to the house of the daughters of Zion. (D. C. 107: 3.) This proclamation should have been written in 1841, while the one Sidney Rigdon should have written was in 1831. These proclamations, if in existence, should be brought forth as patterns to guide this church, otherwise the church is false to her trust.

And again, if it was the Lord's will that the college at Lamoni should be built, why did not the authorities of the church write an epistle and subscription to the churches, calling for consecrations according to the above patterns, which should be observed in all such work? (D. C. 42: 10.) The

fact is, Zion hath forgotten the law of her God for the examples of Babylon, preferring oyster suppers, etc., to that which is written.

The priests and teachers shall have their stewardships [inheritances], even as the members, and the elders, or high priests, . . . are to have their families supported out of the property which is consecrated to the bishop, for the good of the poor, and for other purposes as before-mentioned.—D. C. 42: 19.

A stewardship or inheritance, therefore, to be right, should be sufficient to support the parties receiving it; and may be illustrated in the following: A. is qualified to farm, but being destitute, the saints send him forward upon an inheritance. He should receive sufficient land to support him and his, also a house, outbuildings, farming implements, a team, seed, and provisions for one year. Approximately speaking, this is an inheritance sufficient for a living, and should be applicable for all men of like occupation for all time to come.

Impart a portion of thy property; yea, even part of thy lands, and all save the support of thy family.—D. C. 18: 5.

The Lord admonished the church to imitate Martin Harris' example.

See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires.—D. C. 85: 38.

Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

In full faith that the three standard books are the written guide to our salvation, both spiritual and temporal, I remain,

Your brother in the gospel of Christ,
D. E. HOUGH.

KANSAS CITY, KANSAS.

HONOR TO WHOM HONOR IS DUE.

In the *Religious Telescope* of March 8, 1899, we find two articles on the subject of (so-called) "Mormonism." The first one is published under the caption of "Some features of Mormonism in Iowa," and was written up by Rev. E. W. Curtis, at Des Moines, Iowa.

Rev. Curtis is a minister of the United Brethren Church, and, I infer, has charge of what they call the "Corning District." He says:—

As this town [Lamoni] is located within the territory of Corning District, I visit the locality once in three months, and often come in contact with their missionaries. This has given me an opportunity to see Mormonism as it is in Southern Iowa.

He then proceeds to criticise the name "Saint;" and as a kind of climax on this point, I suppose, offers the following query and statement:—

Are these the saints of these latter days? Such exceedingly presumptuous titles would be hard to find elsewhere in this enlightened land.

Does not Rev. Curtis know that the term saint, as applied to God's people,

is found about forty times in the Old Testament, and about sixty times in the New Testament? Where, then, is the presumption in applying this name to those who are called with the same holy calling to-day? Let Rev. Curtis, who is supposed to be a Bible reader, or some one else "in this enlightened land," tell us.

Next, we have an indistinct line of distinction feebly indicated between us and the church in Utah, with the evident intention to leave the impression that we are about the same, after all.

This branch differs enough from the Utah branch to have a separate organization, but not enough for its members not to be Mormons. Present day writings divinely inspired and equal in authority to the Bible, miraculous deeds, baptismal regeneration, and *post mortem* repentance are claimed and publicly taught.

Because we hold some doctrines in common with the Utah Church, does it therefore follow that we are in affiliation with them? If it does, then the United Brethren Church, of which Rev. Curtis is a representative, is in affiliation with the Catholics, Adventists, and (so-called) Campbellites, for they hold many points of doctrine in common.

Present revelation, a belief in miracles, and probation after death, for all who have not had full opportunities in this life, are Bible doctrines, and an inevitable result of full and intelligent faith in God. As for "baptismal regeneration," the faith of the saints at Lamoni, as set forth in their standard and sacred books, is that through a proper baptism of water, and *the Spirit*, men are regenerated, "born again." Baptismal regeneration, without the work of the Holy Spirit, has never been announced by the church, and is not taught in their standard books.

Rev. Curtis speaks of a "rigid tithing law to be obeyed by its members;" says, by implication, that "a leader among them" explained that their "fine church property" was purchased and built by tithing money, etc., etc. The truth is that our churches are built, as a rule, by free will offerings and not by tithing. The "Brick Church" at Lamoni was built that way. While we believe in tithing, we do not make it a test of fellowship. With us, it is a free will offering systematized.

The closing portion of this paragraph is a dark mixture, and misleading in its statements. It reads as follows:—

This feature [tithing] is less popular than many others seen in them, but to me it is the best thing I see in the Mormonism of Southern Iowa. When Mormonism appeals to the selfishness and takes advantage of ignorance or superstition or provides for the gratification of lust, it is often popular, but when it demands benevolence it often loses its popularity.

It would have been much more sat-

isfactory to the honest investigator, had Rev. Curtis pointed out those features which he found in the "Mormonism of Southern Iowa" which appeal to selfishness, take advantage of ignorance or superstition, or provide for the gratification of lust. If they exist, we would like to know what they are. After thirty-six years experience in the church, thirty-three of which I have been a minister, I have failed to find them.

Now Rev. Curtis comes to polygamy. He admits that the church at Lamoni has "no harems." That they have "more to say against polygamy than we hear" elsewhere, "because they have the enemy in their own camp, and some are fighting it." "In such a State as Iowa polygamy could not live. A tree that would bear such fruit would be hewn down and cast into the fire."

What are the facts in the case? The work of reorganizing on the original basis commenced as early as 1853, and the whole record of this people is against polygamy and all its kindred evils. Had they desired to practice polygamy could they not have gone to Utah? Are we to understand that the reason why Rev. Curtis and his people do not practice polygamy is because they are restrained by the strong arm of the law?

But here is the conclusion of the whole matter:—

It was recently published in our daily papers that resolutions were passed at Lamoni, in favor of unseating Roberts, about three fifths of all who voted being for the resolution. Had that been a United Brethren assembly, not one vote would have been cast in the negative. Does not that vote give evidence that the taint of polygamous sentiment exists in disguise even in Iowa?

I have before me the official account of the church secretary, at Lamoni, concerning the action of the church against seating B. H. Roberts, which action was had on January 3, 1899. This account was copied from the record, and the closing statement is as follows:—

Motion as amended put and carried unanimously.
A. B. HANSON,
Branch Clerk.

On the 12th of February, 1899, the Decatur district passed a preamble and resolutions against seating B. H. Roberts. This district comprises eight counties in Iowa and three in Missouri, with a membership of about 2,200. There were but two negative votes, one the vote of the Associated Press reporter, the other the vote of a little boy who was not eligible to vote.

The *Independent Patriot* of Lamoni, took the Associated Press reporter to task for his false statements in both reports, in its issue for February 23, 1899. It quoted both the branch and district records against him, closing with these strong words:—

And the Associated Press should see to it that they furnish Lamoni with a reporter who has both the disposition and the ability to tell the truth.

I learned while at Lucas, Iowa, last week, that Rev. Curtis has a brother living near that town whose wife and daughter have been baptized into the Reorganized Church, and that he himself is favorable to the faith of that people. And if I mistake not, another brother was baptized into the Reorganized Church, at Des Moines, Iowa, by Elder Kephart.

The second article comes from the pen of G. O. Long of Tuskeego, Iowa. He knows what he is talking about and seems to have the disposition and courage to tell the truth. He too is a minister of the United Brethren Church and lives right among the Latter Day Saints. He evidently had no ax to grind. Rev. G. O. Long writes under the caption of "What the Mormons Believe." His first paragraph with the first sentence of the second, read as follows:—

In the *Telescope* of February 1, I see an article headed "The origin of the Mormon Bible." As I am stationed only six miles from the now Joseph Smith, or Lamoni, Iowa, headquarters, and as I am surrounded by them, as one of our ministers, I beg a little space in the columns of the *Telescope*.

What do the Mormons believe?

He then proceeds to give our faith as he finds it stated in our epitome of faith, using the word "they" instead of "we" at the beginning of each paragraph.

Our thanks are due to Rev. Long, because he was willing to state our faith correctly. And if it was done by design rather than by accident, our thanks are due to the editor of the *Telescope* for inserting Rev. Long's article in the same number that contains the misleading and false statements of Rev. Curtis.

"Honor to whom honor is due."

ELDER J. R. LAMBERT.

LAMONI, IOWA.

THE GATHERING.

Under the above caption appeared an article in the church papers last fall that seems to have agitated the minds of the saints more or less all over the church. Lest some should have got a wrong understanding from it, I herewith offer a few thoughts explanatory.

I wrote that article believing the time was at hand when the preparation should begin *in earnest* to accomplish God's will in the gathering of the saints and the redemption of Zion. My object was to educate the saints and assist them in getting a better understanding of the law, and their duty on that subject. All we do should be done understandingly, and in perfect obedience to the law, that we may be successful in our efforts. The failures of the old church (as it

is called) should make us the more careful, and we should profit by those historical lessons.

In 1894, when the Lord said that the law given in section 42 was the same as if given to-day; to my mind consecration and tithing as contemplated in that section was renewed to us; and as a natural consequence that which followed after in the book, in force. And as "the Bishop and his counselors, and the high council, and the Bishop and his council, and the storehouse and the temple and the salvation of my people, are the same to me now that they were in that day when I gave the revelation," it seemed necessary to educate the saints along that line. And if the purpose of God were carried out the saints must be gathered and Zion built up. And as "Zion cannot be built up unless it is by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself; and my people must needs be chastened until they learn obedience, if it must needs be, by the things they suffer"—I thought we should proceed, as the hastening time had come, to set the law in operation and accomplish God's purpose as soon as possible.

But I did not intend to convey the idea that this could be accomplished in any way only that set forth in the written law. It does not warrant individuals, men or women, to select tracts of land, and call on saints for money to pay for it, and settle on it, and in this way form colonies, constituting themselves leaders in the matter. We do not deny the right of individuals to buy lands and form colonies in their own right; but we do deny their right and enter our protest against them doing this under the pretense of authority of church law, thereby deceiving the saints.

Section 51 would warrant a branch in gathering their moneys together and appointing some one to buy lands and settle upon them; but even that should be done by proper counsel. And I hope those movements by individuals to lead saints to invest their means in forming colonies contrary to the rule laid down in the law may not succeed in getting the saints to waste their money, lest it terminate in partially or wholly destroying their faith.

In section 117:11, the Lord said:—

Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter until it shall be otherwise given of me.

Those commandments in part were set forth in my former article (and it was neither Texas nor the Ozark Mountains) on the gathering. Now if the law governs in this matter, the counsel of the elders must be had, otherwise disaster and loss may ensue; but if we wait until proper coun-

sel is had, and "all things prepared before you," as the Lord has said, we will most likely succeed.

In section 58: 12, we read:—

And let the privileges of the lands be made known, from time to time, by the *Bishop* or the *agent* of the church; and let the work of the gathering be not in haste, nor by flight, but let it be done as it shall be counseled by the elders of the church at the conferences, according to the knowledge which they receive from time to time.

The object now should be to educate the saints and thus prepare them to gather in harmony with the law, that we may avoid confusion and disaster. And no one as yet having been appointed by the counsel of the church, collectively or as a branch, no one has a right because of church prestige, or the saints' desire to gather, to make such a move and form such colony, thereby thwarting the object the saints had in view, to gather according to the law and build up Zion. For if the saints put all their money in those private enterprises, they will have none left to buy with, when the Bishop or agent calls for their surplus to buy lands and build up Zion as contemplated in the law.

It is only a few months until General Conference convenes and the chief quorums of the church will meet together, and may have opportunity to meet in council, and direct in this as well as all other things pertaining to church work.

There was no intention on my part to cause anyone to move prematurely in this matter, or of assuming duties and prerogatives belonging to others. But I did then, and do now desire to educate the saints, and prepare them for the gathering, as the time is near when it should begin. But unity and harmony are essential in order to make it a success.

And where no counsel is, the people fall: but in the multitude of counselors there is safety.—Prov. 11: 14.

Again:—

Without counsel purposes are disappointed: but in the multitude of counselors they are established.—Prov. 15: 22.

And again in Proverbs 19: 20, 21:—

Hear counsel and receive instruction, that thou mayest be wise in thy latter end. There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand.

If the counsel of the Lord shall stand, let it govern in all our work that we may not fall nor fail.

In 1894 the Lord convened a council by revelation and commandment, and said:—

It should have been done before, but the adversary hath hindered, desiring to prevent the success of my work in the earth.

This shows the necessity of proper counsel in all our important work. And surely after such a reproof, stating it ought to have been had before, those chief men on whom "rests the burden of the work" will not wait to

be commanded again to convene a council, that they may "counsel together, and agree on the things of the law and the general affairs of the church."

That we have in the past been slow and neglectful of duty, is clearly shown by the reproof given, when we failed to counsel together as we should. Also in this the adversary hath hindered us in the discharge of duty. I trust this may never occur again, but that we may meet together in council at the conferences from time to time, and agree on all things pertaining to the work of God on earth; that as the hastening time has come, we may do our part faithfully and not impede the progress of the work; but having a proper understanding of all things pertaining to the spread of the gospel, the gathering of the saints and the building up of Zion, that the Lord may come, for,

When the Lord shall build up Zion, he shall appear in his glory.—Ps. 102: 16.

And that we may all do our part faithfully and well, and thus be prepared to dwell with the pure and good when the "Redeemer shall come to Zion," is the prayer of,

G. H. HILLIARD.

THE CREATION.

And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

From this short account of the formation of man we have three distinct parts spoken of: 1. The "man" (body), composed as we are informed by scientists, of "carbon, oxygen, hydrogen, nitrogen, sulphur, phosphorus, iron, and lime, all found in the "dust of the ground." 2. "Life." 3. "Breath," possessed by life. The combination constituting "a living soul." The first two composed the real man, and the third was simply an ingredient to sustain the combination of the first two.

The body composed of the elements of "the ground" formed the "earthly house," the "visible," "outer man." At death it dissolves and "returns to dust as it was." As the elements are inert by themselves, a combination of them did not produce force. No intelligence or motion was manifested till another part was added, namely, "life." When this second part was placed in the composition of the "crowning work of God" is not stated. We simply have the account of man being formed "of the ground" and God giving life, breath, through the "nostrils" of the body. "Breath of life" is a possessive phrase meaning life's breath. As the body without "life" does not need breath, nor life without the body, but a combination of "life" and "body" does, we

conclude that life was placed in the body just before "God breathed into his nostrils" its breath.

We have no statement in holy writ conveying the thought that life is placed in the body through the "nostrils," but we know that breath comes through those organs and is an essential ingredient to sustain "a living soul." Life must first be in the "man," then the breath, as food and drink are used to perpetuate the combination. Breath does not manage and control life, any more than food and drink, but life controls it. There are many instances recorded of men who refused to breathe, and others who refused to eat, and the results were the same in each case, a separation of life and body. Neither breath nor food produced the life, but simply sustained the combination as it existed before they played their part. Therefore we cannot conclude that "man neither possessed life nor mind before 'God breathed into his nostrils the breath of life.'" As the phrase, "The home of Socrates," conveys the fact that such a person was in existence before he had a home, so does the phrase "breath of life" convey the idea that life was in existence before God gave it breath.

Yours for truth,

WARREN E. PEAK.

THEFORD, Neb., Oct. 25, 1894.

Letter Department.

SYDNEY, Australia, June 21.

Editors Herald:—The vote on the Federal Bill or Commonwealth Bill, was taken again yesterday and carried by a large majority of over 21,000 votes in New South Wales.

So we can say that Federation into a "United States of Australia" is an assured fact. One of our Sydney dailies says this morning: "The bill accepted;" a "United Australia;" "a nation born in a day."

The first Federal Parliament will meet in about two years. The federal capital will be in New South Wales, on land specially granted for the purpose by the local government. The "United States of Australia" will consist of all Australian colonies and also Tasmania. The "Federal Constitution" is undoubtedly better and more democratic in many ways than that of the "United States of America," for the senate will be elected by the voice of the people direct, the same as the representatives. Why should not Australia's constitution be in some respects better than that of "Uncle Sam's?"

American federation was consummated one hundred and ten years ago, when federal governments were unknown on earth and when conditions were ten times more unfavorable, and successful government under federation was yet to be demonstrated.

Australia's conditions are very different. They have the "United States" and "Canada's" federal history before them and can

profit by their mistakes as history has demonstrated.

Bro. Walter Haworth is with us, making his first efforts as a general missionary and district president, with manifest satisfaction and pleasure to all.

Bro. Gomer Wells has been making special efforts to get the truth before the people in New Castle district, which we hope will result in much good to the cause.

Bro. Butterworth, though afflicted for a time, is again in the field in Victoria, and we pray that God's lovely latter-day work may yet unfold and blossom as a rose of beauty in Victoria. The work as a whole has prospered more in New South Wales than in Victoria, but there is much improvement required in the lives of some of the saints before things will be "altogether lovely." Sometimes saints and officers treat lightly the counsel of the traveling ministry by reason of supposed imperfections that they see in their lives (which if true are only of a trivial nature), and which they always pass by unnoticed in the lives of other members of the church, and much less wish exposed in their own lives by way of criticism.

At our last conference a prophecy was manifest, saying that the saints should heed the counsel of those whom the Lord had sent to teach his people, which was refreshing to the soul of the writer, to know that with all his many faults and with all the fault-finding of others, God who called him to declare this beautiful gospel still acknowledged him in the God-appointed office of a teacher in his church.

A Campbellite minister, Elder Ewers, has appeared in two religious papers exposing Mormonism in a way that does grave injustice to us by charging Joseph the Seer with being responsible for some of Utah Church's heresies. I have sent replies and hope they will be published; if not we can only do our part and leave the rest with our heavenly Father, who doeth all things well.

With love to all the saints in Zion and all parts of the earth, and wishing to be remembered in all the prayers of the faithful,

JOHN KALER.

No. 65 Nelson Street,
ROZELLE, SYDNEY, Australia.

GROVE SPRINGS, Mo., July 11.

Editors Herald:—I began meeting last evening in the Kindrick schoolhouse, about forty being present.

Have recently returned from a tour in the eastern part of the district. I did not find the saints at the points visited getting on as well as they might. However, at some of these places they were doing fairly well.

On my return trip I stopped with Rev. E. S. Curry, of Christy, Missouri, who had just begun the publication of a book on American Antiquities which I believe may be valuable to the saints in aiding to prove the divinity of the Book of Mormon.

I have given his address that the saints may correspond with him should they desire to do so.

I wish to say to the *Herald* readers that I have read much of the book entitled "True Succession in Church Presidency," by Apos-

tle Heman C. Smith, and I consider it fully refutes the arguments of Elder B. H. Roberts, of the Utah Church, in endeavoring to prove that Brigham Young was the lawful successor of Joseph Smith in church presidency. The style used by Bro. Smith in his book is elegant and shows that he does not believe in abusing an opponent simply to make a point against his theory.

This little work should be not only in the hands of the saints who reside among the Mormons in Utah, but it should be in the hands of the saints East, West, North, and South, even among those who never see a Utah Mormon. To my mind this book "caps the climax" in the way of evidence that the church was rejected in the days of Brigham Young, and that the Reorganization under the leadership of Young Joseph, is truly the Church of Christ.

I don't believe in worshiping the church or any man in the church; but I do believe in us being able to give a reason for the hope that is within us, that we may better please and worship him who is the author of the Church of Jesus Christ as established in these last days.

May the good Lord prosper Zion is my prayer in Jesus' name.

CHAS. J. SPURLOCK.

HANNIBAL, Mo., July 15.

Editors Herald:—After an unavoidable delay at Lamoni I went to Independence for a short visit. Was present on "Rally Day," and preached the morning sermon the following Sabbath; thence to Higbee, where I preached to small audiences ten times and added one to the fold by water.

Attended at Bevier the Sunday school convention and institute, as also, the district conference. These gatherings were all interesting, and I believe profitable to the cause. Bro. T. A. Hougas was present, and left a good impression with the Sunday school workers. This department of church work needs help and encouragement in some parts of this field.

The morning sermon at conference was by Priest William Chapman, and was a timely effort. In the evening the laboring oar was in the hand of Jonah, and I was humbly thankful for divine aid. Continued meetings at Bevier until the 2d; baptized two, June 19, and five, July 5. Came to this "waste place," the 7th, and began that evening holding meetings. Attendance has not been large, but some interest is manifested. Place of meeting is in the extreme south of the city, and the evenings have been excessively hot, while the "kissing bug" is far too numerous for the timid. There are but a few of the faithful here, and the expense of hiring a meeting house will be a hindrance to establishing the work.

One of the most discouraging things I have to meet is the carelessness and neglect of so many who have a name on our books, but no works as an evidence of their saintship.

I return thanks to saints and friends for kindness received.

The last book out against *Mormonism*, is "The False Star," by A. D. Gash, a Chicago

lawyer. He is quite an attractive, and interesting writer without being very particular about the truth. On duty,

ROBT. M. ELVIN.

WHITE, S. D., July 11.

Editors Herald:—I came to this place the last of May. Met Bro. and Sr. Delap who moved here from East Delavan. Will say if the elders could always find such noble and respected saints as these it would be a pleasure to open up the work.

I secured the German M. E. church and put in about three weeks expounding the gospel for the first time in this place. Some of the ministers were very much afraid their people would get deluded and deceived on the Sabbaths. They would cry long and loud, Beware of these impostors and deluded ones. Through the week they were busy visiting and looking after their flock; and, to cap the climax, a revival was started at the close of my meeting which I think did us good. They were going to get fifty converts besides all the backsliders. They sent for new ministers. At the close of their meeting four elders were present; results, one convert and no backsliders.

I just closed a two-weeks' meeting at Hetland, South Dakota, on Sunday. There are some to be baptized when I go back. Elder Swenson was with me, but owing to sickness he was not able to preach. We separated yesterday, he going to Howard to meet Bro. Caffall, I to this place where the smoke has cleared away and on the battlefield several good honest souls with a welcome salute and a hearty shake which did my soul good.

I expect to start meeting near town soon, then give them a few more sermons here if the Lord is willing.

Yours for the spread of the gospel,
W. H. WALLING.

LONEROCK, Oregon, July 12.

Editors Herald:—As stated in a late issue of the *Herald*, the debate between myself and Rev. Fredenburg, of the Missionary Baptists, was to have begun on June 26, but on account of a funeral that day it was put over one day, and then the fur began to fly; yet not until they had completely gone back on the propositions they had affirmed and drafted new ones, as follows:—

First. That the Missionary Baptist Church possesses the scriptural characteristics sufficient to entitle it to be recognized as the Church of Christ, and vice versa.

Three nights were devoted to each proposition. We were to occupy the Baptist church, and did one evening, but because I said Matthew 8:12 was a mistranslation, the resident minister turned all hands out and we had to resort to the schoolhouse. A good crowd attended and excellent attention was given. The saints nearly all sat with pencil and tablet, taking notes of both sides, while not a Baptist took notes except the speaker.

Bro. D. L. Harris acted as my moderator, and gave universal satisfaction. Bro. Harris is a fine man, a good speaker, and has endeared himself to the entire community,

many saying they would help to pay him if he would stay and preach for them.

A Methodist (our justice of the peace) acted as chairman, and also gave entire satisfaction. When I showed that the Baptists once practiced polygamy, my opponent got somewhat riled and challenged me to meet him again on the same propositions in Mayville, and of course I accepted (providing Bro. Holt is satisfied). The time is set for September 25.

Altogether it was an overwhelming victory for truth. Saints were strengthened, our position planted in the hearts of many, and the weakness of man-made doctrines made manifest.

Ever praying for the welfare of the pure in heart,

Yours in the faith,

W. A. GOODWIN.

DOLBY SPRINGS, Texas, July 16.

Editors Herald:—This leaves me well and doing my duty. Indeed, we had a very fine conference at Lydia, Texas, July 8-14. Bro. G. H. Hilliard met with us to present to us the law of God in his bold and fearless way. Brother Hilliard does not sugarcoat the truth to please anyone, but declares the whole counsel of God, the law of tithing and the Word of Wisdom being his special theme, using his reasoning powers that Nature has so richly blessed him with.

O, how the pipes and tobacco were laid aside! Coffee and tea must go also. Some of our Texans who were slaves to the filthy weed, tobacco, cleaned up and quit. That is what we need, preachers like G. H. Hilliard, who are not afraid to tell the truth. Our little twenty-two caliber preachers and missionaries must read up and straighten up and take a bold stand for Christ and all that is pure and good.

I am here, holding meetings in this town, a summer watering resort. I began meetings last night with fair interest. Bro. J. W. Kent is with me.

I will go from here to Little Rock to meet Doctor Brown in debate. I would be glad to hear from some of the Maysville, Arkansas, saints concerning the debate with G. W. Leonard, September 4. Must hear from them or I cannot meet Mr. G. W. Leonard. Please write me, Saltillo, Faulkner County, Arkansas.

The work is onward in North Texas. E. A. Erwin is doing a good work.

In bonds,

J. D. ERWIN.

MALAD CITY, Idaho, July 10.

Editors Herald:—The *Saints' Herald*, a most pleasing thought that saints have a *Herald*, bearing the good tidings to feed the heart hunger of those "called to be saints," as good news from a far country. How poorly our *Herald* is prized by some of the "household of faith!" In some homes you never show your blessed face; in some there is no time spared from toil or pleasure to read, much less feast, upon the food you bring for the heart's reading table each week.

It is a missionary's duty to preach the gospel to the people. To those who merely la-

bor from a sense of duty, I venture to say the day star may or may not have cast its rays of pale light athwart their pathway. The "sun of righteousness" has not shed his attractions before the inner eye, nor have the ears of the heart heard the sweet sounds of the musical air of the old love song of the spheres, or duty would be lost in the joy of redemption. Heart pleasure is the reward of the earnest, intelligent, loving heart which drinks "of the river of thy pleasures." The heart *must* be attuned to the things which God loves, must be truly born of God, or it cannot love as the first command requires. No command is needed where love rules, for every power of body and mind is enlisted to please. The soul that is not captivated with the sweets of the "oil of gladness" has many trials and sorrows under the chastening hand of Him who chastens but to check or correct. "The Lord does not afflict willingly." The horse requiring the lash or checkrein wearies and worries. When will the lambs and sheep heed the voice of the Shepherd, and hearken lovingly to the "voice of the Spirit"? I do always the will of the Father, said the one of whom the Father said, "This is my beloved Son, hear ye him." Is it our pleasure to say, "The Lord our God will we serve, and his voice will we obey"?

Saints, can we, and *will* we, put away our sins which shut up heaven from us? We bemoan the dearth of spiritual power; who is to blame? If we cannot and will not comply lovingly with what is pleasing to the Lord, we would not comply graciously with a command. Shall we leave *our* privileges to our children? Now is *our* day of salvation. The pure in heart shall "gather." How many to-day are ready to do as we pray, "Thy kingdom come, thy will be done," etc., by us? Do "we *feel* it a pleasure to serve thee, and *love* to obey thy commands"? or do we lie to the Lord and before man? Many kind-hearted sons are troubled with what we will call the foul mouth, a most filthy disease. Will we defile, with impunity, the temples God gave us to sanctify unto him through the law of Christ? For shame! Let us be "clean who bear the vessels of the Lord." Saints of all grades are called to bear the vessels of the Lord. We are the ones to say very largely what vessels we will bear. "In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor," etc. We can be color bearers if we so elect. The best material in the army is needed for this.

We long for Zion's redemption and talk of a "portion in Zion." In items from "Temple and Tabernacle," as I find in Idaho *Enterprise*, published in Malad City, for May 27, 1899, "Eugene Lewis, also of the Southern States Mission, had greatly enjoyed his work among the people of Florida, and characterized them as a kind, courageous, and magnanimous people; but the prejudices of the Southern people are very intense, and their opposition often takes the form of violence when dealing with the Mormon elders. Elder Lewis referred to the spirit of love and forbearance that characterizes the Mormon

people, and said if they could live in Zion as they live in the world, Zion would be invincible, and the stranger within her gates would be constrained to yield the palm, because there would be the invincible force of example."

This is no slip of the tongue of a thoughtless youth, for I have heard this many times among the Brighamite people. It is folly to dream of bliss in Zion if saints cannot live as pure lives there as in the world. Better remain in the world and dream of bliss in "the sweet by and bye," than to gather and feel that Zion is but an idle dream. How often have we been wrapped up in a felicitous dream of bliss, as though heaven itself was taunting us with the advance rays of the sun of peace. A day-dream of the possibilities of the human soul, following the inspiration of divinity,—of "God in Christ reconciling the world unto himself,"—a perfect reconciliation with God; redemption's glad, sweet dream fully realized, spirit and element inseparably united under the celestial law.

"The invincible force of example." Indeed, this is needed more among saints and the world to-day than all the flowery sermons within the capacity of the human tongue. How long must Zion's cause languish, ere the daughter of Zion will deliver herself from captivity with Babylon?

Does our righteousness exceed the righteousness of the scribes and Pharisees? "They *say* but *do* not." "Shun every appearance of evil." What is *not* pleasing to the Master, certainly has the appearance of evil. The "thought of foolishness is sin," if we have pleasure in the thought. To "love righteousness and hate iniquity," or everything we are not certain is pleasing to the Master, that savors of sin, or has the appearance of sin is our duty; for "whatsoever is not of faith is sin."

"Zion cannot be built up unless it be by the principles of the law of the celestial kingdom, otherwise I cannot receive her unto myself," says the highest court of appeal. The gathering theme is always in order, in the thoughts of "my saints;" but to be saints, wherever we are, is the golden text, which should be in our minds continually. "Hell from beneath is moved to meet thee at thy coming." What a mighty effort is being exerted to stay the work of God.

"A faith that keeps the narrow way
Till life's last hour is fled,"

is needed more and more.

"That bears, unmoved, the world's dread frown,
Nor heeds its scornful smile;
That seas of trouble cannot drown,
Nor Satan's arts beguile.

"Lord, give us such a faith as this,

A faith that shines more bright and clear,
When tempests rage without."

Bro. S. D. Condit and I took a morning walk on the 8th inst. to Elkhorn, about ten miles westerly from Malad, stopping over night with Bro. Thomas Jenkins and family, where we found what in our opinion was good material for Latter Day Saints. We held services at ten a. m., Sunday the 9th, after which Sunday school under the care of Bro. Elias Richards as superintendent. There

is material there for a good Sunday school and a whole host of Latter Day Saints if our people will only walk loyally before the Lord. The Master is sifting the sand from the gold, and the separating the chaff from the wheat is in process. To-day, I am satisfied if the people of these valleys expressed their faith in this latter-day work, it would be much more in harmony with our views than Brighamite. The people are beginning to think and ere long it will bear fruits.

There is a good time coming, only let us be saints indeed. Be courageous and strong in the Lord's errand. Let Zion arise and put on her beautiful garments, casting far off her filthy rags. Let us hold the banner of the cross before the people, for it is the most beautiful emblem the eye of man ever beheld. All men are looking for it. "As soon as Zion travailed she brought forth." Think over this, ye saints. Our sins have hid His face from us. Let us put these away, and the sun will shine. Yours for Zion's weal,

CHARLES ALBERTSON.

MINNEAPOLIS, Kan., July 15.

Editors Herald:—Bro. J. F. McClure and self preached on the streets of Minneapolis a couple of weeks back. Though attendance was not large, we feel our effort was a successful one. The editor complimented the preaching in his paper.

The "Comeouters" also had been occupying the streets before our arrival, but they steered clear of us. It seems to me that people know we have the truth about everywhere we go; not all, but many of them, and they are afraid in every place to allow our work to be investigated.

We have been laboring in the harvest field during the last two weeks, except Sundays; about three or four days we spent threshing. Several say it is the first time they ever saw preachers work, and express surprise. Well, I am glad I know how and the Lord gives us strength, as this is a means of my getting money to defray missionary expense; but we are not the only ones at this work. I have letters from other missionaries who are doing the same thing. Our wages here are one dollar and twenty-five cents per day. Last year, where Bro. Pender and I worked, in Ness County, wages were two dollars per day, as hands were scarce. We hope we do not speak of this to boast of strength and sacrifice, but then you wouldn't know what we are doing if we didn't write and tell you; and I cannot other than give you credit for wanting to know how the missionaries are spending their time.

We start to preaching regularly next week, perhaps near Delphos. We are occupying on Sundays among the saints in the stone school-house, seven miles south of Minneapolis. We have the Spirit in talking and the saints represent themselves as edified.

Thinking perhaps some of our readers would like to know Elder Dowie's attitude toward exchanging religious views through his paper with the saints, I will write you a copy of the letter I wrote him, and inclose his answer:—

"Elder Dowie:—Will you please explain in

an early number of your paper the prophecy in Ezekiel 37: 15-21, relating to the joining together of the two sticks; one of Judah, the other of Joseph, and its connection with the regathering of Israel into their own land. May I have space in your paper to express my views of above-mentioned prophecy, providing your interpretation falls of my satisfaction?

Your brother,

"Wm. H. Mannering."

"Zion, 1201 Michigan Avenue,

"Chicago, U. S. A., June 7, 1899.

"Mr. Mannering:—Your letter of April 6 date received May 31.

"We have not time for any discussion of prophecy in a letter and do not know that we shall be led of the Lord to discuss it on the platform.

"We could not promise to give place in our paper for any views you may have on the subject, for the paper is crowded now, and we have not room for all that we desire to publish. I am faithfully,

"Yours in Jesus,

"John Alex. Dowie."

How unlike the *Herald* and *Ensign* are those sectarian papers for correspondence—haven't time nor room in their paper, neither do they expect to be led of the Lord to discuss prominent issues with the Latter Day Saints.

Yours in the gospel,

W. MANNERING.

KIRKSEY, Ky., July 15.

Editors Herald:—I have just returned from Livingstone County, Kentucky, where I have done the first preaching done in that county by any of the Reorganization. I was impressed to go there and I found that the Utah elders had been there and had baptized quite a number, among those baptized a Mr. Garland, a preacher of the Christian faith. After awhile the elders began to give the converts strong meat, as they called it; that is, to teach them polygamy. Their members asked why they did not teach it before. The answer was that they were not able to receive it, but needed the milk of the word first.

They told Mr. Garland they would ordain him to the office of elder as soon as the one in charge came down, and that when he came he would bring a regular suit of elders' clothing; that they always furnished their elders clothing. So Mr. Garland began to think the matter over and concluded to place the matter before the Lord, as he had doubts as to polygamy being right. So he fasted and prayed that the Lord would show him if the church known as the Church of Latter Day Saints was right, and if polygamy was right.

He saw Joseph Smith stand with a bright countenance with a brilliant light around him; then Brigham Young appeared with some fifteen or twenty women standing in a row behind him, with sad countenances. Brigham's face was black, and where he and the women stood it was very dark. This he understood to mean that the church was true as organized by Joseph Smith under command of God, but that Brigham Young had departed from the faith and brought in polygamy and had gone into darkness. So when the one in charge came with the clothing and

to ordain him, he refused and went back to the Christian Church and told the church he had been deceived and wanted to still labor with them, as the Christian Church was the best thing in sight. They received him back, but are not pleased with his preaching, notwithstanding he told them he would preach what he found in the Bible. This they agreed to, saying, "Of course you can preach what you find there."

He is now investigating the claims of the Reorganized Church. He was greatly pleased the last night I spoke in that place, on the restoration of the gospel through the ministry of Joseph Smith, and the departure under Brigham Young from the faith.

Bro. M. M. Turpen passed through on his way to Alabama. I find in him a wise master builder. There is one thing very sure about him that is encouraging to us Johnnies here in the South; he is not writing many jots by the wayside in the *Ensign* or the *Herald* to make it appear that he is a hustler; but is going right on with his work, with not a word as to whether he thinks the people are civilized or not here in the South.

Hoping that when the gathering time comes there will be a few saints from the South who will have on the wedding garment, is the prayer of,

Your humble servant,

C. L. SNOW.

WOODBINE, Iowa, July 21.

Editors Herald:—I resume my pen to contribute my mite to the continual flow of good news running through your luminous pages. The above is not flattery, but the utterance of a soul grateful for the light given.

Since my last writing I have labored in many places, some of which are in Pottawattamie district, Little Sioux, and Galland's Grove districts. By invitation from those in charge I attended conferences in each of these districts, also preached in some of the branches. It did me good to see the good Spirit prevailing with both ministry and members. Business was transacted harmoniously, the reports favorable, and preaching excellent; not so much for "excellency of speech of man's wisdom," but for the earnest, clear, and forceful utterance of divine truth by every speaker. In fact, it seemed to be true, as I heard a good old sister remark, who had been listening to some of the sectarian ministry. Comparing their preaching with that of our ministry she said: "We have no poor preachers in our church." This is because they seek the Holy Spirit's aid and do not depend upon human wisdom, but draw their inspiration from that divine source. For this I am thankful.

The prayer meetings, which are a good test of the spiritual condition of a branch or district, were full of the divine influence, as was manifest not so much for the outward manifestations of tongues and prophecy, which, thank God, are given when needed, but for the deep, earnest love for the truth, and the divine light which shone in every prayer, testimony, and song of praise, to the strengthening of all present.

There was manifest also a determination

among the ministry, both local and general appointees, to sow the good seed broadcast according to their abilities; and a good degree of unity prevailed. Yet it was evident there was room for improvement and always will be until we have "all come to the unity of the faith," or as the Inspired Translation gives it, "Till we, in the unity of the faith, all come to the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ," for which condition, with all saints, I earnestly pray. But it will require a constant and incessant labor on our part to bring us up to that exalted standard. There is no time for dallying with the world with its empty baubles of wealth, and fame, and ungodly lusts. We must watch, labor, and pray for the needed strength, or we shall fail.

Neither ministers nor laymen can afford to lay their heads in Delilah's lap, or we like Sampson, shall be shorn of our strength. It saddens and sickens the heart to hear that any of God's children, whether official or unofficial, are thus found. It discourages the weak, and grieves the strong, if such there be, and stamps a foul blot upon the fair banner we bear to the world. My observation and experience have long since taught me that I cannot safely listen to the syren song of the Delilahs, nor toy with the lusts of the flesh, nor even allow unholy thoughts to dominate my mind. If my life is to be pure my thoughts and words must be, for my actions will take their shape, because, "As a man thinketh, so is he."

I would like to impress upon every mind, and especially the young, the necessity of cultivating pure and holy thoughts; and never allow the tongue to indulge in filthy language, nor walk with those who use it. "Evil communications corrupt good manners," hence it is not safe to listen to them, and much less safe to indulge in such. Truly did Jesus say, "Those things which proceed out of the mouth, come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders adultery, fornications, thefts, false witnesses, blasphemies;" from which may God help us to flee.

The man who makes his boast that all the girls are "mashed on him," is in danger. He had better halt and examine his own heart and see if the fire of lust is not kindling there; and the sooner it is quenched the better, for if allowed to burn it will consume him. Never allow undue familiarity with the other sex, either by ourselves or by them. Kindness is all right, but it must not gender familiarity. Keep a respectful distance both in place, manner, and words, is a safe rule for all. Avoid flattery. Don't use it; it is a deadly poison to the soul. Don't be ensnared by it; its gates lead to destruction. Let our hearts and minds be concentrated on the pure and the good, that which is wise, virtuous, and true, and we shall "escape the pollution that is in the world through lust."

Let us keep our eyes on the mark of the prize of our high calling in Christ Jesus. This life is the glorious standard by which we should measure our own, and that con-

tinually. Let us not imagine we can encroach upon the border land of evil without crossing over. The nearer we approach the stronger the attraction, hence the more imminent the danger. "Avoid it, pass not by it, turn from it, and pass away." "The wise man seeth the evil and avoideth it, but the wicked pass on and are punished."

On the 23d of June I again left home for Galland's Grove district, by request of the authorities there, going round by Mondamin, where I tried to break the bread of life. The branch in general seemed alive under the watchcare of Bro. James Gunsolley. I was invited to tarry over Sunday, but my appointments were arranged so that I could not without disappointing others. I was kindly received and treated and aided on my journey by those who anticipated my needs.

On the 24th I was met at Cherokee depot by Bro. Nathan Hayes, of that city; Brother Hayes and wife have been staunch supporters of the work in this vicinity, and so continue to be, and their example has done much to recommend the truth to the people; at least it has proved to their neighbors that the gospel we preach is calculated to uplift mankind in the scale of being. It was my privilege to break the bread of life to the Pilot Rock branch twice on the 25th. A son of Sr. Hayes by a former husband, named Nelson, presides very acceptably over the branch; and I found a very earnest people; not numerous, but in earnest, and, I believe, growing in gospel graces. I preached in two separate school-houses to fair and attentive audiences, and was urgently requested to remain longer; but being requested to be at a tent meeting at Mallard, I pressed onward, being aided in the journey by the saints, and, as before, without solicitation on my part; for I still adhere to my life-long rule to seek only to God for the supply of my necessities, and I have this to say, he never fails me. I enjoyed the kind and generous hospitality of Bro. and Sr. Hayes while in this vicinity.

On the night of the 26th I found myself in a tent at Mallard, Palo Alto County, Iowa, listening to Bro. Whiting proclaiming the good news and glad tidings of the gospel, and I began to think I was like the fifth wheel to a wagon—not needed here, Brn. C. J. Hunt and Romanan Wight being present; but the latter two brethren went to Ayrshire to hold meetings and left the tent to Bro. Whiting and myself.

I understood they had had full meetings until I got there; but perhaps my ugliness scared them so that they did not crowd the tent while I was with it. Bro. Whiting insisted upon my doing the preaching, under the plea that his throat was affected. Rain had something to do in keeping the people away. There are no saints as yet in town, but the saints live a few miles outside of town and they attended when they could. I preached three times during the week and Bro. Whiting twice. Brn. Hunt and Wight returned for Sunday, July 2. I was requested to preach twice to-day by the brethren in charge, but on account of storm I only preached in the morning, Bro. R. Wight doing good work in the afternoon, and the

storm at night prevented any meeting. The saints here in general seem to be in earnest and very devoted to the cause of truth, and are desirous of building a church; and as they informed they were able to do so, I encouraged the movement; and I see by Bro. Hunt's letter they have made a good start. I advised them to build within their means, and I think they will.

There are a number of families whose young people, as well as the old, are inclined to serve the Lord, and are without a spiritual home. Bro. John Ford is presiding over the branch, a very careful man, of large experience and good judgment, and he is seconded by other good substantial men and women, and I expect to see a good work done in that vicinity. Brn. Butterworth, Whiting, Hunt, and others have labored effectually there, and their labors seem productive of good. I found a kind and truth-loving people there.

On the 3d of July I was met at Fort Dodge by Elder Samuel Jordison, and conveyed to Coalville, where I had the pleasure of celebrating the glorious Fourth in a Sunday school picnic, and a grand time we had. I cannot tell of the rich provisions made for the inner man. Suffice it to say it was indicative of the large, generous, and patriotic hearts of both brethren and sisters, and was free for all comers. Dinner and supper were eaten on the ground in a pleasant grove and a great abundance left. The Sabbath school did excellently. Sweet music and singing cheered the heart. There were no blood and thunder, nor yet spread eagle speeches, but good patriotic utterances, showing duty to God and the nation, from the various speakers. It was good to be there.

I spent the remainder of the week with them, dealing out the rich treasures of the kingdom of heaven to them, until Sunday night, Elder George Thornbury preaching in the afternoon. This branch is under the faithful watchcare of Elder Samuel Jordison, a very earnest and conscientious man, and he is aided by good assistants. Of course here as everywhere there are some who do not seem to appreciate the high and holy privileges afforded them of the Lord; but in the main they are a very earnest, devoted people, and generous to all God's servants.

Elder Butterworth desiring me to assist him in a ten-days' grove meeting at Benan, I started for there on the 10th of July, being conveyed about fourteen miles by Bro. S. Jordison, to Dayton. From there I went to Auburn, spent one night under the hospitable roof of Brother and Sister Carroll, and on the 11th Sr. Annabell Carroll kindly took me about twenty-two miles to Benan, where I found Bro. B. holding the fort. We occupied alternately until Sunday to fair audiences and splendid attention, but on Sunday it seemed like one of our reunions. Vast numbers were there from Lake City, Auburn, Carroll, Glidden, Lohrville, and surrounding country. By request from Bro. Butterworth I spoke in the morning and afternoon and Bro. Butterworth did splendid work at night, from which I hope to see an ingathering into the fold of God.

I returned home on the 17th; found all well, thank God.

Pardon this lengthy letter, I don't trouble you often. May God speed the gospel plow.
CHARLES DERRY.

Mothers' Home Column.

EDITED BY FRANCES.

WE come now to the consideration of the subject of health, and as it is one in which every man and woman (especially those who are parents) ought to be most deeply interested, we purpose giving to the subject a fuller consideration than otherwise would seem advisable. It is a sad thing for anyone to have their lifelong usefulness destroyed or impaired through the ignorance or neglect of those who have charge of their physical, mental, and moral training in childhood; and yet how shall they who are ignorant of the laws governing their bodies know when these laws are violated, or how to so order their households as to insure their observance?

REQUIRED READING FOR AUGUST MEETINGS OF DAUGHTERS OF ZION.

PRACTICAL HEALTH HINTS.

God's law written in our members is just as sacred as God's law written in the Bible. Transgressions of that law result in suffering, disease, and death. And for these transgressions there is no "day of ignorance to be winked at." Physical law is inexorable; it always exacts its penalty. Through heredity it comes to pass that the penalty for the parents' transgression is often exacted from their innocent children. Hence, to understand and obey the laws of health is the moral duty of every parent.

The housekeeper is largely the health-keeper of the family. More than anyone else she controls the ventilation, heating, and lighting of the home; she decides what shall be eaten, and how it shall be cooked. Upon these things the health of the household very largely depends. Sir Francis Head, a distinguished English physician, says: "Almost every human malady is connected, either by highways or byways, with the stomach." The mother holds the key to the stomachs of her household, whose health depends very largely upon what she admits there. If she introduce therein unwholesome food, or continual doses of medicine, she opens both byways and highways to all sorts of diseases.

She also decides how frequently her children shall be bathed, how much and what kind of exercise they shall take, how many hours they shall sleep, how much sunshine and fresh air shall be admitted to their rooms. All these things are intimately connected with the health of her household. Understanding this connection, she finds it just as easy to order her household in accordance with the laws of health as to be continually transgressing them and making her family suffer the consequences. The purpose of this chapter is to give a few simple principles on which healthy living is based, and some practical suggestions concerning what to do in specific cases.

The first requisite of a healthy house is plenty of sunshine and air. If you wish to know the effect of deprivation of sunlight on

organic life, look at a potato sprout grown in the cellar, and as you look at it, resolve that no fear of faded carpets shall ever deter you from flooding your house with life-giving sunshine. Of course you may have too much of it, as of every other good thing. There are times when you need to shut out the glaring sun, but we think the tendency of modern housekeeping is in the direction of too little sunshine rather than too much, hence we emphasize its necessity. Nothing in Nature is so potent as the sunbeam; do not deprive your household of its vivifying influence. Boards of Health tell us that the window space should equal, at the very least, one tenth the superficial area of the room. In building your house, arrange to have the living room and bedrooms on the south side. Hall and parlor can occupy the north side, but let the rooms in constant use have a southern exposure. Provide for shutting out the sunshine when too glaring, but make sure that it has free access to every part of every room at least once each day. Its power in preventing disease and in restoring to health is demonstrated by the record of epidemics and of hospitals. When the yellow fever raged in New Orleans it was found that six times as many cases originated on the shady side of the street as on the sunny side. Patients in the southern wards of hospitals recover more rapidly and surely than those in the northern wards. These and similar facts emphasize the necessity of sunshine to health.

Equally essential is plenty of pure air. "What is plenty?" you ask. The New York tenement house law requires that every bedroom must have direct communication with the outside air, and must allow six hundred cubic feet of space to every occupant. Of course the provisions of a well-ordered home should not be less than those of a New York tenement house; yet we very much fear there are bedrooms in houses whose occupants are "arrayed in purple and fine linen," where these requirements are not complied with. Test the matter in your own home, and see whether your arrangements for a supply of pure air are all they should be.

A man's breath will vitiate three hundred cubic feet of air in the twenty-four hours, and this amount of air must be supplied to sustain the maximum strength. Fortunately none of our houses are air-tight, so the fresh air forces its way in through cracks and crevices. Opening doors give further relief, but these are not to be relied upon for constant supplies of air. This should be provided for as systematically as we provide bread for the family; for air is more necessary to life than bread is. If you are building a house, arrange ventilating flues in connection with the chimneys, whose heat will produce an upward current of air. Let these flues have openings into every room; currents will thus be kept up which will keep the air pure without danger from draughts.

An open fire is one of the best possible ventilators, as it causes from six to ten thousand cubic feet of air to enter and leave the room each hour. When you figure on the price of fuel, an open fire may seem extrava-

gant; when you take into consideration its value as a ventilator, it is wise economy to keep one burning on the hearth all winter. You may save the extra cost of fuel in doctor's bills, for a room thus ventilated is much less liable to engender colds than a close, heated room, whose only ventilation is obtained through opening windows. This is apt to produce draughts, from which some one suffers. The fire will produce a gentle movement of the air, two and a half feet per second, sufficient to keep it pure, but not producing a dangerous draught.

But you may not have built your house, and may be so unfortunate as to live in one whose builder planned for neither ventilating flues or fireplaces. In this case you can probably do no better than to ventilate by the windows; but in doing so you must guard against draughts. A simple way of doing this is by fitting a board, three or four inches broad, into the lower part of the window; then raise the lower sash just enough so that it shall not come above the board. This breaks connection of the sashes in the middle and allows a current of fresh air to flow upward between them into the room. If there is a stove in the room, affix the board to the window nearest it, that when the cold air falls, as being heavier than the air in the room it will do, it may be warmed by the stove before striking anyone. If the wind is not in that direction, lower the upper sash of a window on the opposite side of the room. This provides both for ingress of pure air and egress of impure air.

Cold air is not necessarily pure air, as some people seem to imagine when they attempt to ventilate a warm room by opening a door into a cold one, in which confined air may have been stagnating for a week. Florence Nightingale says, in regard to this, that we must learn that windows are made to open and doors to shut if we would succeed in rightly ventilating a room: that is, the necessary air should be admitted from outside through the windows, instead of attempting to get it from other rooms through doors. And in the same connection she punctures the bubble of our fears concerning night air, which makes people afraid to open their bedroom windows at night. "What air can you breathe at night except night air?" she asks. The only question is whether you shall breathe it as it comes from outside, comparatively pure, or breathe the same air over and over again after it has become surcharged with deadly gases from your lungs. Stagnant air is quite as deleterious as stagnant water, and the fact that it is cold does not make it pure. Happy are you if you have not learned this fact by having been put into a "spare bedroom" to sleep, when the thermometer ran down to zero. Yet the air was stifling from weeks of confinement therein of the carbonic acid gas breathed out by the last occupant.

Make sure that at least once each day the air of every bedroom to be used at night is thoroughly changed by opening the windows and allowing the wind to blow through it. Instead of losing heat, as you fear, by this process, you will actually gain it, for the air

thus admitted being rich in oxygen, better supports combustion in your body and thus keeps you warmer. Just here a word about cold bedrooms; we do not believe in them, if by cold is understood, as it is in many houses, down to the freezing point. The temperature of the lungs is nearly a hundred degrees; breathing into them air sixty or seventy degrees colder is very apt to result in lung difficulty. Again, in such a temperature bathing is impossible, and this introduces another element of disease. Of course the temperature of sleeping rooms during the night ought not to be as high as that of sitting-rooms during the day. Seventy-five degrees for the sitting-room and fifty-five degrees for the sleeping-room is about right. These degrees should be shown by a thermometer in the middle of the room, at about the height of the mantel. If it hangs higher it will mark a higher temperature, because warm air rises, while the floor on which the little ones are playing may be uncomfortably cold. Doubtless many cases of croup or colds originate from draughts of cold air to which children are exposed while playing on the floor. A baby-box will obviate this. Take a box the size adapted to the size of your room and of your child, put castors on it, and cover the inside with a padded lining so arranged as to be easily removed for washing. Set baby in the box with his playthings, and he will be safe, comfortable, and happy much longer than he could be sitting on the floor, where cold draughts chill him and his playthings roll out of his reach.—*Childhood: Its Care and Culture.*

(To be continued.)

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.

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

As I have been invited "to write and read a paper on Sunday school work," I undertake the task, realizing to some extent, at least, the importance of the work in hand. As the faithful and loving wife stands by the side of her husband,—ready and anxious to help whenever her assistance is needed, either by an encouraging look, a loving caress, or a display of her delicate strength,—so stands the Sunday school to the church. While the husband, with strength of body and force of mind, is capable of grappling with and overcoming sterner difficulties of life, yet many problems of a more delicate nature can only be solved by his "helpmeet" and companion in life; so it is with the church and Sunday school.

The church with her general officials,—apostles and seventies; spiritual, experienced, and brainy men,—is capable of moving out in new fields, meeting the enemy in his own territory, and by the assistance of the Lord, gaining the grandest victories for truth. The poor, honest-hearted soul that has been held in error's prison for so long, is weak and debilitated in spiritual things, and needs the most tender care. In fact he is an infant,

and must have the "sincere milk of the word." Paul speaks to this class and says, "You have need of milk and not strong meat." (Heb. 5.) Then is when those missionaries—the spiritual warriors of the Lord—need the "helps" spoken of in 1 Corinthians 12: 28.

That the Sunday school is one of those "helps" is, I believe, admitted by all. Thus we see how important it is, and how careful we should be to perform ever duty devolving upon us in connection with it. While there is a necessity for having Sunday school organization, to have "government," yet it is not necessary for the officers to be ordained. Hence it is a work that all can and should be engaged in.

As the Lord directs in the ordination of men in the church, so they will be set apart "according to the gifts and calling of God" unto them; thus showing that an ordination to an office to which God has not called a man, will not qualify him to fill the position with honor. So in the Sunday school. When we place a person in a position in the Sunday school, it should always be done with care, and with the sole object of advancing the school. We should never let petty prejudice nor personal feelings rule in the least. "Teachers are born, not made," has been aptly said. We should seek for them, and when we find them, sustain them in the positions they are best qualified to fill.

My experience as a teacher in the Sunday school has been confined almost entirely to the primary department. I have taken an interest in my work, and can truly say, I have enjoyed the Spirit of the Lord, which has edified and encouraged, giving me a degree of success in my work that causes me to be thankful to my heavenly Father, and rejoice to know that my services—though weak they have been—have been accepted by him.

Be encouraged, dear saints, and remember that God will bless every effort that has been made for good. MRS. W. E. PEAK.

Written for the Nodaway District Convention.

THE SUNDAY SCHOOL.

In many schools it may be difficult, if not quite impossible, to carry out the following suggestions. But in the smallest schools,—where infants, primaries, intermediates, and seniors are found, or even if only juniors and seniors,—some plan should be discovered whereby all these classes can be carried on, either in separate rooms or so screened off from the main school as to be able to work with as little interruption as possible.

Where ample accommodation exists, remember the importance of adaptation to any thorough system of instruction. A little study will teach us much in this direction; for, there, no one thinks of mixing standards and infants in one assembly, and using one common lesson. But instead, each grade receives the special instruction and training it requires. Teachers may be scarce, but if accommodations are good, and a separate room can be obtained for each grade, then three good teachers, with the help of a few (say four) young sisters can work a school of about one hundred and fifty scholars with good re-

sults. That is, one teacher each for senior, intermediate, and primary; the latter two each having two sisters among the scholars to assist in keeping order and attention. I know of one sister who has taken a class of from sixty to eighty infants in a class room in this way, which in an open school would have been out of the question, and could not have been done with less than a half dozen teachers.

On the other hand, some of us have to manage with one room, and that not a large one, to conduct the recitations of all the grades of the school in; but if a sufficient number of teachers are obtainable, then the difficulty for want of accommodation is greatly reduced, for the scholars can be split up into small classes, and each given in charge of a teacher, and then a short review taken after class work is closed.

But sometimes both accommodations and teachers are lacking. For good volunteers are hard to obtain (sisters, please note this) and impressed men are little use in Sunday school work. They may help to keep order, but the children are not edified. In this case large classes have to be resorted to, which makes it hard for all concerned. Sometimes all the grades have to be taught from the desk, in which case the youngest classes should have the preference.

There is a prevailing idea in some quarters that the Sunday school is outstepping the church. I know of a school independent of its branch, although working in harmony with it. But this condition cannot obtain if the church and school are in their proper order. The church is parent to the Sunday school, and the branch should be responsible for all the responsibilities of its school, not necessarily to discharge them, only when the school cannot do so for itself. The president of the branch should be connected with the Sunday school, either as officer, teacher, or member, and be well known at its sessions, and confer now and then with the superintendent upon the work. It is not advisable that he should be superintendent, unless the school cannot get some one that fills the office to their satisfaction. The school is auxiliary to the church, and a lever whereby the church in the future will be able to do a powerful work. For if used as the nursery of the adults (new members young in the faith) as well as the young in years, it can educate them in the gospel until they are a stronghold for the truth; therefore all branch members, and especially new ones, should be members of the Sunday school, and take an active part in its work.

It has been said the sisters have no ministry. What about the Sunday school? "The hand that rocks the cradle rules the world," is a saying with some truth in it, and in the Sunday school there is room for all who are willing to do something for the Master. There may be a few who cannot possibly attend the school session, these could be members of a home department, and study the lessons from the *Quarterly* at home, and by an occasional visit ask and be asked questions on the lessons, and thus be edified and feel themselves one of the family.

Yours in the gospel,

J. W. TAYLOR.

For the Manchester and Sheffield, England, Sunday School Convention.

Conference Minutes.

EASTERN WALES.

Conference convened at Victoria room, Nantyglo, July 1; Brn. Griffiths and Gould presiding, T. Jones secretary. Branch reports: Cardiff, gain by baptism 6, and 6 by letter of removal. Lydney, no change. Nantyglo, gain 1 by letter. Elders reporting: H. Ellis, T. Gould, T. Jones, John Jones, T. S. Griffiths, A. N. Bishop; Priests J. E. Holford, F. Bevan; Teacher C. Kelsey; Deacon H. Jones. The district president's report was read, in which he stated the necessity of an elder who could devote his whole time to ministerial labor in the district; also that the saints of Lydney are building a church, the estimated cost when completed will be about £200, and that means are urgently needed to complete the same, as the saints in that town are numerically weak; also, he urged the saints to pay their tithes and freewill offerings. Bishop's agent's report: Tithes and offerings £15. 11s.; expenditures £8. 2s. 5d.; on hand £7. 8s. 7d. Resolved, that the district treasurer be requested to send a fully itemized account in future to each conference. Bro. Gould tendered his resignation as book agent, which was received and a vote of thanks given him for his services. Resolved, that all the spiritual authorities of the church be sustained by our faith and prayers; also the missionary in charge, and our district officials. Sunday services: Morning prayer meeting; short sermons in the forenoon by the brethren; afternoon, saints' meeting, when a good, spiritual time was enjoyed throughout the meeting; preaching in the evening by Brn. Gould and Griffiths. A very peaceful conference throughout. Time and place of next conference to be left with the district president.

SOUTH SEA ISLANDS MISSION.

On April 6, 1899, at eight a. m., the annual conference of this mission was opened by singing and prayer, in the town of Avatoru, and island of Rairoa; after which the following officers were chosen: J. F. Burton president, D. M. Pohemiti and H. Jansson assistants, D. M. Pohemiti secretary, Teuira and Turatahi his assistants. Tetaku, Tetai, Teiho, and Tefau were chosen as teachers, and Parapu, Tetaku, Mapu, Maui, Mahinui, Tairi, Roo, and Nuaral were chosen as deacons. The following reports were read and received by the conference. Missionaries: J. F. Burton preached 72 times, baptized 13, confirmed 1, ordained 4 officers, blessed 2 children, assisted in printing 4,800 of *Te Orometua*, and 800 Sabbath school books. After the conference in Takarua, went to Arutua, Kaukura, Rairoa, and Papeete; in November went to Anaa and returned to Papeete in December. Taneterau, president of Fakarava division, visited the islands of Takapoto, Manihi, and Ahe; preached 21 times, baptized 4, married 8, ordained 3, administered to 12 sick persons, blessed 3 children. Tuteirihia, missionary to Raiatea, preached 132 times, baptized 27, blessed 3 children, administered to the sick 35 times, organized 2 branches, dedicated 2 chapels, and ordained 2 elders, 2 priests, 2 teachers, 2 deacons. Wiriamu, missionary to Tahiti, preached 35 times, baptized 4, blessed 3 children, administered to the sick 28 times. Maevatua, missionary to Tahiti, preached 18 times, confirmed 1, administered to the sick 13 times. Vaiarea, missionary to Tahiti, preached 19 times, confirmed 1, administered to 4 sick persons. Kehauri, president of missionary work in Raiatea, preached many times, baptized 6, and assisted in ordaining the officers of the branches in Raiatea. Tapuni, president of missionary work in Raroia, preached 72 times, baptized 2, confirmed 2, ordained 1, blessed 1 child, admin-

istered to 16 persons, married 6. Varoa—a priest, missionary in Raiatea, Huahine, and Tahaa, preached 107 times, baptized 3, went on the mountains and in the valleys, and wherever men dwelt, preaching the word of God to them, and distributed 120 of *Te Orometua* among them. Elder Tehopea, president of Tahiti division, preached 14 times, ordained 3 officers, has been hindered by sickness; has labored in Kaukura, Papeete, and Tiona.

The following officers also reported: Elders Herman Janssen, Pai, Mahana, Luko, Teahio, Tera, Mauri, Mahuru, Tuarai, Tehau, Moko, Tematagihoa, Maruake-Tetaura, Nganahau, Temanahe, Taie, Tekaropa, Pakaka, Tehavaru, Toiti, Tetuaitevai, Araiaiti, Terii, Peretei, and Tuahiva. Ioane Purau, elder and missionary from Rarotonga, Mangaia, Atiu, Mauke, Mitiaro, and Aitutaki reported, requesting help. Priests: Vaitoru, Teraiefa, Marama. Teachers: Taufu, Hiti-Temanava, Tautu, Tekaua, Moe, and Teahu. Deacons: Kakahu, Rua, Moerai, Terii, Tekihi, and Hatuparua.

After these reports were received, the conference ordered by vote that enough money to pay Mr. Narii Salmon the balance due him on the Tarona land be deducted from the money collected by the conference committee here, and be placed in the hands of the committee on Tarona land, for that purpose.

The following were appointed a court of elders to act during the conference: Lui, Tevaia, and Taneterau.

The following rule was then read to the conference, to be a law to govern the elders and members of the church in these islands: Any member of the church, whether male or female, who puts away their married companion and takes to themselves another one, without first being divorced from their former companion, and married to their new or second companion, shall be dealt with by the officers of the church for the sin of adultery, and if they do not repent and cease that sin, they should be cut off from the church, as the law of the Lord directs. Any member of the church should be cut off from the church who commits the sin of adultery, unless they truly repent, which if they do, they may be forgiven for the first offense, but if they commit the sin again, they must be cut off from the church. All who are living with companions, unmarried, as husband and wife, are hereby counseled to straighten out their marriage relationship as soon as possible, according to the law of God, and the law of the land, if they wish to retain their membership in the Church of Jesus Christ. It is the duty of all parents to teach their children the great evil of this sin, and to do all they can to keep them from committing that sin, which is causing the death of so many of the youths of this land—both of soul and body.

One p. m.—Reports of quorums. Elders: Have met 4 times, average attendance 58, sermons preached 1,754, number baptized 53, confirmed 57, ordained 18, children blessed 57, sick administered to 225, gospel dialogues 10, couples married 20, branches organized 2. The following rules were agreed to by the quorum. Each elder will pay one dollar to the quorum each conference to assist their own quorum. This tax will begin next conference. The names of Elders Haroatea, Pai Tehutu, and Tetuaitevai were removed from the quorum record, as they are not married to their companions. Pai Haoatua, Tuarai, and Maruake were received as members of the quorum. The quorum by vote sustained the president of the church, Joseph Smith, and his counselors; the patriarch, apostles, seventies, high priests, Bishop and counselors, the secretary, and recorder; the president of this mission, J. F. Burton, and presidents of the divisions, and of the quorums, and all other officers and members of the church. Wiriamu president of the quorum, Pofatu secretary.

Priests' quorum: Have met 5 times, average attendance 46, members received 2, ser-

mons preached 541, baptisms 3. The names of Tevarua, Tiapu, Peeri, and Mauri were removed from the record, as they are unmarried. Neri chosen president, and Tamariki counselor. The following laws were agreed to by the quorum: No member of this quorum shall sell intoxicating liquor, or tobacco, or sell goods on the Sabbath day. Any member violating either of these laws shall be dismissed from this quorum. Neri president, Moe secretary.

Teachers' quorum met 3 times; average attendance 13, members of the quorum 24, sermons preached 301. The name of Tahua was erased from the record. Tetai president, Tematahira Nui secretary.

Third quorum of deacons: Number of sermons preached 74, received into the quorum Atahi, Teahio, Moerai, and Tekakahu. Taihia president, and Teuu counselor, Tuao secretary. Fourth quorum of deacons: Number of sermons preached 61. Roo president, Mahinui secretary.

Tarona branch reported having chosen Pai president, Alfred priest, Omira teacher, Kahukiri deacon, and Alfred secretary. Tiona branch reported having chosen Toarere president, Teotahi priest, Varoa teacher, and Teotahi deacon. Varoa secretary.

By vote, conference gave the branch of Tiputa the balance of conference collection, to assist them in building a chapel.

The committee on printing reported: They had printed 800 copies of *Te Orometua* each month for six months, from May to October of 1898, making 4,800 copies, 38,400 pages, and had to stop then, as they were unwilling to put a debt on the church. They had also printed and bound in neat paper covers, 800 Sabbath school books of 47 pages each, 37,600 pages. Thus they had printed altogether 76,000 pages, at a cost of \$750.10 Chili, or \$316.70 American money; of which sum they received \$592.79, leaving a balance due them of \$157.31, Chili, nearly \$67.50 American. J. F. Burton, D. M. Pohemiti, Metuaore, Pori, and Hotu committee.

The committee on Tarona land debt reported that they had received \$86.70 from the conference collection, and with it had finished paying Mr. Narii Salmon the debt due him. The conference committee reported having received the following sums from the branches named: Tiona \$3, Tarona \$3.50, Apataki \$5, Arutua \$10, Niau \$20, Tikahau \$11.90, Tiputa \$12.50, Avatoru \$12.50, Makatea \$7.50, Takapoto \$14.50, Manihi \$15, Takarua \$4, Taenga \$1, and Raroia \$1; total \$121.40, of which they had given to the Tarona land committee \$86.70, and to the branch of Tiputa \$34.70.

The committee on Tarona land debt reported as follows: There is due to Mr. Mapuhi \$752, French money, and to the Notary, including interest, \$440. After considerable discussion upon the matter, it was decided to obtain the money to pay this debt as follows: These branches being present, and agreeing to the plan, the debt being divided among the branches which were willing to assist; those who will pay Mr. Mapuhi, are to deliver to him bufa as follows: Manihi 2,500 kilos, Niau 2,000 kilos, Raroia 1,000 kilos, Taenga 400 kilos, Takapoto 800 kilos, and Takarua 500 kilos. This with the proceeds of the sale of the Papaoa chapel will pay Mr. Mapuhi; and for the Notary's debt, Apataki will deliver 1,000 kilos of bufa, Arutua 1,500 kilos, Avatoru 1,000 kilos, Fakarava 200 kilos, Kaukura 2,000 kilos, Tikahau 1,500 kilos, Tarona 500 kilos, Tiputa 500 kilos, Tiona 300 kilos, Tiarei 200 kilos, and Ioane Tamaiti 100 kilos. This will leave about \$140 due the Notary, and it is expected that Hao and Amanu branches will make up that much. The names of all givers, and the sums given, are to be printed in *Te Orometua*.

After some consideration the conference passed a resolution that the *Te Orometua* should not be distributed gratis to branches—there were over 1,000 copies sent this year to branches which have not paid anything

towards helping the press committee; they have also received over 200 of the Sunday school book.

It was also resolved that the papers, *Te Orometua*, be kept in Papeete until the end of the year, and then be bound and delivered at the conference to those who subscribe and pay for it. The presidents of branches which were present were requested to call their branches together and learn from them how many wished to subscribe for the book of *Te Orometua*, and report to conference. The printing committee stating that they could print and bind 400 for \$2.50, Chili, about \$1.04 American, and have 200 copies left on hand unbound.

The following committee on Bishop's agent's books was appointed: Teehu, Viriamu, and Ioane Tamaiti. After which an extract from Bishop Kelley's letter was read, advising the church here not to use the tithings for building churches, buying land, or for any other purpose than that which is designed in the law of the Lord, and other profitable instruction. After which, by unanimous vote, it was decided that for the purpose of carrying out the instruction of Bishop Kelley, that there shall be but one Bishop's agent for this mission, and that all the church property be deeded in his name, and that he shall at once execute such legal papers as shall secure such property, whether lands, chapels, dwelling houses, or any and all church property to his successor in office, who shall be appointed by Bishop Kelley.

There was then presented to conference a sample blank form of branch reports from H. A. Stebbins, Church Recorder, and explanations made.

April 7, 8 a. m.—Report of court of elders concerning Tahua and Temaharo, who were found guilty of wrongdoing. They confessed their sins before the court of elders and the conference, and were forgiven; but Tahua's office should be taken from him until next conference at least. They also reported that the trouble between Hotu and Teuu had been settled by them amicably. Report received and acted upon according to their recommendations. Report of committee on Bishop's agent's books: Metuaore had received \$473.20; had paid out \$295.90; balance on hand \$177.30. Hotu received \$230.22; paid out \$159; balance due church \$71.22.

Report was read from Ragahua, Maevatua, Kapu, and Haroatea concerning land for a chapel in Makemo.

Hotu was requested by conference to put on the table the \$70 which was placed in his hands in Hikueru over two years ago for the branch of Raroia, he afterwards did so, and it was placed in the hands of Vaipouri, the president of Roroia branch.

A report was read from Sr. Tematau, giving land in Niau for building a chapel upon.

The laws concerning organizing districts and branches were read from section 120, paragraphs 1 to 3 of Doctrine and Covenants, and section 4 Book of Rules, with some explanations, after which Elder Tuteirihia stated that he had organized the two branches in Raiatea without consulting with either the president of the mission or of the district; but he did not intend to do wrong, did not know the law, and asked to be pardoned for his error, which was freely granted by vote of conference, and his work was also accepted. The president of the conference advised the elders to more fully honor the laws of the church hereafter.

The presidents of branches reported the number of *Te Orometua* they would require as follows: Arutua 25, Takapoto 22, Niau 46, Kaukura 56, Apataki 15, Fakarava 6, Tikahau 35, Manihi 43, Taenga 15, Raroia 10, Avatoru 30, Taronia 5, Opoa 13, Makatea 31, Hitia 3, Ioane Tamaiti 20, Tapuni 2, Tiarei 2, Tubuai 10, and Hao 5.

Elder Tematagihoa, Bishop's agent's assistant of Tauere, reported having given Elder Tapuni, missionary, \$40.70 to assist him.

Metuaore, the Bishop's agent, reported having received \$43.30 from his assistant Tahua, and \$26 from his assistant Lui.

One p. m. The following persons were received by conference, to be ordained: Alfred Sanford and Tahuu, elders; Tepiki and Nui, priests; Rua, Haorea, Maui, Hiti Temanava, and Turatahi, teachers; Turi, Titi, Roo, and Tumatau, deacons.

A report of the gift of a piece of land in Tautara to build a chapel upon, was read; it was given by Terii Tauaroa (wife) and Hapaie (husband), and Teriiteraahaumea, 8 meters wide and 12 meters long.

Court of elders reported that Mahetau, Taahu, and Pou be cut off from the church; and that Taurateau give up his license until he gets married.

April 8, 8 a. m.—Tuteirihia reported having incurred a debt of \$27 to Rua, and desired the conference to order the Bishop's agent to refund it. The conference by vote refused to do so, as the missionary is not at liberty to place a debt upon the church.

At this time the conference arose and sang a hymn of welcome to Bro. John Hawkins and his company from Tubuai, who had just arrived. After which Elder Hawkins reported he had preached 58 times, and done other work in Tubuai agreeably to his office, and spoke very feelingly of the work and of his fellow workers. He had joined the church in 1845, in Papeete, and loved the church yet.

The conference decided that the next conference should be held in Taronia, Papeete, and that each branch should provide its own food, tables, and dishes for the feast. The following committee were appointed to build a suitable house in Taronia for the conference of April 6, 1900, Metuaore, Pai, and Teotahi; and that each member of the church coming to conference shall give to that committee \$2.50 to defray the expenses of building that house and other necessary expenses.

The committee on Takaraoa land reported that they could not settle that business until they got deeds and settled with the Notary, and that the money on hand for that purpose be placed in Metuaore's hands.

Hotu reported that he had \$45 of the Sabbath school offerings on hand, and that he would hand it to the committee on printing, as the conference had ordered.

Conference agreed by vote to have the Doctrine and Covenants translated, and for this purpose each member of the church will bring or send to Metuaore or Iotefa 40 cents Chili money.

One p. m. A unanimous vote was passed amid some furore of glad expectation, requesting Pres. Joseph Smith to attend our next conference in Papeete.

By vote Mauri and Peeri were ordered to give up their offices until they got married.

By vote the offices were restored to Tauriteau and Tepoaitu.

The following requests were granted: Marere \$6, Ioane Hawkins \$12.

The following were appointed a committee on the Takaraoa land business: Metuaore, Pohemiti, and Teuira.

The officers of the church in America and in this mission were sustained by vote. Metuaore was appointed by this conference as the Bishop's agent for this mission, with the request that Bishop Kelley ratify this recommendation.

Sunday, 7 a. m., preaching by Ioane Hawkins; ten a. m. by J. F. Burton; twelve m., singing by Tubuai branch; one p. m., baptism of 10 persons; at two p. m., confirmation and ordination and testimony meeting; at seven p. m. Ioane Purauai preached; eight p. m., matutus, which closed the day's services about 9:30 p. m.

Monday morning. Elders' quorum reported concerning Rere. No evidence presented to them against him; he therefore was acquitted. Report received.

Ioane Hawkins, Lui, and Tapu were appointed to ordain the quorum officers which

had been accepted by the quorums and conference.

The following missionaries were accepted by conference—they to go at their own expense: Pohemiti, president of Tahiti division, and Kehauri. Vaiarea, and Varoa missionaries with him. Ioane Hawkins, president of Tubuai division, and Maevatua missionary there. Herman Jansson, president of Amanu and Hao division, and Taia missionary with him. Viriamu, president of Raiatea division, and Tuteirihia and Mauna missionaries with him. Temai, president of Rarotonga division, and Ioane Purauai missionary with him. Taneterau, president of Fakarava division, Marere and Tepava missionaries. Tapuni, president of Raroia division, and Temarie missionary. Lui, president of Mangareva division, and Neri missionary with him.

Conference agreed by vote that each branch should select not less than two men, who should go to Papeete by February 1, to assist the committee to build the feast house, and make all necessary arrangements for next conference.

There were present at conference 643 saints, and 220 persons not members of the church; 20 branches were represented. They gathered in 26 boats, 3 vessels, and 1 steamer. There were 32 tables, 15 matutus or religious dialogues, 70 recitations and songs, and the feast lasted ten days.

Conference adjourned to meet in Taronia, Papeete, at eight a. m., April 6, 1900.

J. F. BURTON.

Miscellaneous Department.

NOTICE OF APPOINTMENT OF BISHOP'S AGENT.

To the Saints of the Western District of Maine of the Reorganized Church of Jesus Christ of Latter Day Saints:—Until further notice herein, Bro. Thomas C. Kelley, post office address Stonington, Maine, care J. H. Robbins, Esq., is duly authorized to act as Bishop's agent for the Western Maine district and perform all acts, receiving and receipting for tithes and offerings for said district, in behalf of said Reorganized Church; also to disburse funds for the benefit of the missionary cause in said district and aiding the necessitous poor according to rules and usages of the Reorganized Church; also to look after and care for church property not otherwise cared for by special agents or branch officers and trustees in said district.

We commend Bro. Kelley to the saints and friends in Western Maine district, and trust that he may have the hearty and zealous support of every member in behalf of the finances of the district, so long as he shall continue in said office; and also be sustained by the prayers and faith of all of God's children.

Trusting all the laborers will find favor with the Master, and finally receive a reward with Zion's children, I am,

Very respectfully,

E. L. KELLEY, for the Bishopric.

LAMONI, Iowa, July 24, 1899.

CHURCH SECRETARY'S NOTICE.

ENROLLMENT IN QUORUMS.

The law provides for enrollment in quorums of all church officers, including elders, priests, teachers, and deacons. (D. C. 104: 31; 118: 1; 120: 10.)

Such enrollment is regulated by rules adopted by General Conferences, which provide that all applications shall be forwarded to the Church Secretary.

Applications should contain full name, office, dates of birth, baptism, ordination, and by whom ordained; also permanent address,

and labor done, for quorum records. *None of these items should be omitted.*

Quorums make selections from applications in the Secretary's hands.

The Secretary cannot enroll anyone in a quorum. Quorums report all enrollments to General Conference. Presidents and their counselors are authorized to select names and enroll members to fill vacancies, between conferences, subject to quorum approval or disapproval.

The General Conference of 1897 authorized the Secretary to enroll applicants in quorums of elders, priests, teachers, and deacons, which was done and referred to the Quorum of Twelve, for completion of said quorums by selection and ordination of officers, at the General Conference of 1898. However, the Twelve were unable to complete said organizations then, because of absence of parties and other hindering causes. Brethren whose names appeared in published lists prepared by the Secretary will therefore understand the status of said applicants. Statements designed to reach the matter of more complete enrollment will be made to the General Conference of 1900. In the meantime, vacancies in existing quorums may be filled by quorum officers, from applications in the hands of the Church Secretary.

CERTIFICATES OF APPOINTMENT.

Certificates of appointment are issued only when appointments are made; not annually, unless General Conferences are held annually. Duplicate certificates will be issued, on application, when originals are lost.

LICENSES.

General officers of the church, including presidents and counselors of quorums, are entitled to licenses from the general church, signed by the President and Secretary. In almost all cases such have been issued. Presidents and counselors of quorums who can furnish items of ordination as such (not accessible to the Secretary) will be furnished such license on application.

Local officials obtain their licenses from branch or district authorities and should apply to them for renewals, except in unorganized territory, in which they may be obtained from or renewed through missionaries in charge. In bonds,

R. S. SALYARDS, Church Secretary.

LAMONI, Iowa, July 19, 1899.

INDEPENDENCE MISSION REUNION.

A mission reunion, comprising states of Missouri, Kansas, and southern Illinois, will be commenced at Washington park, on the Metropolitan electric railway, between Independence and Kansas City, Friday, August 25, and close Sunday evening, September 4 next. An earnest and cordial invitation is extended to saints and friends everywhere to meet with us and join in the services, and realize the benefits and blessings to be experienced. The place selected for this reunion was formerly a noted pleasure resort, and is supplied with all the conveniences of a first-class park. Plenty of shade and good water; grounds well drained and easy of access by railway, or by team from a macadamized road. Pasture for teams will be free. Hay, straw, wood, and provisions at the lowest prices, furnished by members of the church.

Tents for the entire time can be rented as follows: 9½ x 12, three foot wall, \$1.50; 12 x 14, three and one half foot wall, \$2.00; 14 x 16, four foot wall, \$2.75. Canvass cots, 25 cents; canvass benches, 25 cents; good double camp blankets, 35 cents; camp stools, 10 cents; gasoline lamps for lighting, 30 cents. Orders for tents should be addressed at once to Arthur Allen, 1125 Grand Avenue, Kansas City, Missouri, or to R. May, Independence, Missouri. There will be a boarding tent on the ground.

Pres. Alexander H. Smith, and possibly

Pres. Joseph Smith, Bishops Kelley and Hilliard, Apostles W. H. Kelley, Heman C. Smith, and I. N. White, Brn. H. O. Smith, F. C. Keck, M. T. Short, J. C. Foss, and others of the Seventy, besides numerous others of the ministry, will be present to dispense the word, and everything possible will be done by the committee for the enjoyment, comfort, and protection of those who attend. Give us an opportunity to welcome you at this lovely spot, and enjoy the communion of saints and the Holy Spirit, which this opportunity affords. Take electric cars at Independence, and the Ninth Street (red) cars near Union station, Kansas City, for the park, purchasing round trip tickets at Independence and at the end of the Ninth Street line, where change is made to the Electric line for the park.

I. N. WHITE, Pres.,
W. H. GARRETT, Sec.,
R. MAY, Treas.,
A. ALLEN,
F. C. WARNKY, } Committee.

CORRECTION.

I see in minutes of Northern Michigan district a mistake of mine. Reed City branch should be 29, loss 1, instead of 39, gain 9; also Bro. J. A. Grant writes me that he baptized 1, not 7.

C. B. JOICE, Sec.

REUNION NOTICES.

The reunion of this mission will be held at Bay View, commencing the 6th of August. Bay View is eight hours ride from Seattle by steamboat, fare one dollar. Those coming should ticket for Anacortes or Laconner; latter is the nearest point. Bay View is a beautiful place, good bathing, plenty of clams and fishing, and boats to be had free; also good camping ground. We hope to see a goodly number of the saints in attendance, and feel assured it will be time well spent. There is good hotel accommodations, and the saints will care for all they can. Our district tent will be there. Bro. Chase and the "music box;" also Pres. Griffiths and Elder Enge. My mission address is Castle Rock, Washington. HIRAM L. HOLT.

Our annual reunion will be held this year at Provo, September 8-17. Sunday school work will be in charge of D. W. Wight. Be sure and bring your *Quarterlies* and *Winnowed Songs*. Come with your covered wagons and tents, prepared to camp for the entire time, and enjoy the services. Make up your mind *now* and prepare in time. Various elders of the mission will be present to do the preaching. Saints in different parts have expressed their intention of being present. Come and get acquainted and your spiritual man renewed. Montana and Idaho saints cordially invited as well as from every part of the world. J. W. WIGHT.

CONFERENCE NOTICES.

Conference of Northwest Kansas district will convene August 19, at ten a. m., on reunion ground, one mile east and half a mile north of Greenleaf. District officers will be elected. Attention is again called to resolution of conference of November, 1898, "requesting" each member in the district to give five cents quarterly, or twenty cents a year, to defray district expenses. Branch presidents to collect the same. Scattered members who wish to help can send direct to district treasurer, Bro. E. Sandy, Linn, Kansas. Wednesday, August 23, will be Sunday school day; we hope to have some one with us to instruct in this line of work. There will be a literary entertainment in the evening; anyone who will prepare some article appropriate, are requested to do so, and notify me on camp ground. All are earnestly

asked to help in making the time profitable. Nearly everyone given subjects to prepare a special program for our last meeting failed to respond. We will try another way, and find out who in the district will help in this great work. Schools will please send reports in time for convention August 23, at ten a. m.

E. M. LANDERS, Sec.

The next conference of the European mission will be held in Manchester, August 5, 6, and 7. The business sessions will be held in South Manchester meeting room, and Sunday services in Hulme vestry hall, Stretford Road, Manchester. At the close of business sessions on Monday evening a fellowship meeting will be held, to which all will be invited. Brethren attending conference must be prepared to pay their own railway fares, as the treasury may not permit us to pay half fares as heretofore. All intending visitors will please notify the secretary at least fourteen days before the sitting of conference. The following brethren are a committee of arrangements: J. Dewsnup, Sen., J. Baty, Sen., and H. Greenwood.

F. G. PITT, Pres.

WM. R. ARMSTRONG, Sec.

Mission address: F. G. Pitt, No. 1 Shakespeare Street, C. on M., Manchester, England.

Conference of Eastern Iowa district will meet with Grove Hill branch, August 19 and 20. Will the branches please take notice and send in their reports early, to J. R. Sutton, Grove Hill, Bremer County, Iowa. Those coming on the train will come to Fairbanks, Iowa; enquire for Bro. John McRae, who lives in the town. Come one, come all.

WARREN TURNER, Pres.

J. R. SUTTON, Sec.

The conference of Northeastern Illinois district which adjourned to meet in Chicago, September 9 and 10, has by vote of the different branches, been changed to September 2 and 3, owing to the fact that in past years the railroads have made a rate of one and one third fare for the round trip a few days before and after labor day, and the time was changed in order to enable those coming to conference to take advantage of these reduced rates, if they are given this year. On Thursday night, August 31, the Religio will give an entertainment. September 1, (Friday) morning and evening, will be devoted to Sunday school Institute work, and the greater part of the afternoon will be devoted to Religio work. Sunday at six p. m. a Religio Book of Mormon class will be held. Church workers, Religio and Sunday school workers, everybody, whether living in this district or not, come in time for the Religio entertainment on Thursday night, and stay over until the last meeting Sunday night. Begin and make your plans now, so that you can come. Particulars as how to reach the meeting place, what car lines to take, etc., will be printed in the regular conference announcement in the course of a couple of weeks. Should there be any additional information that you desire, write E. E. Johnson, secretary, 1972 North Marshfield Avenue, Chicago, Illinois.

ELMER E. JOHNSON.

TWO-DAYS' MEETINGS.

There is to be a two days' meeting at Webberville, Michigan; and as there are so few here that are saints, we invite all who can to come and come with pure heart, trusting that our meeting be not in vain. Saints, I feel it is time to arouse to diligence, as we know that Satan will try to discourage. We extend a welcome invitation to all who will come, September 16 and 17. We can care for a large crowd. Many are interested here, and a good spiritual time will prove a blessing.

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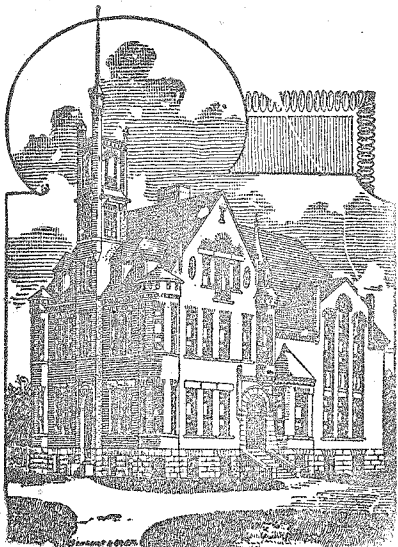
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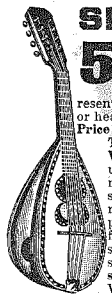
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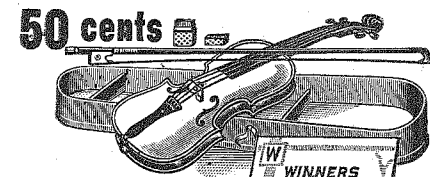


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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol 46.

Lamoni, Iowa, August 2, 1899.

No. 31.

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SERMONS ON INGERSOLL.

CHICAGO MINISTERS REFER TO HIS SUDDEN DEATH.

The sudden death of Colonel Robert G. Ingersoll called for notice in many Chicago pulpits yesterday. Generally the remarks were corollaries to sermons already prepared when the great Agnostic passed from earthly life. A number of ministers, when asked if they purposed allusions to his death or doctrines, answered with an emphatic "No." Of those who mentioned his life or its results most spoke kindly of the man, while deploring the drift of his teaching, and a number affirmed the profitableness of his work to the church in calling attention to the errors of old doctrine. It was the general opinion that the results of his peculiar infidelity were disappearing rapidly so far as disciples were concerned. In nearly all the sermons there was a savor of hope that he had awakened to a brighter, sweeter, wiser life than his agnostic philosophy had permitted him to hope for. Few attempted to declare his present state.

The Rev. J. H. O. Smith at Union Christian Church said of Colonel Ingersoll:—

At last the eloquent voice is still and the thinker's brain is pillowed in silent mystery. With a brilliance born of generations of believing ancestors he assailed the faith, too often mistaking grotesque representations of our religion for the story of redemption told in the Bible and fighting the ghosts of his imagination whom he named "the gods."

This is not the time to discuss the merit or demerit of his life, but a time to recall the facts. It seems sad that he should have

preached the gospel of gloom in the brightest age of faith since Calvary, and should have used his splendid gifts in draping with exquisite rhetoric the skeleton of unbelief. With charmed imagery borrowed from the Bible he sought to brighten the gloom of the grave. "From the voiceless lips of the unreplying dead there comes no word, but in the night of death hope sees a star and listening love can hear the rustle of a wing." Was it not the star that stood over Bethlehem and the rustle of wings of angels, who came on that resurrection morning long ago to proclaim this a world of gateways and not of graves?

He mistook death, the daybreak of an eternal morning, for the sunset tragedy that must mark at last the end of each and all. The light of his philosophy could not penetrate the darkness which shrouded the tomb, or paint a rainbow of hope on the dark background of human tears.

The great agnostic is gone and while we deplore his teachings we have more respect for the honest doubter who makes an open fight against faith than for the professing friend of Christ who betrays him with a kiss while hailing him as his Lord.

The Rev. G. D. Cleworth, pastor of the Ada Street Methodist Episcopal Church, quoted from Colonel Ingersoll: "We cannot say, we do not know whether death is a wall or a door," and continued:—

Here is uncertainty, surely. But it is not denial. What a prince Robert G. Ingersoll would have been had he turned his brain and tongue to proclaiming the positive, burning truths of religion instead of disseminating the miserable, cold negatives of infidelity. Perhaps we should admit that he has done religion a service. He turned his artilleries of ridicule and invective against the hypocrisies of the church. The "Mistakes of Moses" and of other men formed the target for his witty eloquence. He made the mistake of attributing these mistakes to religion.

In his personal life Mr. Ingersoll was better than men ordinarily will be who accept his teachings. He loved his home, was temperate in his habits, held the esteem of his neighbors, and did not forget the poor. In the time of our country's peril he fought for the union. Let us believe that his hunger for immortality, voiced toward the end of his life, shaped itself into a prayer that his unknown and offended God might receive his spirit.

The Rev. P. F. Matzinger, at Campbell Park Presbyterian Church, spoke thus:—

In simple fairness let us not ignore his good qualities. His early training in a Christian home will account for it better than his unbelief. Let us admit the richness of his fertile imagination and the power of his rhetoric and the charm of his eloquence, the love of his family circle and his kindness to others. But if he really was so good at heart did it ever occur to him that he was robbing uncounted numbers of people less fortunate than he of the consolation of future happiness? His humanitarian principles—one cannot object to them, only he advocated them to the exclusion of the Father in heaven. Still no true friend of Christianity but feels satisfaction because of his scathing but just denunciations of superstition, dogmatism, and perversions of the spirit of Christ's sayings.

Forbid it that any of us should assume the responsibility of judging his life. He is fac-

ing one more capable of doing him justice than any man. Ingersoll himself said some twenty years ago: "No forgiveness. Eternal, inexorable, everlasting justice, that is what I believe in, and if it goes hard with me I shall stand by it, and I will stick to my logic and I will bear it like a man." May he find the Judge more kind than he thought.

The Rev. Dr. H. Atwood Percival, Normal Park Presbyterian Church, said:—

I have always fought Colonel Ingersoll's teachings, but not the man, and now that he is dead, I cannot find it in my heart to say mean things about him. The form of Christianity with which he was familiar in early youth was a travesty on the genuine article. Narrow, loveless, bigoted, prejudiced, long-faced, professing Christians, who have sipped their full of dogma and creed, turn more people from the Christian churches than a thousand Ingersolls. I am thankful we are not to be his judge. It is not the prerogative of the Christian Church to consign men to a state of eternal rewards or punishments. We just leave him in the hands of God, who is too wise to err and too good to be unkind. The God of the whole earth will do right.

Reviewing his life, I find many excellencies; his cordial manner, his wonderful oratory, his bursting patriotism, his kindness to all forms of life, are worthy of imitation; and yet his influence on undeveloped minds was pernicious in the extreme, and eternity alone will reveal the mischief he has wrought. The wrath of his hostile criticism in seeking to destroy the scriptures was only the crushing of the spices which made them more fragrant far. The truth of God's word is indestructible and must prevail.

As Christians "we climb well up the heights" and still look upward and onward and expect a crown set round with gems more unfading than the stars. Mr. Ingersoll spoke, too, of climbing up the heights; but instead of still gazing upward and onward he looked backward upon a vale of superstition and tears. Which is better?

The Rev. Frank G. Tyrrell said at the First Christian Church:—

Ingersoll was a man of words. His words were well chosen, but he seldom rose above the rhetorician. It is significant that a man of his caliber stood alone for so many years as the only well-known apostle of infidelity—significant of the weakness and unpopularity of the gospel of dirt. Mr. Ingersoll showed great wisdom in always avoiding debate. Much that he said was directed against ancient and abandoned theologies; it was not only a man of straw, it was of rotten straw.

Like infidelity in all ages, this dead advocate was entirely negative and destructive in his method. He affirmed nothing, but ignorance; he built nothing, but a private fortune; he left nothing, but a memory that will soon perish. He was the lonely advocate of a long lost cause, and that the cause of the powers of darkness.

This is not saying that he uttered no truth, or that he lived an incarnate life. Even the Devil himself possesses the virtue of attending strictly to his own business, and no doubt Ingersoll had his virtues. But his feeble, flamboyant efforts to weaken men's faith in the Man of Galilee, to extinguish malevolently the light of a deathless hope, and give back to the grave its victory—these were not virtues.

The Rev. Bruce Brown, at the West Side Church of Christ, said:—

Robert Green Ingersoll was the product of his early religious environment. He tells us that his earliest remembrance of the church was in a little community where the whole population was regularly converted every winter at the annual revival and just as regularly backslid every spring. He heard ugly and angry discussions on the form of baptism and church government. He heard his own father unjustly criticised by members of other churches. He heard with horror of unconditional election and of the cries of the lost as they were thrust into roaring furnaces of fire. He was shocked beyond measure when he heard it taught in the name of religion that the fair-faced, innocent child was wholly corrupt and a subject of the wrath of a righteous God. Legends and traditions, piously accepted by others, were rejected by him when reason and history told him that they could not be true. His successful battles were not against what was in the Bible, but against what ecclesiastics had written between its lines.

His criticism has been profitable to the church, for it has become more practical and less cumbersome, and there are probably more church members to-day than there would have been if Robert G. Ingersoll had never been born. He was not a seer, but he uttered one prophecy that has been fulfilled. He said, "The church must go," and it has gone with leaps and bounds! But it has gone forward and not backward, and is stronger than ever before. The Bible, likewise, has come through the heat and strife of the centuries without losing a page or a chapter. God lays away his workers, but the work goes on forever.

Dr. D. F. Fox, at the California Avenue Congregational Church, said:—

Ingersoll's fundamental error was in his assumption that religion enslaves the intellect. To believe, he held, is to put a fetter on the intellect; to disbelieve is to enter into intellectual freedom. From this he went on, repudiating the faith of his parents, classifying the Bible among the romance books of history, and in a series of mere negations and denials he claimed to find liberation of intellect and growth of mind. Never was there a more entire and mischievous blunder, and Mr. Ingersoll was himself a most glaring example of the mistake and mischief of his position. If he was a great orator, it was in spite of his infidelity and not because of it. When we sum up his career it is easy to perceive that the absence of religious faith produced defect and limitation, not enlargement.

Did the wisdom of Jesus fetter or emancipate the intellect of Paul? It is not the faithful, but the faithless, who dwell in a contracted life with half the intellectual faculties dormant or dead for lack of use. Hear Christ's own candid words: "In my father's house are many mansions. If it were not so,"—if this were not the truth: "I would have told you." I prefer Paul to Ingersoll, and Christ above all others.

The Rev. Dr. Peter Moerdyke at Trinity Reformed Church said:—

Colonel Robert Ingersoll did not enter into the kingdom of Christ. He stood without deliberately, boastingly. His rare gifts, his splendid opportunities should have moved him to seize the key and enter into the essential knowledge of God. His merely outside view of spiritual truth and of scriptural teachings and of the Church of Christ was his radical defect. His own character and happy domestic life a deeply thoughtful man would have credited to Christianity with reverent gratitude. Pity he reviled the hand that so nobly fashioned him.

"The worst heresy is that which misrepresents God, gives men wrong conceptions of his character and relationship toward them, and thus hinders the reconciliation that God seeks in Christ." This mighty orator perverted his talent in taking away the key

of knowledge. He shut up the Bible, the way of salvation, the kingdom of heaven to the multitudes whom his coarse caricatures and ridicule and unworthy sophistries beguiled.

One of his masterly campaign arguments heard in '96, clear, cogent, captivating, excited pity that he was not, from an inside experience and vision of redeeming truth, pleading for, as he was, alas! antagonizing, Christianity. Such characters and careers fall under the "woes of Christ."

In Moody's Church last evening the pastor in charge, the Rev. Dr. James M. Gray, drew some lessons from the life and death of Colonel Ingersoll. He said it had been asked whether the sudden death of this distinguished man was a judgment of God upon his blasphemy.

"The judgment of wicked men comes after death," said Dr. Gray; "they would be safe and happy, indeed, if their judgment was confined to the experiences of the present life, and that is one reason why the theory of annihilation is so popular with them. But Jesus' parable of Dives and Lazarus revealed a different prospect for those who die in their sins.

Which sentiment would you prefer to live by, even though your life was limited to the present time? This of the agnostic, "Beyond the tomb we cannot see," or this of the Apostle Paul, "We know that if our earthly house of this tabernacle were dissolved, we have a building of God." This man advocated suicide as a relief from human ills, but there were thousands in the city where he dwelt who found a surer and holier relief in the personal experience of the divine burden-bearer, Jesus Christ."

President Charles A. Blanchard, of Wheaton College, preached at the Warren Avenue Congregational church on those who die in sin. He began by reviewing the career of Colonel Ingersoll. He said:—

Ingersoll lived sixty years and his opportunities for accomplishing good extended over a period of forty years. Can anyone name his good works? Does anyone know of any orphan asylum, hospital, or educational institution that he ever aided? If you can put your hand on any good work he did, then you may say that his life was a success judged by his standard. One finds that all his life he reaped from fields planted by others. You say he was good to his family—a wild beast loves its cubs. As compared with Moody, he was a wretched failure.

If a man live in sin and die without repenting and confessing that sin he must suffer everlasting punishment as a penalty, according to the Bible. For forty years Ingersoll was guessing; now he realizes the truth, and if he could return he would doubtless have testimony of a different kind to give.

In the course of his sermon on "Agnosticism and Religion," at the South Congregational church, the Rev. Willard B. Thorp made the following allusion:—

Colonel Ingersoll is not worthy to rank with the scholarly exponents of agnosticism. He was neither a scholar nor a philosopher, but a popular orator. And yet he stood before the masses as the popular exponent of those ideas which in more scholarly form dominate the writings of Huxley, Spencer, Tyndall, Harrison, and the great agnostic school of thought.

The best way to refute an argument is to find out all the truth there is in it and freely concede it. From the point of view which most Christian believers occupied when Ingersoll began to lecture, he could not be refuted. But that point of view has greatly

changed, and long before the arch infidel died the strength had been completely taken out of his arguments by the expanding thought of Christendom.

The lesson of the career of Ingersoll is that Christian teachers should frankly present all the facts to the people, and interpret them in the light of the gospel. If this had been done by the last generation of Christians Ingersoll never would have had the opportunity which he so brilliantly used on the side of infidelity.

The Rev. Dr. A. C. Hirst at Centenary Methodist Episcopal Church made only a short reference. He said:—

Whether Colonel Ingersoll's utterances from the lecture platform and from the printed page were the result of profound conviction as to their truthfulness or whether they were an evidence of his own earnest search after truth is a question that he only could answer, but his eloquent lips are forever still. Who knows but what, if his wish had been granted, "not to die suddenly, but slowly, retaining consciousness," he would have left a message to his fellow men that as far as possible would have blotted from their memory his false teachings?

As the apostle of agnosticism he had many admirers and followers. Through that magic power he held over his hearers many a life has swung away from the safe moorings of a faith in God and his saving grace, into doubt, then scorn and defiance of the Bible, reaching the climax of hopeless atheism. His private character seems to have been without reproach, and his home bright and fragrant with gentleness and love. Girded thought and girded faith in God will give the human soul its sublime destiny, a deathless immortality.

THE MAKING OF A JOURNALIST.

Oddly enough, no book has ever been published which may be fairly called an adequate treatment of the business of American journalism. It is to fill this gap that Julian Ralph, "the best reporter in the world," has written for the *Saturday Evening Post*, of Philadelphia, a series of twelve papers on *The Making of a Journalist*.

Mr. Ralph writes from the view-point of one who has reached the top of his profession; who has labored unceasingly in the newspaper field for twenty-five years; who has pursued the elusive thing called "news" into every corner of the globe, and knows the business from Alpha to Omega.

To young men who would make journalism their life-work Mr. Ralph says, "Don't;" but, having thus freed his conscience, he elaborates entertainingly with anecdote and reminiscence the joys, the vicissitudes and experiences of the young man who has ink in his blood. The series will begin in the *Post* of August 12.

In the *American Monthly Review of Reviews* for August the editor comments on educational conditions in the South, with reference to the future of both the white and colored races. In the same magazine is the address delivered at the Capon Springs, W. Va., conference in June by Dr. J. L. M. Curry, one of the foremost educational leaders of the South and an active executive officer of the Peabody and Slater funds.

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ADDRESSES.

George Jenkins, Byrneville, Ind.
A. H. Parsons, Temple, Lake Co., Ohio.
M. F. Gowell, Rosendale, Missouri.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, AUGUST 2, 1899.

NO. 31.

The Saints' Herald.

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

LAMONI, IOWA, AUGUST 2, 1899.

GRIEF OF THE INGERSOLLS.

WIFE AND DAUGHTERS CANNOT BEAR THE PARTING.

New York, July 23.—Death maintained possession to-day at the home of Colonel Robert Ingersoll, high on the Dobbs Ferry hills. All thoughts of an immediate funeral were put off; widow, daughters, and other members of the family refused to have him buried. They could not bear to give him up. . . .

All day Mrs. Ingersoll, Mrs. Brown, and Miss Maude Ingersoll sat in the death chamber. Since Colonel Ingersoll died they have not left the room for a minute. They sleep there, and what little food they eat is taken there.

On a bier where the embalmers left him lies Colonel Ingersoll, looking as natural as in life. Beside it is a couch where the widow lies by day and sleeps by night, so near that she can take the dead man's hand. The daughters rest on the bed close beside. . . .

"Mrs. Ingersoll and her two daughters cannot bear to let him out of their sight. They know it means forever. They cannot bear the idea of putting him away for all eternity. Until they can we can do nothing. They will not even leave the room now. Colonel Ingersoll lies there as natural almost as life on his bier, not even dressed for the grave. There the three women watch him and talk to him and fan him as if he were alive."

New York, July 25.—The arrangement made yesterday for the incineration of Colonel Robert G. Ingersoll's body at Fresh Pond to-morrow was abandoned to-day out of deference to the uncontrollable grief of his widow and daughters, who still refuse to give up the body.

Walston H. Brown, after vainly pleading with the grief-stricken women, was forced to announce to-day that the cremation had been postponed until Thursday.

No hour had been fixed, and unless Mrs. Ingersoll and her two daughters become more reconciled to their loss than they were this morning it may be necessary again to postpone the cremation.

The three women are still in a state of collapse, grieving beside the shrouded form of their dead. They will hear of nothing that means a parting from the body of the husband and father, and the warnings of the physicians that their physical and mental welfare demands that the present condition of things be brought to an end are without the slightest effect on them.

The simple funeral ceremonies outlined by the family took place this afternoon at four o'clock. The exercises were strictly private, and only the family and the intimate friends of Colonel Ingersoll were admitted to the room. There were readings of the utterances of Colonel Ingersoll by his two old friends, Professor John Clark Ridpath and Major Orlando B. Smith. Professor Ridpath, who knew Colonel Ingersoll in the West a number of years ago, read "The Declaration of the Free."

Dr. J. L. Elliott read the eloquent eulogy which Colonel Ingersoll delivered a number of years ago at the grave of his own brother, to whom he was warmly devoted. . . .

New York, July 26.—Walston, at Dobbs Ferry, where Colonel Ingersoll died, was a quiet place to-day. The body of the dead agnostic lay on his flower-covered bier. Only the widow and daughters sat near. The women wanted to be with him alone, for it was the last day.

They asked that the body be not placed in the coffin till the last moment. They wanted to see no trappings of death—those three women, widow and two daughters, who from to-morrow onward can hope for nothing. Their unbelief is still unshaken. When Colonel Ingersoll is cremated to-morrow they believe they will never meet him again.

We devote some space in the present HERALD cover to expressions of leading Chicago ministers on the life, work, and future of Colonel Ingersoll, the celebrated agnostic. Mr. Ingersoll and his work represent a condition that bears strikingly upon the developments of present day thought; for this reason we have thought well that his work as reflected through bright and able minds should be presented for the consideration of those interested in the conflict between opposing forces for and against the doctrine of a future life and religion in general.

Though loath to present this dark picture of the stricken, despairing home circle of the agnostic, we give what is already made public as an object lesson. His family cling to his agnostic ideas, but find and manifest, even in their declared unbelief, a love for the departed that is in itself one strong proof of immortality, and without which life to them must ever be fateful, dark, and stifling. How different the picture of the mourning yet believing saint, who sees in the death of the righteous the passage from the scenes of the temporal to the world of the eternal. Truly the grief and hopelessness exhibited by the loving wife and daughters of Colonel Ingersoll furnish in themselves a pitiful appeal for sympathy that desires for them a better condition—a conscious realization upon their part that God has provided better things for them than despair, doubt, and hopeless unassuaged grief.

A later account describes the incineration of the remains at the crematory and states that the ashes were placed in an urn and handed to the widow and daughters, who wept over what to them was all that remained of a loving husband and father. To them death now seems to have ended all, but we doubt not that years of continued sense of loss will awaken

and give life to the normal hope of meeting again the departed.

HEBER J. GRANT ACCUSED.

Heber J. Grant has been charged with the commission of adultery. The complaint was yesterday sworn to by C. M. Owen, the complainant in the Angus Cannon case, and forwarded to County Attorney Putnam. It is expected that Mr. Putnam will direct the issuance of the warrant to-day.

The law makes the charge of adultery more serious than that of unlawful cohabitation, the one under which Angus M. Cannon was prosecuted. The offense of adultery is a felony, punishable by imprisonment in the State prison for a term not exceeding three years.

The complaint against Grant sets forth that the complainant is informed and verily believes that Heber J. Grant, an apostle of the Church of Jesus Christ of Latter-day saints, whose legal wife is Augusta W. Grant, is living in open and notorious adultery with one Emily Wells, otherwise Grant, and of whose illegitimate child he is the acknowledged father, contrary to the peace and dignity of the State of Utah, and in defiance of the laws in this case made and provided.

In support of the complaint the affiant cites as witnesses Augusta W. Grant, Lucy Grant, Rachel Grant, Rachael R. Grant, Florence Grant, Emily Wells, or Grant, Heber M. Wells, Brigham H. Roberts, Lorenzo Snow, George Q. Cannon, Joseph F. Smith, John Henry Smith, Angus M. Cannon, Nelson A. Empey.

The foregoing is from the Salt Lake *Semi-Weekly Tribune*, July 25. Is the war on against polygamy to its final extinction? We await developments.

QUESTIONS AND ANSWERS.

Has a deacon the authority or right to lay on hands for the healing of the sick or afflicted?

The Book of Covenants, sec. 17, par. 11, has the following:—

But neither teachers nor deacons have authority to baptize, administer the sacrament, or lay on hands; they are, however, to warn, expound, exhort, and teach, and invite all to come to Christ.

It appears that the law says No to the question. We therefore say, No.

DECREASE OF HARMONY SOCIETY.

A brother has sent us a clipping from the New Harmony, Indiana, *Times*, the place where the Harmony society existed in connection with the Rappites, before going to Economy, Pennsylvania. It is an editorial written upon the occasion of a visit from Mr. John Duss, of Economy, to the cemetery of the Rappites, a yearly custom. We quote from this editorial:—

The Harmony Society had been managed by excellent and benevolent Christians, men who were not qualified to cope with the duplicity of the nineteenth century. One im-

position after another depleted the splendid estate of the Harmonites and "charity beyond wisdom" bade fair to lose to the remaining members an inheritance that at one time amounted to over \$2,000,000. It was fortunate for the survivors that at this time Mr. Duss assumed charge, as his strict business management has again placed the society in an easy position and while they can never hope to attain their former opulence the members are assured of a peaceful and a happy old age.

At the present time nine members comprise the Harmony Society, seven women and two men. The estate represented by these will amount, with all debts paid, to about \$250,000. Many of the industries once carried on by them proved signal failures and have been discontinued. The Rappites are now as they originally were, farmers, and depend almost entirely upon the rents of their lands for their support.

The Harmony Society has been put to enormous expense of late years by litigation brought about by discordant members who involved the peaceful community in discord with their wrangling. They have been settled with at various times and this has been a source of great loss to the society.

Mr. Duss' discourse Friday evening placed the people of New Harmony in touch with the Rappites and gave them a perfect understanding of the life of these people since they left New Harmony. He spoke with reverence of Father Rapp and represented Messrs. Henrici and Lenz as men of much Christian charity and benevolence.

He himself does not claim the distinguished qualities of either the foregoing, but rather acknowledges being a man of business parts. And fortunate for the people that he is. There is no disputing the fact that Rappite benevolence and their belief in general uprightness was an anachronism. It may have belonged to the happy past, but for any society to flourish at the present day it must needs have at its head a man of business affairs, one whose knowledge of men enables him to cope with the world with confidence and success. Happily for the members of New Harmony's ancient colony events placed John Duss to the front where his excellent business management has proven of incalculable benefit to his people. Mr. Duss' success can best be explained by his favorite maxim: "Find out what the other man is going to do, and do it first."

His visit to New Harmony will be long remembered as a very pleasant epoch in the lives of his newly made friends.

It may be remembered by many that not many years ago it was supposed that the Prophet Nephi had been seen and heard. A brother Leabo, it appears, had been chosen as one worthy to receive a visit from the ancient leader of the people of the Book of Mormon story. We were asked many times about this coming of Nephi and pressed for an answer to the question, "What do you think of this alleged appearance of Nephi?" We knew nothing of the circumstances attending the alleged appearance of Nephi; but we did know that if it was a genuine coming of the ancient leader, its portent would be good for the honest in heart, and that the saints would in due time, be made aware of the message to them if any was intended. We learned that two of our brethren were looking the matter up, and were told that arrangements had been made by letter by virtue of which Ne-

phi was to be at the last conference held at Kirtland. The conference was held, but no Nephi came. Whether there was a misunderstanding; because of a failure to write plainly, or there was a bit of deception practiced, we are not authorized to write; nor do we care to state an opinion.

"If the thing prophesied come not to pass," the medium of communication, the prophet, is not to be feared at all events. So we in accordance with that word may all rest without fear from that source, until further developments.

BRO. GEORGE H. BRUSH writes from Mooring, Tennessee, July 18, in regard to a series of mounds in the Mississippi Valley, which he expresses a desire to investigate, but lacks both means and an opportunity. We have only this to write, that if there is any one of the saints who has the leisure and the money to spend in hunting over that particular field of research, he might be assisted by Bro. Brush, in his way. But that field along the Mississippi has long been known and many have entered it and much has been written in regard to the finds secured there; so we would advise that before much is expended there, a personal visit be made to the region by the intending explorer with a view of ascertaining whether there is really anything in probable prospect; that is, whether the field has not already been worked—as it is possible it may have been.

EDITORIAL ITEMS.

The St. Louis *Globe-Democrat*, of July 21, published a three quarter column article on the "Latter Day Saints' Reunion" which opened on that date at Ramona Park, that city. The article briefly states the faith of the church, its ministerial methods, something of its history, and closes with a brief description of the local churches and officials in and about St. Louis. The article is also adorned with a good cut of Bro. J. C. Hitchcock, president of the St. Louis branch. But not content with this good work, the *Globe-Democrat* repeats the effort on the 22d with a description of the camp, of the church in general, in an excellent analysis of the faith and history of the church, including a statement of the Utah apostasy, the succession in the Presidency, etc. The St. Louis saints and the church in general will be greatly benefited in the public mind by these friendly articles. The truth in relation to the church—the first organization and the Reorganization—is destined to be made clear to the nation and the world, thank God. We have but to do our part and be honorable and upright as a people to see the work made honora-

ble and the church triumphant in her work for good.

Bro. E. A. Stedman, of the missionary force, is at his home, Lamoni, Iowa, where he is recuperating and recovering from the effects of a surgical operation performed of late, and which promises to benefit his health.

Following the articles published in the Ottumwa, Iowa, *Press* and Chariton, Iowa, *Herald*, referred to in last issue, the Ottumwa *Independent*, of July 21, also comes to our help. It publishes Bro. J. R. Lambert's lengthy article, the Reorganized Church, and the proprietor sends us several copies of the paper with request to exchange. The refusal of the *Courier* to publish opened the columns of three other papers. These are days when liberal sentiment is in the ascendency. We thank the editors of the *Press*, the *Herald*, and the *Independent* for their fairness and courtesy.

Presidents Joseph Smith and A. H. Smith returned from St. Joseph, Missouri, on the 24th and 25th; and Pres. A. H. Smith and Bishop Kelley left for the East on the 26th, going to the Massachusetts district, stopping at Detroit and Grand Rapids, Michigan, enroute.

Ulysses Heuraux, President of San Domingo, was assassinated at Moca, San Domingo, July 26.

The two articles published in this number of HERALD in wide measure, "Was Joseph Smith a Polygamist?" and, "Apostasy or Perpetuity, Which?" the former by Bro. Heman C. Smith, the latter by Bro. James Caffall, will be issued as tracts. They are valuable and timely contributions to our tract literature. The world is yet to know the facts concerning the origin of the church and its subsequent history. The article on polygamy was prepared to rebut certain statements going the rounds of the press which placed the origin of polygamy with Joseph Smith. The article was afterwards evolved into a tract. The evolution was by design, pure and simple, and saints and friends would do well to place it in the hands of the public that the fallacy of Brighamite statements concerning polygamy may appear. Prices next week.

Bishop Kelley wrote from Hartford, Michigan, the 28th ult., where, in company with Pres. A. H. Smith, he was attending a two-days' meeting; Brn. L. Scott, G. A. Smith, S. Stroh, Dr. Royce and others present. They were cordially received at Galien by Bro. E. A. Blakeslee and his estimable wife, who evidenced their continuing interest in college work by a donation of fifty dollars toward the proposed dormitory, which will probably be erected soon. Brn. Kelley and Smith had called on Bro. David H. Smith, at Elgin, Illinois, and found him improved in general health,

WAS JOSEPH SMITH A POLYGAMIST?

There is now going the rounds of the press an account of a celebration held at Salt Air, near Salt Lake City, Utah, June 1, 1899, in honor of the ninety-eighth birthday of Brigham Young deceased.

It is said that six of his surviving plural wives were present at the banquet. Two of these; viz., Zina D. Huntington Young, and Emily D. Partridge Young, it is asserted, were once the wives of Joseph Smith, and subsequently became the wives of Young, for time only, to be delivered to Joseph Smith in eternity. On account of this latter claim the report has been sent us by several persons with the request that we reply.

First, we will state that the question as to whether Joseph Smith taught or was in the practice of polygamy or not, is not a material one so far as our faith is concerned; for Jesus Christ, and not Joseph Smith, is the author of that faith, and the conduct of Joseph Smith cannot affect it.

Only our estimate of Joseph Smith as a man can be affected by his conduct. Believing as we do that Joseph Smith was an instrument in God's hands in restoring the ancient gospel, we prefer to believe that he remained faithful and pursued the paths of honor and virtue unto the end of his life. The representatives of the Reorganized Church have therefore and do now call upon those who affirm that he was a polygamist for the proof. The rules of evidence do not require anyone to affirm a negative, hence we do not affirm that he was not guilty, but call upon those making the charge to establish their affirmation; but we claim the right to examine the testimony offered. This we consider legitimate and fair.

Let us examine the evidence upon which the claim is based that these two women sustained that relation to Joseph Smith. Each claims to this effect, and upon their statements the case rests so far as we know.

We will take the case of Mrs. Zina D. Huntington Young, as given in their own publications. In "Representative Women of Deseret," page 12, the following statement is found:—

Sr. Zina was married in Nauvoo, and had two sons; but this not proving a happy union, she subsequently separated from her husband. Joseph Smith taught her the principle of marriage for eternity, and she accepted it as a divine revelation, and was sealed to the Prophet for time and all eternity, after the order of the new and everlasting covenant.

Neither the date of her marriage to Mr. Jacobs nor that of her sealing to Joseph Smith is given in this extract; but fortunately we have the required data at hand. In the Record of Marriages in Hancock County, Illinois, Book A, page 40, is the record of the marriage of Henry B. Jacobs and Zina D. Huntington, March 7, 1841, by John C. Bennett, Mayor of Nauvoo.

A careful search of the records discloses no divorce of these parties.

In the "Historical Record," published by Andrew Jenson, of the Utah Church, volume 6, page 233, is found the following:—

Zina D. Huntington, afterwards the wife of Pres. Brigham Young, sealed to the Prophet Oct. 27, 1841, Dimick B. Huntington officiating.

According to these statements, taken from official records, and the publications of the Utah people themselves, it was just *seven months and twenty days* after her marriage to Jacobs that she was sealed to Joseph Smith. During this *seven months and twenty days* she bore two sons to Jacobs, separated from him, obtained a divorce (of which there is no record), received instruction from Joseph Smith on the "principle

of marriage for eternity," and was sealed to him. To suggest that further refutation is necessary would be an insult to the intelligence of the reader.

In the case of Emily D. Partridge Young, we need to say but little. In her testimony in the famous Temple Lot Suit she testified that she was married to Joseph Smith. At one time in her testimony she said this event transpired on March 11, 1843, and at another time gave the date May 11, 1843. (It is immaterial which date she intended to give.)

She also said:—

I was not married to Joseph Smith under the revelation on sealing, but I was married to him under the revelation on plural marriage.

Under cross-examination she was asked:—

Q.—Now, I would like for you to explain how you were married to Joseph Smith under the plural marriage revelation when the church you belong to claims that revelation was not given until July, 1843; just tell how you could be married under a revelation in March that was not given until July?

A.—Well, I do not know anything about that.—Plaintiff's Abstract, p. 364.

This certainly throws suspicion upon the testimony of this woman.

Elder Orson F. Whitney, in an article entitled, "An Ensign for the Nations," now running in the *Southern Star*, published at Chattanooga, Tennessee, in order to cover this point states:—

It [plural marriage] was a key to the highest heaven, where family relationships formed on earth according to divine law, were perpetuated. Hence the revelation on plural marriage, committed to writing July 12, 1843, but the principle of which was revealed and practiced before that time by the Prophet and other leaders of the Church, etc.—*Southern Star*, June 24, 1899.

A clever dodge is this; but unfortunately for Mr. Whitney they published this so-called revelation on plural marriage in their Doctrine and Covenants as early as 1876, under the following headlines:—

Revelation on the Eternity of the Marriage Covenant, including Plurality of Wives. Given through Joseph, the Seer, in Nauvoo, Hancock County, Illinois, July 12th, 1843.

It will hardly do now for Mr. Whitney to assign an earlier date for the *giving* of this revelation. It only throws suspicion upon the whole affair, and causes thoughtful men who are judges of evidence to suspect that the so-called revelation is a trumped up affair, gotten up by men already in the practice of crime, who connected Joseph Smith's name with it to give it prestige among those who had confidence in his teachings.

In rebuttal we offer:—

First. That there can be found no word in favor of plural marriage in church publications issued before the death of Joseph Smith, June 27, 1844.

Second. That there is not nor has been any progeny of Joseph Smith except by his legal wife, Emma Hale, whom he married January 18, 1827.

Third. That after the death of Joseph Smith the existence of polygamy and plural marriage was universally denied, even by Brigham Young and his associates, until August 29, 1852.

Fourth. That on August 29, 1852, the purported revelation on plural marriage was made public, for the first time, at a special conference held in Salt Lake City, Utah; and that at that time Brigham Young declared:—

Though that doctrine has not been practiced by the Elders, this people have believed in it for years.

In support of the first statement given above we submit the following passages as being posi-

tively opposed to the plural wife system, and invite the presentation of any authorized statement supposed to favor such system:—

Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife: and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women.—Book of Mormon (published 1830) Jacob 2: 6.

The following was given through Joseph Smith, February, 1831:—

Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit; and if he repents not, he shall be cast out.—D. C. 42: 7.

The following was given in March, 1831:—

And again, I say unto you, that whoso for-biddeth to marry, is not ordained of God, for marriage is ordained of God unto man; wherefore it is lawful that he should have one wife, and they twain shall be one flesh, and all this that the earth might answer the end of its creation; and that it might be filled with the measure of man, according to his creation before the world was made.—D. C. 49: 3.

On August 17, 1835, the Doctrine and Covenants was accepted by the church in General Assembly; first by each of the quorums separately, and then by the assembly in collective capacity. An article on marriage, was at that time by unanimous vote, ordered printed in the book, as the following will show:—

President W. W. Phelps then read an article on Marriage, which was accepted and adopted, and ordered to be printed in said book, by a unanimous vote.—Minutes of General Assembly, D. C. p. 330.

That article on marriage contained the following ceremony:—

Marriage should be celebrated with prayer and thanksgiving; and at the solemnization, the persons to be married, standing together, the man on the right, and the woman on the left, shall be addressed, by the person officiating, as he shall be directed by the Holy Spirit; and if there be no legal objections, he shall say, calling each by their names: "You both mutually agree to be each other's companion, husband and wife, observing the legal rights belonging to this condition; that is, keeping yourselves wholly for each other, and from all others, during your lives." And when they have answered "Yes," he shall pronounce them "husband and wife" in the name of the Lord Jesus Christ, and by virtue of the laws of the country and authority vested in him: "May God add his blessings and keep you to fulfill your covenants from henceforth and forever. Amen."—D. C. 111: 2.

The *Times and Seasons*, published at Nauvoo, Illinois, which was at the time the official church organ, in its issue for October 1, 1842, contains the following certificates:—

We the undersigned members of the church of Jesus Christ of Latter-Day Saints and residents of the city of Nauvoo, persons of families do hereby certify and declare that we know of no other rule or system of marriage than the one published from the Book of Doctrine and Covenants, and we give this certificate to show that Dr. J. C. Bennett's "secret wife system" is a creature of his own make as we know of no such society in this place nor never did.

S. Bennett,	N. K. Whitney,
George Miller,	Albert Pettey,
Alpheus Cutler,	Elias Higbee,
Reynolds Cahoon,	John Taylor,
Wilson Law,	E. Robinson,
W. Woodruff,	Aaron Johnson.

We the undersigned members of the ladies' relief society, and married females do certify and declare that we know of no system of marriage being practised in the church of Jesus Christ of Latter Day Saints save the one contained in the Book of Doctrine and Covenants, and we give this certificate to the public to show that J. C. Bennett's "secret wife system" is a disclosure of his own make.

Emma Smith, President,
Elizabeth Ann Whitney, Counsellor,
Sarah M. Cleveland, Counsellor,
Eliza R. Snow, Secretary,

Mary C. Miller,	Catharine Pettey,
Lois Cutler,	Sarah Higbee,
Thirza Cahoon,	Phebe Woodruff,
Ann Hunter,	Leonora Taylor,
Jane Law,	Sarah Hillman,
Sophia R. Marks,	Rosannah Marks,
Polly Z. Johnson,	Angeline Robinson,
Abigail Works.	

—*Times and Seasons*, vol. 3, pp. 939, 940.

This agrees with the statement made by Elder P. P. Pratt, who was then one of the Twelve Apostles, and Editor of the *Millennial Star*, published in England. In the August, 1842, issue of the *Star* he states editorially:—

But, for the information of those who may be assailed by those foolish tales about the two wives, we would say that no such principle ever existed among the Latter Day Saints, and never will; this is well known to all who are acquainted with our books and actions, the Book of Mormon, Doctrine and Covenants; and also all our periodicals are very strict and explicit on that subject, indeed far more so than the Bible.—*Millennial Star*, vol. 3, p. 74.

The utterances of Joseph and Hyrum Smith up to a few months before their deaths, and so far as we have authentic information of their teaching, were positively against polygamy or the plural wife system. The *Times and Seasons* for February 1, 1844, contains the following notice:—

NOTICE.

As we have lately been credibly informed that an elder of the Church of Jesus Christ of Latter Day Saints, by the name of Hiram Brown, has been preaching polygamy, and other false and corrupt doctrines, in the county of Lapeer, State of Michigan:—

This is to notify him and the church in general, that he has been cut off from the church for his iniquity; and he is further notified to appear at a special conference, on the 6th of April next, to make answer to these charges.

JOSEPH SMITH,
HYRUM SMITH,

Presidents of said Church.

—*Times and Seasons*, vol. 5, p. 423.

In the same publication for March 15, 1844, is found a letter from Hyrum Smith, of which the following is an extract:—

NAUVOO, March 15, 1844.

To the Brethren of the Church of Jesus Christ of Latter Day Saints, living on China Creek, in Hancock County, Greeting:—Whereas Brother Richard Hewitt has called on me to-day, to know my views concerning some doctrines that are preached in your place, and states to me that some of your elders say, that a man having a certain priesthood, may have as many wives as he pleases, and that doctrine is taught here; I say unto you that that man teaches false doctrine, for there is no such doctrine taught here; neither is there any such thing practiced here. And any man that is found teaching privately or publicly any such doctrine, is culpable, and will stand a chance to be brought before the High Council, and lose his license and membership also: therefore he had better beware what he is about.—*Times and Seasons*, vol. 5, p. 474.

The *Times and Seasons*, then edited by John Taylor, one of the Twelve Apostles, stated editorially in its issue for April 1, 1844:—

If any man writes to you, or preaches to you, doctrines contrary to the Bible, the Book of Mormon, or the Book of Doctrine and Covenants, set him down as an impostor. You need not write to us to know what you are to do with such men; you have the authority with you. Try them by the principles contained in the acknowledged word of God; if they preach, or teach, or practice contrary to that, disfellowship them; cut them off from among you as useless and dangerous branches, and if they are belonging to any of the quorums in the church, report them to the president of the quorum to which they belong; and if you cannot find that

out, if they are members of an official standing, belonging to Nauvoo, report them to us.

Follow after purity, virtue, holiness, integrity, godliness, and everything that has a tendency to exalt and ennoble the human mind; and shun every man who teaches any other principles.—*Times and Seasons*, vol. 5, pp. 490, 491.

On our second proposition extended remarks are unnecessary. It is generally conceded that Joseph Smith had no issue except his children by Emma. Should there be any who dissent from this general concession, we invite them, as we have often done before, to authenticate the claim by bringing forward the heir, or by other competent evidence.

Mr. Wilford Woodruff, then President of the Utah Church, did in 1892 concede this lack of issue. On May 30, 1892, Mr. H. Neidig (not a member of any church), of Wampum, Pennsylvania, wrote Mr. Woodruff on this point, and Mr. Woodruff, through his secretary, George Reynolds, replied as follows:—

The facts that you refer to are almost as great a mystery to us as they are to you; but the reason generally assigned by the wives themselves is, that owing to the peculiar circumstances by which they were surrounded, they were so nervous and in such constant fear that they did not conceive.

Comment is unnecessary, but we are not surprised at the effect of this on Mr. Neidig. He writes, under date of June 20, 1892, as follows:—

The answer came June 7th, and amazed me. I am not yet fully recovered from my astonishment that a grave man, on a grave subject, on a question which is bound to be a hinge on which must turn an important point of Mormon history, should thus seek to account for what he concedes to be a fact.

The inquiry of Mr. George F. Edmunds, of Carthage, Illinois, when considering this theory of Mr. Woodruff's, is pertinent. He says:—

WHAT! A MATURE MARRIED WOMAN, MARRIED BY THE SANCTION OF ALMIGHTY GOD, IN FEAR? IN FEAR OF WHAT?

When we remember that this revelation was purportedly given for the purpose of raising up a righteous seed, and then consider the claim that all these women (twenty-seven or more, according to the allegations) became so frightened as to prevent the purpose of the institution being realized, we have reached the climax of absurdity.

If the reader will here pardon the digression we wish to kindly remind him that the claim that polygamy was or is essential to the raising up of a righteous seed is opposed to the revealed will of God, as the following passages will show:—

And did not he make one? Yet had he the residue of the Spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.—Malachi 2: 15.

The teaching of the Book of Mormon is clear:—

Behold, David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord, wherefore, thus saith the Lord, I have led this people forth out of the land of Jerusalem, by the power of mine arm, that I might raise up unto me a righteous branch from the fruit of the loins of Joseph. Wherefore, I, the Lord God, will not suffer that this people shall do like unto them of old. Wherefore, my brethren, hear me, and hearken to the word of the Lord: For there shall not any man among you have save it be one wife: and concubines he shall have none: For I, the Lord God, delighteth in the chastity of women. And whoredoms are an abomination before me: thus saith the Lord of hosts.—Jacob 2: 6.

In January, 1831, the Lord instructed his servants to go to Ohio, and promised to reveal unto them a law there, one of the purposes of which was to gather "a righteous people, without spot and blameless." The language of the revelation is as follows:—

And that ye might escape the power of the enemy, and be gathered unto me a righteous people, without spot and blameless: wherefore, for this cause I gave unto you the commandment, that ye should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high, and from thence, whomsoever I will, shall go forth among all nations, and it shall be told them what they shall do; for I have a great work laid up in store, for Israel shall be saved, and I will lead them whithersoever I will, and no power shall stay my hand.—D. C. 38: 7.

They went to Ohio, according to direction, and there the Lord fulfilled his promise, and the law was given containing the following:—

Thou shalt love thy wife with all thy heart, and shall cleave unto her and none else; and he that looketh upon a woman to lust after her, shall deny the faith, and shall not have the Spirit: and if he repents not, he shall be cast out.—D. C. 42: 7.

This, then, was one among the many means that God ordained to gather "a righteous people, without spot and blameless;" and this is made emphatic in each of the three records. Can we then doubt what his will is concerning the union of the sexes?

Not only does the above indicate what the will of God is concerning marriage, and that the effect would be righteousness; but it indicates that by obedience to this law the church would "escape the power of the enemy." Then those who depart from this law must fall under "the power of the enemy." There is no escape from this conclusion.

In support of our third proposition we present the following:—

In *Times and Seasons* for November 15, 1844, appears a communication signed "An Old Man of Israel," from which we quote:—

Woe to the man or men who will thus willfully lie to injure an innocent people! The law of the land and the rules of the church do not allow one man to have more than one wife alive at once, but if any man's wife die, he has a right to marry another, and to be sealed to both for eternity; to the living and the dead! there is no law of God or man against it! This is all the spiritual wife system that ever was tolerated in the church, and they know it.—*Times and Seasons*, vol. 5, p. 715.

This alone might not be considered authentic, but it received the indorsement of the Editor, Apostle John Taylor, who was afterwards President of the church in Utah. He wrote:—

For the communication of an "old man of Israel," and the letter of Elder Addison Pratt from the islands of the Pacific Ocean, we bespeak a hearty welcome. They are genuine.—*Times and Seasons*, vol. 5, p. 711.

This same Apostle Taylor, in a discussion held at Boulogne-sur-Mer, France, in July, 1850, resented the charge of polygamy in the following vigorous language:—

We are accused here of polygamy, and actions the most indelicate, obscene, and disgusting, such that none but a corrupt and depraved heart could have contrived. These things are too outrageous to admit of belief; therefore leaving the sisters of the "White Veil," the "Black Veil," and all the other veils, with those gentlemen to dispose of, together with their authors, as they think best, I shall content myself by reading our views of chastity and marriage, from a work published by us, containing some of the articles of our faith.

He then read the article on marriage from Doctrine and Covenants, from which we have quoted the marriage ceremony. (See public discussion between John Taylor and C. W. Cleve, et al., p. 8.)

In 1851 Elder William Smith, the only surviving brother of Joseph Smith, was industriously promulgating his charge that Brigham Young, et al., were practicing polygamy. Col. Thomas L. Kane wrote to President Fillmore in defense of Brigham Young and the Mormons, seeking

to vindicate Young and accuse William Smith of slander. He wrote:—

The remaining charge connects itself with that unmixed outrage, the spiritual wife story, which was fastened on the Mormons by a poor ribald scamp, whom, though the sole surviving brother and representative of their Jo. Smith, they were literally forced to excommunicate for his licentiousness, and who thereupon revenged himself by editing confessions and disclosures of savor to please the public that peruses works in yellow paper covers.—*Millennial Star*, vol. 13, p. 344.

It may be claimed that the Mormons were not responsible for what Colonel Kane wrote; but they were willing to accept the benefit of the denial, and published it, without explanation, in one of their church papers; viz., the *Millennial Star*, under the headlines, "Charges against the Governor of Utah [Brigham Young] Disproved and Withdrawn." This was November 15, 1851, about nine months before they publicly avowed polygamy.

In conclusion upon this point we quote the testimony of William Marks, who was President of the Nauvoo Stake at the time of Joseph Smith's death:—

A few days after this occurrence I met with Brother Joseph. He said that he wanted to converse with me on the affairs of the church, and we retired by ourselves. I will give his words *verbatim*, for they are indelibly stamped upon my mind. He said he had desired for a long time to have a talk with me on the subject of polygamy. He said it eventually would prove the overthrow of the church, and we should soon be obliged to leave the United States, unless it could be speedily put down. He was satisfied that it was a cursed doctrine, and that there must be every exertion made to put it down. He said that he would go before the congregation and proclaim against it, and I must go into the High Council, and he would prefer charges against those in transgression; and I must sever them from the church unless they made ample satisfaction. There was much more said, but this was the substance. The mob commenced to gather about Carthage in a few days after, therefore there was nothing done concerning it.

After the Prophet's death, I made mention of this conversation to several, hoping and believing that it would have a good effect; but to my great disappointment, it was soon rumored about that Brother Marks was about to apostatize, and that all that he said about the conversation with the Prophet was a tissue of lies. . . .—*Saints' Herald*, vol. 1, pp. 22, 23.

It is not difficult now to locate some of the transgressors referred to, as two at least of the men who have since been prominent in the Utah Church have confessed to having known about this system before Joseph Smith mentioned it:—

In a speech of Brigham Young, of June 21st, 1874, (See *Deseret News* of July 1 of that year), is found the following statement relative to the origin of the doctrine of polygamy:—

While we were in England (in 1839 and 40), I think, the Lord manifested to me by vision and his Spirit things that I did not then understand. I never opened my mouth to anyone concerning them, until I returned to Nauvoo; Joseph had never mentioned this; there had never been a thought of it in the church that I ever knew anything about at that time; but I had this for myself, and I kept it to myself.—*The Messenger*, vol. 1, p. 29.

Now comes Lorenzo Snow, the present President of the church in Utah, and in a sermon delivered at St. George, Utah, May 8, 1899, he says:—

There is no man that lives that had a more perfect knowledge of the principle of plural marriage, its holiness and divinity, than what I had. It was revealed to me before the Prophet Joseph Smith explained it to me. I had been on a mission to England between two and three years, and before I left England I was perfectly satisfied in regard to something connected with plural marriage.—*Deseret Semi-Weekly News*, June 6, 1899.

In support of our fourth proposition but little is necessary.

It has frequently been admitted, and never to our knowledge denied, that the revelation in question was not made public until August 29, 1852. Therefore to quote largely upon this point is unnecessary. However, we will give the latest statement coming under our notice. Elder O. F. Whitney, in a "Sketch of Utah and Mormonism," published in a "Souvenir of Utah," issued in 1899 from the press of George Q. Cannon and Sons Company, for E. L. and T. L. Talbot, says:—

As early as 1862 Congress had legislated upon the subject of polygamy, the plural marriage system of the Saints, practiced by Joseph Smith and other Mormon leaders at Nauvoo, but never publicly promulgated by the church until 1852.

The statement of Brigham Young made on August 29, 1852, that the doctrine had not been practiced by the elders, is found on page 31 of Supplement to volume 15 of *Millennial Star*. It may be that this statement of Mr. Young's is false. We would not undertake to defend it. But his friends in Utah cannot afford to impeach him, for he is the principal witness upon whom they rely to prove the genuineness of the document introduced as a revelation on August 29, 1852. They may take either horn of the dilemma they choose. If they reject him as a witness, then they should dismiss their case which rests upon his testimony in favor of the genuineness of the plural marriage revelation. If they retain him as their witness, they are logically and legally bound by his testimony, and we shall insist that they accept his statement that the elders (which would include Joseph Smith) had not practiced polygamy or plural marriage before August 29, 1852. We await their motion. Shall the testimony of Brigham Young be stricken out or not? What say you?

An exhaustive treatise upon the issues would be too voluminous, nor is it necessary. We present this as a sufficient refutation of the allegations brought by our opponents, and await with patience the verdict of the jury—the public.

LAMONI, IOWA, July 15, 1899.

Original Articles.

APOSTASY OR PERPETUITY, WHICH?

BY ELDER JAMES CAFFALL.

Reader, will you pause amid life's commotion to think, and from a biblical standpoint decide in your mind as to the truth or falsity of an apostasy from the organic form of Christ's church, and his doctrine, as they are taught in the New Testament?

On the hypothesis that Christ did build or establish the church, revealing doctrine as a method of adoption whereby to acquire a citizenship in said church, thus forming a relationship with God, one of two things must be apparent to even the surface thinker; namely, the organic form of that church with its method of adoption has been perpetuated and preserved intact, or an apostasy or departure therefrom has occurred.

Tradition may have taught you to believe that the continuance of Christ's church, from its inception until now, is incontrovertible. If so, a little investigation will in no way disturb your religious equilibrium.

On the admission that the New Testament is a true and authoritative reflection of both the organic form of Christ's church and his doctrine, though close study may be needed it will

not be a difficult task to decide as to whether an apostasy from that church has taken place, or whether both the organic form of the church and its doctrine have been perpetuated. If the former, prophecies found in the New Testament will reflect it, and the teachings and practice of religionists since the death of the apostles until the present time will confirm these prophecies in the event of an apostasy. And if the apostasy is thus confirmed, the idea of the perpetuity of Christ's church is absurd, and vice versa.

The writer therefore claims an apostasy, and in the inception of this investigation places in juxtaposition two passages of scripture:—

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.—Matt. 28: 20.

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.—John 15: 6.

If, as claimed by some, that Matthew 28: 20 is proof of the perpetuity of Christ's church, then John 15: 6 is without significance, in which event the claim made in the light radiating from Matthew 28: 20 as to the perpetuity of Christ's church is fallacious; for John 15: 6 affords a basis for belief that Christ's promises, whether pertaining to this life or that to come, are but attainable upon given and written conditions. Let this be obliterated from God's divine economy,—together with the fact of man's will power or moral agency,—and the divine economy or God's saving method, is a farce—a purposeless design, therefore a reflection on the character of God.

In Christ's interview with the apostles he declared, "I will build my church" (Matt. 16: 18), which serves as proof that no other one was authorized to do that essential work; therefore, Christ is the head of the church. But Christ's church is referred to as a kingdom (Mark 15); a body (Col. 1: 18; 1 Cor. 12: 12-14; Rom. 12: 5); a building (Eph. 2: 21); signifying a system of spiritual government. Hence these designations: body, kingdom, church, building, etc., mean one and the same thing.

But the advocates of the perpetuity of Christ's church, by an unbroken succession, may use Christ's declaration; namely, "And upon this rock I will build my church, and the gates of hell shall not prevail against it," as proof therefor, claiming that the fact of an apostasy would falsify Christ's promise in Matthew 28: 20, etc. But the God-fearing biblical student will see the necessity of a proper comparison of scripture with scripture, with a view to a proper understanding and with a due appreciation of instruction contained in Mark 7: 1-13, which involves a necessity for a proper discrimination between tradition and Christ's doctrine.

The fact of a time for a righteous retribution, when all are to be rewarded according to deeds done while probating on the earth, affords a solid basis for belief that man may exercise his will power in choosing good or evil; therefore, by choosing the good which leads to abiding in or by the conditions reflected in God's revealed method, he is justified of God, and in the ultimate is saved. But if choosing evil, he is condemned according to the enormity of his crime, or to the extent that he has sinned against light and knowledge.

Christ prophetically declared against the Jews in reflecting the calamities that should come upon them, saying:—

How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.—Matt. 23: 37.

Hence we learn they refused the overtures of God's mercies, and were condemned.

For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.—John 3: 20, 21.

The conception of language to convey a more vivid contrast between the obedient and disobedient, and at the same time give greater evidence as to the reception and retention of God's favor, on conditions, would be difficult indeed.

EVIDENCES OF APOSTASY.

The reader is now invited to perambulate in thought in a field of prophecy which reflects a departure or an apostasy by the people subsequent to the death of the apostles:—

For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.—Acts 20: 29, 30.

Behold therefore the goodness and severity of God: on them which fell, severity [the Jews]; but toward thee [the Gentiles], goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.—Rom. 11: 22.

In treating on Christ's second coming, Paul inspirationally declared:—

That day shall not come, except there come a falling away first.—2 Thess. 2: 3.

And he further declares:—

In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.—2 Tim. 3: 1-5.

Let the reader pause and consider the characters and proclivities made conspicuous in the above, and ask himself if the effects of covetousness, blasphemy, boasting, pride, disobedience to parents, unthankfulness, a lack of natural affection, trucebreakers (one who violates a truce, covenant, or agreement), false accusations, incontinency, etc., were ever more visible than in the present age?

You may be young, old, or middle-aged; historians or nonhistorians; observant or nonobservant; studious or nonstudious; but you certainly cannot fail, though you never read a column in a newspaper, to hear comments by a frequent reference to passing events, and thus be impressed with the thought that we are living in perilous times, and that men's hearts are failing them for fear, and for looking after those things which are coming upon the earth. (Luke 21: 26.)

Nor can you close your eyes to the fact of distress of nations. And if you have never before thought of the fact of the declaration—that when these perilous times are upon us, so graphically described by Paul, the people were to have a form of godliness but to deny the power thereof, you may now consider, and be convinced, and therein discover the verity of these predictions relative to the apostasy. Further:—

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; preach the word: be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables.—2 Tim. 4: 1-4.

SOUND AND UNSOUND DOCTRINE.

One of the most conspicuous features in the above is the fact of the time coming at some period subsequent to the time when Paul spoke, when they (the people) would not endure, believe, defend, and obey sound doctrine. By informing ourselves as to what is sound doctrine, we may determine the truth or falsity of Paul's prediction.

For the time will come when they will not endure sound doctrine.—2 Tim. 4: 3.

Jesus answered them (the Jews) and said:—

My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.—John 7: 16, 17.

It must follow that the doctrine Christ taught was sound, true, and the only doctrine God did or will recognize.

From Mark 16: 15-18, we learn: (1) that Christ commanded his disciples to go and preach the gospel in all the world; (2) "he that believeth and is baptized shall be saved;" (3) "he that believeth not shall be damned;" (4) these signs enumerated were to follow them that believe.

Matthew's testimony runneth thus:—

And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.—Matt. 28: 18-20.

BAPTISM IS IMMERSION.

We may, with injury to none, examine that which has obtained publicity, for the sake of comparison. The quotations from Matthew and Mark warrant the claim that teaching is to precede baptism; it must, therefore, follow that that which is styled baptism, more commonly known as sprinkling, is not sound doctrine. For it is made to appear that faith and repentance were prerequisites to baptism; and as infants are not capacitated to exercise faith, or to know as to the purpose of repentance, they, therefore, are not the proper subjects for baptism. Hence in the establishment of aspersion, or infant sprinkling, we have evidence of a failure to endure, preach, defend, and practice sound doctrine; for the baptism of the New Testament is immersion, its purpose being for the remission of sins.

Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.—Matt. 3: 5, 6.

And John also was baptizing in Eon near to Salim, because there was much water there: and they came, and were baptized.—John 3: 23.

And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he [Philip] baptized him.—Acts 8: 38.

Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.—Rom. 6: 3, 4.

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.—Col. 2: 12.

Peter declares, referring to the flood:—

The like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.—1 Peter 3: 21.

Kind reader, whatever may be your proclivities, you would hardly insist that sprinkling or

pouring would be a like figure to the flood, which covered or buried the earth and all things therein or thereon.

OBJECT OF BAPTISM.

Your attention is now solicited while going in quest of instruction to learn as to the purpose of baptism. Listen:—

And thou, child, shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins.—Luke 1: 76, 77.

And he [John] came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.—Luke 3: 3.

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.—Mark 1: 4.

And all the people that heard him [John], and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.—Luke 7: 29, 30.

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.—Acts 2: 37-40.

To the keeper of the prison, who tremblingly appeared in the presence of Paul and Silas, the response came in answer to his interrogation:—

Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.—Acts 16: 30, 31.

For no guaranty of salvation is given without a belief in Christ, and a belief in Christ is only evinced by obedience to his mandates; the conclusion, therefore, that the jailer was saved by a mere assent of the mind, or tacit belief in Christ, is premature; for we read:—

And they [the apostles] spoke unto him the word of the Lord, and to all that were in the house. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.—Acts 16: 32, 33.

The claims that the jailer was saved by belief without baptism, or that the form of baptism was sprinkling or pouring, because himself and his house (household, therefore children made up that household) were baptized straightway, are farfetched and unwarranted. The above quotations prove that the mode of baptism was immersion, or a burial, to resemble Christ's death and burial; and as Christ was raised from his actual death by the glory of the Father, so those thus baptized, buried in water, rose to a spiritual life, divinely new, by the glory of the Father, which is compatible with Paul's testimony.

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.—Romans 8: 2.

Compare this with Romans 6: 4, and divine proof is given that baptism was that law of the Spirit of life in Christ Jesus, preceded by faith in God and Christ, with a godly repentance; and that baptism is for the remission of sins.

LAYING ON OF HANDS.

Next in order is the laying on of hands for the gift of the Holy Ghost. (Acts 8: 17-19; Heb. 6: 2.) Further:—

In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of

the purchased possession, unto the praise of his glory.—Eph. 1: 13, 14.

Who hath also sealed us, and given the earnest of the Spirit in our hearts.—2 Cor. 1: 22.

Now he that hath wrought us for the selfsame thing is God, who also hath given unto us the earnest of the Spirit.—2 Cor. 5: 5.

Now who were these that were thus sealed, receiving the earnest (assurance) of the Holy Spirit? Let Paul answer:—

For as many of you as have been baptized into Christ have put on Christ.—Gal. 3: 27.

Would you, respected reader, claim that those received the sealing, the earnest of the Spirit, that had not put on Christ, or that those had put on Christ that were not baptized into Christ? Think soberly and decide wisely.

The response of Peter, on the day of Pentecost, to the interrogation: "Men and brethren, what shall we do?" runs thus: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost;" and it is compatible with the above quotations setting forth the order of God's saving method; and it teaches the God-fearing biblical student that faith, repentance, and baptism in water for the remission of sins, are the prerequisites for the gift of the Holy Ghost, the sealing process, by the laying on of hands. And, therefore, without a compliance with or honoring of these prerequisites there is no guaranty of the precious gift of the Holy Ghost, or being sealed with the Holy Spirit of promise as an earnest of the inheritance.

For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.—Romans 8: 14, 15.

In the light radiating from the above, the reader will hardly object to the following conclusions: 1. If those led *by* the Spirit of God are the sons of God, those that are *not* led by the Spirit of God cannot be the sons of God; hence the distinction between those adopted into Christ and those not adopted. 2. Those repudiating the method of adoption cannot be adopted. The climax of evidence as to the essentiality of water and Spirit baptism is found in John 3: 5:—

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

And upon the same authority evidence is given against the decision reached by many learned theologians of the day; namely, John's baptism was not a Christian baptism. For Christ in response to the demurrer John made to baptizing him, said, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness" (Matthew 3: 15); which is further attested, if that is necessary, by the manifestation of the Spirit and the Father's recognition of his beloved Son. Can you, kind reader, furnish evidence of the Father's recognition of his Son in this public manner before his baptism by John? If not, what evidence have you that God will recognize you, if failing to accept or obey the ordinance of baptism which Christ declares to be a part of righteousness?

DOCTRINE OF CHRIST.

The reader's attention now is called to a recapitulation of Christ's doctrine given by Paul in Hebrews 6, which we find to be faith, repentance, baptisms, laying on of hands, resurrection of the dead, and eternal judgment. Thus we have six fundamental rules or doctrines underlying the great and God-revealed science of life—eternal life; and no one of these fundamental doctrines can be repudiated and

we be the recipients of blessings guaranteed by our acceptance of this system as a whole, than we could become the recipients of the benefits of mathematics by repudiating one of its fundamental rules. For James declares those are blessed who look "into the perfect law of liberty"—hence those who fail to look, learn, and to do, must suffer deprivation. (James 1: 23-26.) John plainly declares that those abiding in the doctrine of Christ have "both the Father and the Son," while those failing to abide therein have neither the Father nor the Son. (2 John 9: 10.) And Paul unhesitatingly says, whether man or angel "preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1: 9.)

Hence, as we search for proof in God's word, touching the organic form of Christ's church, and pause to contrast the systems of men, evidence of an apostasy is made so visible that persistent efforts to make valid the claim to the perpetuity of Christ's church as builded and left by him, or an unbroken succession, would be a betrayal of ignorance as to the force and significance of God's word, or willfulness evincive of policy rather than a love for principle.

The New Testament teaches that the above doctrines were taught under the auspices of one general government. Hence Paul taught:—

For by one Spirit are we all baptized into one body [church, kingdom, or government], whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.—1 Cor. 12: 13.

The claim as to the impracticability to see eye to eye, upon a given topic, found no favor under Paul's spiritual jurisdiction. Hence he reproved the saints for contentions, advising that they be perfectly joined together in the same mind and in the same judgment. (1 Cor. 1: 10.)

BODY OF CHRIST.

The careful reader, by a due study of the twelfth chapter of Paul's first letter to the Corinthians, will see that Christ's mystical body (church) is compared to man's physical organism, which exists as a whole by integral parts; the integral parts of the former being apostles, prophets, evangelists, pastors, teachers, bishops, deacons, etc. (1 Tim. 1: 1, 2, 12; 1 Cor. 12: 28, 29; Eph. 4: 8-14.) And through the instrumentality of these officials the work of the ministry was to be performed, the body of Christ edified, the unity of faith enjoyed, the knowledge of Christ acquired, the measure of the stature of the fullness of Christ reached, and the saints prevented from being tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness whereby they lie in wait to deceive, Christ being the head. 'Tis true that Paul adds (after declaring that God had set some in the church, first apostles, etc.) helps and governments; yet this cannot be construed to mean diverse and conflicting governments, but rather that such helps and government should be added as necessity should require under the auspices and direction of the one government. Hence we read:—

For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another.—Romans 12: 4, 5.

Further, we find that when in about the year 53 A. D. dissension began of a threatening aspect (Acts 15), the elders and apostles came together to consider the matter, and after due deliberation it pleased the apostles and elders with the whole church to send chosen men to give publicity to the decrees or decision reached. Read the chapter entire, and no

evidence will be seen of a recognition of diverse governments; but rather that all must recognize, live, move, and work under the one general government; for Christ is not divided. And as he gave no command for diverse or conflicting governments, he will not recognize them; for he is not the author of confusion. (1 Cor. 14: 33.)

APOSTASY—CHURCH AND STATE.

About the year 96, John, who was banished to Patmos, severely denounced the seven churches of Asia Minor for a divergence from Christ's teachings, and for essaying to establish practices of a demoralizing character in lieu thereof, which were far from legitimate efforts to endure, preach, defend, and practice sound doctrine, rather evincive of a retrogression. And about the year 312 A. D. Constantine the Great, as is claimed, took the religion of Christ to his "unhallowed embraces of the state, assumed to unite in his own person the civil and ecclesiastical dominion, and claimed the power of convening councils and presiding in them, and of regulating the external affairs of the church." (History of Romanism by John Dowling, D. D., page 30; also Eusebius in his life of the Emperor.)

This would appear as an unwarrantable interference with and a repudiation of the order Christ established in setting in the church first apostles, and a preparatory step towards a consolidation of church and state, which, as history teaches, culminated in about the year 538; but certain it is that the eighteenth verse of the seventeenth chapter of Revelation reads thus: "And the woman which thou sawest is that great city, which reigneth over the kings of the earth." And this woman is presented as being degraded, having committed fornication with the kings of the earth, arrayed in scarlet color, decked with gold and precious stones and pearls, having a golden cup in her hand, full of abomination and filthiness of her fornication. The close affinity of this lewd woman with the scarlet colored beast is doubtless a figurative representation of the consolidation of church and state, which accelerated her progress in the presentation of the golden cup to the nations, from which they drank and became spiritually intoxicated. No risk is made in the claim that Rome is the only city known which has reigned over kings since the coming of Christ; and she is mystery, Babylon, etc., which is to fall. (Rev. 14: 7, 8.)

Few if any biblical students will question the claim that the seventeenth chapter of Revelation, under the figure of a fallen woman with the beast, is reflective of and warrants the belief of an apostasy, or the establishment of an apostate church; which is compatible with apostolic prediction as noticed above, and that known in history as the Reformation being supportive of this thought.

THE REFORMERS.

The writer would detract nothing from the many Reformers of which history speaks; but would respectfully suggest to the reader to test the validity of all purporting to be religion, in the light radiating from the teaching of Christ and his apostles, ever bearing in mind the truth that the most potent and convincing fact as to the verity of an unbroken succession, would be the fact of those claiming to be successors of the predecessors, the apostles, treading in the footsteps by teaching the identical doctrine under the auspices of an organic form identical with the form of government Christ established; and anything short of the above fails to be a reflection of God's given pattern, therefore

is an imposition, however good the intentions of those advocating the same.

HISTORICAL EVIDENCES.

Cyprian, in A. D. 250, in referring to the fact of the apostles going to Samaria to confirm those that Philip had baptized, says:—

Which custom is also descended to us, that they who are baptized might be brought by the rules of the church, and by prayer of imposition of hands to obtain the Holy Ghost.

Again, in Epistle 72:—

It is of no purpose to lay hands on them to receive the Holy Spirit unless they receive the baptism of the church.

Augustine, of the fourth century, writes:—

Still we do what the apostles did when they laid their hands on the Samaritans and called down the Holy Ghost upon them.

Mosheim, in his history:—

After baptism they, by prayer and the laying on of hands, were solemnly recommended to the mercy of God, and dedicated to his service.—First Century, part II., chapter IV.

The attempt to establish aspersion, or sprinkling, was a retrogressive step from the scriptural mode of baptism, tending towards an apostasy. Eusebius (who is called the Father of Church History) says aspersion, or sprinkling, was applied to Novatus about A. D. 263, on this wise:—

Who, aided by the exorcists, when attacked by an obstinate disease, and being supposed at the point of death, was baptized by aspersion, in the bed on which he lay; if, indeed, it be proper to say that one like him did receive baptism. But neither, when he recovered from disease, did he partake of other things, which the rules of the church prescribed as duty, nor was he sealed [in confirmation] by the bishop. But as he did not obtain this, how could he obtain the Holy Spirit?—Eccles. Hist., b. 6, c. 43.

The Monks of Cressy, A. D. 754, inquired:—

Is it lawful, in case of necessity occasioned by sickness, to baptize an infant by pouring water on its head, from a cup, or the hands?

To which Pope Stephen III. replied:—

Such a baptism, performed in such a case of necessity, shall be accounted valid.

In speaking of the foregoing, Basnage says:—

This is accounted the first law against immersion. The Pontiff, however, did not dispense with immersion, except in case of extreme necessity. This law, therefore, did not change the mode of dipping, in public baptisms; and it was not until the legislature in a council of Ravenna, in the year 1311, declared immersion and pouring indifferent.

The above historical items are extracts from the tract on "Baptism," published by the church, pages 8, 9.

THE EVERLASTING COVENANT.

The reader will find the twenty-fourth chapter of Isaiah a chapter of prophecy. The fifth verse contains the following:—

The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant.

And it is a significant fact that no other gospel ordinance has been changed but baptism, for touching the laying on of hands, apostles, prophets, the gifts of the Holy Spirit, etc., it is said they are done away, being no longer needed. Nor is it any more strange that the prophet should look through the vista of time, and by inspiration see the acts of men, in changing the ordinance of baptism, than it was for him to note the event as described by John in Revelation 18: 3, which he so vividly describes in his twenty-ninth chapter, saying:—

They are drunken, but not with wine; they stagger, but not with strong drink.—V. 9.

Or that he should foretell Christ's birth hundreds of years before it came to pass, his death, etc. (See ninth and fifty-third chapters.)

The declaration of the prophet; namely, the breaking of the everlasting covenant, may possibly excite surprise, leaving the reader in a quandary as to how man could break that which is everlasting.

Let us see: Christ called and ordained his apostles, saying, "Ye have not chosen me, but I have chosen you, and ordained you." (John 15: 16.) The acceptance of this ordination by the apostles was, as the writer believes, tantamount to entering into a covenant with God to acquit themselves of duties attaching to the accepted positions; thus the two parties unto a covenant, which on God's part was everlasting, to culminate in eternal life if they, the second party, should keep this covenant inviolate; but the prophet saw the time when this everlasting covenant was broken by man through transgressing the law, etc. To be understood on this

wise: Baptism by immersion, as we have seen, was a part of the gospel, hence by virtue of the covenant, man by the acceptance of God's proffered ordination covenanted to preach, defend, and practice that kind of a baptism; therefore, a change or a failure to practice that baptism, and corresponding efforts to establish another form in lieu of the one God gave, was, so far as man is concerned, a violation of the everlasting covenant to that extent that man was deprived of blessings guaranteed when keeping the covenant inviolate; but with God the covenant is still unchanged, therefore everlasting in that sense. For if God shall see fit to renew that covenant with man, his promises will be identical with promises made with the apostles as above. But in the absence of evidence of a renewal, no evidence of the existence of Christ's church among men is known in view of the fact of an apostasy, which is claimed because of a failure to abide in or by God's revealed conditions, which in no way invalidate God's promises, all of which are accessible now as ever, if abiding in the doctrine of Christ.

A CORRECTION.

My attention has been called to a quotation in my article, "Roman Catholic Denunciations," from Judge Taney, which is just deficient enough to make him responsible for the very opposite to what he intended to say and did say. It reads as follows:—

Negroes have no rights which the white man is bound to respect.

To do him justice it should read:—

They [negroes] had for more than a century before been regarded as beings of an inferior order; and altogether unfit to associate with the white race, either in social or political relations; and so far inferior, that they had no rights which the white man was bound to respect; and that the negro might justly and lawfully be reduced to slavery for his benefit.—Dred Scott vs. Sanford. (19 Howard 395) 58 U. S. Supreme Court, to page 701-61 Book 15.

This was an unintentional blunder of mine, and I most gratefully acknowledge the brother's criticism.

ALVIN KNISLEY.

SELKIRK, Ontario, July 23, 1899.

Letter Department.

GRINNELL, Iowa, July 17.

Editors Herald:—I stopped here over Sunday on my way east. I found Bro. J. S. Roth at home, but not idle. I opened meeting twice for him. He preached two good sermons and those that heard them said they were powerful sermons. One was on apostasy, the other was, "What is true religion and how to get it."

There was a fair audience present and the best of attention to the word. Several are interested and I think will obey soon.

Brother Roth is well thought of by the saints and outsiders. I think him an able man, and he has great influence over his congregation, and has a goodly portion of the Spirit of God, and speaks with power. Our gospel came not in word only, but in power and the giving of the Holy Ghost.

Brother Roth will leave home again for his

field in a day or two. May the good Lord bless him in his work wherever he goes.

I am not able to do much in this great work on account of my deafness, but I love to see it rolled on by others; for there is no time to waste for anyone. I hope the time is not far off that I shall receive the blessing of my hearing. This may seem strange to some, but there is nothing too hard for the Lord; hence I shall stick to my last.

A lover of truth,

N. STAMM.

DALBY SPRINGS, Texas, July 18.

Editors Herald:—On the 8th of this month district conference convened on Shawnee Prairie, and indeed we did have a joyful conference and a spiritual feast. We had Brn. Ellis Short and Hilliard from Independence, Missouri, who did us some fine preaching.

It makes my soul rejoice to meet with such noble men that God has called in this latter-day work.

Bro. Hilliard preached us a sermon on tithing and one on purifying our lives, and O! what a telling effect they had. Many of the saints laid down their tobacco and snuff and said by the help of God they were going to quit the habit, and many of the saints said they were going to pay their tithing.

Bro. Hilliard has done lasting good by coming into this country. May God bless him in his work and send him among us again, sometime in the future.

We are thankful to Bro. Short and Bro. Hilliard for their visit, and give the praise to God.

President Earl D. Bailey and J. D. Erwin and I. P. Baggerly, John W. Kent and H. L. Dalby, were with us.

Since conference Brother J. D. Erwin and myself came to this town, which is a great watering place. We have been preaching here since the 14th to a fair audience and quite an interest, and one of the best opportunities to scatter the work I ever saw. There are people here from many places in Texas and Arkansas and some from Mexico; so we feel that much good will be accomplished.

Bro. J. D. Erwin will start from here the 20th to Little, Arkansas, to hold a debate. I will continue in Northeastern Texas. Outlook good.

E. A. ERWIN.

LAKE CITY, Iowa, July 24.

Editors Herald:—The grove meeting held at Benan, Carroll County, Iowa, closed last night with an excellent feeling existing. Meetings were held at this place over three Sundays in succession, and services were held nine week-day evenings during that time. Benan Salisbury's grove is a great place to secure a large audience on Sunday, many people coming from seven to fifteen miles to enjoy the beautiful shade of the grove and attend services. Elder Charles Derry and the writer did the preaching, being ably assisted by branch officers and singers. One was baptized this morning and we hope the good seed sown may bring forth more fruit in the near future.

Yesterday the local Sunday school at Benan under the care of their superintendent, Ormon Salisbury, gave a Sunday school entertainment in the grove, which was quite good, and largely attended. The children and young people taking part in the exercises all did very nicely. Let them take courage and try again at a favorable opportunity and the Lord will assist and bless.

Elder C. J. Hunt baptized four promising young people on the 16th inst., whose conversion was largely the result of recent tent work at Mallard, Iowa, conducted by Elders C. J. Hunt, W. W. Whiting, C. Derry, and R. Wight. I think you have been informed that the Union branch have decided to erect a saints' chapel at Mallard this fall. We hope and pray that they may succeed not only in building a church, but in assisting many of their neighbors and friends to accept and obey the gospel of Christ. May the light of Christ long shine forth through their godliness and Christian sacrifices and labor.

I arrived at this place to-day and found the tabernacle nicely located, neatly and comfortably seated and Elder C. J. Hunt and wife and the few saints located here doing all they can to make meetings a success, and

trying hard to show the people of this city the light, glory, and power of the gospel of Christ as restored by divine command and the ministration of angelic messenger sent down from heaven. What the results may be remain yet to be seen. Elder R. Wight has returned home to take care of his harvest and the writer will assist in tabernacle services for a time at least.

It seems strange that so few obey the gospel when its truths are so beautiful and easy to be understood. There is so much joy and satisfaction coming to the souls of those who believe and obey the truth that it makes the disciple of Christ to know not only that the present life is worth living, but that there is a never-ending life of joy and peace prepared of God for all who endure in faith unto the end. Every saint should be energetic and alive to the interests of the work. They should be true teachers by example as well as by precept, that they may lead a dying world to rejoice in the goodness of Christ and the glory of Christ. When every member of the church shall have so far advanced in the divine life as to be able to discharge their every duty, the ministry will be much encouraged and their work of warning the world will be comparatively easy and a pleasant work. May God help us each and all until our work is accomplished, that we may be glorified in him.

CHARLES E. BUTTERWORTH.

RIVER PHILIP CENRE, July 20.

Editors Herald:—In a few hours I board the "chariot" (Is it Nahum's?) for St. John, New Brunswick, and on to Jonesport, Maine, where I expect to labor a week or more, then on to the Massachusetts reunion—Dennisport. Yes, I am positively in favor of "reunions." I think Maine made a mistake when she weakened upon them.

The conference at Williamsdale was a good one in many ways. The saints are getting better acquainted with one another and with the work, and I feel, to thank those who made a sacrifice and an effort to be present, although they spoke of being well paid, and still the reward is ahead. Thank the Lord for good, faithful saints who love the cause and are determined to do their part. Others would have attended were it possible.

Our hearts were made glad by the presence of Elders Luff, Bullard, and Foss from a "foreign shore." Their prayers, preaching, and counsel were of the highest type. And may the saints not forget the voice of the Spirit: "Separate yourselves from that which savors of this world."

Three have been baptized of late by Elder S. O. Foss and so the work moves along.

H. J. DAVISON.

SHENANDOAH, Iowa, July 24.

Editors Herald:—I returned here last Friday. Had quite a preaching tour since leaving this place the 1st of May; visited quite a number of places in the Pottawattamie district and in this the Fremont district, and am pleased to be able to state that we find the most of the saints in all these places trying to let their light shine. We think we

are safe in stating they are "increasing in wisdom and the knowledge of God."

My colaborers, I. M. Smith and D. R. Chambers, are doing the best they can, and our brethren who labor locally are doing remarkably well, both presidents of branches and officers, with those who branch out on the Sabbath to preach the word of life to the people. They tell me they feel blessed of God. His Holy Spirit is with them, giving them the assurance that their work is acceptable. The people turn out to hear; thus they feel satisfied they are in the line of duty, which brings peace to their souls.

We hope all the dear saints who possibly can will make it a point to attend our reunion. Come, and rest your weary bodies, and feast your souls in the goodness of God for a week or ten days, and be the better prepared to endure the toils and hardships of life.

The brethren of the Farm Creek branch are doing their very best to make this meeting a success. Do your best, dear saints, to attend, and let us show a willingness to receive the rich blessing God shall see fit to bestow.

Your brother in bonds,

HENRY KEMP.

MANEBACH, Germany, July 12.

Editors Herald:—On the 14th day of June, Bro. F. Steffe and I started from Boston on S. S. Canada and reached Liverpool, England, the 23d a. m. Went by rail to Grimsby dock on the east of England and left the same night for Hamburg, Germany, and arrived Sunday, four a. m., the 25th day of June. We took train together for Bebra and in the afternoon we parted, Bro. Steffe for Märzhausen, in Baden, and I for Ilmenau in Thüringen, and arrived there at eleven p. m. Next day I walked to Manebach, my birthplace. I was received by all in a manner words fail me to describe. A king could not have had a better reception.

This country is very beautiful, though very mountainous, and the bluffs are covered with pine trees. Many strangers are here for their health, from all parts. I have found three gentlemen from America.

I have written the American Minister at Berlin to see to it that Bro. Steffe and I receive permission to preach in all Germany and also send letters to him from the Presidency to himself and the Emperor William, but have no answer as yet.

I had my name put in register at the office of the Bürgermeister, who is also a friend of old, and when I asked him if he had any objection if I should preach in Manebach, he said, no, not at all, but that I might ask the preacher. This of course was more than Robert Oehring could do. I have preached three times in a dancing hall. The first time to about five hundred and the other times to about four hundred. Some are very much astonished of the doctrine, while others say, "He need not think that we are heathen; he can go back to America. We think as a man he is all right, but such doctrine we will not believe. We are taught that little children must be baptized, and so will we do." Others say: "If you preach that we must not drink beer, you can make up your mind, that you will not accomplish anything here."

I do not open my meeting with prayer for fear of trouble. One thing, it is in a dancing hall, and I fear I shall lose the hall if I say one word about their peculiar way; and on the other hand is the State religion, and as yet I have no permit, and it is just possible that I be fined or imprisoned if I pray as a preacher. I am well, and God's Spirit is with me.

Bro. Steffe wrote that his sisters greeted him with: "If you come to preach, you cannot come into our house." Also the people say if he preaches they will drive him out of town or imprison him.

Anyone having friends and desire that we shall see them may send us the address and if we have the means to reach them we will do so. Address as follows: Manebach, in Thüringen, Germany, Europe.

In bonds, yours,

ROBT. OEHRING.

P. S.—I have received the two *Heralds* all right and see that one is imprisoned for prayer.

This is not America. I knew this before I came here, and am prepared. One of the five school-teachers in Manebach took notes of my sermon and had me to say that Jesus was born near the Salt Lake in America. Not one word of the kind had I said. He told me before many that there was no heaven nor hell and Jesus never had a mother and never ascended to heaven, all things had to be understood spiritually. Excuse me for writing on both sides. I intended to write more and this is all that I can send for twenty pfenige; more would cost double.

R. OEHRING.

SAN FRANCISCO, Cal., July 21.

Editors Herald:—During the two-days' meeting held at Garden Grove, I ordained Bro. Albert Carmichael a high priest, as ordered by the General Conference of '98. Bro. C. has given ample proof of his eligibility to the office. He has the confidence of the saints. The Holy Spirit was present in great power at the ordination, attesting the call of the brother.

I spent a few days at San Bernardino, where I held several meetings which were well attended by saints and friends. Bro. Jones, the president of the branch, is a faithful shepherd. His coöfficers are supplementing his efforts. A goodly number have been added to the church there by baptism within the last few months. The prospects for good work there are encouraging.

On my way north I stopped a few days at Tulare, where I preached a few sermons. I felt blessed in my labors and trust that some good was accomplished. Bro. Flory, president of the branch, Brn. Deuel (son of Gordon E. Deuel) and Clark, his associates, are alive to the good of the cause. The saints here are scattered over a considerable territory. Notwithstanding they are miles apart they get together often to serve the Lord. By the way, I must not forget to mention our worthy Sr. Twaddle, and her faithful horse "Rattler" whose name is familiar to all the ministry who have traveled in that locality. May the old nag live to carry many more of the missionaries to fill their appointments.

I arrived here on the 27th ult., just in time to give Bro. Sheehy the parting hand as he left that evening for Boston. Have been busy since my arrival, operating in Oakland and this city. We have had some excellent meetings in both places. The San Francisco branch is now the best equipped, in point of officers, of any branch on the Pacific slope, three having been added to the official list by ordination of late—two teachers and a deacon. Bro. Parkin, the president, is one of our good and faithful workers, and displays a willingness at all times to render assistance in the work. The Oakland branch is improving finely. Bro. Ferris is at the head of this organization, and is one known for his zeal and push. A teacher and deacon have been ordained there lately, which will be a great help to the branch. Bro. Blair has been requested by me to do pastoral work in the Oakland and Santa Rosa branches for a few months: hence we will look for a revival of the work in these places.

We set up a new tent in East Berkeley last week, which is being operated by Brn. Bar-more and D. A. Anderson, Bro. Blair preaching some for them during the week. Quite an interest is being manifested by the people, the tent being full every night thus far.

Bro. T. W. Chatburn wended his way to the Southern California district on the 3d inst., where he will labor the remainder of the conference year. We have received good reports from his work there already.

Notice is hereby given to all the saints of the Southern district that Bro. T. W. Williams has been placed as missionary in charge of said district; therefore all matters requiring the attention of the missionary in charge should be directed to him.

Shall leave the latter part of next week for Oregon and Washington, and may accidentally cross over into British Columbia. Just please state that if Bro. R. C. Evans wishes to retaliate he is at liberty to do so. Health good. Climate cool here in Frisco. Feel happy in the work.

Yours in haste,
GOMER T. GRIFFITHS.

City of the Saints,
Ramona Park, Mo., July 25.

Editors Herald:—Our reunion opened last Friday under very favorable circumstances; in fact, much better than the committee had anticipated. A general good feeling existed and the saints all seemed happy they were living and able to attend the reunion. Organization was effected, Bro. I. N. White elected president, Sr. J. C. Hitchcock secretary, and the reunion commenced in earnest. A number of newspaper reporters from the city were on the ground the first day.

Owing to the exceptionally favorable "writeups" given us in the leading city papers, many visitors were out from the city on Sunday, some for sightseeing, some to hear the gospel. Many expressed themselves as surprised and pleased. Our large tent is all the heart could desire in that line, and the camp is favorably situated.

At the prayer meeting Sunday morning it

was clearly demonstrated that God had a hand in the reunion and was pleased with the effort. It is admitted by even the conservative that our reunion, for the good it has done the saints and the good accomplished by the very favorable press comments and extensive articles, has done us as a people more general good than hundreds and hundreds of sermons would have done.

Next Saturday is Sunday school and Religio day. Many are becoming seriously interested in our work here already and we hope more good results.

Yours hastily,
MRS. J. C. HITCHCOCK, Secretary.

Mothers' Home Column.

EDITED BY FRANCES.

MY SPIRITUAL DWELLING.

If my soul stood on the brink of eternity, and all earthly things that warp the mind and cloud the vision were swept away, and the unprejudiced light of the "brighter day" were dawning, I would see myself and my life just as it stands; and would I then deem myself worthy of the rest given the faithful, or would panic seize my soul at that futile moment, and would I cry to the God I had not trusted in life for the mercy I had never bestowed on my erring brother or sister on the journey of life?

In frenzy the soul would cry out, "O God, save me! I am vile, Lord; but thy grace is all sufficient. I have trusted in the arm of flesh, all my life, but it can no longer aid me. The money I have worked so hard to gain will avail me nothing. I am helpless, Lord; so helpless. Wilt thou forgive me, and take me into thy rest?"

What will he answer that soul?

God is a merciful father, but can he lay aside his own law to listen to a soul's piteous pleadings? If he does so with one, he must do the same with all, and thus invalidate his own decree. He tells us that mercy is meted out to us according to our own measurement, and we will be judged by the same rule we have used in judging our fellowman. Will he lay aside this law for my soul? No, my soul, if thou would save thyself this agony, prepare thy future dwelling before death drives thee from this temple of clay, for the day will surely come when thou must return to God with an account of thyself, and woe is thy lot if thou shalt hear, "Depart; ye are none of mine."

This must not be. Now is the time for us to build for eternity,—not to-morrow, but to-day,—this very moment; for we do not know how many moments time may add to our lives before they are required, and "the Spirit of God will not always strive." So do not delay a duty, lest conscience ceases its importunities; but act now, while the day lasts.

There comes before the writer's mind a duty that has been neglected long years. During the years of a faithful mother's training, that duty was often brought before the

mind, but was always put off till to-morrow. Her counsel is now stilled; many years have passed since her counsel was given, and the duty is still undone. This is not right, and should not be allowed.

In our character building, one of the first stones should be activity—an activity that will never allow us to close our eyes on a duty undone. Then with integrity and bravery, firmly cemented with an abiding trust in God's promises and mercy, we will have a fair foundation upon which to rear our spiritual structure. We are each the architect of our future home, and we must dwell in just what we build—there is no escape. Then let us arouse ourselves and see to it that we build well, for the years of eternity will try that building and prove its workmanship.

Around us lie the most unlimited possibilities for our work. All the beauty of nature is a tour finger's end; all the precious materials of God's creation can be had for the effort in attaining, and our building may be resplendent with beauty and glory, or it may be a blot upon God's fair footstool. Which shall it be? We are building—every moment adding something. Is it precious stones, or is it miry clay?

AGNES KECK.

PLANO, Ill., June 25.

June 15.

Dear Sisters:—I have been impressed time and again to write to the *Herald*, but thinking others were better able than I to write, I would defer it. But to-day I must write to inform you how glad I am that I am a Latter Day Saint. I feel to thank my heavenly Father for his great mercy, and that he saw fit to bestow his blessings upon me. I was baptized when I was about twelve years old, and I am now thirty-one years old; and O, how the Lord has protected me since then, tongue cannot tell! I have been healed when very sick, by the administration of the elders, and I have been promised through one of the Lord's servants that there were heavenly times coming to me. About six weeks before my babe was born, the Lord spoke to me through the president of our branch, and said that the child that was unseen to me was to be a servant for him, and he was to do a great work for him, and that I had one in my care that was dear to him, and that was going to be an instrument in the Lord's hands to do a great work for his name, and that my time was near at hand that I should be set free from the bondage that was around me.

O, dear sisters, I am so pleased to inform you that I have been loosed, and have been brought from the old country (South Wales) and am now living on Joseph's land, and I wish I could tell you how we were brought here; but it would take too much space in the *Herald*. I will write again.

I had a dream about a week ago, and I would like if some one could say who was the man I saw. I was in some house, and I could see three persons in the house. I looked out and saw a buggy coming towards the house, and it was full of little girls, and they were dressed in light clothes, but not white, and my oldest little girl Catherine Ann was driv-

ing it, and I was so glad to see them, for I thought they were little sisters. I ran into the room to tell the folks to come and see the little sisters, but they didn't care at all; they didn't move. So I went to the other bedroom and there was a man sitting on the side of the bed, and O what a beautiful man he was! He was dressed in fine black clothes. He was dark complexioned, had long dark whiskers and dark hair. He had no hair on the top of his head. His face was beautiful; and he looked so meek and pleasant. There was a big lamp at his side, which was dark blue in color, and a beautiful light in it. There was no glass over it, only the bare light. I felt as if I knew him well, and was so glad he had come. I did not see him coming in or going out, and I asked him his name. He told me his name, but I could not say it after him. I wanted to introduce him to the other folks, so I asked him to spell his name, and then I could say it; but he only smiled at me and gave me a little note with the number 101 on it. I took it with joy and went out from him to ask a certain brother and sister to come and see him, and the sister asked me what sort of a man was he? I told her all about him, and she looked at me and clapped her hands together, and said, "Oh dear, how can I stand the great day!" I said to her, Don't be afraid of that beautiful man, he is our brother. Then I awoke.

I would like some one to tell the meaning of that dream.

I have six children, and I do my best to teach them the beautiful law of God, and teach them to pray.

Your sister,
MARGARET THOMAS.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Almira Snow, of Sargentville, Maine, earnestly requests your faith and prayers that she may be entirely restored to health, and have strength given her that she may be useful to herself and others, during the remainder of her life.

I have been afflicted for quite a number of years with cancerous tumor, and earnestly request that the Prayer Union petition God to heal and bless the effort we are making to cure the painful protuberance.

MRS. EDNA E. ELLISON.

Sr. Corda Teakle, Runnells, Iowa, requests the prayers of the Prayer Union, and of all the saints, that if it is the Lord's will she may be relieved of the affliction of a tumor.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.

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

"Small service is true service while it lasts.
Of friends, however humble, scorn not one.
The daisy by the shadow that it casts
Protects the lingering dew drop from the sun."
—Selected.

SHE WAS A STRANGER.

A Sunday school missionary, while addressing a Sunday school noticed a little girl shabbily dressed and bare footed, shrinking in a corner; her little sunburned face buried in her hands, and sobbing as if her heart would break. Soon, however, another little girl about eleven years old got up and went to her. Taking her by the hand, she led her out to a brook, where she seated the little one on a log. Then kneeling beside her, this good Samaritan took off the ragged sunbonnet, and dipping her hand in the water, bathed the other's hot eyes and tear-stained face, and smoothed the tangled hair, talking cheerily all the time.

The little one lightened up; the tears vanished; and smiles came creeping around the rosy mouth. The missionary, who had followed the two, stepped forward and asked,

"Is that your sister, my dear?"

"No, sir," answered the child with tender, earnest eyes; "I have no sister."

"O, one of the neighbor's children," replied the missionary; "a little schoolmate, perhaps."

"No, sir; she is a stranger. I never saw her before."

"Then how came you to take her out and have such a care for her?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."
IDA SKANK CASTOR.

THE PARENT'S DUTY TOWARD THE SUNDAY SCHOOL.

Parents, do we ever think what has been required of us by the One in whom we trust to be the "author and finisher of our faith?" As we look around us and see what has been intrusted to our care, can we afford to let our thoughts stand and become stagnant, and not improve upon the talent God has blessed us with? We as parents hold one, if not the greatest responsibility resting on the human family. This being the case, we can be the instruments in God's hands of doing a great work in bringing the little ones which have been given us to a knowledge of his divine plan. And we can be the cause of turning them from the plan which he has established. We all realize that the child must be trained from the beginning to learn the necessity of obeying. And we believe we are too negligent in this direction. If this be true, God will hold us responsible, and not the child, for not obeying the gospel.

We must study the disposition of our child; see in which way will be best to govern it, then we can use our influence for good over the child. We must show to our children our firmness as to what we desire of them. Make laws in our homes and live up to them. And the greatest of these laws should be tending our family prayers and calling our little ones around us, kneeling and asking God for wisdom to direct us as parents, and to bring our children up under perfect obedience to his laws.

Through the wisdom of God there has been to help us in this direction an organization called the Sunday school. Now the question should arise in our minds to-day, What can

we as parents do in making this a success and a blessing to our children? How can this be answered?

As our children come to years of understanding, we must press upon their minds what the Sunday school is for. We must give the child to understand that there is something more in Sunday school than just going there and rehearsing the lessons. We should help officers and teachers to make the school a place to which the child desires to go. We can do this by talking about the Sunday school at home, telling our children how God has blessed the workers in the Sunday school, and giving them to understand that there is a God in the work that they are doing. After awhile you will see the interest increase in our school.

How many of us parents are doing this to-day? If we are not, then we are a stumbling-stone to the advancement of the Sunday school work. Stop and think for a moment over the disposition of any child to go to such places, unless the parents exercise their power in showing them why they should go. How many would we have in our schools? We are compelled to say but few. Father and mother must make a special effort to attend these places, and if there is no interest there for the parents, how can they expect the child to be interested? They should make calculations for Sunday school meetings the same as other meetings. If this is done, our schools will prosper, and more interest will be manifested in our church throughout the land, and more of the blessings of God poured out on his people. And as our little ones grow to manhood and womanhood, we will rejoice in the interest they are taking in the spreading of the gospel, and all these places that are calling to hear the sound of the gospel will be filled.

Parents, you are the life of our schools, and it is our duty to work to keep these institutions moving. Don't let us be backward in this work. Remember that while God has called some to go preach the gospel, he has called us to just as great a responsibility. And now let us do all that we know to be our duty in advancing the Sunday school work, and always pray and uphold those whom you have chosen as officers to direct the affairs of your schools. Show them your desire to see the work prosper by your presence, and by so doing we will all see the society accomplish that which God designed that it should.

What are our Sunday schools for? and why do we send our children there? Just for the name of it? God forbid. We of all parents should realize that responsibility that rests upon us, and we should be just as fervent and zealous for the welfare of our own as for the spreading of the gospel to others who know not the truth. Paul has said, If any provide not for his own, and especially for those of his own house, he "hath denied the faith and is worse than an infidel." This providing is not merely the caring for the body, food, clothing, etc.; but applies also to the care of and nourishing of the spiritual nature, which can be elevated or raised to a higher plane by careful instruction in the truth.

I will say that we, as parents, should realize that Sunday school work is one of sacri-

fice and steady toil. But as it is a part of the work of God, we should rejoice that we have a part in it, and do all that we can to keep our children going, and giving our support to the officers, whom we have elected to preside, and the teacher which has been chosen to teach our little ones the perfect law of God, by our presence, and let our prayers go to God for the advancement of this great cause.

J. O. BOOTH.

For the Galland's Grove District Convention.

Conference Minutes.

NEVADA.

Conference of above district met at Fairview schoolhouse, Nevada, June 24 and 25; Elder T. Daley president pro tem., T. R. Hawkins secretary. The motion of previous conference to purchase a tent for the district was rescinded, and the committee on tent funds was discharged from further duty. The disposal of the funds collected for tent was laid over to next conference. Branch reports: Diamond Valley 38 members, Mottsville 27, Carson 22, Dayton 13, Elko 15, North Ruby Valley 13. Ministry reporting: Elder T. Daley preached some 17 times since he arrived in the district and baptized one; Elders D. R. Jones and T. R. Hawkins, and Priest R. Trimmer also reported. Bishop's agent, D. R. Jones, reports \$26.80 on hand. Referred to a committee and found correct. Elder Daley sustained as president of district until next conference, T. R. Hawkins clerk. Preaching by Elder T. Daley. Sacrament and testimony meeting on Sunday afternoon. Adjourned to Mottsville schoolhouse, November 11 and 12, at eleven a. m.

NORTHEASTERN KANSAS.

Conference convened at Baker, July 22; Peter Anderson chosen to preside, J. W. Burns clerk. A communication from the district president was read. Ministry reporting: Elders J. A. Davis, P. Anderson, H. Parker, J. Buckley, S. Twombly, W. Gurwell, H. Green; Priests J. D. Price, F. J. Pierce, N. S. Dunnington, W. S. Hodson, L. G. Gurwell, H. Thomas; Teachers H. Boston, S. Davis; Deacons I. McGalliard, J. W. Burns. Branch reports: Atchison 78, Baker 27, Centralia 18, Fanning 83, Topeka 19. Bishop's agent, John Cairns, reported: On hand and received \$128.55; expended \$120; balance \$8.55. J. W. Burns, district treasurer reported: Balance on hand \$4.43; bills payable \$8.34. On recommendation of their respective branches J. W. Hudgens and L. G. Gurwell were ordained elders. F. Lofty was elected district president, and J. W. Burns clerk, L. G. Gurwell treasurer. Bro. Phineas Cadwell's report was overlooked. The speakers were Peter Anderson and H. Thomas. Adjourned to Atchison, October 14.

WESTERN MAINE.

Conference met at Bray's Mountain, June 16 and 17; T. C. Kelley chosen to preside, H. H. Billings secretary. Branch reports: Bray's Mountain 26, Green's Landing 92; Brooksville, Little Deer Isle, Dixfield Center, and West Surry branches failed to report. Ministry reporting: J. J. Billings, S. Eaton, S. G. Cunningham, O. Eaton, T. C. Kelley, J. H. Eaton, H. Robbins, N. Eaton, A. Harvey. Bishop's agent, W. W. Blanchard, reported: Receipts \$51.30; expenditures \$51.30. J. J. Billings elected president for ensuing term, W. Pert vice president, and Sr. Abbie S. Colby secretary. Preaching by J. J. Billings, T. C. Kelley, and J. N. Ames. Adjourned to meet at Little Deer Isle, on Saturday before the full moon (the 14th) of October.

CHATHAM.

Conference convened with Lindsley, Ontario, branch, June 10 to 12; R. C. Evans and George Green presiding, D. McGregor and R. Coburn clerks. Branch reports: Buxton 19, Wallaceburg 53, Wabash 41, Ridgetown 76, Blenheim 47, Zone 56, Chatham 97, Dentville 32, Petrolea 59, Longwood 27, Lindley 50. Ministry reporting: Elders G. Green, J. Shields, G. Hampshire, J. Williamson, L. Annett, J. H. Tyrell, G. M. Shippy, D. McGregor, R. Coburn; Priests W. L. Bennett, W. H. Taylor, R. Burr, B. Schrader, D. Thorpe; Teacher W. Wilmore. Bishop's agent, J. H. Tyrell, reported: Balance on hand last report \$261.79; received since \$787.94; paid out \$651.97; balance on hand \$397.76. District treasurer, G. Hampshire reported: Receipts \$8.35; paid out \$8.33; balance 2 cts. District secretary reported receiving for the tract fund \$17.89; paid out \$9.28; balance on hand \$8.61. A resolution was unanimously adopted requesting the United States Congress to hearken to our plea, also that of our brethren, with regard to the unseating of B. H. Roberts; and the secretary was ordered to forward a copy of the same to the church secretary. Elder G. Green was chosen district president, Elder A. Leverton vice president, R. Coburn secretary. J. H. Tyrell was sustained Bishop's agent, and G. Hampshire district treasurer. A motion prevailed that we buy the tent from Bro. J. H. Tyrell, and that collections be taken up to pay for it. Six were baptized and confirmed. Preaching by Elders Shields, Evans, and McGregor. The Spirit of the Master was present to bless and comfort the saints. Adjourned to meet in Petrolea, October 14.

TEXAS CENTRAL.

Conference convened with Shady Grove branch, July 15; S. R. Hay was elected president pro tem., C. M. Mitchell secretary. Branch reports: Texas Central 8 baptized, 4 removals. Elkhart 29, Shady Grove 39; baptized 3. Philadelphia 30; gain 2 by baptism, 8 by letter. Elders reporting: W. W. Squires, J. W. Bryan baptized 8, W. G. Allen, B. F. Spicer, Jr., J. O. Skinner baptized 2; Priests C. A. Schuster, J. M. Nunley, F. C. Gough; Teacher A. M. Nunley. Bishop's agent reported: Received \$12.75; on hand \$12.75. S. R. Hay elected president, J. W. Bryan vice president, C. M. Mitchell secretary, J. Hay assistant secretary; E. Bates sustained as Bishop's agent. Preaching by W. G. Allen, J. W. Bryan, and S. R. Hay. Prayer and testimony meeting Sunday morning in charge of C. A. Schuster and J. M. Nunley. Afternoon sacramental service in charge of Elder W. W. Squires and Priests C. A. Schuster and J. M. Nunley. Adjourned to meet at time and place to be named by president.

Sunday School Associations.

NORTHEASTERN KANSAS.

District Sunday school association convened at Baker, July 21. H. Thomas presiding, J. W. Burns clerk. Fanning, Atchison, and Netawaka schools reported. Treasurer's report: On hand last report \$3.50; received \$2.74; paid out 50 cents; balance \$5.44. Superintendents of local schools reporting: Sarah Parker, W. S. Hodson, J. W. Burns. District officers reporting: Superintendent W. S. Hodson, assistant H. Thomas. Short talks on Sunday school work by P. Anderson, L. G. Gurwell, S. Twombly, J. W. Hudgens, Fannie Brittain, Alice Sprague, J. A. Davis, J. Buckley, N. S. Dunnington. The following persons were requested to prepare talks and papers for next convention: Sr. Lillie Munns, on "How to teach the second grade of primary class." L. G. Gurwell, "Best methods of teaching the Book of Mormon and Doc-

trine and Covenants." P. Anderson, "How to teach the senior class." Sarah Parker, "Duties of district superintendent." Almira Miller, "How to teach the intermediate class." The superintendent was empowered to appoint five persons to make ten-minute talks, selecting their own subjects. Adjourned to Atchison, October 13.

CONVENTION NOTICES.

The Sunday schools of Eastern Colorado district will meet in convention at Wray, Colorado, at two p. m., August 18. A program will be rendered in the evening.

L. A. SCHMUTZ, Supt.

Miscellaneous Department.

WORDS OF CONDOLENCE.

Bro. and Sr. B. M. Anderson.—Whereas, in the providences of God it has been best in his universal wisdom to permit the grim messenger Death to enter your home and pluck a fair flower in the freshness of her exquisite bloom (Enger Viola); not to wither, but to take her place in the bouquet that Christ holds, which fills the kingdom of heaven with its eternal perfume, "Little children are holy, being sanctified through the atonement of Jesus Christ,"

Therefore, we, the employees of the Herald Publishing House and Bookbindery, hereby declare and offer to you our deepest sympathies in this time of bereavement; and pray that God may give you grace and strength to bow with resignation to his holy will.

Your friends in sorrow,

HERALD OFFICE FORCE.

LAMONI, Iowa, July 29, 1899.

NOTICES.

I notice an error in the minutes of Northern district of California. B. F. Taylor was ordained an elder, not teacher. [It was printed "teacher," according to the copy sent us.—ED.]

CHAS. A. PARKIN.

CONFERENCE NOTICES.

Conference of Central Nebraska district will be held with Clearwater branch, August 26 and 27. District Sunday school convention on the 25th, at two p. m.

LEVI GAMET, Pres.

The annual conference of Ohio district will convene at Creola, Ohio, September 9, at nine a. m. All who cannot reach there on the six or eight a. m. train, should come on Friday, the 8th. We desire to have a truly spiritual gathering. Let every one come who can. Bring the Holy Spirit and your Hymnal with you. Branch officials, please see to it that your branch reports are made out in due time, full and complete, upon proper blanks, and either bring or send in due time to H. K. Smith, or James Moler, Creola, Ohio. All who have tents please bring them; those who have none, please do not stay away on account of not having one. We expect Pres. Joseph Smith, Apostle W. H. Kelley or Joseph Luff, and other prominent ministers present. And now last, but not least, I wish to say that the few saints and some noble friends are making commendable effort to build a chapel at Creola, and they have succeeded well; but in order that the house may be dedicated during conference, they need some help from you. I therefore, as president of the district, appeal unto you in their behalf. Let each one who possibly can, come prepared to assist a little at least. It is not an individual enterprise, but one for the good of the district, and in fact for the whole body. The saints of Creola are mostly poor, but they with friends

will gladly care for you and make you comfortable during conference. Let us therefore remember the admonition, "Bear ye one another's burdens, and so fulfill the law of Christ." May the Lord bless us and may we have a time of rejoicing.

JAMES MOLER, Pres.

REUNION NOTICES.

The reunion of Des Moines district, authorized by the late conference, will be held at Runnells, on the Wabash railroad, fifteen miles east of Des Moines, beginning August 24, and to continue for ten days, ending Sunday evening, September 3. All who can from everywhere are cordially invited to assemble with us, and join in an effort to move the work along, and be blessed in the effort. Let all the saints and friends in the district who can, arrange and be there. Let all arrange to board and lodge themselves. A *co-operative* boarding tabernacle will be conducted on the grounds, where one hundred or more can have good meals at *minimum* prices per meal, so that none camping need be at the inconvenience of arranging to do their own cooking, *unless they choose*. Come to board and *thus help* to defray the cash expenses of the reunion. Let's divide the burden, and so make it light for all. Walled tents can be had for ten days for rent as follows: 7 x 9 feet, \$1.35; 10 x 12 feet, \$1.50; 12 x 14, \$2; 14 x 16, standard, \$2.50; 10 x 14, 2 rooms, \$3; 14 x 14, 3 rooms, \$4; 14 x 21, 5 rooms, \$5. Cots, for ten days, wire, single, 25 cents; double, 40 cents. Canvas cots 15 cents. The time is short; place your orders for tents and cots with Bro. G. W. Johnson, Room 702, Youngerman Block, Des Moines, Iowa, who is authorized to attend to these matters. No fuel will be needed if you board, and hay in plenty will be supplied cheap for teams. Every convenience essential will be supplied. Runnells is noted for a large attendance at gatherings. Come for the work's sake. Saints of neighboring districts come over and help us. If twenty-five tents are ordered a discount of twenty-five per cent will be made to the reunion. "Lookout" for announcement of speakers and further particulars next week. For the committee,

J. W. MORGAN.
WM. C. NIRK.
C. SCOTT.

For the second time, we hereby give notice that the Northern and Central districts of California will hold their reunion at Livermore, September 1-10 inclusive. Brn. Frank Sheehy, F. B. Blair, and A. C. Barmore will be there, besides the local ministry. To return for one third fare certificates must be signed by agent at time of purchasing ticket. Pasture near by for those who come in teams.

C. A. PARKIN.

PASTORAL.

To the Saints of Northeast Kansas District:—Having been placed in charge of the missionary work in your district, I wish to call your attention to the fact, that in order to carry on the work successfully, we must labor together in the spirit of unity and wisdom. All should interest themselves in the work, laying aside all jealousy and selfishness, endeavoring to properly represent the work of the Master in our *conduct* as well as conversation. All are not called to preach, but all are called to practice the gospel. Local authorities and scattered saints should interest themselves in looking up new localities and ascertaining where work can be done, and inform me, and I will do my best in the matter. Write me at No. 912 North Seventh Street, Atchison, Kansas.

We also have the district tent in operation and aim to keep it going all the season. This requires money. Bro. L. G. Gurwell, of Fanning, will receive contributions for this

purpose; send promptly, and make him feel happy.

Also, let me suggest to those who take the *Herald* or *Ensign* (and all should do so if possible) that you do not destroy them; but if you do not wish to keep them, write to Bro. Gurwell, J. W. Hudgens, Baker, or the undersigned, and we will inform you where to send, that these papers may be distributed among the people. Let us exercise care and wisdom, and do all things in the spirit of Christ, striving to increase in faith, spirituality, and good works, and we will have but little difficulty in extending the work and establishing ourselves in new localities.

Trusting that we may have the hearty cooperation of all,

I am yours in gospel bonds,
PETER ANDERSON.

CHURCH SECRETARY'S NOTICE.

ENROLLMENT IN QUORUMS.

The law provides for enrollment in quorums of all church officers, including elders, priests, teachers, and deacons. (D. C. 104:31; 118:1; 120:10.)

Such enrollment is regulated by rules adopted by General Conferences, which provide that all applications shall be forwarded to the Church Secretary.

Applications should contain full name, office, dates of birth, baptism, ordination, and by whom ordained; also permanent address, and labor done, for quorum records. *None of these items should be omitted.*

Quorums make selections from applications in the Secretary's hands.

The Secretary cannot enroll anyone in a quorum. Quorums report all enrollments to General Conference. Presidents and their counselors are authorized to select names and enroll members to fill vacancies, between conferences, subject to quorum approval or disapproval.

The General Conference of 1897 authorized the Secretary to enroll applicants in quorums of elders, priests, teachers, and deacons, which was done and referred to the Quorum of Twelve, for completion of said quorums by selection and ordination of officers, at the General Conference of 1898. However, the Twelve were unable to complete said organizations then, because of absence of parties and other hindering causes. Brethren whose names appeared in published lists prepared by the Secretary will therefore understand the status of said applicants. Statements designed to reach the matter of more complete enrollment will be made to the General Conference of 1900. In the meantime, vacancies in existing quorums may be filled by quorum officers, from applications in the hands of the Church Secretary.

CERTIFICATES OF APPOINTMENT.

Certificates of appointment are issued only when appointments are made; not annually, unless General Conferences are held annually. Duplicate certificates will be issued, on application, when originals are lost.

LICENSES.

General officers of the church, including presidents and counselors of quorums, are entitled to licenses from the general church, signed by the President and Secretary. In almost all cases such have been issued. Presidents and counselors of quorums who can furnish items of ordination as such (not accessible to the Secretary) will be furnished such license on application.

Local officials obtain their licenses from branch or district authorities and should apply to them for renewals, except in unorganized territory, in which they may be obtained from or renewed through missionaries in charge.

In bonds,
R. S. SALYARDS, Church Secretary.
LAMONI, Iowa, July 19, 1899.

TO ALL LATTER DAY SAINTS.

In obedience to a resolution of General Conference a college has been erected at Lamoni, Iowa, for the education of the children of Latter Day Saints and such others as may wish to attend.

This college is giving a good course of instruction and is worthy of your patronage.

Its success depends upon your support and cooperation. Ask yourselves if you have a duty in this matter, either to your children or to the church. Education is a great help to the laborer either in the gospel or in the affairs of the world. This is most keenly felt by those who are not educated.

I believe it is better that your children should be educated where they can at the same time be built up spiritually rather than where their religion will be mocked.

I appeal to you to assist the Board of Directors to maintain this college, both with your patronage and with subscriptions of money. Remember it is not our college. It is not the Lamoni college. It belongs to the church. It belongs to you.

In a short time I shall visit some of the branches in the Missouri Valley and, as best I can, explain to them the condition and needs of the college. Please think and pray over this work. Our children will live for eternity. "What shall the harvest be?" Will you help us educate them where there will not be so many "tares sown" and where there will be some one near to encourage them to remain firm in the faith once delivered to the saints?

Correspondence as to scholarships should be sent to R. S. Salyards, secretary. Money should be sent to Wm. Anderson, treasurer, Lamoni, Iowa.

Yours in gospel bonds,
J. H. HANSEN, M. D.,
Pres. Board of Directors.

LAMONI, IOWA, July 31, 1899.

NORTHERN NEBRASKA DISTRICT.

As per force of circumstances, Bro. S. Wood will cease his labors in Northern Nebraska district as a General Conference appointee for the time being, and labor in conjunction with local authority as circumstances allow. This is three laborers lost to us in Nebraska since the conference of 1898, with but one added.

Done at Howard, Miner County, South Dakota, July 26.

JAMES CAFFALL,
Missionary in Charge.

F. A. SMITH,
Submissionary in Charge Northern
Nebraska District.

OMAHA, Nebraska, July 28, 1899.

BORN.

MORGAN.—Blessed by Elders S. D. Condit and Charles Albertson, on July 7, 1899, infant daughter (Jane) of David J. and Elizabeth Morgan. This little cherub was born April 24, 1899, in Malad City, Idaho.

TANKARD.—At Hannibal, Missouri, November 14, 1897, to Bro. Joseph and Mrs. Sarah Tankard, a daughter. Blessed July 11, 1899, by Elder R. M. Elvin, and named Mary Ruth.

HONCE.—At Keokuk, Iowa, to Mr. W. H. and Sr. Alice Honce, November 1, 1895, a son, named Charles Ellsworth. Blessed June 11, 1899, by J. S. Roth.

WILLIAMS.—At Keb, Iowa, to Bro. and Sr. Daniel Williams, May 31, 1899, a son. Blessed June 25, by J. S. Roth and John Brennan, and named Gomer.

DAVIS.—At Olivet, Iowa, February 14, 1899, to Bro. and Sr. D. J. Davis, a daughter. Blessed by J. S. Roth, July 25, and named Velma.

CLAIBORN.—To Bro. Ed and Sr. Jessie Claiborn, of Thurman, Iowa, January 9, 1899, a daughter. Blessed July 14, by Elders H. Kemp and J. C. Moore, and named Vesta Leona.

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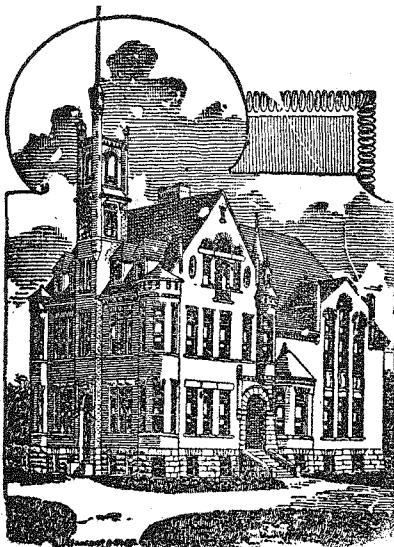
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THIS is a book just issued by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, from the pen of Elder Heman C. Smith, Church Historian. It is a complete answer to and refutation of Elder B. H. Roberts on "Succession in the Presidency of the Church," and to Elder C. W. Penrose on "Priesthood and Presidency." It follows Mr. Roberts closely and points out his false statements, misrepresentations, historical inaccuracies, illogical arguments, and untenable interpretations; while answering Mr. Penrose directly and incidentally.

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THE SAINTS' HERALD

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

H.S. Salyards Sec

Vol. 46.

Lamoni, Iowa, August 9, 1899.

No. 32.

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INGERSOLL AND HUMAN HOPE.

Hope is largely a Dead Sea apple; expectation is seldom realized, desire is but half granted, and faith sickens at its own deceits. Yet, these things are the sources and springs of all human action. To destroy them is to leave the future beggared of even a prophecy. Whether faith is founded on a fact or wholly fancied, it has always been the food upon which unappeased hunger of mankind has fed. It is universal and common as nature and among all tribes and races of men. It is whip and spur to endeavor along all the avenues of right conduct and it is the solace beyond words to the grieving and heavy hearted. It is more the fruit of science than it is of ignorance. There is more reason in the religion that can fix a universe on law than in that of the savage who is appalled by an eclipse or dumb before the hurricane. The great man who sought to destroy the washer-woman's song, to blot out the only star in her sky, to turn the fire in her soul to dead embers, is dead. He took from the sunlight of hope to curtain life with midnight. Head master of the language, he vainly tried to impale all religions, all faiths, all hopes, on the point of his wickedly bright epigrams, and as vainly attempted to entomb them in a shroud of magnificent denunciation. He sugared the lotion, that the noxious draught might be swallowed with the honey of all words. He lured men to believe him by his pathos and emphasized love of children, wife, and home. He failed to know that science may,

with its strong glass, discover a sun and still the most erudite philosophy be unable to quench the little and pigmy star of faith that comes out of remoter depths and blacker nights. He had nigh the perfected power of human speech; he could touch every chord of the soul, but one; could utter all harmonies, but one; could hear all melodies, but one; but he lived and he died, powerless to describe the ruin, the wreck of a world stripped of its religious beliefs.

The faith of the Juggernaut is better than none. Byron's Dream of Darkness faintly discloses the scene, for chaos would come again. Real as the mountain or idle as a dream without memory, to religious beliefs we owe the world's onward and upward strides. The greater blessings of civilization, the welfare of society, the betterment of peoples, the humanization of war, the great white harvests of peace, are so universally coincident with the faith of the Christian religion that we are bound to say they are its results. The dead man could have been better mourned for the great good he might have accomplished.

Destructive as the loosened gun on the Claymore, death has ended his clamor against the gods.—Joseph G. Waters, in *Topeka Capital*.

INGERSOLL AND THE PULPIT.

Naturally the late Robert G. Ingersoll was the theme of many pulpit discourses on Sunday last. For several years he had been an unflinching and persistent opponent of orthodox religion, more particularly in its Calvinistic form. It was to be expected therefore that the orthodox pulpit should pay its respects to his memory. In the sermons preached here and elsewhere, however, there is evident a lenient disposition, considering the bitterness with which the clergy has been attacked by him in the past. Few assigned him to eternal perdition and still fewer accepted his death as a visitation of divine indignation. Considering the gravity of his offense against orthodoxy, the comments upon his life and peculiar views were exceedingly charitable, and general satisfaction was expressed that at length he was in that world where he would know whether his message was true or false.

All this shows progress and more liberal judgment. Had Ingersoll died twenty years ago that judgment would have been harsher and death would not appreciably have softened

the indignant invective of the pulpit. Indeed, Ingersoll himself softened as the years went by. His latest utterances were less bitter. Perhaps he realized the impossibility of inflicting serious injury upon the Christian religion. More likely, however, the liberalizing of Christianity and the softening of old dogmas under the influences of modern thought and the higher criticism made him less intemperate in his onslaughts, especially when he realized that this evolutionary change came from within the church itself and was not the result of his or any other agnostic's teachings.

From one point of view injustice has been done to his memory. It is charged in some of these pulpit discourses and in some press criticisms that he inflicted great injury to the compensations of life by destroying human hope. Without in the least subscribing to Ingersoll's views it may be said that he never intended to destroy the hope of others, and it is questionable whether he abandoned hope himself. Numerous citations might be made from his writings to demonstrate that he always hoped. As long ago as 1879, in the beautiful eulogy pronounced at the grave of his brother, he said:—

Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word, but in the night of death hope sees a star and listening love can hear the rustle of a wing.

Twenty years later he expresses the same hope. In a letter to Mr. Geer, written in April last, he says: "There is to me no evidence of the existence of any power superior to nature. In my opinion the supernatural does not exist. Still, we can wish in spite of, or against, evidence and we can hope without it." Two months later, in his last published utterance, a poem in the *Truthseeker*, he says:—

Is there beyond the silent night
An endless day?
Is death a door that leads to light?
We cannot say.
The tongueless secret locked in fate
We do not know. We hope and wait.

But Ingersoll is through with hoping and waiting. He either sleeps an eternal sleep or he knows whether it was an open door or a closed gate. He could offer nothing in exchange for what he sought to destroy but his own ideal of life, and that was high and honorable. As to anything else he did not know and not knowing he could not believe. His long and profitless struggle with the unknowable is

over and the world is disposed only to remember what was lovely and of good report in his life.—*Chicago Tribune, July 25, 1899.*

MRS. BARTLETT IN SORROW.

Kalamazoo, Mich., July 21.—News of the death of Colonel Ingersoll was received with profound sorrow by the Rev. Carolina Bartlett Crane, who as the Rev. Carolina J. Bartlett, was pastor of the People's Church of Kalamazoo. It was while delivering a lecture in Kalamazoo, three years ago last winter, that Colonel Ingersoll declared that the People's Church was the only church he had ever found that he would belong to, and that if there was a similar church in his home city he would affiliate with it, if it would accept him as a member. Mrs. Bartlett replied the People's Church would admit Colonel Ingersoll for the same reason that it offers fellowship to Catholic, Presbyterian, Unitarian, Jewish, agnostic, atheist, or Mohammedan, its object being to make people better.

In offering to extend fellowship to Colonel Ingersoll Mrs. Bartlett said that the things which divide the well meaning people are superficial, while the bonds which unite them are fundamental. She said the atheist who combats wrong is a religious man, because he serves the good, which others call God. She would therefore extend fellowship to Colonel Ingersoll because he believed in good and wanted to lessen the physical and moral evils which she held were the despair of the world; also, because she believed few men had been more misrepresented and maligned, and because she believed him to be an honest man, who righteously revolted against a false and cruel theology.

Continuing, she said that she believed the charge of blasphemy against Ingersoll to be unfounded; he only spoke against a God of cruelty. He did not deny the Bible, but only the wrong use of the Bible. She declared if she had to choose between the theology of Colonel Ingersoll and the theology he combated, she would stand by him, and if there were no church which would admit an honest man of fearless utterance she would never be minister or member of any church.—*Tribune.*

IDEAL VACATION FOR CHRISTIANS.

The ideal vacation, for ordinary, sensible Christian men and women, will be characterized by moderation, common sense, and regard for others. It will seek to provide the greatest good, rather than the greatest amount of fun. It will make it emphatic that a vacation is a means to an end and not the chief end of man and woman. It will bring a man home to his regular duties, not only more sunburned as to cheek and caloused as to hand, but sunnier as to heart, happier as to mind, and better prepared for the work to which God has called him.—*Baptist Standard.*

GREATER AMERICA EXHIBITS.

The splendid exhibits at the Greater America Exposition are nearly all in place and even the critics are compelled to admit that the showing made is both comprehensive and creditable. The government building is complete and contains not only the entire Libby Prison War Museum, but hundreds of relics from the battle fields of Cuba, Porto Rico, and the Philippines. In Machinery Hall the live exhibits, machinery in actual operation, far surpass the showing made last year and the public is beginning to realize that this building contains many things well worth seeing and that here is shown the various processes by which American artisans excel all others. The fine art exhibit of more than 1,000 valuable paintings and 300 pieces of statuary and art bric-a-brac is conceded to excel the showing made last year, and those who are qualified to judge have set upon this magnificent collection the seal of their unqualified approval. In liberal arts, colonial exhibits, mines and mining and the winter garden the displays are practically complete and worthy of a careful inspection. The Agriculture Building will not be filled until the harvests are gathered, but the space is taken and many counties are already at work upon elaborate exhibits. The Greater America Exposition will stand upon its own merits and will not need either apology or excuse. Those who fail to visit this great educational exhibition will have cause for regret when its gates have closed and the opportunity is past.

BEAUTIFUL SYLVAN LAKE.

When the Black Hills are spoken of, one usually has in mind the great mining industry there, or the Hot Springs resort. Only a few know of that little gem in the mountains, "Sylvan Lake." It is near Custer, north of the Hot Springs, further in the hills, and is an ideal spot. Many well-known people have registered at the comfortable little hotel there. Many have gone for a week and spent a month.

Among the guests this year have been Hon. J. Sterling Morton, ex-Secretary of Agriculture, Earl Comstock, De Forest Richards, C. E. Perkins, president of the C., B. & Q., and party, and a number of others equally well known. The attraction lies in the perfect cool atmosphere, the beautiful lake and scenery.

WHY THE PEACE CONGRESS FAILED.

The Peace Congress has been prorogued, and up to date little or nothing has been done to bring about the purpose of its convening. Behind its pleasant meetings there is a little bit of history which casts a somber light on the whole proceedings.

The *Catholic World Magazine* for August publishes a story, evidently from a trustworthy source, to the effect that the Congress was originally suggested by the Holy Father. It was not only suggested but all its preliminaries were arranged for. The proceedings of the Congress were forecast by him; the place of meeting was selected by him; and when it came to the assembling of the Congress, through the representations of the tottering Italian Empire the Holy Father was shut out from the deliberations of the Congress.

To have a Peace Congress and to shut out the representative of the Prince of Peace is the most farcical performance that the closing years of the nineteenth century have witnessed. The unknown writer in the *Catholic World Magazine* for August speaks of the matter as follows:—

"Thus once more one of the most effective means of furthering the cause of peace was set at naught, simply because the Vicar of Christ, the natural arbiter in the disputes of nations, was ignored. And yet the student of history cannot but reflect that the result

must have been far otherwise had this legitimate title and prerogative of the Pope been recognized. History teems with instances where the successor of Peter has saved the world from devastation by the sword, and from the shedding of torrents of blood, and from the multiple horrors and curses that long and bloody wars bring in their wake. Even in modern times, from the day when Pope Alexander VI., by drawing the famous demarcation line between their possessions in South America, prevented Spain and Portugal from flying at each other's throats and pouring out their immense resources of blood and treasure in a needless war, the only result of which must have been a legacy of hatred for the offspring of either nation, down to our own day, when Leo XIII. effected a dispassionate and bloodless settlement of the dispute between Germany and Spain over the Caroline Islands, and finally even to the present moment of writing, when the same Pontiff has under his consideration the pacific arrangement of the frontier trouble between the Republics of Hayti and San Domingo, the Holy Father has proved that between nations in their angry moments none other than he can come and adjudicate in a perfectly frank, disinterested, and satisfactory manner."—*Catholic World Slip.*

Railroads generally East and West are rapidly fitting their freight cars with air brakes and automatic couplers. An officer of the Burlington road said in Chicago recently that on his line there are 39,000 freight cars, 60 per cent. of which are equipped with Westinghouse Air Brakes, and 90 per cent. with Master Car Builder Automatic Couplers.

So many people nowadays suffer from nervous prostration. Constantly the question is asked, "Where can I go for rest, quiet, pure air and good food." The place of all others for the invalid to recuperate is the Black Hills of South Dakota. Either at Hot Springs, where the great plunge bath of crystal water is, or at Sylvan Lake, a beautiful spot farther in the hills. The pine-perfumed air and the healing waters have the most astonishing results. Our friend, the C., B. & Q. ticket agent, is well posted about the Hills and invites inquiries.

ADDRESSES.

- George Jenkins, Byrneville, Ind.
- A. H. Parsons, Temple, Lake Co., Ohio.
- M. F. Gowell, Rosendale, Missouri.
- E. L. Kelley, Presiding Bishop, Lamoni, Decatur County, Iowa.
- J. B. Roush, permanent address, Wray, Yuma County, Colorado.
- J. C. Clapp, Farmington, Graves Co., Ky.
- Alma C. Barmore, No. 511 K. Street, Sacramento, California; care C. C. Joehnk.
- H. E. Moler; mission address, Plano, Illinois, care Box 142; home address, Radcliff Ohio.
- E. C. Briggs, Hartford, Van Buren Co., Michigan.
- M. H. Bond, No. 103 Chapin Ave., Providence, R. I.
- F. G. Pitt, No. 1 Shakespeare Street, Ardwick, Manchester, England.
- T. W. Williams, 1014 Alpine Street, Los Angeles, California.
- F. B. Blair, No. 618 Fifteenth Street, Oakland, Cal.
- Daniel MacGregor, care J. H. Tyrrell, Box 396, Chatham, Ontario.
- W. H. Rhoads, No. 69 Henderson Street, Galesburg, Illinois.
- W. R. Armstrong, No. 1 Shakespeare St Ardwick, Manchester, England.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, AUGUST 9, 1899.

NO. 32.

The Saints' Herald.

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

LAMONI, IOWA, AUGUST 9, 1899.

INGERSOLL DEAD.

Mr. Robert G. Ingersoll, the noted agnostic of America, is dead.

Mr. Ingersoll has been misunderstood by many, and misrepresented by others. An agnostic is one who professes to be ignorant; one who believes that man has no way of knowing many of the things which men profess to believe or to be assured of, especially in regard to the existence of God, the future state, and topics of a kindred character.

Mr. Ingersoll's statements summed up were: There may be a God; I do not know that there is. If there is, I have no means of securing knowledge of his existence. Nor do I believe what is said and written of him by other men, who so far as I can see have no better means of knowing of him than I have.

We believe that he at no time assumed to say "There is no God." He was quite too shrewd a man for that; for, according to his own philosophy, having no evidence at his disposal that God did exist, he also had none that he did not. His scoffings at the writings found in the Bible, his sneers at other men's beliefs, were neither arguments nor proofs; they were only the ebullitions by which he fortified himself in his creed of unbelief.

His death came in an instant; a sentence started with a smile, the smile remained, the sentence was unfinished. It is stated that he earnestly wished to be in a conscious condition when death came. He wished to realize, to take cognizance of the approaches of dissolution; to mark the sensations; to be aware of the loosening of the coil and experience the emotions of transition. And it is further stated that he had something he wished to say before the last moments came. But, what the nature of that communication would have been, not a clue is left.

In private life Mr. Ingersoll was an estimable man; kind, amiable, courteous, loving. He leaves a wife and two daughters, to whom he was husband, father, friend, mentor, and companion. They refused to part with his body

until forced to do so by the exigency of the case; they could not in decency keep it longer. To them parting with the man so suddenly taken from them was the entering in upon an eternal separation. His teaching, his avowed belief, his philosophy, his course in life, accepted by them, left not a hope in their minds for a meeting over on the other side. To them death, his death, came unannounced, unwelcome, unlooked for; and now in the bitterest of human anguish they are unprepared to meet the beautiful world of this life, its beauties all enshrouded by the blackness of the pall that has fallen upon them. Mr. Ingersoll's body will be cremated. Fire will dissolve the fleshly tabernacle, and a few ashes will be put in a vase and kept until accident or design shall despoil the vase and scatter the ashes whither the winds will. But what of the inner man, the one that made the husband, father, friend, so kind, so loving—the man who waked into action by occasion grew eloquent over human wrongs, and voiced the sentiments of deepest patriotism? What of the intellectual spiritual being that occupied the tenement now vacated and still, the being that chose to scoff at others' fate and almost defy the God who made him to live and gave him so beautiful a world to live in—what of this man? Ah Christian, in whom dwells the hope of perpetuity of life, call on thy soul to answer! Wouldst thou leave a wife and daughters to so sad a heritage as the one now left to the wife and daughters of the prince of good fellows, the orator, the wit, the almost ruthless iconoclast, the unbelieving Robert G. Ingersoll?

It is said now that Mr. Ingersoll died a poor man, and that his family are but poorly provided for. That notwithstanding his long life before the public, his princely legal fees, the astonishing sums received by him for lectures, all has been spent as received, and no provision made for the sudden call from activity and life which struck him down. It is said too that much of his earnings was expended in charity, the relieving of distress with which he came in contact. That is well.

Since his death some have said that it was a "judgment," a visitation sent of God to visit his displeasure upon Mr. Ingersoll because of his outspoken infidelity.

Mr. Ingersoll's unbelief came as the result of the outcropping of such a spirit as such remarks exhibit. Meet-

ing that spirit of human malevolence in those who claimed to be the servants and people of God and pretended to be good, better than their neighbors who differed from them in belief, roused the elements of skepticism in his nature, and from doubting humanity he reached the doubting of deity.

It has been but a repetition of what Professor Swing stated to his brethren: "I hold that the church itself is responsible for much of the infidelity that is in the world." This was said of the church body of which Professor Swing was a member and from which he was virtually expelled for heresy.

CZAR AND PROTESTANT.

St. Petersburg, July 29.—It transpires that the peasant woman who assisted the Czarevitch when he was dying belonged to the Protestant sect of Molokanes. The Czar has commanded the Grand Duke Michael-Nicolaievitch to publicly express to the Molokan community the imperial thanks for the good feeling manifested by the woman and her coreligionists, who have also received recognition from the Dowager Empress.

Russia is Catholic, which is the state religion, woven into the warp and woof of the lives of her people. The Stundists and other Protestants, also the Jews, have been objects of bitter fanatical persecution.

The above is a hopeful indication. Kindness shown to one of the royal family by a Protestant, in the hour of dissolution, has brought public acknowledgement from the Czar himself through the Grand Duke Michael, and the Dowager Empress has done likewise. "One touch of Nature makes the whole world kin," and even the harshness of a despotic religious system of state yields to it in a time of affliction.

The Czar has of late removed from Siberia the ban of being a penal colony, thus opening it to residence and giving its occupants the opportunity of citizenship granted to other citizens of the empire—those not under sentence as criminals.

The world moves in the main for right and liberty. The young Czar is said not to be a strong man, but so far, except in the instance of Finland, has done something for the uplifting of his race and for humanity in general. He, like all others without exception, should be credited with the good he does and held responsible for his errors. There are forces at work in the world, directed by the Ruler of the Universe himself, whose ultimate

is the enlightenment and emancipation of humanity. He who aids, whether in public or in private life, the good work of maintaining the rights and privileges which belong equally to all mankind, collectively and individually, is worthy of due credit and will receive it "according to his works;" while he who resists such forces or is apathetic, content, Dives like, to care for himself and his alone, must answer to the people and to God, both in the present and in the time to come.

Liberty is enlightening the world, but there are yet many conflicts ahead at home and abroad, in public and in social life, ere the equality and the good of all, without respect to persons, is finally established. They are the truly great, among men and women, who are willing to sink self and to labor in humility to advance the race. Jesus Christ sought not his own glory, but became and labored as a servant of all. A peculiar feature of his life, surrounded as he was by the then popular scribes and Pharisees, was that he ignored the presumptuous ruling or leading classes among the Jews and sought out the common people, to whom he loved to minister. He loved rich and poor, popular and unpopular; but could do nothing with the former because their god was the world and its ambitions, its love of prestige, socially and religiously. The Master refused to be compromised by their methods because he could not indorse their spirit. He rebuked them and in so doing laid the foundation for the overthrow of their hypocrisy, ambition, and vanity. Hence to this day the character, teachings, and example of the Christ represent and stand for the right—the right applied in fact to the uplifting of those who truly are worthy, to a common level, the exalting them of low degree, to the humbling of the proud and selfish.

God has not changed, and though wrong may seem to have strength, and has a strength peculiar to itself, yet in comparison with the right it is weak and must fall and fail. God reigns and "justice and judgment" are the habitations of his throne—the principles he means to enforce in all the world.

As a people we should love such principles, even unto death if necessary, and stand by them at whatever cost. We cannot afford to ignore them, nor to be negligent in asserting them, frankly, calmly, fearlessly, without boasting or railing. We should, in all things, see to it that we are in harmony with right, and then stand by it at whatever cost, prayerfully seeking to be humble and teachable, but avoiding any tendency to drift or be diverted from the right. To stand for right is to stand for God

and truth; to desert it is to prove false and recreant to both. There should be both salt and sand in Israel that true convictions and the courage to maintain them may gain the victory against the seductive influences that come of evil. We cannot ignore our personal responsibilities. It is ours to meet the issues squarely, and to prove ourselves to be "just and true."

THOSE who believe and would receive the benefits of the Word of Wisdom may be interested in the following recipe. It furnishes a "barley" beverage without the (to some) objectionable malting process:—

GOOD BEVERAGE FOR ATHLETES.

A good drink for the woman who comes back from the links or from a spin on her bicycle, so thirsty and warm that she could "drink dry Saratoga Springs," as one energetic golfer expresses it, is barley water. It may sound weak and harmless and suggestive of the sickroom or the nursery, but for the athletic woman it is far better than strong waters, iced lemonade, or iced tea or coffee. When properly made barley water is quite as tasteful as if it were not the most cooling and wholesome beverages. To make it take a tablespoonful of pearl barley and wash it in two or three waters; mix with it two lumps of sugar, the thin rind of one lemon, and the juice of half a one. Then pour a quart of boiling water on it and let it stand for two hours or more. When it is cool strain and serve.—*New York Commercial-Advertiser.*

TWO NEW TRACTS.

The two new tracts, No. 26, "Was Joseph Smith a Polygamist?" by Elder Heman C. Smith, Church Historian; and No. 28, "Apostasy or Perpetuity, Which?" by Elder James Caffall; are both now on sale. Price, each, 15c per dozen, \$1.00 per hundred. Address orders to the Business Manager, Herald Office.

QUESTIONS AND ANSWERS.

Who is this choice seer spoken of in the Second Book of Nephi, Book of Mormon, who would be like unto Moses, to do a great work for his brethren, even to the convincing them of God's word which shall have *already* gone forth among them? Is this Joseph Smith, or is it one from the Lamanites, the branch broken off as indicated in the chapter?

We understand the choice seer to be Joseph Smith. We think a careful study of the prophecy referred to, also of Genesis 50 I. T., Doctrine and Covenants 1:4; 19:1; 104:42, etc., will make it clear to the reader.

EXTRACTS FROM LETTERS.

A brother, writing from Chicago, July 29, calls attention to the following. Please note his request, addressing Bro. E. E. Johnson as requested:—

Bro. E. E. Johnson, secretary Northeastern Illinois district, requests that all saints not living close to any of the branches in the district, whether members of any branch in district or not, send their name and address

to him at once. He also requests those throughout the church who have friends or relatives in Northern Illinois belonging to the church to send their names and addresses, that he may have complete list of all members of church living in district, and by this means the district officers be enabled to keep in touch with every member whether isolated or not. He also requests that anyone having friends or relatives in Chicago belonging to the church, to send name and address of same. The experience of the past year has demonstrated that there are quite a number of saints, especially young people, who have failed to hunt up the saints' meeting places after coming to the city; and the Chicago branch officers are anxious to find every one belonging to the church living there. If you are living in the district or in Chicago, or have any friends living in the district or in Chicago as above explained, sit down as soon as you have read this and write Bro. Johnson, 1972 North Marshfield Avenue, Chicago, Illinois. The District Religio Association is anxious to interest each one of the isolated ones, both old and young, in the Home Study Class, and by this means help them in their isolated condition; so don't put off writing because you think somebody else will write about the same parties you have in mind. A long pull, a strong pull, and a pull altogether, would send in the desired information in a very short time.

Bro. James Caffall, writing from Howard, South Dakota, July 26, concerning the necessity for more missionaries in his field, says:—

In the big States of South Dakota and North Dakota, we have but three missionaries, with the little help I am trying to give them for a time. Is it not time for the church to halt and stop the terrible yearly leakage of thousands of dollars for big reunions, and think more seriously of the prayer Christ told his disciples to offer (Luke 10:2)? To preach the gospel is a divine injunction which is always in force, and any and all measures that tend in any way to militate against or hinder this God-imposed work is so much against this divine injunction, or so I believe; and I speak that I believe with due deference to all concerned. Though I deplore my limited progress, yet without arrogating to myself, I state that with nearly twenty-seven years experience as a traveling missionary I am thoroughly convinced that if one half of the money that has been expended in the past ten years for General Conferences and big reunions had found its way into the church coffers and been used to increase the ministerial force in the Lord's great harvest field, aiding the needy, etc., much, very much more good would have been accomplished in spreading the gospel to nooks and corners where spiritual darkness prevails, than has been done or can be done by these gatherings, which are increasing as the years go by. These are some of my proclivities. The adoption of gentile measures must lead to gentile entanglements, as sure as day succeeds night, or causes and effects have ceased.

Bro. L. Gamet, Clearwater, Nebraska, July 28:—

Bro. W. W. Whiting and I closed a series of tent meetings at St. Edwards, Nebraska, on Sunday evening the 23d inst. We were assisted in the song service by Srs. Grace Smith and Nellie Gamet, of Clearwater, and Srs. Alice and Elizabeth Watkins, of Columbus. The meetings were held at the request of Sister Gill, who lives at St. Edwards, and who kindly fed and lodged the elders and singers during their stay. No immediate result is discernible. Audiences were fair in size most of the time and for the most part very attentive. Some expressed regret that the meetings did not hold longer and wanted to know when we would return. On

our way home we preached Monday evening at a schoolhouse near Loretto, a son of Levi Anthony making the arrangements and entertaining the travelers. His name is J. F. Anthony. To-day Bro. Whiting goes to Inman, then to Star, to stay over Sunday, then to Keyapaha County, in the northwest part of the district.

Bro. W. A. Smith, Wilton, Iowa, August 1:—

Closed our tent meetings at Muscatine last Sunday and on that day baptized two more precious souls into the kingdom. That makes ten at that city. Left good interest there. Came here last night; will commence to-night. I sold the Church History to an outsider there. So the good work goes on.

Bro. S. O. Foss, Waverly, Nova Scotia, July 27:—

All goes well. At last accounts Brn. Luff and Bullard were in Delhaven and good was being done. Bro. H. J. Davison left last Thursday for Massachusetts reunion.

Bro. Columbus Scott, Perry, Iowa, August 13:—

We are here conducting tent meetings. Will be here till after Sunday, August 6, then tent goes to Adel for a time. Tent was blown down last Monday night and injured some, but we repaired it and are going forward again. We hope to have a number of Decatur district saints at our reunion at Runnells, beginning August 24.

Bro. J. W. Waldsmith, Fairfield, Nebraska, August 2:—

I have been here for some little time. All is going along smoothly, considering. Some have been trying to sow seeds of dissatisfaction, but have not succeeded well. What a grand thing it would be if people could only learn just to attend to their own business in righteousness, and stop at that. I go from here Friday, to Shelton, to attend the reunion.

EDITORIAL ITEMS.

Local officials of the Chicago branch and district are endeavoring to locate and look after the spiritual and general welfare of members of the church in the city and throughout the North-eastern Illinois district; see their request in another column. This is right, and we note it among the encouraging signs of businesslike faithfulness in the important work of caring for the scattered flock. A competent, reliable visiting officer feels the responsibility of looking after the members placed under his charge, and will locate and visit each one, if at all possible. Much that should be done is often neglected in this line of duty, hence we note this effort of the brethren. We cannot fully accomplish our work as a church until there is a response to duty from every department—local and general—"according to the effectual working in the measure of every part." Competent, faithful branch officers are not as plentiful as they should be. The demand for the services of such men is daily on the increase, and they who develop in that calling will find blessing and added usefulness come to them. There is work and blessing and honorable service awaiting every man who is faithful in the discharge of duty. These are

days of calling and days of choosing. Many are called, but few are chosen; and those to be chosen will be found among those who have been faithful—who are "called, and chosen, and faithful." The inspiration of the work and the demands of duty call for men to prepare themselves by study and by constant performance of their work for whatever the Lord may require and permit them to do. To labor with God and for him is indeed a privilege to be esteemed and not to be received with indifference.

Dwight L. Moody, according to the New York Bureau correspondence of the Chicago *Tribune*, of July 30, favors the construction of "roof tree gardens" on the churches in order to reach the people. He says they must be had and that lemonade and other beverages should be sold to the congregations. Is this a confession that the gospel as taught by Moody has not attractiveness enough in itself to reach the masses? Is Moody's gospel evolving into a roof-tree-garden-lemonade gospel? Next.

Some of the old people at the Saints' Home say they could get out to church services more regularly if they had a suitable conveyance. They think a large well seated vehicle, a hack, would answer their purpose; something with steps at the side or rear, that could be entered and left easily. We mention it because some good souls may be inclined to remember the Home people with such a convenience. They like to attend church services, but cannot always walk the distance, especially in bad weather. There are now about thirty inmates at the Home. They have horses and drivers and are all ready to hitch on to a suitable rig.

Aunt Katherine Salisbury, surviving sister of the Martyr, celebrated her eightieth birthday at Webster, near Carthage, Illinois, July 30. This we learn from the Chicago *Tribune* August 1.

Bro. Henry Sparling sends us a clipping from the Springfield, Missouri, *Republican*, for July —, which contains a purported communication from Robert G. Ingersoll through Mrs. Cora Richmond, a spirit medium in attendance at the spiritist camp meeting at Springfield. Spirit mediums have an eye to business, and Mrs. Richmond or her "control" (if she has such) has been prompt to seize the opportunity to advertise herself and spiritualism on the fame of Ingersoll. The address contains the usual platitudes of arguments used by Spiritualists in favor of the future life, and of course, contains some good things, but shows the hand of Esau. The diction is not the rhetoric of Mr. Ingersoll, but the speech of Mrs. Cora Richmond.

Pres. Joseph Smith left home on

the 2d inst., for Dennisport, Massachusetts, to attend the Atlantic coast reunion; to remain away about one month. He was accompanied as far as Chicago by Bro. Frank Criley, whose destination was Pittsburg, Pennsylvania, his former home.

The Philadelphia *Times*, Sunday, July 30, sent us by Bro. G. W. Robley, contains a sensational article, a purported interview with Mormon missionaries in New York, by a woman newspaper correspondent. It depicts the philosophy (?) of polygamy and the claims of its power to elevate womanhood! The same paper also contains a purported statement by Emmaline Wells Young, daughter of Brigham Young, on Mormonism. Let the newspaper fraternity call attention to the Utah philosophy if they will. The truth must be as widely and more widely disseminated than the false stories of newspaperdom and the wrongs of Brighamism. It only remains for the people of the Reorganized Church to live the faith. The world will then see and acknowledge the righteousness of the cause. We have nothing to fear but ourselves.

The cabinet ministers of Belgium placed their resignations in the hands of King Leopold on the 1st inst. This action grew out of the rejection of the government electoral bills. Belgium is thus again brought face to face with the dangers of a month ago, when a revolution was threatened from the riotous demonstrations of the Socialists. The trouble grows out of the complicated character of the country's electoral system, which has brought Belgium to the verge of revolution by driving from parliament the moderate Liberals or Conservatives and throwing the legislative power into the hands of extreme, fanatical Clericals (Catholics). Rioting occurred in June last until the king was awakened and compelled to interfere. What the outcome may be remains to be seen, but larger concessions to the people seem inevitable. Such situations will not quiet down without equal privileges, which, in the language of the word, belong "to all mankind."

Confessional boxes are said to be found in five dioceses of the Church of England.

Some of our people may be interested in a statement in the August number of the Iowa State University *News-Bulletin* to the effect that "the demand for trained nurses has already become greater than the school can supply." We would like to know of some of our people devoting themselves to that profession. There is need among us for professional, trained nurses in the care of the sick. The profession is one that could be acquired at moderate cost. It would bring and insure substantial remuneration.

neration and enable the possessor to occupy and do much good in a field too long neglected by us. The trained nurse is a ministering angel in a line in which the Master himself did what he found to do among the afflicted and suffering. There is abundant room for Clara Bartons everywhere, to give the sick and helpless intelligent help and care.

Yellow fever, which has appeared of late in the United States, is said to be distinctively "an American pestilence." "It first appeared in Philadelphia in 1669. Again in 1762 it ravaged the City of Brotherly Love, and in 1791 broke out in New York. During this century it has appeared many times in New Orleans and other southern cities. During the great epidemic of 1878 there were 65,000 cases and 15,000 deaths in the United States."

"Why the Peace Congress Failed" as the title under which we publish in advertising announcement of the *Catholic World* on this week's cover. The outline of the article there will give the reader an understanding of its scope. Catholic writers claim much not only for the faith and authority of "Mother Church," but also for her beneficence(?). Aside from the bad taste this writer manifests in claiming for Pope Leo XIII. the authorship of the Peace Congress, he has the audacity to claim that the Popes have saved the world from many bloody wars. There may have been instances in which the Popes have prevented wars, but how many have they caused? Any student of mediæval history knows that the Popes and their sovereigns were almost constantly intriguing and causing war and bloodshed to gain their selfish ends and control in the political and civil affairs of Europe. The history of Papal supremacy and domination, the long reign of terror in the Dark Ages, the struggles of the Reformation, including the massacres of St. Bartholemew and of the Protestants in Holland, not forgetting the general inquisition, speak for the history and policies of Popery. The world has gone beyond Rome and Canosa. Catholicism represents antagonism to toleration, discovery, and progress. Bruno, the astronomer, burned at Rome, yet lives to rebuke the bloody history of the church of Rome, in a monument erected to his memory in the city of Rome itself; and the blood of the martyrs slain by Popes and their minions has proven the seed of emancipation and progress which have enlightened the world.

Brn. Heman C. Smith and R. S. Salyards, desire to obtain two copies of the SAINTS' HERALD, Vol. 1, No. 7, July, 1860; one number for each, to complete volumes. Any who may

have that number who would sell it are requested to kindly inform them, stating price, addressing one or both at Lamoni, Iowa. They also desire to obtain volumes 1, 2, and 3 of *Times and Seasons*, if possible.

An "Ingersoll Memorial Meeting" will be held on Sunday, August 6, at Chicago, with a view to provide means to raise funds for a monument to Colonel Ingersoll. The city of Peoria is also interested in the project.

The Franco-German entente, well under way, thanks to Emperor William's ingenuity and versatility, is said to be threatened by the coming visit of M. Delcasse to St. Petersburg and the renewal of the Russo-French understanding.

The entire gulf coast was swept by destructive storms on the 1st inst. A number of towns were totally wrecked.

Is the church, branch or general, "carrying you," bearing with your waywardness, indifference, or worse? or, are you helping to lift it up and carry forward its work? It is one thing to be one of the "workers together for good;" it is another to be a dead weight—a barnacle, a hindrance to forward moving, to progress.

"The strongest natures are ever the calmest."

"Restlessness is a manifestation of weakness not outgrown."

Be early at church services. Composure of mind is essential to spirituality, and promptness to composure.

Original Articles.

MY FIRST.

While others are delving into prophecies' mysterious depths, or into essential characteristics of the church as a body, or elaborating the "six principles," my mind has been more especially led to consider former and latter-day revelations in their teachings upon matters of individual experience; at the same time, since I am a new comer, very careful observations have been made to learn whether the experiences of the people in this church correspond to revelation—especially latter-day revelation.

Faith in the *system* of truth, as revealed to Joseph Smith, has been unshaken from the time I joined this church. In fact, evidences have multiplied from time to time to confirm my faith—such evidences as are given in administering to the sick, and in tongues and prophecies, and in the abiding presence of the Holy Spirit; also in the consistency and harmony of latter-day revelation with former revelation, and that in every essential particular, thereby giving very strong internal evidence of the truth of these writings.

A careful study of the Book of Mormon and the Book Doctrine and Covenants has greatly edified me in the true sense of that word. Invariably "spiritual refreshing" has come to me while reading these books. The conviction of the divinity of these writings deepens as knowledge of them increases.

I cannot doubt that Joseph Smith was called, commissioned, and anointed of God to do what he did do; namely, restore the gospel anciently given to the saints—the gospel with "signs following" to divinely back up human instruments, and thus prove it to be of God. So likewise should every other minister be called from among men and authorized by present revelation from God to him personally. What less can be satisfactory to the individual himself?

Yes, the divine evidences in this latter-day work are sufficient for all necessary proof and consequent conviction and comfort; so that no one needs to change anchorage and seek other theological harbors for rest, safety, and satisfaction. Our theology is harmonious, consistent, and reasonable. Its fundamental principles are unchangeable, like its author. I am charmed with it. Its inspiration is seen on every page. A divine influence seems enshrined in its sacred thought. It cannot be read candidly and prayerfully without a spiritual uplifting.

The spirit and teaching of the Book of Mormon, when read by unprejudiced minds, are wholesome and helpful to all inquirers after truth. The book of Doctrine and Covenants, when taken as a whole and read with its historical connections, is a grand setting forth of gospel truth in a general way; and moreover it comes down to particulars very minutely, and so becomes modern and practical. In it we find the great cardinal doctrine of atonement, redemption, faith, repentance, baptism, obedience, and holiness clearly taught on the one hand; on the other hand there are special calls to individuals, particular warnings and instructions to designated persons. Much may be found in it of a local character that has to do with a specified place, person, or persons. This kind of teaching, while it has no direct bearing on others, is nevertheless full of instruction to all, since it reveals the divine will and method of working. Both books explain and amplify many principles and doctrines which are quite obscure in the King James Bible.

"But," says one, "you have told us what you think of their doctrine, books, and prophet, now tell us about the *people*." Very well, I will try to do so as best I can from a rather limited knowledge of less than three years. During that period I have

devoted considerable time to the study of the books named, and have been deeply impressed with the high standard of saintly character taught and required as necessary to enter the celestial glory and dwell with Christ and those just persons who overcome "through the blood of the Lamb and the word of their testimony;" hence it is possible that I have been expecting too much of probationary saints. Whether I have or not, the books tell me that Latter Day Saints are to be lawkeepers and not lawbreakers, and so when one arises in meeting and confesses, "I do many things I ought not to do, and leave undone many things I ought to do," what conclusion do the hearers come to? Why of course they say such an one is a lawbreaker. He is living a life of rebellion. He virtually confesses that he is a rebel instead of a lawabiding citizen. Which is the more proper name for such an one, saint or sinner? Sin is the voluntary transgression of known law. If voluntary and intelligent, it is also willful. Now put the same testimony into its proper form, and what is it? It is thus: "I voluntarily and intelligently and willfully do many things which I ought not to do," and "I voluntarily, intelligently, and willfully leave undone many things which I ought to do."

Now I see many a good elder arise in righteous indignation and qualify and soften down the above conclusion, by talking about "infirmities," and "weaknesses," and he asks the Lord to forgive his "infirmities," and he takes special pains to tell the people that "there is no such thing as perfection in this life," and he quotes, "If we say we have no sin, we deceive ourselves, and the truth is not in us."

Pet theories aside, let me say to such, that while they will find plenty of sympathizers, they will not tone up spirituality nor advance the cause of Christ thereby. God have mercy on those who are forever apologizing for sin, and calling it "infirmity" and "weakness." Better say "sin" in most cases, for that is its right name. God says in all his revealings, "Quit sin!" "Keep my law!" "He that committeth sin is of the devil." "Reckon ye also yourselves to be dead indeed unto sin," etc. The whole system of divinity is an anathema against lawbreaking. Don't you see it this way who have been for forty years a church member? Or do you consider that you still have a license "to do many things you ought not to do," etc. Well, if so, God bless you. You'll get there. Where? Echo answers, "Where?"

There is another class of our people who seem to justify themselves in a more positive form of outward sin, and yet remain in church fellowship

and enjoy, or have a semblance of enjoying its gracious benefits. They call on the elders for administration, partake of the sacrament, talk, sing, pray, and say "shibboleth" just like the faithful ones. "Yes! yes!" says one, "but you know the tares and the wheat are to grow together." In a general way, yes; but there is a limit to this tare (tear) business, otherwise the church will be badly torn to pieces. Who will write up the wheat side of this tare question?

How can intelligent Latter Day Saints be anything less than their name indicates? Considering the near coming of Christ, and the gathering and sifting time soon to be; considering what we must do and be to inherit the highest and best the Master will have to give; considering all the gracious revelations to us in these last days, it is strange that there can be such a neglect of tithing, searching the scriptures, and secret devotion.

This article is already too long, but before closing allow me, with uncovered head, to make obeisance to a large class of men and women in this church who are giving every outward evidence of keeping the law which entitles them to the highest glory. They are true followers of the Master. There is no class of people on this green earth who are more to be honored than they. What have they not cheerfully done and suffered for Christ's sake? They are to be kings and priests forever and ever. They are "the salt"—"the light" and the life of the church militant. God will take care of his own here and hereafter. While I believe in giving honor to whom honor is due, yet words fail to express my appreciation of a true Latter Day Saint. My desire is to spend an eternity with them. "Wouldn't you take in the untrue ones also?" It is written, "He shall separate them one from another, as a shepherd divideth his sheep from the goats." I'll choose it this way. Amen.

S. F. CUSHMAN.

NEBRASKA, July, 1899.

MORE BRIGHAMITE TRICKS.

While in St. Joseph, Missouri, last winter, the Brighamite elders were challenged by me to prove that Joseph Smith introduced and practiced the doctrine of polygamy; and in response to the challenge they produced in evidence the reprinted copy of the Nauvoo *Expositor*, and since then I have learned that they have done the same in other places; and I thought it might be well to furnish the *Herald* readers with the character of the evidence which they rely on to carry their points, they themselves being the witnesses.

The following quotations are from the *Historical Record*, published by

Andrew Jenson, of the Brighamite Church, who is the statistician of that organization. On page 549, volume 7, we find this in regard to the character of the men who were responsible for the statements of the Nauvoo *Expositor*:—

About the 10th of May a prospectus of a paper called the Nauvoo *Expositor* was issued and distributed among the people by these apostates. The prospectus stated the intentions of the publishers. . . . Its signers were no others than the two Laws, the two Higbees, and the two Fosters, everyone of them vile, adulterous, base men, who had been guilty of the most outrageous wickedness.

So much in regard to the character of the men. Now the opinion of that historian in regard to the contents of the paper; page 550:—

The *Expositor* made its appearance June 7, 1844, and was filled with the foulest abuse of Joseph and the saints. . . . Almost every line breathed a murderous spirit, and it was very clear that if such a sheet were suffered to remain in existence, mobs would be raised, and the acts of violence and bloodshed which had been endured in Missouri would be repeated, and the saints be driven from their homes. Anything that disturbs the peace of a community is properly called a nuisance. This sheet was to all intents and purposes, a nuisance.

On page 773, volume 8, the historian quotes from B. H. Roberts, as follows:—

The first, and indeed the only number of the *Expositor*, was published on the 7th of June, 1844, and contained a most scandalous attack upon the most respectable citizens of Nauvoo. It at once filled the entire city with indignation, and the city council immediately took into consideration what would be the best method of dealing with it.

I have italicized the words, "vile, adulterous, and base men;" "foulest abuse," "most scandalous," etc., to call attention to them especially. No fiercer denunciation of men or things could be uttered than is contained in these paragraphs quoted. The vileness of the sheet is in keeping with the vileness of the men who produced it. What shall we say of the men and the cause which use such weapons to carry their points? If the establishment of the Nauvoo *Expositor* and its circulation was calculated to raise mobs and persecution then, and these men who have resurrected that "vile and libelous sheet" suffer at the hands of mobs and are persecuted as they claim, will they not simply be reaping what they sow? Only in this instance they are suffering, not for righteousness' sake. At any rate, the above reveals to what desperate straits these men are driven to sustain their theories, and fasten upon the innocent ones the responsibility of their own guilt. But as has been prophesied in days of old, their refuge of lies shall be swept away, and their vileness be revealed. Job was a farseeing man when he said, "Oh that mine enemy would write a book," for out of their own mouths they stand condemned.

HYRUM O. SMITH.

Selected Poetry.

UNBELIEF.

There is no unbelief.

Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
Trusts he in God.

Whoever says, when clouds are in the sky,
"Be patient, heart; light breaketh by and
by,"

Trusts the Most High.

Whoever sees 'neath winter's fields of snow
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

—C. C. Jennings, in *Our Dumb Animals*.

Letter Department.

NANTYGLO, Wales, July 7.

Editors Herald:—I am pleased to say the work of the Lord is progressing here, though not so well as I should like. There is one thing evident, that the saving knowledge of the truth is made known to all who obey the gospel of Christ. Interest is good here in outdoor preaching. Brighamite elders, are busy preaching and tracting a few miles from here. They have a few converts at Abertillery. Myself and a few brethren have been at the places where they preach on the streets, making known the difference between them and the Reorganized Church. I generally read President Woodruff's manifesto and then compare it with the page cover advertisements; namely, books to defend blood atonement, plural and celestial marriage, one of which, a brother here received from a relative in Utah as an eye opener to us Josephites. I feel to go on in this work, realizing that God's hand rules for his people.

I add for the benefit of the saints the following incident which happened June 10, 1899. I and my wife went to see the beautiful scenery at Llanelly, Brecon, a few miles distant, and we were admiring the lovely waterfalls, and as we were wending our way by the side of the stream as hundreds of people do every holiday, Sr. Jones accidentally slipped on a green stone, which sent her headlong down the stream. I just caught her dress as she was going down a slope of rock ten feet in length; but I was on very awkward footing, and in trying to rescue her I slipped in too and in a moment we were struggling for our lives, in nine to ten feet of water. Neither of us could swim and no human help being near, shouting was useless, we knew. Awful thoughts pervaded our minds alike; friends, relatives, and what would be surmised, suicide perhaps, for saints this would be awful. The more we struggled the farther in we seemed to get. I cried to God, saying, "To die here is terrible." I thought of prophecies given by several brethren and promises in sickness to be restored for a purpose in God to labor for

him; but hope was almost gone, yet I thought, "Death cannot be now," God having just raised me up, after ten months' suffering and affliction; his purposes cannot be thus; he will yet save us.

We expected to see a bright one come to our rescue, but God's ways are not ours. I now seemed to have supernatural power, and pushed my wife to cling to a rock. I got out then, and pulled her out. We then shouted aloud, praising God for our miraculous deliverance. A man that found our hats said that had he not found our hats on the top of the pool he would not have believed we had got out unaided.

I have taken many of the saints to view this spot and they too agree with me that the power of God saved us. This testimony with many others confirms our faith, and I say to all, as the good Master did, "Have faith in God." My desire and prayers are that Zion's cause may prosper.

The following verses were given to me by the Spirit in a fellowship meeting. For all good gifts and blessings, let God be praised.

O Zion, lovely Zion,
Our thoughts are still on thee;
God's promise we rely on,
Sweet land of liberty.

Zion, holy Zion,
Thy glory bright shall shine,
When all the saints are one in Christ
At that Millennium time.

The Son of God will come
To receive a righteous band,
Who mark of beast would not receive
In their foreheads or their hands.

Zion's children then shall have
The sealing power of God;
The dead shall rise from earth to skies
And shout the praise of God.

I remain your brother and colaborer in
Christ,
THOMAS JONES.

TEMPLE, Ohio, July 25.

Editors Herald:—Reunion times are almost here again, and casting a retrospective, I note that the reminiscences begun last year were not completed. As a softening introductory to the unions now soon to follow, it may not be too late or out of place to finish. It was my introduction to a "World's Reunion" of saints. For so many years it had been my fortune, or misfortune, as the case may be, to be attendant upon things of less magnitude, towards the rising sun. But sometime everyone is apt to meet with an opportunity. This was mine.

I arrived in Woodbine, unaccompanied, at 8:30 p. m., September 14, a little worse for wear. Complained a little, but not much. I dislike to hear people complaining; it is the easiest thing in the world to do. When a number get at it it grows irksome. Seems to be epidemic with some. Even the well and strong ones begin. It goes like sneezing or coughing. One has the "rumatiz," a "stitch in the back," "crick in the neck," "indisposition," "bile on the stomach," "bowel complaint," etc.; indefinite, and all to but little purpose except to make others miserable. But what will be done when one is really in trouble? Do not say so much about it. If severe, retire to some quiet nook, call a friend, let wisdom have her per-

fect work, and fight it the best you can; never mind if it isn't in the papers.

Bro. S. B. Kibler, "who seemed to be somewhat" all through the reunion, met me at the depot. He showed me to his pleasant home, where I received a saints' welcome. In a day or so I learned that at one time I was well acquainted with Sr. Kibler, while yet in the teens, thereabout; stayed at her father's and preached in the neighborhood, cast sly glances at the girl (as people will do sometimes), and now she is a married woman, with children grown. A new introduction was needed. It struck me with force, started my thinker going over the past. Looked in the glass to see the color of my hair, with the thought, "Where am I at?" Now past meridian, yet I think I never was called on to preach a sermon from then until now but what I was ready to try at least. So time moves on, and we are somewhere along the line. Sr. Kibler is of the old stock, a thorough saint, every way. Her husband needs no reference. He is there all along the line and all the time.

Next morning I went out to the beautiful shady grove where the great white tent was spread. Bro. Kibler and others were busy arranging the seats and stands on the inside. My first speech was, "Where are you going to find people to fill all of this space?" "You wait," was the reply. Western people have the reputation of doing things on a great scale. At ten a. m. the reunion convened and organized by selecting Presidents Joseph Smith, Charles Derry, and the writer, to preside; S. C. Diggle, secretary; S. B. Kibler, chorister; James Pearsall, assistant; with other required aids; then adjourned. President Smith was absent, so the main duty of guiding fell upon the two last named; one a thorough Englishman, and the other a stalwart American, now yoked for duty. But what of it? Dewey had smashed the Spanish fleet and England and the United States had come together. The two flags were waving together in sympathetic union over the brave and the free. Then the gospel knows no Englishman, American, or any other nation as such. It takes in all nations who will serve in truth and in all times. But Bro. Derry and I had met before. Some of my first missionary efforts were made with him. We had eaten together at my mother's home; both now in the service many years. It was a pleasure to sit with him.

At 7:30, the writer, assisted by Bro. Derry and Mintun, made his maiden effort in the great tent, before an already assembled great audience, and still they were coming.

Friday night, Saturday, and Saturday night the people kept on coming; wagons, teams, tents, like a cloud. It seemed the whole country was turning "Mormon." The suggestion came, "The danger now is, 'popularity.'" At one time I knew nearly every saint in that part of the country; and now of acquaintances I had to pick them out, one here and one yonder, or pass them by unrecognized. My gray hairs did not look just right to them; favored Will Kelley some, but there was a change. We had all been in the war. Time had gone on; they too had

changed. So we met, after so many years, and sound in the faith. The faith is the alpha and omega of everything with thorough saints. What is the world? What is the flower that fades, the bread that perishes, the chaff to the wheat?

Saturday evening was occupied by our brilliant young brother, A. M. Fyrando; the audience largely increased, the effort good.

Sunday was a perfect day. The sky was clear and a gentle breeze swept through the leafy bowers, fanned and refreshed the merry campers, while sunbeams gleamed from forest, farm, and town. Watermelons were piled on the ground; an eating house stood at the entrance, a book stand in front of the tent, a spring of water convenient, small tents on every side, and wagons and teams in the rear—what a line of them! Pleasant faces, happiness and good cheer were everywhere. It was the "World's Reunion" of saints. "Is it the beginning of the millennium?" the thought came. But this was soon eradicated. A man drove up and hitched his team in the passage way; the police ordered him to move it; he refused; then a fight. I made up my mind there was no millennium yet; old Satan wasn't bound. There was a large number in attendance at the morning prayer service. Each one seemed anxious to say something in favor of the great work; but there was not time.

At 10:45 the writer, assisted by Bro. D. Dobson, stood under the white canopy before a full audience to make a second effort. It was a serene presence. The Lord was in the camp and it was no trouble to preach; seemed to do itself. Just sweat and blossomed right out from the air; gathered like the dew-drops.

At 2:30 p. m. Bro. Charles Derry, assisted by Bro. Fyrando, occupied the hour. It was a rare occasion, and Bro. Derry seemed to be there on purpose to meet it. His best days seemed to be upon him as that round, full voice, which would be noted anywhere, swept over that great audience with such force and emphasis in support of the message of "good tidings of great joy." It was a pleasure to listen.

At evening Bro. Charles Butterworth, supported by William H. Kelley, occupied. It was an interesting occasion. Brn. Butterworth and Kelley were soldiers together in the American war. This intensifies sympathy. The speaker acquitted himself manfully. Every word seemed to be the right thing said, and put in the right place, effect magical. Altogether it was a memorable day. The singing was elegant and the whole day's service seemed to be on a rising inflection, from morning until evening. Everyone seemed to be happy, and contentment and good fellowship reigned supreme; all satisfied to be saints.

The meetings continued throughout the week up to high water mark, in point of effort and interest. Not a murmur or word of discontent, I think was heard upon the grounds. That is rare. But of course space will not permit a delineation of the week's services. What is given was introductory; the rest may be inferred. Among those taking a leading part, however, and not men-

tioned elsewhere, were Joseph Seddon, Jonas Chatburn, Frank Criley, W. A. Smith, George Montague, F. A. Smith, D. Brewster, William Belville, W. H. Garrett, J. C. Crabb, S. Wood, H. O. Smith, D. R. Chambers, C. Carlson, Henry Kemp, J. Baker, and mayhaps others. Every one called upon seemed prepared for an effort.

The Sabbath school work occupied a considerable time, under the guidance of Bro. T. A. Hougas. It was made a leading feature and attracted much attention.

Wednesday, the 21st, President Joseph Smith arrived upon the grounds, and on Thursday at 10:45 and 7:30 he discoursed with ease and interestingly, being assisted by Brn. A. W. Ballard and S. F. Cushman. Our President is no shirk; walks right in to do his part, sometimes when it would be more becoming did he guard with greatest care his physical, to keep quiet. Better to wear, however, than rust, even with the tic doloreaux. He is popular among saints, and his presence infused new animation in the meetings.

By Saturday Bishop Hilliard was on the grounds, and at 7:30 made a rattling among the dry bones along his lines; seemed to have on his war paint; struck an attitude; gesticulated after the Bryan order; stamped and orated until everybody seemed to be going his way. He seemed bound that every saint thereafter, if not before, should believe in colleges, as well as paying tithing; anyway, to be willing to pay the debt contracted by themselves on their own. It was a "hot time in the old town" for irreconcilables.

Sunday, the 25th, was the day of days, the last day of the reunion. The wind blew briskly from the south; the top of the big tent rose and fell like ocean waves, and what was loose, of whatever wear, fluttered in the breeze. The sun shone brightly, the atmosphere warm, and there was dust in the air. Crowds gathered until the grounds seemed packed. After prayer service at 10:30 President Smith discoursed effectively. All could not hear. Thousands were present. The writer was ailing but said nothing. He was on for 2:30 p. m. He longed for the time—not to come. But it came. Bro. Hilliard was to open, but he was called out to address an overflow, out on the grounds, yet there was more people than could hear. The full time came. Tent curtains flapped in the wind, a kind of restlessness seemed to pervade everything, yet there was anxiety to hear. At length we had our say, whatever the effect. A good report came of Bro. Hilliard's effort. If anything was lost in the day, it was gained at evening, when the new apostle, J. W. Wight, posed before a greatly reduced but still large and attentive crowd. Quiet reigned, and Bro. Wight made a fine showing for his side, which was drunk in by most of the hearers. Then followed music, adjournment, benediction, and the "World's Reunion" was a thing of the past.

Monday morning following, along with others, I took train for Omaha. It was too hot and disagreeable to venture out to the fair, so changed cars and went to Macedonia and stayed over with Bro. James M. Kelley, and Wednesday, the 28th, arrived at Lamoni,

Iowa. Spent the time until October 8 in trying to get ready to leave for the East. On the 8th, by invitation from President Smith, I accompanied him to Spickards, Missouri, fifty miles distant. We went with his private conveyance, two horses and an open buggy. The country was new to me; the road lay mainly through prairie lands, farms upon either side, but there were large bodies of timber also. The country was now rolling with a fine view for miles away, then hilly, knolls, and creek bottoms, desirable lands and undesirable. President Smith took pleasure in pointing out the most conspicuous places. He knows Northern Missouri pretty well. We dined at Cainesville. In the afternoon we passed through two or three little towns, the names of which are forgotten. The road lay along a high ridge. I thought this the most desirable country I had seen. Of course things looked Missouri like. In spite of all that is said and sung of "Zion in the fields of the woods" and on the "sides of the north," there has been so much wrought reflective of Missouri, it takes effort to keep down one's prejudices, like something scared, all the time expecting to see something, and feel like moving erect, with ears dropped forward and eyes looking either way. Human as well as animal nature is strange, after all. Journeying, however, in President Smith's company makes up for much. He is genial and companionable; can see a point before it is made and keep up his side in a running fire of wit and humor.

About sundown we arrived at Bro. McVey's, where we received a kindly welcome and stayed over night. Met with Bro. Alfred White here also. I was tired and went to bed early, but Bro. Smith went to meeting three miles away.

Sunday, the 9th, the little church built by industrious and sacrificing hands in the neighborhood was dedicated. President Smith preached the sermon, which was a good one, and the writer offered the prayer. A heavy rain came up, and few, comparatively to what were expected, were present. But the business was accomplished. Brn. A. White and Frank Chatburn were the missionaries here, but they turned the main work over to the new ones, and aided. A child was blessed and there was a baptism, Bro. Frank Chatburn officiating.

Monday, the 10th, in company with Brn. McVey and Chatburn, we visited Spickards. At evening, assisted by Brn. White and Chatburn, I preached in the newly dedicated church, Bro. Smith, this time, going to bed early. The saints were very kind to us, and will compare favorably with the best; but their names we failed to write down.

We were favorably impressed with the country and people. It looked to be a good place even for a lazy man. Things seemed to grow anyway. Prairie and timber lands about equally divided; plenty of water and a good climate; fruit and fowl in abundance. What flocks of turkeys! Chicken every day. I felt some like becoming a permanent resident, and I thought things had a pretty good hold on President Smith.

On Tuesday we returned to Lamoni. Sr. McVey prepared us a bountiful lunch, and

the horses were provided for. We nooned in a nice little grove west of Cainsville. I was interested in seeing what President Smith knew about timber, whether it was all book learning, or some practical. We took a walk out in the grove, and he soon selected out the burr oak, jack oak, red oak, white oak, post oak, hickory, ash, dogwood, possibly other kinds. His opinion was that black-jack made the best firewood of all the oaks. I found my companion up to date on the wood question, so laid in a supply of black-jack for winter. We were sometimes cheerful, sometimes solemn. Talked of old time experiences in Missouri; the mobbers, the saints, Zion, revelation, visions, dreams, and politics. The day was passed pleasantly, at least with the writer, and altogether he booked it down as among his sunny days.

Arrived at Lamoni at dusk to find all well; soon to learn that on Saturday following I would be expected to start to Michigan, and so on East for the winter; notwithstanding I heard of a fellow who wished to enter the ministry in order to get a rest. I admire (?) him. Don't you?

WILLIAM H. KELLEY.

LAMONI, Iowa, July 27.

Editors Herald:—I believe I can truly say that my love and admiration for the restored gospel are gradually increasing. In it we find ample provision for the removal of all our imperfections, and for the development of all the good that is found within us. This latter-day work is a perfect system of truth, which has emanated from the divine Being; while outside of it, we find truth and error, in different proportions, in all the different creeds and systems, both religious and irreligious, the former being presented to the people in fragmentary ways.

All this work needs, to be appreciated, is to be understood. Our appreciation of it grows stronger and stronger with our increased knowledge of its principles, provisions, and promises. But how shall we secure this necessary and constantly increasing knowledge of the work? Important question, indeed! First, we must see to it that our motives are *right*, and our desires *pure*. We must "hunger and thirst after righteousness." Humble and earnest prayer, with reading and meditation, (in short, right living,) will bring the blessing.

Some time ago, in a communication from England or Wales, Bro. F. G. Pitt expressed his regret and disapprobation of a seeming tendency, in the church, to use high titles. I appreciated this criticism. What possible good is to be secured by the use of high titles where the office held is known by the people, or where there is no knowledge, and consequently no appreciation of the offices of First Presidency, Apostle, Patriarch, and High Priest? Why not use the simple title of Elder when reference is had to those holding the higher priesthood? So far as I am concerned, this is title enough.

"For one is your Master, even Christ; and all ye are brethren."—Matt. 23: 8.

In the last *Herald* is found a letter from Bro. Charles Derry, containing much valuable instruction. I hope the saints will give

it a careful and prayerful reading. It indicates in no uncertain way the needs of the hour.

In the past, as I believe, we have been too anxious about getting people into the church, but not anxious enough about their conduct and development after their first obedience to the truth. It is more important to secure the complete salvation of those who have accepted the gospel, (so far as we are able to do so,) than it is to bring others into the church, provided this latter effort necessitates the neglect of the saints.

The successes and failures of the past are strongly suggestive of the needs of the present. To extend our work as widely and rapidly as we can, while we take good care of what we have, is, I think, our reasonable duty. But undue haste, which resulted in unsafe building, with a seeming desire to report baptisms, etc., has been one of the leading causes which has led to the present, and almost lifeless, condition of many of the branches.

I do not believe that it is necessary for us to be continually bending under the burdens of heavy indebtedness, either as individuals or as a church; nor do I believe that God looks with favor upon such a condition. We must reach a different basis, and pursue a different policy, I verily believe, before we secure that degree of permanent prosperity promised of God.

I will not take space to detail what little I have done for the cause. Have tried to do all that I well could under the circumstances. O that I was able to do more.

The *Ottumwa Courier*, in its efforts to neutralize the effects of Bro. J. S. Snively's debate with a Utah elder, evidently made a mistake. Our reply has been published in the *Ottumwa Press*, and in the *Independent*. Bro. J. R. Evans succeeded in getting a short but good article inserted in the *Democrat*; so, I think so far as the newspaper fight is concerned, we came out in good shape. We are thankful to God, whose work it is, that we are trying to defend, for such favorable results from the rostrum and the press; but when, oh when, will pulpit and press cease repeating falsehood to the people?

Your brother,

J. R. LAMBERT.

MUSCATINE, Iowa, July 24.

Editors Herald:—We are still holding tent meetings in this city with fair interest. Last Tuesday we were called to leave our tent for the day to go four miles north to preach the funeral sermon of a brother who did not belong to the church. I think he had heard but one sermon and that was about four weeks ago. I was called upon to preach his brother's funeral sermon, and he did not belong to the church either.

The last week past has been a very pleasant week to me in the work of the Master. Bro. and Sr. W. B. Thomas, from Center Junction, Iowa, came down and spent a few days with saints and attended our meetings, and it did me good to see their pleasant faces in our midst. They came by the way of Masillon and brought Bro. Warren Turner,

our district president, with them, and we had his kind assistance for a few evenings and we appreciated it. Bro. Turner is a noble brother and we think worthy of the position that he occupies, and we recommend him to the saints of the Eastern Iowa district; and if we hearken to his wise counsel we will all come up higher.

Last Tuesday Bro. and Sr. W. B. Thomas took Bro. Turner, Sr. Yingling, and the writer in their carriage to the funeral, and there was quite a large procession. Mr. Miller was an old settler of Muscatine County. We came back to the city by the way of Bro. C. G. Dykes', and O, what a happy surprise we had there! And we found there Srs. William Strang, Cora Potter, and Clara Johnston, from Rock Island; also Brn. Patterson, J. W. Adams, and Bro. Russell, from Illinois; and then last of all who should we see seated at the head of the table? Bro. J. C. Crabb. What a pleasant meeting for the writer; what a joyful time we had! But the worst of all, we found Sr. Dykes very sick, but we called a little prayer meeting, Bro. J. C. Crabb in charge, and then she was administered to and was blessed at once; and she is one of the handmaidens of the Lord that is worthy of the blessings of God. And Bro. and Sr. Dykes love to administer to the servants of God, and they have been a brother and sister indeed to the writer; and I can say to my traveling brethren, You always have a home there. Well, about four o'clock we all started for the city to attend tent meeting that night, leaving Bro. and Sr. Dykes and family rejoicing. We arrived at the tent about six p. m., that I had left all day in care of the boys, and found things all right.

Now we were in a quandary; six preachers, who now would preach? But the lot fell on Bro. J. C. Crabb, and we were blest to hear our aged brother defend the truth, especially the writer; for Bro. J. C. Crabb was one of the brethren that had charge of the series of meetings held in Persia, Iowa, when my wife and I obeyed the gospel; and while writing tears of joy come to my eyes when I think of that blessed day.

Well, the singing was grand, as their voices floated out on the night air. Srs. Strang, Potter, and Johnston are beautiful singers; and then just think we had Bro. Russell to preside at the organ; and then to make the singing complete, you that are acquainted with the writer, can imagine how the air did ring when we saints did sing. Now at the close of the meeting came the hardest part for the writer, when it came good bye, good bye, and we all parted again, maybe some never to meet again in this life.

Well the good Lord is blessing our efforts in this place. Yesterday was a joyful day for us. The saints and friends came to the morning meeting and brought their baskets to have dinner in the tent. After the morning meeting we went down to the river and had the pleasure of leading five precious souls into the waters of baptism into the kingdom of God. This makes eight we have baptized in this city. We came back to the tent, had our dinner, then about 3:30 p. m., gave them a short talk and then had the confirmation

meeting; and, dear brethren and sisters, for me to move forward and do the confirming alone, O, how weak I felt! but as we went forward to do our duty, that Spirit of love and peace and freedom was with me to bless, and after confirmation we had a prayer and testimony meeting, assisted by Bro. Brooks, and a noble brother too, and it did my soul good to hear the saints arise and testify to the truthfulness of this work, and especially the young children just come in. My heart was full and I felt that my labor had not been in vain here. Just before the meeting closed Bro. C. G. Dykes came to me and said: "Bro. Smith, I am ready to be ordained now." He had been called to the office of priest about a year ago through Bro. J. W. Peterson and others, and had been voted by district conference to be ordained, but had refused until God would reveal it to him, and he felt within his soul now, "Father, it is enough;" and we ordained him to the office of priest. We were blessed in the ordination, but we did something that made me feel bad; I had to do the confirming alone, and when we were called upon to ordain Bro. D. I forgot or did not think that Bro. Brooks could assist in the ordination, and it never came to my mind until I called upon him to dismiss, and then it came to me; but Bro. B. is one of those loving spirited brethren that can overlook a mistake.

Good attendance last night; expect to move to the northern part of the district in a few days, or farther north, don't know just how far. It looks bright for the work here. We are hoping and praying for a branch in this city, in the near future. Dear saints, please remember me when at the altar of prayer.

Your loving brother,

W. A. SMITH.

P. S.—When any of the brethren call at this city you will find a welcome at Bro. Houston Yingling's, East Sixth Street, No. 915.

W. A. S.

HARP, Ala., July 18.

Editors Herald:—We had a good conference; Bro. M. M. Turpen was with us, also Bro. G. T. Chute, of Bay Minette, Alabama. Large congregation on Sunday, and sorry we could not accommodate with house room under the gospel sound.

Dear saints, we look back and see some mistakes, but let us look forward for better times and cooperate in the Master's vineyard, with loving zeal in the wisdom of the Lord, not only say "Lord, Lord," but do his will; get the beam from our eyes, then we can see clearly and will be willing to work in the Master's cause.

In bonds,

M. K. HARP.

GLADSTONE, Ill., July 25.

Editors Herald:—I am isolated from the church, and know nothing of the progress of the truth in the world only as I see it published in the *Herald*. I am glad to see the truth onward. I would be glad to have any of the elders call on me at any time. I am doing what little I can in a private way to keep the testimonies of the Lord and stand by the divinity of the word, which word evi-

dently contains a foreknowledge of things to come.

The Apostle Paul declares the church is built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; the chief and fountain head of light of the whole body, the church, the foreknowledge of all things, the light and the hope of the world and of other worlds also; for we read in Hebrews that by faith the worlds were framed by his word, and for his glory were they created; and Christ prayed, "Father, glorify me with the glory that I had with thee before the world was."

May we all attain to that glorified state, being sanctified through the truth and foreknowledge of God the Father and our Lord and Savior Jesus Christ. To all the saints, greeting.

JACOB L. RUST.

PROVIDENCE, R. I., July 28.

Editors Herald:—We have a branch of Brighamites here and they are working hard to get the people to hear them. They are preaching in the public square, and Bro. Bond, hearing of it, enters into the warpath and takes up the same place and fires away with the words of truth and shows to the people the differences of the two churches, because they (the Brighamites) say there is no difference.

Bro. Bond has challenged them to prove that they are Latter Day Saints by the books, but they sneak away as though they were afraid of him. Bro. Bond was well supported by his brethren and sisters. My prayer is that God will bless Bro. Bond with health and strength so that he might do a good work in this city.

Yours in the gospel,

T. H. MOORE.

SOMERVILLE, Victoria, June.

Editors Herald:—It has been some considerable time since I last contributed a line to the columns of our valuable paper; not because of lack of interest in it, but having nothing of special importance to communicate. I have been doing very little towards propagating the restored gospel for the last few months, on account of ill health. My whole system appeared to be run down and out of order; so that after preaching once on a Sunday I would be upset and nervous for days; and when just recovering, I took the whooping cough, which has shook me about for nearly a month, in a most unpleasant manner. Our four boys were down with the "whoop" at the same time, but we are now all on a fair way to recover.

It is rather discouraging, both to myself and the saints, to realize that we have only one missionary in Victoria, and he kept so long at home; but I hardly think anyone feels it more keenly than myself. I suppose we must all find our own "Gethsemane," and climb the heights "Calvary" to suffer a brief moment with "Him," somewhere along life's pilgrimage. There is one thought that I prize a great deal in this latter-day work; and that is, I have never had cause to doubt its divinity, for the God of heaven has stood by and confirmed its truthfulness and upheld its representatives at every turn; and all who

accept its precepts with a contrite heart and live up to its requirements become living witnesses to its divinity by the operations of the Holy Spirit which leads and guides into all truth.

I have been highly pleased to read the articles of late on "Gathering," and must say from what I can observe, I think the time has fully come to talk "gathering" or to advocate the principles which will prepare the heart and mind to be ready for such an event when it does come. There are many reasons which could be given why we are not ready to gather at present, of which most of us are acquainted. One will suffice to explain: There is the principle of tithing, which so many cannot see at present, and this will have to be taught in such a cogent manner, under the operation of the Holy Spirit, that they can see and comply, before they are ready to gather to Zion. Some of us are too "wise in our own conceit," and pride ourselves on our power of reason, I fancy.

I would change my mind a little if all of Zion's children could truthfully breathe this sentiment "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy way acknowledge him, and he shall direct thy paths." I think the Lord will not hasten to add revelations until we are willing to accept and live up to the ones already in hand. I long for the time when we will learn not to be nagging at the Bishop and his counselors about their interpretations of the financial law of the church, when God has put them there to execute that law, but honor each one in his calling as we would like to be honored.

May peace dwell within Zion's walls, and her stakes be strengthened, that the way may be prepared before us, is my great desire.

In bonds,

C. A. BUTTERWORTH.

ORCHARDVILLE, Ill., July 28.

Editors Herald:—We are still hoping, working, and praying for the good and final success of Zion's cause, trusting that when the battles and conflicts of this earthly probation are all ended that we may be fully prepared to enter into that eternal rest prepared for all the true and the good.

Divine approval seems to have characterized our work since our connection with the latter-day work, and we hope to live worthy of such divine favor throughout all time to come. We have not baptized great numbers of people in our mission this year, but in small numbers the honest in heart are coming into the fold of Christ. Four have lately been added to our branch here by baptism and three have been baptized by Bro. Stead near Alma, in Marion County, where he seems to have a good interest.

Bro. Stead has gone into Crawford County to administer the rite of baptism to other parties who have lately demanded it. Clark Braden has been here of late and delivered six lectures against the church, and quite a large number of people were out to hear him both in the church and also those outside. But if he has convinced any of our people here that Campbellism is true, I have not heard it.

Arrangements seem to be about completed for a discussion between him and Bro. I. N. White, missionary in charge, on same propositions debated by them at Eldorado Springs, Missouri; viz.: "Was Joseph Smith a Prophet of God?" 2. "Is the Christian Church (commonly called Campbellites) in fact the Church of God, harmonizing in faith, doctrine, organization, and practice with the Church of Jesus Christ set up by divine authority eighteen hundred years ago?"

So far as I can see I don't think Braden has anything new against the work. Those who are well informed in the Braden and Kelley debate have about all that Braden has in substance to present against us. He is not such a foe to be dreaded after all as some might suppose who never have heard his tirade of abuse against the church. I think we have dozens of elders who have not been reported as great debaters either who are fully competent to meet him in debate and do it successfully too, and I think he ought to be met in every locality where he misrepresents the work in the presence of those who are not acquainted with his mode of warfare. Because he has been met in other places by our brethren where he has assailed the work is no evidence to me whatever that he should not be met in other localities where he may assail the work in like manner. I do not fear a discussion here with him would injure our cause in the least, as hundreds of people are likely to come and hear our side who would not come otherwise. Again, if God's servants are required to meet the adversary of souls in all his cunning work to blind the children and to overthrow the holy church of God, then why should they hesitate to meet "I, Clark Braden," in a public discussion anywhere upon this earth where he might destroy our influence for good by his glaring misrepresentations? So far as I am concerned I shall contend that he should be met in debate in every vicinity where he may slander the work, and thus keep him from blinding the hearts of those who are honest and uninformed in regard to our position, provided he will meet us upon fair issues. Pray for our success.

Yours, still working and praying that truth and right may prevail,

F. M. SLOVER.

GAYLÖRD, Kan., July 29.

Editors Herald:—I left Oklahoma April 15, in company with wife and baby Maude, for Colorado, having arranged with the Presidency and those in charge of the two fields for a transfer, it appearing that the climate in that field was decidedly against me. We traveled with team northward from Blackwell, Oklahoma, to Delphos, Kansas, where we made a short stop with relatives and friends. This is a place where the writer had done missionary work three years ago and where a fine interest was manifested. We had a good hearing for an effort Sunday night.

Thence we traveled to Blue Rapids, calling at "the land of Goshen" on our way. After a stop of about ten days at Blue Rapids we turned westward to Greenleaf, where the

writer "laid up for repairs" a few days. We next moved to Cuba, in Republic County, calling on old friends about four days. Back to Greenleaf again and the decision is reached that we will locate at once and make our home there and the missionary will travel alone the rest of the journey. We were very kindly assisted in various ways by the saints of Greenleaf, and on the morning of July 20 the parting good-bye was said to home and saints and the ponies were headed westward. Fortunately I met with Brn. Smith and Carson, from Idylwild, who were on their way to Minersville, about thirty miles west. We traveled together during the day, camping at noon in Strawberry. It relieved the lonely sad feeling of the missionary to have the company of these brethren that day.

The following night found me at Grandpa Knapp's place near Beloit, where I preached and visited for nearly a week. Here I preached years ago, doing about my first missionary work, and preaching the first sermon ever presented in that place. I found Bro. Mannerling here upon my arrival and had a pleasant visit with him and enjoyed his association while there in gospel duty.

I spent some time with my brother, Thomas J. Duncan, who by the way is a Methodist. He is in very poor health and probably has consumption. Three years ago while I was visiting with him he requested me to administer to him in company with a Methodist minister. This I declined to do, giving my reasons that we did not recognize the priesthood of that church, and offering either 'to officiate alone or to call an elder of the Latter Day Saints. He declined my proposition and so I advised him to call two elders of his own church if he wished to be administered to. Since my return I learn from him that the Methodist elders did not administer; that while one of them was willing to proceed along the usual line employed by us, the other claimed that the ancient practice was to anoint the whole body, and that this custom must be followed if he officiated, so nothing was done in the matter and the question was dropped. I make note of this to show that the Methodist Church at least is coming our way on doctrine, even if they fail to see the point on priesthood.

But to resume the story of my travels: I left Beloit the 27th inst., calling over night with Bro. James Coop and family near Downs. The following day I came to this place, where I will spend Sunday and fill appointments made for me by local authorities. In two or three days I shall pass on westward, calling at Edmond with saints in that vicinity. My health is improving and I am much better than for some time past. I believe that I shall yet get strong and rugged again. I shall be pleased to yet spend many years preaching the gospel, and fulfill the prophetic utterance spoken through Bro. G. T. Griffiths at my confirmation more than twenty years ago, which was, "Thou shalt do a great and marvelous work."

My confidence in the work increases with each year's additional experience, and I rejoice to see the cause advance. Several baptisms are reported from Oklahoma where the

writer has labored in connection with other brethren. It was hard to say good-bye to the saints of that field, and their kindness will long be remembered.

My permanent address is Greenleaf, Washington County, Kansas.

In gospel bonds,

C. R. DUNCAN.

LOS ANGELES, Cal., July 29.

Editors Herald:—Our reunion at Anaheim was, in some respects, the best I ever attended. Though the number of speakers was limited (Bro. Chatburn and myself), yet the good Father condescended to graciously bless our feeble efforts, and the saints were more than satisfied; they were filled with joy unspeakable. I am satisfied that it augers much for the work in Southern California. It was another "waymark" indicating a long stride forward.

While Bro. Chatburn dealt herculean blows at "religion so-called," I occupied part of my time in educating the saints along practical lines. The "gathering," "all things common," "equality" and "consecration," were all considered; and, though at first quite a number objected, yet during my last effort along this line the Lord overshadowed his servant and the entire camp was melted to tears, and men who hitherto had stood out urging that "the time has not come yet," came to me with tears in their eyes saying, "Bro. Williams, I cannot withstand the witness to the truth of your position as given me of God to-day." Had a roll call been taken, as to how many were ready to consecrate their last dollar to the church and enter the Zion cooperative commonwealth. I know that the flower of the church in Southern California would not have been found wanting.

The saints here are anxious, yea, waiting for the church to move out as God has already commanded them; and let me assure the Presidency and Bishopric that they will meet with moral and substantial financial support from this district whenever the move is made.

With the law of consecration now in force, (for God said in 1894, "The law given to the church in section forty-two, over the meaning of some parts of which there has been so much controversy is as if it were given to-day"—D. C. 122:6,) we should at no distant day commence to call for consecration "for the purpose of purchasing lands for the public benefit of the church, and building houses of worship, and building up the New Jerusalem which is hereafter to be revealed, that my covenant people may be gathered in one, in that day when I shall come to my temple. And this I do for the salvation of my people." (D. C. 42:10.) If we wait for God to speak farther ere we proceed to enforce what has already been given, I fear it will be another rebuke and reiteration of past communications as most of the late revelations have been.

What if all things are not right in Zion? There is a cause for it, and I am morally certain it is largely due to the present accursed order of doing things; and instead of an im-

provement we can but expect to see the evil aggravated under the present regime.

Instead of the inhabitants of Lamoni and other places continuing the chaotic methods of the world—competition, every man for himself, thus begetting petty strifes, jealousy, hatred, and division, why not commence and establish a nucleus for the gathering?

Competition divides. Coöperation unites. If we continue to live under competition, will we not always be divided? If we institute coöperation, will the gathering together not necessarily follow? If a tithe of the energy expended by many of the brethren and saints in discussing corrupt and petty partisan politics was expended in the study of God's plan "for the salvation of my people," lasting benefit would follow. The Devil laughs when he sees leading churchmen all split up and divided over local and general politics.

I am satisfied, if God's word is true, that the rectification of moral and social wrongs, both municipal and national, lies not in the hand of either of the political parties. All are, or will be, but the tools of plutocracy. Nothing but the enforcement of "God's plan" will save either this land or any part of it.

As the battle 'twixt labor and capital waxes warmer and the toiler is crushed down to absolute slavery, then the worm will turn and all o'er America, and the world for that matter, every man's hand will be against his neighbor, and carnage and chaos will reign. Only those who are living under God's law will be safe.

Let us shun partisan or party politics and bend our entire energy to consummate God's "equality plan." There is not an issue before the American people to-day but what I can find a clear and explicit solution of it in the Book of Mormon or Doctrine and Covenants. May the General Conference of 1900 mark the initiation of the divine order "for the salvation of my people."

There have been thirty-five additions in this district during the last five months, and now with the added impetus given the work through the advent of Bro. Chatburn we hope for greater things.

Sr. Crane, eighty-seven years of age, passed over to the other side the 21st inst. She has been a member of the church since 1838. Bro. Crane is very infirm and will not live long.

We expect to break ground for the erection of our new church next week.

We have had near a dozen earthquake shocks of late, two quite heavy ones, sufficient to satisfy the most adventurous. Some damage was done in various parts of the country, but no lives lost. People here do not become much exercised over such little (?) things.

It is quite cool here at present. Wraps are necessary after sundown. How is it with you?

Yours in hope,

T. W. WILLIAMS.

HARTFORD, Mich., Aug. 1.

Editors Herald:—The series of two-days' meetings in the Southern Michigan district have been successful and are progressing

splendidly. Galien, Troy, Buchanan, and Hartford have entertained the efforts with commendable zeal. At Buchanan and Hartford the occasions were made memorable by the Sunday school service under the direction of our esteemed superintendent, Sr. J. H. Royce, whose labors in the department have so stimulated and rendered the work successful in the district.

The gatherings have been pleasant and edifying. Growth is apparent all along the line, toward higher ground. However, additions to the ranks come slowly, the limited number of workers causing a lull in that direction. Efforts to hold the position of advanced lines already gained are receiving attention. Elder G. A. Smith is pushing the work to a nice advantage as presiding officer. Has a cute faculty of doing business "on the square." Bro. Granger is also in line of duty, and progressing in the good way. Bro. Stroh, Bishop's agent, now doing his first mission work, is in the front, to inspire with his meek and enviable way, the department in which he is "set for defense." Growth is perceptible in our brother.

Elders E. L. Kelley and Alex. H. Smith dropped in at Hartford, Friday p. m., and the services were beautiful. Light came in straight lines, and all felt duly encouraged by the gracious teachings, especially on Sunday evening service, when a quiet melting spirit accompanied the speaker—Elder A. H. Smith—pervading the audience, lifting the mind to the heavenly, the beatific, the grand.

Those attending from a distance were, Bro. and Sr. Royce and Johnnie, of Baroda; Srs. Dora and Ola Green, Galien; Bro. Kirby, Allegan; Sr. Robert Crawford, son Alvin and wife, Decatur; with citizens of Hartford and vicinity, made the gathering very interesting. The few saints entertaining as they did, royally, are worthy of praise. While we have some dark and discouraging experiences in this district, the many good, earnest saints are usually in line and pushing the interests of the great cause. Victory will surely come, and peace crown the ending.

Our next point is Little Prairie Ronde. But we will stop on the way and raise the ensign at Hamilton, in Bro. Crawford's neighborhood, on Thursday and Friday evenings.

In hope,

S. W. L. SCOTT.

HIGBEE, Mo., August 1.

Editors Herald:—Held four cottage and seven chapel meetings at Hannibal; the smallest attendance seven and largest about a hundred. I am of the opinion a work for the Lord could be done there, if we had a place to meet and a live minister located there who would preach every Sabbath, and by an upright life, gain the confidence of the people. One family of Utah *Mormons* reside there, but they will not attend our meetings.

Have been here since the 21st ult. Have a better attendance than at any former visit, notwithstanding many of the brethren are away from home on account of the strike among the miners.

I am satisfied from observation that it is

neither wise nor safe for the saints to become overzealous in worldly operations or organizations. Like Israel of old they should "stand still and see the salvation of God," or as directed in a later revelation, "stand in holy places." If absolutely necessary to obtain employment they have a membership with like laborers, it would be to their spiritual advantage to play the part of sleeping partners; that is, to keep their dues paid up, but take no active part in the aggressive work. The danger that I perceive is, saints are in association with those that are reckless and by times unwise and unjust in conclusion and action. This is liable to work to the brethren a loss of the Spirit and a shipwreck of faith. We cannot afford to lose any of our numbers, neither to have their usefulness crippled.

On the watchtower,

ROBT. M. ELVIN.

SOLDIERS GROVE, Wis., July 31.

Editors Herald:—It is with deep interest that I note the events happening along in connection with the progress of the church as they are found noted on the pages of your paper from week to week. However, during the past few months it has only been now and again that I have been permitted to briefly scan its pages. First, very much of the time I have not been where it was to be had; and, second, had but little time to read it, even when opportunity afforded.

The months of April and May were spent at Buckwheat, Hayke, Flora, and some little time at Lancaster in Grant County, in company with Bro. Peter Muceus. At Hayke we had quite good attendance, considering the busy time of year. Some few seemed interested.

We worked while there, both clearing and planting, preparatory for a harvest of corn, for Bro. August Cratz, as well as clearing and sowing gospel seed preparatory for a harvest of souls when the Lord shall come with his reapers.

At Buckwheat and Flora I think good was done by encouraging saints and interesting others; but in these places, as is so often found in others, we found a great need for good men to minister to the saints and build up the work where once the foundation had been laid.

On June 4 the pleasant association of Bro. Peter and I came to a close; he starting east to Iowa County to labor for a short time and later to attend the district conference in Walworth County, while I started north to Crawford and other counties to labor.

On my way I stopped a short time at Bradtville, and preached a few sermons. I also called at Wyalusing, where I found Bro. J. H. Baumer full of zeal and interest in the Lord's work.

Since coming to Crawford, Richland, and Vernon counties I have been busily engaged. In Excelsior and in a community near by I held meetings for several weeks, with good attendance and seemingly good interest. Several families seemed interested. One man, a class leader and local minister for the United Brethren, seemed in a fair way for ac-

cepting the gospel. Whether any will or not I cannot tell. The harvest is the Lord's and I trust he will care for the wheat.

Yesterday I began meeting in this community, with good attendance and prospects for a good opening in gospel work. When I get through there are several other places in this locality where I think good openings can be had, where I expect to occupy.

There are eleven or more families, or parts of families, living in this region of country, but very much scattered. Among them is Bro. C. W. Lange, who perhaps some of the pioneers of the Reorganization will remember. The old brother is now passing through the evening shades of life, and is confined to his bed, where he has been for months, and isolated from the association of the saints. The only source of consolation in gospel work, which he so loves, is the reading of the *Herald* and *Ensign*. A few days ago when I visited his bedside and began to converse on gospel work the aged brother began to relate some of his ministerial experience in Iowa, Wisconsin, the Canadas, and other places in the early years of the Reorganization, and as he did so the aged brother's zeal and interest all seemed to revive as in days of old, and he almost seemed to forget his age and affliction. But to hear of the trials, persecution, and deprivation experienced by the brother in the years that have faded and gone, was a lesson to the young missionary and gave added courage. And as I looked upon the aged brother's affliction and turned from his lonely bedside, my sympathy felt to say, God bless the dear old brother's few remaining days of life.

Your brother in bonds,
LEONARD HOUGHTON.

MOORING, Tenn., July 18.

Editors Herald:—I feel that all saints are interested in the work of the mound builders (Jaredites), as described in the Book of Mormon, as well as myself. I will tell you something about their work that still remains visible in this great Mississippi River Valley, which seems to have been a leading stamping ground for them. I wrote to the *Ensign* some time ago, stating that a Mr. Johnson had told me of a village of about thirty of those mounds; but since writing to the *Ensign* I have visited this immense village or city myself, but in haste; and from all appearances there must be over one hundred mounds in this city. There are a number of them in fields in cultivation. I have visited another village of several mounds about four miles from this city, also another small one about three miles in another direction, and have heard of another about three miles in another direction from this large city; this being four villages within five miles square. I also know of two other villages, one about fifty miles above here in this valley, the other in Missouri, about seventy-five miles from here, but not in the Mississippi Valley, in which is one mound about twenty feet high and about two hundred feet in diameter, and a farmhouse was erected on top of it. I saw and lived within a mile of this monster mound, about twenty-seven years ago, when

I was a boy, and knew nothing of the Book of Mormon claims. We would plow up fragments of crockery, etc., but paid no attention to them. The village about fifty miles above here is in Missouri also, and I lived near it one season before I knew anything of the builders; and as there is a little mystery attached to it, I will just state what the citizens told me of it. Some people believed there was a barrel of money in one of those mounds, and several attempts had been made to dig into it, but were defeated or scared away by unknown sights and heartrending voices. Others would brave up and say they could dig into it, but one trial did all that tried it. I told them I could dig into it, and they offered to bet me that I would not dig one hour, so I decided to let it alone.

All saints know what power it was that prevented investigation in this mound. As for my part I fully believe there are some valuable parchments in this mound, and the wise wicked one put it in the hearts of those people to dig for money, in order that they might find them; but God did not intend them to do so, or at least there is something mysterious about it some way.

Well now, we will come on down here to these villages. Mr. Lacey Barr told me that two men had undertaken to dig dirt from one mound (about four miles below here) to build a chimney, and they began to find strange things of fine workmanship; one pipe made of stone, etc., but all at once there came such a fearful odor from the dirt that they were compelled to get their dirt elsewhere, and quit the mound. He says the citizens have threatened to go and dig, but from some cause they have not done so. Mr. William Riley, son of the owner of this large city, told me he was continually plowing up broken pieces of crockery and various things. Mr. Sam Boyd told me the other day he found a larger piece of jar similar to ours some years ago, except it was softer and was beautifully scrolled and carved. I have not been able to see anything as yet that came out of these mounds, but if I were able I would like to explore them. I would like to be able to go up and down this great valley and see all the wondrous works of this great people. If you are interested and wish to know all about these mounds, write me and let me know if you could lend us a helping hand either physically or financially. I would like to make up an exploring club of saints to investigate these Jaredite towns, and I believe if we will go to work with the Book of Mormon and to further the gospel, the Lord will permit us to find whatever may be hidden therein. What do you think about it, dear reader? Hoping to hear from all saints that feel an interest in this noble work,

Yours in hope,
GEO. H. BRUSH.

ROGERS, Texas, Aug. 1.

Editors Herald:—Bro. J. W. Bryan has just been with us and preached four times; three sermons at Rogers in the Christian church, and one in a private house. Had small crowds, but paid good attention.

Bro. Bryan had good liberty in presenting the plan of salvation and therefore we feel that some good was done. I know that I was benefited by his preaching. We were sorry to see him leave but hope Bro. S. R. Hay will renew the effort soon. I ask the saints to pray for me.

In bonds,
W. A. HELMS.

OMER, O. T., July 29.

Editors Herald:—Being a constant reader of the *Herald* for several years, also a true friend to the Church of Latter Day Saints, and having as much evidence of its truth, and more so, than I ever had that there was such a man as Ulysses S. Grant, yet there are things that are not quite clear to my mind. For instance; article in *Herald* for July 26, last, in "Brotherly Kindness and Charity," it says, "I require all their surplus property."

Now as I have no Webster Unabridged, and can't say when I will have, would like to know the meaning of surplus, as in article referred to. I believe every word of the article, and have thought "surplus" here used would mean all above what it actually took for one's living, from year to year. Am I right?

So far as I am personally concerned, it makes no difference, as the Church of Latter Day Saints is welcome to all I have at any time. At present I live on one hundred and sixty acres of land, and owe eight hundred; and the height of my ambition is to get it paid for, and then I am willing to donate all to the church. I do not understand how anyone belonging to the church, professing what they do can sit idle with plenty of the necessaries of life, and do comparatively nothing towards the support of the same. God knows I only wish I had the means to advance all the work. I love the saints, and whenever any of the ministry are where I am, how my heart goes out to them in the wish that I had something to give. As for myself, personally, I am not sure there is such a thing possible as my coming forth in the morning of the first resurrection, although I know I have never committed the sin against the Holy Ghost. The elders often stop over night with me, and God knows they are welcome. May God bless his people everywhere, is my wish.

T. S. MARTIN.

Mothers' Home Column.

EDITED BY FRANCES.

THE COMING OF HIS FEET.

In the crimson of the morning, in the whiteness of the moon,
In the amber glory of the day's retreat,
In the midnight, robed in darkness, or the gleaming of the noon,
I listen for the coming of His feet.
I have heard His weary footsteps on the sands of Galilee,
On the temple's marble pavement, on the street,

Worn with weight of sorrow, faltering up
the slopes of Calvary,
The sorrow of the coming of His feet.
Down the minster aisles of splendor, from be-
twixt the cherubim,
Through the wandering throng, with mo-
tion strong and fleet,
Sounds His victor tread, approaching with a
music far and dim—
The music of the coming of His feet.
Sandled not with shoon of silver, girdled not
with woven gold,
Weighted not with shimmering gems and
odors sweet,
But white-winged and shod with glory in the
Tabor light of old—
The glory of the coming of His feet.
He is coming, O my spirit! with His everlast-
ing peace,
With His blessedness immortal and com-
plete,
He is coming, O my spirit, and His coming
brings release,
I listen for the coming of His feet.
—Independent.

WE ARE GLAD.

Yes, we are glad; and so are thousands more. We are only one, and a very small one, too; but the earth is composed of atoms and the sea of drops. We are glad, and we must speak, or the rocks will cry out against us. What for? For not showing our gratitude, and for not giving thanks for the blessings bestowed on the church. We feel this morning like exclaiming to the world: How great, how glorious are the church privileges! That is, the blessings of the gospel, and also the auxiliaries.

Now as we cannot in our locality and circumstances enjoy them publicly, we must do the best we can privately, but we must speak; yes, we *must* speak of it, and how can we except through the press? Now if the press should say: "Sr. Almira, don't trouble us so much—keep still like a good girl," how then? Probably about as it was when mother scolded her for reading and talking so much in her childhood. The desire was lulled for awhile, but never quenched. But we are wandering from the point. We were prompted to speak on the church auxiliaries. Happy should be every saint who is blessed with a house of worship, and thankful for health and strength sufficient to attend the same. Our periodicals are an inestimable blessing, too. A great help to the active, privileged members, as well as to the drones or isolated ones.

I cannot find words to express my opinion of the *Herald*; but will say, it is complete in what it was designed for—the church organ. Out of it has grown the *Hope*, and the *Autumn Leaves* from the Home Column especially. We think the children are equal in worth to their mother, and fully as indispensable, and no doubt they will keep pace in progress. They each have been in the right time, and in the right place, even as were Washington, Lincoln, and McKinley. We are not so familiar with the other periodicals, but have seen enough of them to know that they are equal in worth to those

named. As our people's facilities for education are so wonderfully improved, our speakers and our periodicals must come up to a higher standard in the general progress of the age, and thereby be able to catch more fish out in the great waters of the world. The next generation will have still greater advantages than the present, and we are glad. We older ones had better advantages than the founders of the church did, but nowhere on the earth can be found either brain power or spirituality of a finer, purer quality than that which they possessed.

We are glad that the Father inspired his laborers with the thought of building a college, and are glad to have the privilege of casting in a mite, though it would furnish only a few nails. We are pleased to see the picture, and as we must be satisfied with that, will say, dear students, great are your privileges, great are your possibilities, and God grant that great may be your success, and greater still may be the good bestowed upon the world through your instrumentality. We are glad that those who have had a love of study, and a thirst for knowledge, that have not had opportunities for the same, can indulge in the comforting thought that He who gave the desire will grant the wish when all things shall be restored.

We are also glad that provision has been made for the aged, homeless members of the church, and we intend to invest a little in the cause. 'Tis good to invest in such a noble enterprise, though it may be a small investment. God loves a cheerful giver, and the progress of his work rests upon the efforts of his followers, not only on the elders, but also on the lay members. They are expected to hold up the hands of the field laborers by prayer and faith, and not by that only, but by that which will supply the daily needs of life. No doubt all who have contributed to the Saints' Home are glad they have done so. It reminds one of the home the Master has gone to prepare, and if we invest money in the former, we shall have a better right to occupy with Christ and his followers in the latter. The best way to lay up treasures is to make investments in God's business. To make sacrifices for the comfort of mortals, and to labor for the saving of souls. 'Tis the crowning business of earth and heaven, and joy of all eternity. We are glad to do something in this great and glorious work.

SR. ALMIRA.

ANGUS, Iowa.

Dear Sister Frances:—Seeing and knowing of so many dreadful calamities that are coming upon the earth, I feel I ought to write an experience I had, for it was given for *all* of the household of faith, as well as to me. A few years ago I was lying in my bed at an early hour before the sun had risen. My dear mother was by my side. I was thinking upon God, and his promises to his people. All at once the room was lit up with a soft, beautiful light, and these words were spoken to me:—

"Verily, verily thus saith the Lord, Great destruction is coming upon the earth to this people; but you and the household of faith

shall be saved if you will adhere to my commandments."

The voice was sweeter than any music I ever heard, and it echoed back and forth until lost in the distance. I lay still a few minutes, thinking my mother must have heard it and would speak. But she did not; and I said, Mother, did you hear that? She spoke and said, "What; I heard nothing." Then I knew it was given to me through the Spirit. It made my heart rejoice to feel that God thought me worthy of such a manifestation of his power, weak creature that I am. I have thought of sending it to the *Herald*, but feared of intruding upon its valuable pages.

Such manifestations are a great comfort to me, for they make me feel that I will be accepted by God if I hold out faithful to the end. And in the perils of terrible storms the sweet words come to me, and I feel safe, *knowing* that God's words are sure and cannot fail to all who love and trust him, which I try to do with all my heart.

Pray for me that I may hold out faithful to the end.

Your sister,

MRS. PAULINE RUBY.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Agnes Keck, Plano, Illinois, writes: I have many times felt impressed to request the prayers of the sisters in my behalf, but something has always hindered. My affliction is the loss of my hearing, which is a great barrier in the way of teaching my little family, to say nothing of the church duties and privileges thus denied me. In years past I have doctored some, and specialists pronounce my case hopeless; but my faith has ever been strong in God's healing power, and I believe he will grant me this blessing, but for some cause I seem unable to place myself in position to receive the blessing. If so led, will you please remember me with your faith and prayers?

"I have a sister troubled with heart disease; she has been treated by as good doctors as St. Louis affords. They have given her up as incurable; therefore, I request the prayers of the children of God in her behalf. She has a family of small children. May the God of heaven see fit to grant my request."

Bro. and Sr. E. W. Grim, Canton, Illinois, desire the Prayer Union to remember their daughter Winifred, who is sick.

Sr. William Kennicutt asks prayers in behalf of her mother, Sister Leach, that God will remove the disease from her body, and she will give God the glory.

PROGRAM FOR AUGUST MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, No. 72. Prayer. Scripture reading, Proverbs, chapter 23. Discussion of select reading in Home Column. Roll call. Business. Closing hymn, No. 230. Dismissal prayer.

The number of horses in the world is about 75,000,000 head, of which 17,000,000 are credited to North America.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.

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

THOUGHTS WORTH THINKING ABOUT.

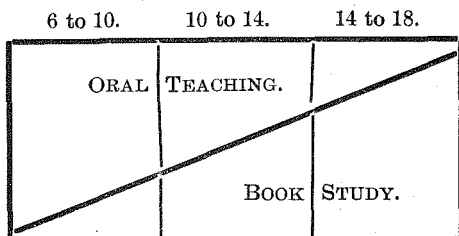
1. With a teacher it is not so much the great brain as it is the great heart that leads to the light.
2. Show me an able worker—one who is able to meet difficulties—and I will show you a person that has a well defined plan outlined.
3. The question is not how *much* do we know, but how do we *use* our knowledge.
4. Criticise the doings of our fellow teachers and workers; but, mark you, it is the manner of that criticism that is an index to your spirit.
5. The highest duty that comes to the teacher is not the act of standing before her pupils to instruct them, but rather to suffer and endure with them for the truth's sake.
6. Beware of sarcasm in the Sunday school. Shun it as you would the Devil.—*Fremont S. S. Newspaper.*

"HE who recognizes his duty of influencing his scholars, teaches as for his life and theirs."

"Any wise parent knows, that his power over his children for good, depends more on his endeavors to *influence* them to right, than any effort which he makes to *instruct* them in the right. It is not that he is to neglect their instruction, but while instructing them, as well as at other times, he is to strive to influence them in the direction of his longing and his prayers for them."—*Trumbull.*

EMERSON WHITE gives a simple diagram showing how oral teaching may decrease and book learning increase as the pupil advances in age. Book study should not be imposed upon a pupil until he is fully able to grasp the thought of the printed words.

FROM A BROTHER.



DISCIPLINE IN SUNDAY SCHOOL.

Discipline means, "to instruct and govern." Are we to presume that instruction can be properly given where governing does not prevail? If we instruct, we should manifest as much interest in the lesson as we desire to have manifested on the part of the instructed. A listless teacher cannot well command attention from pupils and gain and retain it. During time of instruction due sobriety with becoming cheerfulness should characterize the teacher. If the teacher appears in earnest about the lesson, as though it was of vital importance, such action will call forth wonderment from the thoughtful pupil and

excite interest upon his part as to the value of the lesson's contents, or what the lesson really means. If we discipline a class, we then must discover that discipline is essential with the teacher. We cannot expect others to be interested in that concerning which we ourselves might act indifferently.

Discipline, like courage, is oftentimes contagious. The impression should be conveyed to Sunday school pupils by the teacher, that the lesson being taught relates to God and his dealings with mankind; that God is very great in goodness, as well as in power; that we are to reverence him, by honoring his word; and that it is necessary we should be attentive unto him in the things taught; that it is a solemn matter, and we cannot and should not treat any of his words, or the history of his dealings with people lightly.

When possible, seek to instill into the minds of the pupils that Sunday school work is pleasing unto God, and that he hears what we say, knows how we attend upon hearing the lesson taught. And let the teacher also know that God attends to observing how the lesson is being taught; the spirit which actuates the efforts; the quality of the interest had therein, the earnestness of soul, willingness of heart, and solicitousness of the teacher's mind regarding the welfare of the pupils.

A teacher should pray for light and help from God for the accomplishment of his or her task as much so as an elder seeks for guidance in the delivery of discourse. All this upon the teacher's part will have a salutary influence on the class.

In connection with all this, there is another time and place where discipline should be; that is in the home, under the care of those of whom it has been said: "The hand that rocks the cradle, rules the world."

If some attention is not given in the home by speaking words at opportune moments respecting God and his work, a respect for prayer, for God's word, etc., all Sunday school discipline work may not prove so fully effective as otherwise it would.

We would suggest that mothers help us in this direction. Paul said: "We are collaborators together with God." Let us seriously contemplate the really great responsibility our position as Sunday school teachers imposes upon us. We are to be people of conscience, of thought, of prayer; persons of heart as well as of mind, persons of spirituality, as well as of intellect. The way we attend upon our part will help convey an idea to the pupils of what we expect from them. This can be maintained by continued perseverance upon the teacher's part. Patience also is a virtue in Sunday school discipline. We should not expect too great results in a brief period of time.

ROSE WILLIAMS.

For the Little Sioux district convention.

A MODEL SUNDAY SCHOOL OF SIXTY YEARS AGO.

In a little brick schoolhouse in the New England hills, in the vicinity of New London, Henry P. Haven organized a Sunday school about sixty years ago. This school consisted of nine pupils and seven teachers and one

superintendent, in all seventeen members. Although few in number, in the superintending of his school Mr. Haven was thoroughly systematic, exercising that quiet enthusiasm which he would have shown in a much larger school, raising to their highest standard the spirit and methods of management and direction.

The exercises of worship were of such a nature that both pupil and teacher could take part, one special feature being the song service.

This school was carefully classified putting each pupil in exactly the work suited to his mind. The teachers were assigned their duty according to their special fitness. All classes studied uniform lessons.

A thorough review closed up the work of each quarter. Although he had no published quarterly, his work was practically and systematically carried on. Special programs for Christmas and Easter were rendered to keep up the interest and add a little spice to the work.

At the close of each session the teachers' meeting was held, in which the truth to be taught was brought out as well as the best method of how to present that truth.

A register of membership was kept from the start, the record of teachers and pupils being kept separate.

At the close of the first year the superintendent gave a Bible to each pupil who had been a member from the beginning, and promised a similar gift to all who should attend the next seven years. One at least received the fifth Bible, and was still a member at the fortieth anniversary of the school.

Although a man of family as well as business, and living four miles from the place of holding Sunday school, Mr. Haven was strongly opposed to a winter vacation, such as most of our country people indulge in, thinking they cannot possibly keep up the school in severe weather. For forty years Mr. Haven held forth. Winter and summer alike found him at his post of duty until death released him from his labors. When the school had been running twenty-five years, of the 418 persons who had been members, more than 100 had joined some church; four were ministers of the gospel. The entire membership of the school averaged only 37, 29 pupils and eight teachers. In the forty years 648 persons had belonged. Of the 2,080, 2,055 found him at his post of duty. In nearly nine years no session had been intermitted for any cause whatever.

When we consider that this Sunday school was organized in a district which was a resort for the evildoers and rum drinkers of a seaport town and the Sunday school was anything but welcome in their vicinity, and note the influence of the Sunday school workers, we are able to estimate some of the value of Sunday schools in our country. The influence in this neighborhood was very obvious. The homes were improved, the district gained a new character. It became known for its sobriety and uprightness of life, and the religious standing of the people, instead of by the evil deeds of those who resorted there. The success of the superintendent and his school depended on the presence and coopera-

tion of all each Sunday. We can all lend our presence to the work of the Lord, be we gifted with one talent or many. Let us exhort each one to try as hard for the success of our individual school as did Mr. Haven and our efforts be blessed with the thought that we have done our best.

EMMA HOU GAS.

Conference Minutes.

NORTHERN WISCONSIN.

Conference convened with Frankfort branch, Porcupine, Pepin County, Wisconsin, June 17, 18, and 19, A. L. Whiteaker president, A. V. Closson secretary. Branch reports: Evergreen 89; gain by baptism 3. Frankfort 84. No report from the Reed branch. Ministerial reports: Elders A. V. Closson baptized 3, A. L. Whiteaker baptized 3, W. Hutchinson; Priests S. E. Livingston, F. Sanford; Teacher J. W. Hooker; Deacon O. A. Warren. Bishop's agent, W. Hutchinson, reported for the last eighteen months: Received \$42.75; paid out \$42.75. It was decided to hold two-days' meetings in the following places: Porcupine, Twin Lakes, and Valley Junction, during the summer and fall. Sunday, June 18, Bro. W. Livingston and Sr. Libbie Knapp were united in marriage by A. V. Closson. Preaching by A. L. Whiteaker, F. Sanford, and W. Hutchinson. One was baptized by A. L. Whiteaker and five by A. V. Closson during conference. A. L. Whiteaker was sustained as president, and A. V. Closson as clerk for the next ensuing year; and W. Hutchinson as Bishop's agent. Adjourned to meet with the Evergreen branch December 9, at 10:30 a. m.

FLORIDA.

Conference met with Coldwater branch, July 22; M. M. Turpen presiding, B. L. Jernigan clerk. Ministry reports: Elders M. M. Turpen, G. T. Chute, S. D. Allen. B. L. Jernigan reported as district treasurer, and as deacon of Calhoun branch. Bishop's agent reported: On hand last report \$31.05; received since \$84.95; paid out \$100; on hand July 22, \$16. The account was audited and a mistake of one cent was found in favor of church, which was corrected and report received. A report from Open Head branch was read. For various causes no other branches reported. A communication from Elder E. Powell, asking the saints to pay \$4.75 to settle a debt he had made while preaching in the district was read, and the chair appointed a committee to collect and settle the same. S. D. Allen elected district president, B. L. Jernigan clerk; S. D. Allen sustained as Bishop's agent. Preaching by G. T. Chute and M. M. Turpen. Prayer meeting in charge of S. D. Allen. Adjourned to meet with Open Head branch, October 14.

NORTHEASTERN TEXAS AND CHOCTAW.

Conference convened July 8, with Shawnee Prairie branch; E. D. Bailey in the chair, E. A. Erwin secretary. Branches reporting: Manchester 41; no change. Wilburton 41; gain 27. Shawnee 70; loss by death 1, by removal 2; baptized 10. No reports from Cove, Standley, and Coal Gate. Ministry reporting: Elders J. W. Jackson, I. P. Baggerly, J. D. Erwin, Ellis Short, J. W. Kent, J. M. Simmons, E. A. Erwin, E. D. Bailey, H. L. Dalbey, P. Adamson. Priests W. Dalbey, B. F. Pollard, J. P. Brannon, J. R. McHenry, R. T. Jones. Teachers J. E. McClain, S. W. Goodman. Four were baptized by I. P. Baggerly at the close of conference. Preaching by Elders Hilliard, Short, J. D. Erwin, and E. A. Erwin. We had a good attendance; a good many camped on the ground, and upon

the whole we had a fine conference. God greatly blessing us with his Spirit. Peace and joy prevailed through the conference. Saints were wonderfully built up spiritually, and the outsiders made great admiration at the power and influence of the Holy Spirit, in which God's servants spoke under. We hope the instruction received from Bro. Hilliard will never be forgotten by the saints in Northeastern Texas. We think the prospects are good for our district to do a grand work. Adjourned to Cove, Arkansas, subject to the call of president of the district.

ALABAMA.

Conference met with Flat Rock branch, July 15; M. K. Harp in the chair, J. R. Harper secretary pro tem. Ministry reporting: Elders M. K. Harp baptized 2, W. S. McPherson, J. G. Vickrey, C. T. Wadsworth, D. E. Tucker. Priests W. D. Clark, J. E. Miller, J. R. Harper. Teacher G. O. Sellers. Bishop's agent reported: On hand at last report \$35.95; received since \$48; paid out \$30; on hand \$53.95. Branch reports: Lone Star gained 2, loss 5. Pleasant Hill 148; no change. Flat Rock 53; no change.

Sunday School Associations.

CONVENTION NOTICES.

South Missouri district Sunday school convention will convene with Woodside branch, in Oregon County, Missouri, September 15, at 10:30 a. m. and three p. m. and close with an entertainment at eight p. m. Will the schools please take notice and come fully prepared for a profitable time long to be remembered, and to discuss the best methods of conducting schools, teaching classes, etc., that there may be unity of purpose and concert of action in the district. Let us have a report from each school.

J. C. CHRESTENSEN, Supt.
SR. MARY STEELE, Sec.

Miscellaneous Department.

BISHOP'S AGENTS' NOTICES.

To the Saints of Florida District, Greeting: Dear Saints:—At our recent conference you signified by your vote that you would sustain the Bishop's agent, which means more than an indorsement of him as an officer in the church, and means, really, that you indorse the law of tithing, and aim to sustain the agent by duly paying your tithes and offerings. The patriarchs of old payed tithes, and were blessed in the deed. The Lord revealed the law of tithing to Moses in the wilderness, and commanded: "Thou shalt truly tithe *all* the increase of thy seed that the field bringeth forth," etc. As long as tithes were paid it seems that prosperity followed the Jews, but after the lapse of a long time, in which we see great trouble had come upon them, we hear Malachi telling them: "Ye have robbed" God. "Ye are cursed with a curse; for ye have robbed me, even this whole nation."

Christ taught tithing, and in Doctrine and Covenants, 64: 5, we are told that this is a day of tithing and sacrifice. Also in section 106: 2 we are told that if we do not observe the law of tithing we shall not be worthy to abide among the people of Zion.

Dear saints, can we afford to be cast out from among God's people, because we have worshiped our money and possessions too much to contribute to the support of the gospel? God has commanded us to be laborers "together," and how else can a lay member help the sacrificing elders, who have left wife and children, farm and all, to preach the gospel, to warn this generation? Can we not

help warn them? Can we not divide our substance, which God has given us, to help on the cause we say we love? How much do we love it? If one of us have ten dollars and fail to give the *one* dollar, do we love the kingdom as well as we do the *one* dollar?

The gospel came to us more than thirty years ago, for we find that the first missionaries were sent to the Southern States in 1865. God blessed those who accepted the message for a long time, but finally God withdrew from us and the district went down, till the district organization was lost and conferences abandoned. What was the matter? Some one or *all*, were *robbing God*, for up to May, 1895, thirty years after those good, sacrificing elders came to us, we find no *record of one cent being paid as tithing!* All this time we had been eating and drinking as unprofitable and unthankful pensioners on God's bounty.

In May, 1895, I was appointed Bishop's agent, and I now have twenty-four names on my books, with a net receipt of nearly \$500. One brother has paid over one half of this amount, and another nearly \$100, and some have only paid ten cents.

Dear saints, can't you love this work more than ten cents worth? How many of us making the remaining twenty-two names on my books can emulate these two, who show they are in love with this work? We love to pray God to bless us, and we love to have the elders pray God to bless us and heal our sick; but God has said: "When ye do what I have commanded you, then am I bound, otherwise ye have no promise." And how many of those several hundred, whose names are on the records, can come forward with their mites and show that they want to be worthy to be saved in Zion, and be worthy of God's blessings here and hereafter?

Dear saints, you say you are too poor to pay your tithes, some of you; and do you know you are shutting off the great source of help from which all blessings flow, and insure to yourselves poverty *here*, and in Zion as well? How often we see a member who cries "poverty," "too poor to pay tithes," yet he or she must have their coffee and tobacco!! How shocking!! how traitorous!! Only think of us feasting upon the things which are *forbidden*, and which injure us, to the robbing of God of his one tenth of all he has given us!! What a small lease, what a small rent the Lord requires! Only one tenth, while men in all business charge a great deal more.

Now, dear saints, let us do our part cheerfully, so we can go to the Lord with a clear conscience when we pray, that we may the sooner get in touch and rapport with the great mind of God, and be blessed both here and hereafter.

Your colaborer,
S. D. ALLEN, Bishop's Agent.
MILTON, Fla., July 28, 1899.

TWO-DAYS' MEETINGS.

Two days' meetings will be held at the following places in South Missouri district: August 19 and 20, near Johns Mills. August 26 and 27, near Sweden, Douglas County. September 2 and 3, near Pomona. September 9 and 10, near West Plains, Howell County. Branch presidents, please take notice, and build your arbors in a nice, clean, convenient place, free from vermin. Traveling and local ministers are invited to attend. If the interest is good, the meetings may be continued. Services will be held at 10:30 a. m., three and eight p. m. each day.

J. C. CHRESTENSEN, Dist. Pres.

CONFERENCE NOTICES.

Pottawattamie district conference will meet with the church at Crescent City, Iowa, at 10:30 a. m., Saturday, September 2, 1899. Branch officers are requested to see that their reports and credentials reach my address, No. 102 Broadway, Council Bluffs, Iowa, by August 28, so that I may have time

to examine, correct, and tabulate them for conference, without loss of time.

J. CHAS. JENSEN, Sec.

Southern Nebraska conference at Nebraska City, September 10 and 11. Branches and ministry will please present reports for five months, ending August 31, as time of reporting was changed, so as to have conference year terminate with calendar year. Please have reports ready in time. Come all who can, and let us have a good conference, by bringing the good Spirit with you, so that all can enjoy it when assembled together.

J. W. WALDSMITH, Pres.

Reunion and conference to be held in Southern Wisconsin district in Bro. O. N. Dutton's grove, five miles north of Janesville, September 16 to 25. The 23d and 24th will be devoted to conference with the understanding that Saturday evening be set apart for the young people to hold a literary meeting. Brn. J. H. Lake and H. A. Stebbins will be with us. We will have the district tents on the grounds. Should any wish to rent a tent, or be met at depot with a team, drop a card to O. N. Dutton, Janesville, Wisconsin. So far as possible, come prepared to care for yourselves, and thus assist in making the burden light on others. Come one and all, and let us receive a blessing.

W. A. MCDOWELL, Pres.

Conference of Northeast Illinois district will convene at No. 1,267 North Halsted Street, Chicago, Illinois, Saturday, September 2, at ten a. m. To reach the meeting place, take Lincoln Avenue cable cars to Halsted Street and then walk north a few blocks to No. 1,267. All who intend to attend conference will please drop a line as soon as possible, to E. E. Johnson, No. 1,972 North Marshfield Avenue, stating on what road they will come and what time, so that proper provision can be made for the accommodation of all, and an effort will be made to meet some of those coming, especially women and children, or the aged. If, however, no one is able to get to the depot to meet you, any policeman will direct to the proper car without any trouble. It is hoped that all who can, will come in time for the first Religio meeting on Thursday night, and stay through all the sessions, and help build up the Lord's work in all its departments.

HENRY SOUTHWICK, Pres.

REUNION NOTICES.

The reunion at Berries Ferry, Indian Territory, will commence on the 15th of September. All that want to rent tents will please let me know by the 25th of August, so as I can order them.

J. T. RILEY.

FAIRLAND, Indian Territory.

What is known as Maysville reunion will be held September 8 to 17, at Maysville, Missouri. Prominent speakers are expected, and all will be done that can to make the meeting a success. Better rates have been secured on tents than ever before; 10 x 12 renting for \$1.50 for the ten days, and 12 x 14, \$1.75. Ample arrangements will be made for feed and pasture. The grounds are located a quarter of a mile north of the town, and for those who do not care to tent, board can be had for three dollars per week. There will also be a boarding tent on the ground. Order tents from Bro. C. P. Faul, Clarksdale, Missouri; and please order in ample time, so that none will be disappointed. Rates will be obtained if possible over the C. R. I. & P. railroad; due notice of which will be given. This reunion has become noted for enjoyable times by the saints, and the committee will spare no pains to make this one up to the standard. Thursday the 14th, will be Sunday school day; Friday the 15th, will be Religio day, in charge of Sr. Louise Palfrey.

H. O. SMITH.

We are reasonably sure that Bro. Heman C. Smith of the Twelve, also Joseph R. Lambert, "if his health will allow," will be with us. Also, it is fully expected that all conference appointees to the district, Elders Roth, Sheldon, and Kephart, with others, to declare the faithful word, and otherwise aid the reunion to a successful issue. From the net proceeds of the boarding tabernacle, a per cent is to be devoted to the general expenses of the reunion, and if all campers board with us they can have a much pleasanter time, and so help largely to meet all reunion bills without so much collecting. Coöperation, see? Success of reunion depends on the presence there of the saints, all come, have an outing, be spiritually confirmed, and help save others all at the one cost. Saints coming by way of Albia get tickets to Ford. Notify John Park, of Runnells, in advance, and you will be met at train. Those coming on the Keokuk and Western railway, on arriving at Des Moines, go at once to the Union depot, and take the Wabash train for Runnells. Our reunion will be held during the State fair. Those coming to reunion be on the lookout for reduced railroad rates to Des Moines and return. All young people come prepared to enter with a vim, into the Sunday school work. Bring Quarterlies and Winnowed Songs. Bro. F. A. Russell will no doubt be present to aid the Sunday school workers. Committee: W. J. Morgan, W. C. Nirk, T. J. Sheldon, M. H. Cook, C. Scott.

CONVENTION NOTICES.

Convention of the Northeastern Illinois district Sunday school association will convene at No. 1267 North Halsted Street, Chicago, Illinois, Friday, September 1, at 1:30 p. m. A Sunday school institute will be held in connection with this convention as follows: Nine a. m. Prayer meeting. 9:50 a. m. Address of Welcome. 10:20 Paper, should the Sunday school work be encouraged and why? Question box. Paper, decorum in school and church. 1:30 p. m. Business session Sunday school district association. Eight p. m. "The Sunday school" its mission, etc. 8:40 Blackboard work. General discussion.

R. N. BURWELL, Supt.

CHICAGO, Illinois, No. 11,827 Lowe Avenue.

Southern Nebraska district Sunday school convention and conference will meet at Nebraska City, in September, beginning with Zion's Religio the 7th at eight p. m. The 8th, at eight p. m., Daughters of Zion will hold a meeting. The 9th, the Sunday school convention will occupy the day and evening. The 10th, conference meets, to hold two days. All schools, branches, and officials in the district, please send reports for seven months, ending August 31. Everybody come; there will be a special effort put forth to make this the best Sunday school convention this district has ever held. It is the first time the Religio or Daughters of Zion have been represented at our convention, and we are going to try and make it interesting. A cordial invitation is extended to the adjoining districts to attend all these meetings. Again, we say come. Please send all reports to E. D. Briggs, district secretary, Nebraska City, Nebraska.

NOTICES.

Convention of Northeastern Illinois district Religio association will convene at No. 1267 North Halsted Street, Chicago, Illinois, Friday, September 1, at 2:30 p. m. After a short business session the remainder of the afternoon will be devoted to discussion of questions of interest to the Religio work. Thursday night, August 31, an entertainment will be given by the Religio, and it is hoped everyone contemplating attending the conference of this district will come early

enough to attend this entertainment. Sunday night, September 3, at six p. m. a Religio Book of Mormon class will be held, the study being a review of the first book of Nephi, and first part of second Nephi. Let all come prepared to take part in these different meetings, and help make the Religio work a success throughout the entire district.

MARIE H. CLARK, Pres.

CHICAGO, Illinois, No. 1,438 Wolfram Street.

BORN.

THOMASON.—To Bro. Henry and Sr. Mattie Thomason, at Head Grove, Iowa, January 10, 1899, a son, named Haward Henry. Blessed July 9, by Elder Eli Hayer.

GRIFFITHS.—At Higbee, Missouri, June 10, 1899, to Bro. William J. and Sr. Mary J. Griffiths, a daughter. Blessed July 30, by Elders Robt. M. Elvin and Richard R. Jones, and named Ada May.

DIED.

VICKERY.—At Kansas City, Missouri, July 6, 1899, Bro. Foster Vickery. Born in Montgomery County, Missouri, June 14, 1875; baptized by Elder Joseph Luff. He served as a soldier in the Spanish-American war. Funeral sermon by Elder J. C. Foss, in the stone church at Independence.

MCKEOWN.—Jennette McKeown departed this life on the 19th day of June, 1899. The death of this exemplary young lady has cast a shadow of sorrow over an entire community, and filled the otherwise happy home of Bro. and Sr. McKeown with the deepest sadness. Jennette combined the rare qualities of personal beauty, an active mind, moral worth, and a life strikingly free from blemishes. At the age of nineteen this lovely girl was called from earthly activity to a higher home. Her short life was replete with good deeds and kind words. Funeral service conducted by Elder D. R. Chambers, at saints' chapel in Hazel Dell, Iowa. She left to mourn her departure a father, mother, three brothers, and three sisters. Of them it may be truthfully said:—

We loved her; yes, we loved her;
But the angels loved her more,
And they have sweetly called her
To yonder shining shore.

The pearly gates stood open,
A gentle voice said, "Come,"
And with a farewell unspoken,
She calmly entered home.

DEPUE.—At Tiff City, Missouri, June 27, 1899, Sr. Evaline Edith, daughter of Bro. and Sr. E. W. Depue, aged 10 years, 5 months, and 20 days.

ORDWAY.—Near Davis City, Iowa, July 13, 1899, Leah, daughter of Mr. and Mrs. Mark Ordway, aged 1 year, 1 month, and 21 days. The only child taken leaves a great vacancy. Funeral services at the house of the grandfather, Mr. Frank Ordway; sermon by Elder H. A. Stebbins; burial in Davis City cemetery.

MYERS.—At Porcupine, Wisconsin, July 5, 1899, Bro. Charles H. Myers. He was born March 27, 1868, at Frankfort, Wisconsin; married to Sr. Elsie Longsdorf, November 29, 1894; baptized June 19, 1899, and afterwards bore a faithful testimony to the work. He was accidentally shot on the 4th of July, the ball penetrated his skull above his right temple; he was conscious about three hours. He kissed his wife, and bade her and others good-bye. He was loved and respected by all who knew him. Funeral sermon in saints' church by A. V. Closson.

ENFIELD.—At Fairbury, Nebraska, February 24, 1899, Flossie May, daughter of Bro. and Sr. Enfield, passed away after a sickness of two days' duration, aged 10 years, 1 month, and 11 days. She was an interesting, affectionate child, a regular attendant of the Sunday school and at the meetings of the saints, and had expressed a desire to unite with the church. Sermon at the saints' church, Sunday, July 16, by Elder C. H. Porter.

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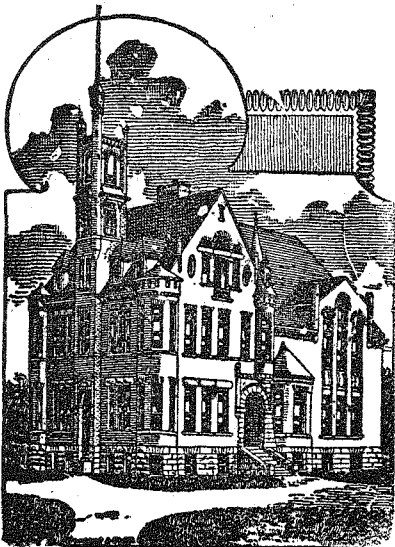
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The Saints' Herald.

(Established 1860.)

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

Subscription price \$2.00 per year; six months \$1.00; three months 50 cents; single copies 5 cents; sample copies free; \$1.50 per year when paid in advance.

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

Address communications for publication to the Editors.

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

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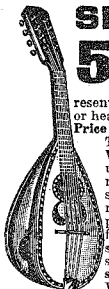
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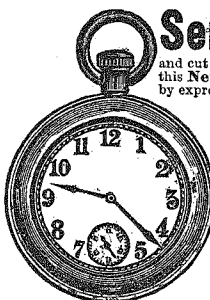
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THE SAINTS' HERALD

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

P. S. Saltyard & Sec

Vol. 46.

Lamoni, Iowa, August 16, 1899.

No. 33.

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CHANGES IN CHURCH PAPERS.

Readers of church papers have noticed a growing tendency of these denominational publications to adopt the methods of the daily press and secular periodicals. This tendency, especially in the *Outlook* and the *Independent*, has been commented on by the *Churchman* and the *Christian Advocate*.

The *Christian Union*, which was founded by Mr. Beecher in 1869 to express "the common Christian sentiment of the churches," instead of the sentiment of a particular denomination, altered its title in 1893 to the *Outlook*, in order to express what it called "the broader view." From its new title no intimation of its being a religious paper is to be gained. Its articles deal with current economic, political, and educational topics; its stories and literary notes are similar in character to those in the simply bookish or popular magazines. One issue, in January, three years ago, contained seven pages of purely religious matter, exclusive of the sermon, printed in another department; only three pages of religious matter appear in a July (1899) number.

The *Independent* retains a religious department, averaging seven pages. Exclusive of its other departments and editorials, it has about thirty-five pages of contributed matter. In these contributed articles it seeks subjects of popular interest, written by well-known men, sometimes of a religious nature. Its first aim is to be a "family paper." There has been no change of policy with the change to magazine form; only an infusion of life into it. Yet to keep pace with the times cer-

tain departments have been dropped—as, for instance, personal news concerning ministers, etc.

In denominational papers, too, there have been many concessions to the news-hungry. Much more space than formerly is given to summaries of general news and to editorial discussion of public questions.

In its seventy-three years the *Christian Advocate* has changed much in appearance and in character of its contents. From a four-page blanket sheet, devoted wholly to religious matters, it became in 1876 a sixteen-page journal, containing in one issue a story by E. P. Roe, two and a half columns of secular news, and nearly two columns of market reports. With these changes in size and form there has naturally come an increase in the number of advertising columns.

The editor of the *Churchman* says that the only change that has been made in his denominational weekly is the addition of a page of "Chronicle and Comment," and a general modernizing of its contents. "Our leaders are concerned with modern problems of general interest . . . but we are primarily a church paper."

Clippings from four literary magazines, digested news of the week, financial news, a page devoted to the reviews of popular books, are the only signs of a concession to secular influence shown by the *Christian Intelligencer*, the organ of the Dutch Reformed Church. "We are the official church paper, and hold our principal space for purely religious matter," declare its editors.

Out of sixteen contributed articles in a recent issue of a Catholic monthly, the *Rosary Magazine*, only three are on matters strictly religious.

The introduction of news and other secular matter into denominational papers is defended by the *Intelligencer* on the ground that "men know about them from other sources, and it is the legitimate province of the religious press not only to give information about them, but to coordinate them with Christian truth."—*Chicago Tribune*, July 22, 1899.

FREE EMPLOYMENT OFFICES.

Wednesday nearly two hundred men and women got work through the just opened State free employment offices. But for them many of these seekers for work would have failed to get it. If these offices keep up the pace they have started out with nobody will dispute their value or begrudge the

small amount of money they cost the taxpayers. It is often the case that one set of men want work and another set want workers, but neither knows where to look for the other. The worker wastes his time in wandering from shop to shop without happening to hit on the one where he is needed. The employer may stick up a sign that he needs help, but the right man may not happen to see it. The new employment offices form a common meeting ground for those who wish to buy labor and those who wish to sell it. If, for a small expenditure, employer and employee can be brought together and the latter saved from spending days of enforced idleness, the community is the gainer.—*Chicago Tribune*, August 4, 1899.

PENSIONING EMPLOYEES.

One of the first acts of the Pennsylvania railroad corporation under the guidance of its new president, Mr. Cassatt, is the decision to establish a pension and superannuation fund for the benefit of its employees. The arrangements for this are now being made, and it is understood that at the fall meeting the directors will complete the plan and put the necessary fund in operation.

Seventy years has been fixed as the age of retirement, and employees who have been in the service of the company thirty years, but who have not reached the age of seventy, will be entitled to the benefit of the fund when favorably reported upon by the Administration committee. The allowance will be based upon length of service and the average wages received by employees, and to make the fund effective will require an annual payment by the company of \$300,000. The *Philadelphia Press* says it will not interfere in any way with the employees' relief fund, but will work in harmony with it, the rules governing the fund being put in form through conferences between the executive officers of the company, the General Manager, the Controller, and the Advisory Committee of the Relief Department.

It is a wise step which the Pennsylvania company has taken, and one which will redound to the advantage of both employer and employed. The road itself will get much better service, and officials and men will work together in harmony. Employees who know that their old age will be provided for will give the road their best and most faithful service, and the dan-

ger of friction between them will be minimized. And, again, as the *Press* observes: "In the absence of a pension system the retention of employees after they have passed their days of usefulness is a real drawback. Even corporations hesitate about discharging a man who has worn himself out in their service, but in retaining him they injure themselves. It is far better to put a younger man in his place, and to give the old servant that which he deserves—honorable retirement upon a pension." As to the employee himself, it removes a possibility which every wage-earner fears—the danger that he may be thrown upon the world in his old age without means of support. In an ideal world every man who has labored faithfully through his working lifetime would have enough to live upon in his declining years. Such action as the Pennsylvania company has taken brings about a near approach to these ideal conditions.

So far as is practical the action of the Pennsylvania company should be imitated by every corporation in the country. It is a wise, just, and far-seeing step. Its benefits will be measured not alone by dollars and cents, though even as a financial step it will be profitable in the end. Its greatest advantage will be the creation of a better feeling between employer and employee. It will be a long step towards the settlement of laboring men's grievances and the reconciliation of labor and capital.—*Chicago Tribune, August 4, 1899.*

SIBERIA NO LONGER A PENAL COLONY.

Consul General Halloway at St. Petersburg has transmitted to the State department a copy of the order issued by the Czar in May last which will end Siberia as a penal colony. Under its provisions a commission is to be formed which is to work out these problems: To replace transportation of criminals by punishment by courts; to abolish administrative transportation by peasant bands; to reorganize penal servitude; to better the condition of the convicts now in Siberia; to improve prisons where criminals are confined; to establish compulsory public labor and workhouses as penal measures; and to provide means for carrying out the measures necessary for the reorganization of the transportation of criminals and of penal establishments. In the preamble to the order the Czar says that the sending of criminals to Siberia has become pernicious to honest emigrants, and that "with the development of the ways of communication and industries of Siberia the country has lost something of its penal character." In other words, one of the first effects of the great trans-Siberian

railroad has been to close Siberia as a penal colony. Other civilizing and humanitarian reforms may follow when that vast region is brought into closer communication with the world.

ROOFLESS RELIGION.

On top, or rather underneath, Dr. Myers' electric beacon comes the roof garden of a New York minister, who, like the Chicago divine, does not hesitate to use in the cause of religion the wiles that hitherto have been supposed to belong to another world. A church roof garden devoted to revivals instead of reveling, and where perhaps raspberry vinegar would be substituted for the ruby wine, may not seem alluring to the godless, but no doubt such places could be made attractive.

It is to be regretted that the roofs of Chicago churches were not built with reference to gardens. Yet the slanting sides might be utilized for "shooting the chutes," and such a feature would afford a striking illustration of the precipitancy with which sinners glide to their doom, but it is doubtful whether the most progressive of ministers would go as far as this. At any rate, it would be well to construct the churches of the future with an eye to the possibility of roof escapes.—*Tribune.*

THE LAST OF EARTH.

The body of Robert G. Ingersoll was cremated yesterday. Only his memory remains, but that memory has much which is tender and beautiful. Rarely has anyone displayed a greater love of nature and of art and of books in all their manifestations of beauty or of friends and family than this man whose heart was large enough for hope, but whose soul could not be convinced to the limits of belief. Those who were nearest and dearest to him in that singularly happy home shared whatever of hope and the same absence of belief which the husband and father had had.

The sorrow which has visited that household therefore is no ordinary one. When death enters a circle whose members have steadfast belief in a future life and the immortality of the soul and a hope as steadfast that they will meet again the one who has passed on they have both consolation for their grief and compensation for their loss. In this case, however, all consolations are denied them. They may have an indefinite longing, but even that longing becomes an added sorrow when it is confronted with the sternness and hopelessness of disbelief. Hence the persistency with which those stricken ones have clung to all that was left them, and their unwillingness to part with it. Even memories, sacred and beautiful as they may be, can go no further

than poignant regret when those who have them cannot believe they will ever meet the absent one again and reflect that he has passed away from them forever. For such there can be no consolation. Even nature is powerless to soothe. This world has no compensations for such a loss and the other is veiled from their sight.

The light of this stricken home is extinguished and the pathos of the consequent darkness is infinitely touching. Surely never was greater sorrow than this. To those who are bowed down and crushed with grief, sitting alone, hopeless, and un-comforted in their desolation, will come the sympathy of all gentle men and women, whatever their creed or belief may be. In the presence of such a sorrow as this indignant clamor will be hushed and asperity of criticism cease. In their place will come the thought more than once expressed by the great agnostic himself: "From the voiceless lips of the unreplying dead there comes no word, but in the night of death hope sees a star and listening love can hear the rustle of a wing."—*Chicago Tribune.*

Ex-Senator John J. Ingalls has written for the *Saturday Evening Post*, of Philadelphia, two valuable papers upon the later career of President Garfield. These articles, written by a man who knew Mr. Garfield in his youth, and afterward saw at close range his public acts, constitute what is perhaps the most dispassionate and judicial estimate of the man ever made. Mr. Ingalls' brilliant prose, enlivened by anecdote and strengthened by first-hand knowledge, is well worthy of his subject. In connection with these papers, fac-similes of unpublished letters from Mr. Garfield's physicians will be printed. The first of these papers will appear in the *Post* of August 26.

In the same issue will be found contributions by Ian Maclaren, Harriet Riddle Davis, Julian Ralph, and Charles Battell Loomis.

A GEM.

And when we think of God as our father, who will help us over the rough places of life and put his everlasting arms beneath us in time of great distress, it seems entirely natural that he should make us feel his presence and speak in such tones that we can hear. And, again, when I turn the pages of the book and find that he has actually done these things in times past, my soul cries out that his arm has not been shortened and that he can do them again.

The subject is one of intense and absorbing interest, and its contemplation kindles enthusiasm within us. It makes God and Christ so real and brings them so close to us! The heart beats quickly as our eyes behold the possibilities that are presented, and the realization of them would make the desert bloom like the rose.—*Ex.*

ADDRESSES.

George Jenkins, Byrneville, Ind.
A. H. Parsons, Temple, Lake Co., Ohio.
M. F. Gowell, Rosendale, Missouri.
E. L. Kelley, Presiding Bishop, Lamoni, Decatur County, Iowa.
J. B. Roush, permanent address, Wray, Yuma County, Colorado.
F. B. Blair, No. 618 Fifteenth Street, Oakland, Cal.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, AUGUST 16, 1899.

NO. 33.

The Saints' Herald.

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

LAMONI, IOWA, AUGUST 16, 1899.

PRAYED TO PUT DOWN MORMONS.

Bro. Caffall sends us the communication given below, which we presume he wishes put in *HERALD*, though he does not say so:—

Editor Bonhomme County *News*, South Dakota; Sir:—In your issue July 12, under the heading of "Pleasant Ridge Dots," the following item appears:—

"It is now in order for that man that prayed on the Fourth that Mormons should be put down, to show his faith by his works, by helping the Lord to put them down. The schoolhouse is open for him. Don't let the opportunity pass."

Now, who that gentleman might be, expressing so ardent a desire for putting down Mormons, and then what his proclivities might be, I could not divine; especially could I not presume to think what motives might have prompted such praying on that day of days, when American citizens, irrespective of name, party, or sect, had met to jubilate because of guaranteed liberty in the past, full of anticipation and hope of its continuance, under the stars and stripes. But, sir, with due deference, I incline to the opinion that efforts culminating in singling out a party and praying for it being put down on such a day, evince one of two things; namely, a zeal not according to knowledge, or giving evidence of a religious intolerance quite incompatible with the spirit of true Americanism.

If the latter, one would have supposed that the reverend gentleman would have been sufficiently proficient in self-government to have subjugated that intolerance until a time and place that a defense to such an attack would have been permissible, fair play being a jewel. Every fair-minded person must concede that such a prayer, at such a time, was impotent for good. And in the event of Mormons being present, and as ready to resent an offense as the gentleman was to offer it, the effect might have been unpleasant.

What construction this praying Christian may place upon what he might term "Mormonism," I don't know. But, sir, I here affirm: If the gentleman can at any time point out in the Book of Mormon that which affords a pretext or license for disloyalty to earthly governments, or practices that would estrange man from his Creator, or encourage him in doing violence to neighbors, etc., he would confer a great favor upon some few honest toilers in the vicinity of Pleasant Ridge, who have had the courage of their convictions to indorse the teachings of that book.

Very respectfully,

JAMES CAFFALL,

Representative of the Reorganized Church (anti-polygamist) of Jesus Christ of Latter Day Saints.

Done at HOWARD, Miner County, South Dakota, July 19, 1899.

Should you not grant us a hearing in your columns, will you please return?

Respectfully,

JAMES CAFFALL.

We regret not being able to give space to your article. We find nothing in it for which we would refuse it publication, but on former occasions having given our columns to matter of this kind, we found the replies on both sides so numerous we had to refuse to admit anything further.

Sincerely,

ROBT. A. DEVERS.

Publisher *News*.

TYNDALL, S. D., July 24, '99.

P. S.—We held service at the Pleasant Ridge schoolhouse, July 16, intending to continue part of the ensuing week, but the house was closed against us (and all others as I suppose) save Sunday evening with a charge of twenty-five cents. It is perhaps just to say that some were not in favor of closing the house.

J. C.

LAWLESSNESS IN GEORGIA.

We have noticed for the last few days brief mention of "Mormon elders" being maltreated in Jasper County, Georgia; but as the accounts were somewhat conflicting, we were unable to give our readers reliable particulars. We have learned a few facts, however, which we think are approximately correct. Three elders; namely, G. M. Porter of Fair View, Wyoming; S. D. Rogers of Snow Flake, Arizona, and A. C. Candland of Mt. Pleasant, Utah, (the *Southern Star* in giving the account does not mention the latter,) were doing missionary work in the region where the outrage was committed, with some success, having baptized five converts.

They were warned to leave, but did not heed the warning. While a few evenings ago (July 23) they were at the house of Mr. William Cunard, they were attacked by a body of armed and masked men, who succeeded, after a struggle, in capturing them and taking them into the woods. There a consultation was held, and the final decision was to let them go, and give them orders never to be seen in the community again. The assurance was given by the elders, and thus eluded their persecutors. It is said that Mrs. Cunard recognized the leader of the mob, and called him by name, whereupon he gave orders that she should be shot. One of the ruffians shot her in the face with a shot gun, and wounded her severely. It is thought that she will not live.

None can be more uncompromisingly opposed to what we regard as the immoral features of the faith that these Utah elders represent; but we denounce such dastardly conduct, as resorted to by this mob, as being a relic of savagery, and unworthy the civilization of the nineteenth century. We sincerely hope that these savage

and inhuman wretches may be apprehended, and punished to the fullest extent of the law. The good citizens of Georgia owe it to the reputation of their country to aid in bringing these offenders against the law to swift and adequate punishment, as provided for in the law.

A PECULIAR MANIFESTATION.

The following letter and communication are printed at the request of Sr. Mary A. Hines, of Independence, Iowa. It must not be thought that we assume to classify the phenomenon—a communication from the spirit of a child only forty-eight hours old—but publish the occurrence as one of those peculiar things attending the modern development of spiritualism, of which so many are on record. The sentiment is strongly corroborative of the mission of the coming King of Glory; and must not be cast out as evil, though the source through which it is said to have come may provoke a smile of doubt. In the days when the Savior came those possessed recognized him as the "Son of David," in whose hands the reins of government should finally fall; but not before the time of judgment and power would the King exercise his right. In the meantime the adversary—spirits good, bad, and indifferent—evil-minded and worldly-minded men would be permitted to exercise within the confines of their own limits, until the end decreed should come. Whether the communication was dictated by the spirit of a newly born, newly released soul, or was written by the medium herself at the direction of her own unconscious will, coming from a spiritualistic source, it has the appearance of an enforced recognition of the Savior, similar to the one of many years ago in Illinois, when a medium was requested to ask of her professed control, whether the Book of Mormon was a true record, and entitled to credence. The answer was, very unexpectedly, "Yes, the Book of Mormon is a true record, and was the work of the divine mind in its giving to the world." It was an unlooked for answer, dampened the ardor of the seance for a little space, but left no lasting impression.

INDEPENDENCE, July 24, 1899.

TO MR. JOSEPH SMITH, Lamoni;

Dear Brother Joseph:—I saw in *Herald*, No. 28, volume 40; an article on "Science and Spiritualism." Now, with your permission, I wish to add my mite. My parents came from England in 1833, and I was born in

January, 1836, 5th day; and the 23d of October, 1837, my mother gave birth to a pair of twins, a girl and a boy; the girl she named Jane Augusta, the boy she called Thomas Augustus. The boy died at the age of forty-eight hours. The girl is living yet. When she was fifteen years old it was discovered that she was a medium, or could call up spirits. The neighbors would flock in where my sister worked, to get her to call up their departed friends, so they could converse with them. I would not go near, for I did not believe in it. So one day she came to me and handed me a piece of paper, with the inclosed communication written on it. She said she had been able to get a communication from her twin brother. She said she had been a long time getting it, for when she would ask for her brother, she would be told that he was in the fifth sphere; and when they got as high as that, it was hard to come back to this world, or first sphere. I am satisfied she had never seen that in print, and am quite sure I had never seen it before. That was the most important communication she received.

When Elder Hand was here preaching for us four years ago this coming November, he said the spirits did not confess Christ as the Son of God. I told him that I knew of one instance where they did acknowledge Christ as the Son of God. He said he never heard it before. So I determined to send it to you as soon as an opportunity offered. I would like very much to have it published, but if you think it is not worth it, please return it to Mary A. Hines, Independence, Iowa. I send stamp.

Spiritual communication, written by Jane A. Suddick, guided by the spirit of her brother, Thomas A. Suddick, who died at the age of forty-eight hours. Given in the year of our Lord, 1853.

"But who is he that cometh to burst open the prison doors of the tomb? To bid the dead awake; and to gather his redeemed from the four winds of heaven? He cometh on a fiery cloud, the sound of a trumpet goes before him. Thousands of angels are on his right hand. It is Jesus, the Son of God, the Savior of men. He cometh in the glory of the Father; he hath received power from on high. Mourn not, therefore, child of mortality, for the spoiler, the cruel spoiler, that laid waste the works of God, is subdued. Jesus has conquered death. Child of mortality, mourn no longer."

A NEW HASH.

Bro. John M. Terry, of 665 Sheffield Avenue, Chicago, Illinois, sends us a fragment of a *Chicago Journal* for June 30, containing an article entitled, "How Mormon Church was Originated," written by Mrs. H. S. Caswell, Secretary of the Woman's Department of the Congregational Home Missionary Society, New York. The article is dated Boston, June 29, and is prefaced thus:—

The society and its representatives have been interested historically in the overthrow of Mormonism, and consequently in disabusing its adherents and advocates of their errors.

Then follows a column and a quarter of the most absurd statements we ever saw in one article of its length upon the subject of Mormon history. Bro. Terry has marked fifty-nine errors in history and fact, and succeeded in getting a short review in the *Journal* for July 18, correcting and contradicting Mrs. Caswell's errors.

We have not the space in *HERALD* to spare, and life is too short and full of busy cares of more moment to bother with repeating Mrs. Caswell's mistakes and Bro. Terry's rejoinder. It is the same old "hash," with a little more of moral *caustic potash* in it. If the Home Missionary Society of the Congregational Church really desire to help us and others out of an adherence to the angel's message, it will have to quit telling such notoriously wicked and lying things as Mrs. Caswell has flung together. So palpable are these errors, that it would shame any half-way informed Latter Day Saint not to know better.

PERSECUTION IN THE SOUTH.

The following from the *Chicago Record* of August 9, indicates that the opposition against the Utah elders in the South is growing more intense and assuming dangerous proportions:—

MORMONS SEEK PROTECTION.

Louisville, Ky., Aug. 8.—The campaign against the Mormon elders now at work in Kentucky, Tennessee, and Georgia has reached the stage where the governors of the three states have been appealed to for protection. President Benjamin Rich, of the Southern Mormon mission, wired that he would be here to-day to see Governor Bradley. He did not come, but instead sent a telegram on the "outrages on Mormon elders in various Kentucky counties." He said he would keep his elders in the field in Kentucky, Tennessee, Georgia, and Louisiana if it took \$1,000,000 of the money of the church of Utah to protect them, the authorities at Salt Lake City having assured him of that sum.

Sixty elders were sent to mountain counties of Kentucky and Tennessee several weeks ago and twenty have been assaulted and subjected to indignities. In Tennessee their church was wrecked and the elders beaten and driven out. Then Rich sent twenty more elders to the scene. Then assaults on the elders became epidemic. The people declared that they should go.

Four elders were badly beaten yesterday in different parts of Kentucky. In Carter County a mob of fifty men took out Elders Turman and Snow and was preparing to "stretch their necks with ropes," as the leaders said, when Elder Turman got the men to listen to him a minute. He told of being born in Montgomery County, Kentucky, and that he hated to be treated in such a manner by the natives of his own State. The mob after this turned the elders loose, warning them to leave.

In Bell County, near the Tennessee line, Elders J. N. Titenor and James Miller were beaten by a mob of mountaineers. Elder Titenor is badly hurt.

Mormon elders in the Pineville section are having a hard time, and at Pineville the sheriff has ordered them to leave or they would get in serious trouble. They told the sheriff they were American citizens and had the right to remain. The Rev. Joe Jones, a brother of the evangelist, Sam Jones, said: "Boycott the elders; give them nothing to eat, and as they are penniless, starvation will force them to leave."

We believe it is the duty of the saints in the South and elsewhere to see to it that the public shall understand that we have no sympathy with the obnoxious teaching and practice

of the Utah people. But it is also our duty to unequivocally give the public to understand that we have no sympathy with the policy employed by their opponents. We do not need to investigate to determine whether the mob is justified or not, for there is no possible provocation that can justify mob rule. The effects of mob violence are bad, and only bad. Let every saint stand boldly for law and order, and let his influence be felt so far as possible against the degrading, debasing, anarchy-producing spirit of mobocracy.

ROMAN CATHOLICS EXCOMMUNICATED.

Bishop Janssens, the Roman Catholic Bishop, of Belleville, Illinois, has excommunicated a rebellious congregation about seven hundred in number at East St. Louis. The offense of the congregation (St. Patrick's) is a refusal to permit the newly appointed rector to officiate in the church and occupy the pastoral residence. When the former priest, who was an Irishman, died, the Bishop appointed a German as his successor. The parishioners wanted another man, one of their own nationality. The Bishop refused to give them the man of their choice. The people claimed the right to voice and vote in the matter, claiming some of the rights usually accorded to a congregation.

Mass meetings were held at which the Bishop's threat of excommunication was discussed. Repeated gatherings occurred, at which the Stars and Stripes and the green flag of Ireland were displayed from the flag-staff of the church and at which steps were taken to prevent the Bishop or his priests from entering the church. At twelve o'clock noon, the 9th, the decree of excommunication went into effect and the assembly dispersed. The congregation is now deprived of the sacraments of the church and of the right of burial in consecrated ground. They say they have the advice of some high church officials to stand by them and will have the support of every Irish priest in America.

This is the second congregation excommunicated from the Roman Catholic Church in America. Whether it will result in a more general movement looking to the exercise of suffrage by Catholic congregations, in selecting ministers, remains to be seen.

Some idea of the methods of discipline adopted by the Roman Church may be gathered from the closing portion of the Bishop's decree, which was read in all the churches of the diocese of Belleville:—

"The time of mercy and forbearance is at an end. As Bishop of the diocese I am necessitated, for the cause of justice, for the safeguard of ecclesiastical authority, for the good

of religion, to have recourse to the extreme measure of inflicting the severe punishment of the church on the guilty ones. It is, therefore, with a bleeding heart, but in fulfillment of my sacred duty, that I hereby publish the following decree:—

"All those members of St. Patrick's Congregation, East St. Louis, Illinois, or any other subjects of the Diocese of Belleville, Illinois, who after midday of Wednesday next, the 9th day of August, by counsel, approval, or deed will abet the rebellion now existing in St. Patrick's Congregation, East St. Louis, Illinois, or help in preventing the lawful rector from fulfilling his duties by officiating in St. Patrick's Church and occupying the pastoral residence without molestation, shall by the very fact of such counsel, approval, or help given, or such deed performed, be excommunicated from the Roman Catholic Church."

WORLD ITEMS.

Vancouver, B. C., Aug. 9.—The following mail advices were received by the steamer Empress of Japan to-day:—

The *Ashai-shimbun*, said by the English press to be a newspaper of high standing, was complaining to the Japanese government in an open letter that American and other foreign missionaries are in the habit of engaging Chinese loafers to sit on the penitent benches and shout "Praise the Lord. Amen," in fact, to act as coaxers to their heathen brethren, who are thus encouraged to come into the fold.

A terrible flood has swept over the subprefecture of War Chow, where 1,850 houses were destroyed and thousands of poor people rendered homeless. A band of thousands of robbers is ravaging the country. Ten junks full of soldiers to head them off were captured, arms taken from soldiers, and the junks burned. Hundreds of the soldiers were drowned. Seven hundred natives who resisted the onward march of the enemy were killed, while 2,000 saved their lives by joining the robbers.

Valparaiso, Chile, Aug. 9.—A tidal wave burst into the bay, tearing down the embankment and sweeping off a number of cars, locomotives, and tons of merchandise. The loss is estimated at a million dollars.

St. Sebastian, Spain, Aug. 9.—The Republican and Socialist parties have agreed to organize a campaign demanding the expulsion from Spain of all the religious orders. Señors Salmeron and Iglesias and other Socialists are prominent in the movement.

Vienna, Aug. 9.—The *Neue Frete Presse* says the peasantry of portions of Bessarabia (Russian territory, bounded on the south by the Danube and the Black Sea) have revolted from famine. Troops sent there have had encounters and a score of peasants have already been killed and many have been wounded.

Los Angeles, Cal., Aug. 9.—Laden with relics of the cliff dwellers, the Rev. Dr. George L. Cole has returned from the ruined cities of Southeastern Colorado and New Mexico. On the Santa Fé River, fourteen miles from Espanola, New Mexico, there is a dwelling of not less than 1,600 rooms. The dimensions are 240x300 feet. In the burial mound a woman's femur nineteen inches long was found, showing a giantess seven and one-half feet tall. The cliff on which the ruin stands rises 1,000 feet above the surrounding country.—*Chicago Tribune*, August 10.

Fargo, N. D., Aug. 10.—Two million bushels of wheat are estimated to have been lost in to-day's hailstorm, which partially destroyed the crop on 250,000 acres of land in the State. Farmers who were busily engaged this morning in cutting wheat were driven to their barns for shelter and afterwards found no work left to do. Heavy wind and hail did the work of destruction. Similar reports come from Minnesota points, where the destruction was also very great.

Washington, D. C., Aug. 11.—The worst storm ever experienced in Porto Rico struck the city of Ponce on Tuesday, the 8th, at nine a. m. Ponce was flooded at midnight and at least three hundred persons were drowned. Two hundred bodies, mostly those of poor people and including many children, have been recovered. All the buildings are damaged and hundreds have been destroyed.

"The Governor General of Porto Rico confirms the report that upon the 8th inst. a hurricane swept over that island, entirely demolishing many of the towns, destroying lives, and reducing, as far as he can estimate, not less than 100,000 of the inhabitants to the condition of absolute destitution, without homes or food. Unless immediate and effective relief is given these unfortunates they will perish."

The known dead in Porto Rico are 353. President McKinley has appealed to the American people to aid the stricken Porto Ricans.

BRO. HEMAN C. SMITH hands us the following item, which we publish for what it may be worth, as corroborating statements or facts of history:—

NETAWAKA, Kan., Aug. 3, 1899.

Apostle H. C. Smith; Dear Brother:—I have just read, "Was Joseph Smith a Polygamist?" In 1861, in Syracuse, Ohio, Apostle James Blakeslee and myself were in conversation concerning the heresies that crept into the church which resulted in its rejection, according to the word of the Lord. Bro. Blakeslee related many things from knowledge that you have in the early forties before Joseph's martyrdom.

When the statement of Elder William Marks, as published in the *True Latter Day Saints' Herald*, vol. 1, was under consideration, he said it was truth.

He asked me if I was acquainted with Captain Dan Jones. Being answered that I was, then he asked if I knew whether Elder D. Jones went into polygamy or not. To this I had to say I did not know, for I had lost track of him after 1853, when I began to retrace my steps from the old church.

Bro. Blakeslee in those days lived some distance from Nauvoo, but he was informed in some way of the heresies that were secretly creeping into the church at Nauvoo, and it grieved him and he came to Nauvoo to inquire whether the report was true or not; and he went to Joseph himself, and Captain D. Jones was in the room with him, and Joseph after a little hesitation answered to his question with a manifest grief, "Yes, and I am afraid it has gone too far to be checked [polygamy] and it will result in the overthrow of the church;" and Joseph rose to his feet with much apparent anxiety over the matter and commanded both in the name of the Lord (Blakeslee and Jones) to proclaim against the heresy in preaching and teaching with a loud voice.

You see now why he asked whether D. Jones went into it or not. If there is anything in this has added evidence in your effort to set down error and contention, you are welcome to use it.

Your brother for the truth,

HENRY GREEN.

In the winter of 1887, while at Wheeling, West Virginia, Bishop George A. Blakeslee, son of Apostle James Blakeslee, referred to in the foregoing, related to the writer in substance the same statement as made to Bro. Green, with the exception that he made no mention of Captain Dan Jones.

EXTRACTS FROM LETTERS.

Bro. Columbus Scott, Perry, Iowa, August 7:—

Tent will go from here to Adel, to-morrow, the 8th, and no doubt our time will mainly be occupied there till the 25th. All the older saints, others as well, would have been glad to have had Bro. I. N. White to attend the reunion, since he labored so much in this district years ago, and would have been greatly pleased to have had one of the First Presidency. We expect to see our reunion grow to become the State reunion. Des Moines is central and all railroads in the State lead there.

Bro. Albert Haws, Oakland, California, August 4:—

My health is still poor. Am just getting up from a very severe attack of partial paralysis of the stomach and bowels, which lasted about ten days; but I am now improving again, which I am very thankful for.

EDITORIAL ITEMS.

Utah elders held services in the public square, Youngstown, Ohio, and were reviewed on their statements by Bro. A. Morgan, Superintendent of the Telephone Company in that city. The *Youngstown Telegram*, July 21, commends the effort of Bro. Morgan. Many expressed themselves as pleased by his effort and glad to obtain the information he furnished them.

The Durango, New Mexico, *Herald*, July 27, 1899, sent us by Bro. R. H. Wight, has a sermon on Mormonism, by Rev. Collett, from which it appears that the *Columbian Encyclopedia* is relied upon as authority on the subject. The *Spalding Story* is revamped. The Reorganized Church is also mentioned and the Book of Mormon as against polygamy.

Sr. E. E. Bailey, Weeping Water, Nebraska, writes earnestly urging that some of the ministry call and preach the word. A good work could be done there, she thinks.

Next comes a copy of the St. Joseph, Missouri, *Herald*, Sunday, August 6, in which is a column article on "Mormons" "attempting to make converts in St. Joseph." It appears that twenty Mormon elders under one "Elder Kelsch," "President of the Northern States mission," have been expounding their philosophy in the courthouse and that Bro. H. O. Smith proceeded to cross-question them.

The result was a cross-fire discussion on polygamy and other issues. The advertising of Mormonism on the one hand and of the true faith on the other is being kept before the readers of the press. There can be but one result where right and wrong are before the people in active opposition; viz., the right must prevail, the wrong fail. We have but to steadily push ahead and patiently await the finale. Brighamism as such will be hemmed in and crowded to the wall in due time, and the honest in heart among the Utah Church be delivered from their spiritual and temporal bondage.

Bro. J. M. Terry reports twenty-one Brighamite missionaries at work in Chicago. He sends for the new tract, "Was Joseph Smith a Polygamist?" for distribution, but needs many more than we are able to supply him. Chicago is an excellent field for our work, and as the Utah elders are making some impression in localities there, Bro. Terry and his aids should be well equipped with all available aid and ammunition to do effective, valiant service. Not least in such equipment would be an abundance of good tracts. Chicago is the second city of the Western Continent, the leading city of the Middle West, and a center of education, culture, and influence where we should build up and be well represented and widely known, that the truth might be radiated therefrom abroad. Any who may be in position to supply Bro. Terry with literature would do well to do so. Tracts, or funds therefor placed in his hands, would be judiciously, conscientiously distributed. His address is, No. 665 Sheffield Avenue, Chicago, Illinois.

True, discriminating men and women will not be attracted to persons simply because of outward assumed pleasantness of manner, but because of the genuineness of the character revealed. Social culture of outward ability to entertain or please is often a mere veneering, a guile that catches and influences many to their hurt. Look beneath the surface of assumed manner and studied expressions for true integrity, for genuine manhood or womanhood. A right to the title, "A True Man," or "A True Woman," is a right to the only true crown for humanity to wear. It is the rare exception, not the rule, where social and other leaders deserve such appellations. The masses are caught with guile, in many phases of life; it is the rare exception where judicious, impartial discrimination is developed and exercised. There is need for it everywhere, in every circle, not excepting among our own associations.

Bro. David Brand, Marengo, Illinois, aged eighty-five, recounts the labors of Utah elders in that region and wonders why the Reorganization is not heard from more through its ministry at that point. The harvest is great, the laborers few.

Mrs. Mary E. Fry, a member of the Baptist Church, Ellington, Missouri, and a friend to the cause, writes expressing a desire to hear the word. She sends for tracts to read and circulate.

Bro. Henry Tabbiner has been having some discussion with atheists, freethinkers, and others of like opinion in one of the English papers, a clipping of which has been sent us. We like to see our brethren wisely seeking to maintain the truth when-

ever opportunity presents. We are in the world for good and ought to be good for something—to do all we can for good.

"The wise shall understand"—because they will seek to see, and comprehend and know; and that from a developed and constant cultivation of love of truth.

The *American Baptist* for August 3 has a militant article headed thus: "Adverse animadversions, amplified annotations, and affectionate answers, anent the acrimonious assertions, arrogant assumptions and awful attitude of A. A. A —, Arkansas." It seems to be part of a "religious debate;" but we didn't read the article, the heading seemed enough—to judge of the contents. It is painful to note how little is left for the people between the strifes of certain Baptists and Campbellites. They quarrel perpetually and after much debate and disputation leave the field with no one the wiser—unless it be with a deep seated conviction that both are wrong. One is reminded of the remark credited to a young man who being immersed into the communion of Alexander Campbell's organization, coming out of the water said: "Now I'm ready for a dispute!" This of course would apply to some, but not all of that communion.

"Eight persons in Detroit have been injured during the last eight days by pouring kerosene into a stove."—*Press Dispatch*.

Life is beset with difficulties and attended by problems so complex that its responsibilities pass from those of a mere personal to those of a general character. Our good or ill affects not us alone, but our associates and surroundings. No one can afford to do less than his very best. Good character, right doing, true service, are demanded and needed everywhere, in all the walks and conditions of life. Humanity, in every soul and sphere, is encompassed by ills to which the spiritual, moral, and physical man is heir, and from which all must be delivered if all are to attain to fullness of life. The race is struggling amid low conditions from which God would emancipate it. There is need of light and help, and everyone in whom is light and upon whom God has laid help should be faithful and true in his sphere of action, however humble. We cannot afford to yield to discouragements, to surrender to difficulties. It is ours by right and in duty to receive grace to surmount and overcome. Courage, resolution, and endurance are necessary. It is ours individually to gain or lose the crown of eternal life. Which shall it be with us, gain or loss? "If any man draw back, my soul shall have no pleasure in him."

Original Articles.

EQUALITY.

In the consideration of any subject or principle, the point of view, or the special application from the individual standpoint, naturally, is apt to have the greatest weight with us; and indeed a spirit of striving for the mastery is too apt to control our discussions, to the hindrance of the accomplishment of the true end of all investigations, the promotion of the general good.

1. What do we mean by equality?
2. Is there such a thing in fact?
3. What is our standard of measurement?
4. To whom shall it apply?

Shall it be to mankind in general, or to the Aryan, Caucasian, Semitic, Slavic, or Negroic races; Shem, Ham, or Japheth? Men or women; all, both, or to any race or sex distinctively; or to those by adoption designated as children of God alone, and if to them men or women, boys, girls, children, one class or each, and all individually without consideration of age or sex. Shall it apply intellectually, morally, spiritually, physically, economically, or politically, all or each?

In its ordinarily recognized sense, equality does not seem to exist anywhere,—that is, in the universal application of the term covering the various qualities and conditions of human existence; nor in that sense do I find in the written word of the revelations of God to mankind, in ancient or modern times, any evidence of the existence of such equality in the past, or expectation of it in the future. From the lowest forms of organic life to the highest exemplification of such existence in man, so fitly termed a "microcosm of the universe," there is such diversity and inequality in the individual members, that it would seem self-evident that equality in the sense of form, strength, beauty, comeliness, intellectuality, capacity of whatever nature, inherited tendencies, force, character or opportunity, and all those things which ordinarily tend to the production or acquisition of natural things, the power to do, or to accomplish good or evil, does not exist.

Men and women are born into the world under the most unequal conditions—amid wars, desolations, among peaceful pastoral scenes, in lordly palace or in peasant's cot, among enlightened, liberty loving peoples, or from an imbruted, groveling superstitious ancestry—all grades and conditions, from sublimest intelligence to degenerate idiocy; from holiest virtue to basest vice, in ever varying degree of manifest inequality.

Is not this condition of inequality in organism,—physical, moral, spiritual,

—inherent and continuous? Is it not a fact that there is no equality in all the creations of God; but on the contrary, diversity in form, texture, color, fiber, quality, and magnitude, yet harmony throughout? Is it not harmony, therefore, rather than equality which should now be sought?

But while there is not, and cannot be, an individual equality in all the term implies, is there not in the divine economy something of this nature contemplated, which in accordance with the endowment given, shall from the individual thus endowed, expect proportionate results? If man or woman shall possess—because of inheritance or otherwise—qualities superior to others, does not the God and father of all, the fountain of all intelligence and good, whose glory is the happiness of his children, expect that those qualities shall be used *for his glory*? Hear the Savior's words, "Unto whom much is given, of him much shall be required."

I do believe with all my heart that while there can be no equality of being, and there is no equality of endowment, and hence no equality of accomplishment, there should be a *proportionate* equality of effort, so far as that being and endowment make it possible.

Politically it is claimed equality exists; and the words of the American declaration of independence, which we regard in a measure to have been inspired of God, surely conveys this idea: "We hold these truths to be self-evident—that all men are created equal; . . . with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that, whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and institute a new government, laying its foundations on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness."

The basic thoughts here are:—

1. That all men were created.
2. All men free and equal, coming into this world.
3. All men have certain inalienable rights.
4. These are life, liberty, and the pursuit of happiness.
5. That to bring such results, governments are formed by men.

To my mind,—notwithstanding the inequality of man's being and organism, endowment and attainment, in order that he may accomplish in accordance therewith,—there should be some plane of equality upon which he, with all others, should stand; which,

from its absolute level base, would show the marked differences of individuality and qualification, and by organization and consideration, put each actively to the best possible use for the perfecting of the race and the accomplishment of the purposes defined in the declaration; that base, to my mind, is economic equality. To bring this about, however, is the problem of the ages, accomplished will be in the millennial age.

The revelations of God in holy writ seem to take into consideration the imperfect, abnormal conditions of humanity, and of human governments. They do not attempt to revolutionize existing conditions, or overturn such governments; but teach a course of individual conduct, which practiced and carried into all the affairs of business and political life, would ultimately result in bringing about the golden time of peace.

For a short time under peculiar conditions in the days of the first apostles, many of the wealthier saints sold their possessions and placed the results in the hands of the apostles, that the poor might be cared for; and it is said that they had everything in common. But no arrangement seems to have been made to perpetuate this system, called into existence, apparently, by the very exigencies of the situation, as might be again done under similar circumstances and surroundings.

The teaching of the Savior, "Thou shalt love the Lord thy God, and thy neighbor as thyself," would imply that eventually, in the perfecting of character, there should be a perfecting of means, by which a neighbor *loved* should have that care which each would award unto himself. The golden rule, "Do unto others as you would that they should do to you," helps to an understanding of the question.

In all this, however, mark it, there is no equality in the ordinary sense, no distinction of sex. Man is too apt in considering that which should be, notwithstanding his love for woman, to regard her in the light of a possession; disguise it as he may, a sense of his own superiority is almost constantly made visible, and many times he fortifies himself in the thought that it was so designed, by reference to the utterances of other men he deems inspired of God, and who without doubt were so inspired at times. That which we do,—our form of thought and its expression, peculiarities of speech, our habits and our methods,—originate frequently from some peculiar requirement of a former time; and while conditions change, the habit formed remains; and so the habit of woman's subordination, formed in barbaric times, has been perpetuated. That it was not God's design is evi-

dent, Paul's frequently quoted and apparently prejudiced statements to the contrary notwithstanding.

In speaking of the creation—spiritually—of man (in the generic sense, meaning the race, not the sex) God through Moses records: "Let us make man in our own image, after our likeness; and it was so." "And I, God, created man in mine own image, in the image of mine Only Begotten, created I him; male and female created I them."

Let us not forget, therefore, when we think or talk of equality, that in whatever the term may mean, or wherever its application may be made, that be they male or female, all alike are God's children and entitled to equal consideration. The inequality of the sexes has arisen from the encroachments of evil, and the degeneracy of the world through strife, barbarity, and lust.

Has God in latter days pointed out some way by which unequal in being, endowment, opportunity, and attainment, as are his children, there yet may be evolved conditions where there shall be some measure of equality in the distribution or use of temporal things? I think it can be shown that he has done so. True, no provision has been made for that form of equality, or rather inequality, known as "all things in common."

In section 42, Book of Covenants, consecration was taught, but stewardships likewise, each of his own property, and an unequal condition touched upon and provided for.

Here I may be excused in quoting from editorials on the gathering, etc., in *Saints' Herald*, April 12, 1899: "The first revelation in which equality in temporal things is treated upon is section 36, . . . is a matter of history and instruction," a "prophecy of Enoch." "Section 38, . . . paragraph 8, refers to the appointment of certain men, whose duty is pointed out, and applies to those removing from New York to the Ohio;" is not of general application.

Section 51, given May, 1831, makes provision for an equality in temporal things at Independence, Missouri; but this, in paragraph 4, seems to have been a *privilege*, and for a *time local* in its application—not for the church at large—although a pattern locally for all churches. Qualified in paragraph 4: "And thus I grant unto this people a *privilege* of *organizing themselves* according to my laws; and I consecrate unto them this land for a little season, until I, the Lord, shall provide for them otherwise, and command them to go hence." Paragraph 5: "Behold, this shall be an example unto my servant Edward Partridge, in other places, in all churches." Paragraph 1 shows the organization was to be "according to the laws of

the land." Under present conditions incorporation would be the method. Paragraph 3. That all rights would inhere to the members of the organization, whether composed of all the members of the local church as contributors, or only part; and that the funds obtained could not be alienated to other churches or branches, unless by consent of the organization, and even then only as a loan to be repaid.

Section 70, given November, 1831, is specifically: Paragraph 1. To Joseph Smith, Jr., Martin Harris, Oliver Cowdery, John Whitmer, Sidney Rigdon, and William W. Phelps, names them as "stewards over the revelations and commandments" given them, "to manage them and the concerns thereof; yea, the benefits thereof," practically partners. Paragraph 3 says: "Nevertheless, in your temporal things you shall be equal;" while paragraph 4 still further confirms the same idea.

The vision, section 76, given February 16, 1832, deals, as stated in said *Herald*, with the future condition of the church in the presence of God. (Par. 7.)

Section 77, to Enoch, given March, 1832, to those ordained to the high priesthood. Paragraph 1. An order of Enoch, in which it is said to the membership of said order, "for if ye are not equal in earthly things, ye cannot be equal in obtaining heavenly things." A special agreement by the members of said order, benevolent yet *practical* in its organization.

Section 81, given Thursday, April 26, 1832, is named in Church History, vol. 1, p. 247, as "more instruction concerning the poor and the enlargement of Zion." The heading in Doctrine and Covenants states it as a revelation "showing the order [of the work] given to Enoch and the church in his day"—recognizes in paragraph 4 a difference in calling, office, work, needs, responsibility, nine individuals named to be bound together by a bond and covenant; in other words, to be under bond for the faithful discharge of the duties of their various stewardships. Paragraph 5 states it is "an *everlasting order* unto you and unto your successors," referring to the foregoing, "to manage the affairs of the poor, and all things pertaining to the bishopric." Paragraph 4, "for the benefit of the saints . . . and for a stake of Zion." This certainly is not general in its application, but in harmony with section 51.

Section 82, given Monday, April 30, 1832, provides for maintenance of widows and children, under given conditions. Its reading: "That widows and orphans shall be provided for, as also the poor," does away with all idea of economic equality.

Section 101. "Given to Enoch, concerning the order of the church for

the benefit of the poor," revealed Tuesday, April 23, 1834, as in section 81, refers to two distinct localities, and also to two organizations. The fact that these were separate organizations makes it clear that the duties, obligations, properties, and benefits belonged to the members of said organizations and the *special blessings* or in case of default *condemnations*, applied only to the *faithful* or *delinquent officers or members* of these orders; and not to the membership of the church, as has sometimes been authoritatively taught. As applying to the condition of society,—the people, and governments of the world, as at present existing, which conditions the Lord in his revelations has evidently recognized, the only equality which I can find is the *comparative equality* of contribution provided for in the law of tithing; not the law as generally understood and taught, one tenth of what each individual has left after they have expended all that they need, or fancy they need, for their own purposes—an exceedingly flexible and variable standard—but one tenth of the earning or interest as the case may be, called increase.

A confusion of the terms sometimes arises, in which surplus and tithing are separated or joined together, and it may be wise to inquire what is surplus and what tithing, as defined in the law.

Remember, we are living under conditions which render as yet impossible that equality named in Doctrine and Covenants, section 76, vision of the future of the church in the presence of God, so that we must use the law only in its application to the conditions existing. No varying or unequal standard depending upon imperfect judgment, selfishness, or generosity can be properly considered; but the law which God has given. If God claims from me one tenth of my income and I have not been rendering it to him, then most certainly one tenth of all I possess is a surplus in my hands, which, if I wish to live in harmony with his law, I should turn over to the authority of his appointment. Conflicting ideas obtained in the early history of the church because of the various revelations on economic subjects and the various constructions put upon them, and on July 8, 1838, at Far West, Missouri, was given section 106, reading as follows:—

"In answer to the question, O Lord, show unto thy servants how much thou requirest of the properties of thy people for a tithing?" the Lord says: "Paragraph 1. Verily, thus saith the Lord, I require *all their surplus property* to put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and

for the priesthood, and for the debts of the presidency of my church; . . . and after that, *those who have thus been tithed*, shall pay one tenth of all their interest annually" (and this the law of tithing, first the Lord's surplus and next the increase) "shall be a standing law unto them forever." Paragraph 2. "Verily I say unto you, It shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you."

How plain, simple, and easy of application is this; no room for dubiety or misunderstanding. "Unto whom much is given, of him much shall be required." If a saint's income is small, the contribution would be small; if large, it would be proportionately so.

Is this equality? I freely answer, NO; but it is the only provision in an economic way provided under existing conditions. How such conditions may be changed,—and the duty which the church owes to the individual, whatever his or her circumstances may be,—forms another and equally important chapter of the same subject, without which the faithful compliance of the individual saint would not effect the object intended under the law, for which the individual sacrifice was made.

The "example" given to Bishop Edward Partridge, in section 51, is to my mind the true method which should be used in the operation of the law of tithing, making it local in its collection and distribution for the purposes named in sections 106, 42, and others, where debts are contracted by the officials in charge for the benefit, and by the authority, of the church, for the poor, and especially for the faithful poor, who live up to the economic or financial law, the payment of the expenses, upbuilding of houses of worship, etc., as wisdom may direct.

Above paper read before the priesthood meeting of St. Joseph branch, by Bro. Robert Winning.

BAPTISMAL FONTS.

Flowers have their time to bloom,
And leaves their time to fall;
Life comes to none too soon,
And death is sure to all.

Men have sought out many inventions, some tending to great good and others to great evil to man. To attempt to scan the field of invention and discovery, even in the religious and spiritual realm, if possible to make the investigation complete, would be productive of but little good to mankind, while a survey of the fields of science and art would be entirely foreign to the subject; suffice it to say that every departure from or attempted improvement upon nature, in the physical and spiritual world,

has wrought corruption, misery, and death.

The introduction of the baptismal font into religious rites and ceremonies we consider an innovation, which in no way adds force, or sanctity to the rite of baptism, but tends directly to mar its beauty and simplicity, and breaks at once the link that would bind to us the gospel as it was delivered in the dispensation of Christ and the apostles.

"Men do not gather grapes of thorns, or figs of thistles;" but men do plant vineyards, grain, and fig trees, and from them they may expect to reap, in the proper seasons, their respective harvests, if care has been taken to plant proper plants and sow grain in suitable soil and climate, with the necessary care after planting. With a little carelessness or ignorance in the selection of proper grain, though the soil and climate might have been suitable, the harvest will be entirely different from what was expected; likewise if good seed be selected, and it be not properly planted, a full crop cannot be expected; or if it be sown broadcast on top of the ground, if the ground be not turned with the plow, and the grain buried, it will not grow.

The design of the gospel we believe to be to transfer subjects of the kingdom of darkness into the kingdom of light; to accomplish which, certain ordinances were instituted among men, among which was the ordinance of baptism for the remission of sins that are past, which ordinance we believe to be a type of death, burial, and resurrection.

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.—Rom. 6: 4, 5.

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.—Col. 2: 12.

It also signifies a change of location or translation.

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.—Col. 1: 13.

Washing or purification:—

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.—1 Peter 1: 22.

And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.—Acts 22: 16.

That he might sanctify and cleanse it with the washing of water by the word.—Eph. 5: 26.

And hence cancellation or remission; but not, as many suppose, for the forgiveness of sin; that is a condition of soul brought about by a godly sorrow, after conviction which worketh repentance, humility, confession, and

where possible, restitution; and these are designated as works meet for repentance; these works being wrought, obedience to the ordinance of baptism brings remission.

Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins.—Acts 2: 38.

John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.—Mark 1: 4.

People are not buried until they are dead. The body that is lain away at death, is but the tabernacle or clothing of the spirit that has vacated the tenement. "Without the spirit the body is dead." While the spirit is in the body it is not a fit subject for burial; burial is the laying away of the matter which has become useless to the real or spirit body; if the burial is made before the spirit's departure, great physical and mental suffering must be endured: so with the burial by baptism, if made before the person is dead to sin, (having crucified the lusts of the flesh by doing the works meet (suitable) for repentance,) the motions of sin will remain in the flesh, causing trouble and unrest; the party not being fitted for the birth of the Spirit will remain a dead branch spiritually, sooner or later to be lopped off from the visible body or Church of Christ.

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.—Rom. 6: 6.

The crucifixion of Christ was not the laying of his body in the tomb, but was his suffering unto death on the cross, and if "our old man" is crucified (put to death) with him, in order that the body of sin may be destroyed, it must be before the burial in baptism.

It is not our object in this article to establish the fact, in the minds of the saints, that baptism to be efficacious must be by immersion; but since so much is at stake to the husbandman in the proper planting of grain to produce a harvest, so likewise everything is at stake to the candidates who present themselves as grain to be planted, as they suppose, by the Lord's husbandman for the great harvest of the world, it becomes them to consider well, not only the authority of the one representing himself to be a servant of the Lord, and the soil—kingdom or church—in which they expect to grow up after their typical resurrection; but the form or manner of planting in detail should be carefully looked to as well, that in the rite nothing be lacking to render the type of the death, burial, and resurrection of the Master complete. Jesus says, "follow me." The husbandman, when he prepares the ground, does not do so by removing the soil to some convenient place for planting the grain, but to the hillside,

valley, or plain he resorts; and when the grain comes forth all is beautiful and harmonious with nature, and has become the type of a death, burial, and new birth. When men select a place for the burial of the dead they go forth and choose a spot under the open sky, there they lay their dead away where the dust may naturally return to the dust as it was.

If baptism is a fitting type of the planting and springing forth of grain,—or the death, burial, and resurrection of the physical body,—we fail to see the reason why the element in which the rite is to be solemnized should be removed and placed in a receptacle of woodwork or masonry, wherein the type is destroyed; it certainly has nothing in reason or nature to recommend, or in scripture to agree with it, and we know of no plea favoring a baptismal font in the basement of a building, to a lake or river under the open sky, other than convenience or popularity, or both; and when they are made the choice, the type is lost, as much so as in sprinkling or pouring, or immersing in rubber suits; or in the case of Cain offering the fruit of the ground in sacrifice instead of the fruit of the herd or flock. Pause for a moment and contrast the scenes if they will bear it,—a few persons taking their way into the basement of a building, the candidate and minister *ascending* and *descending* by steps into a basin or tank, the minister standing in the water, or beside the tank, raising his hand overhead in performing the ceremony,—with the scene of Jesus on the banks of Jordan, saying unto the porter, John the Baptist, "Thus it becometh us to fulfill all righteousness," and under the broad canopy of heaven in the presence of the assembled multitude *going down into the water* and being baptized of John and *coming up out of the water*, the voice from heaven bearing record, "This is my beloved Son, in whom I am well pleased," then go forth under the open sky to the city of the dead and stand with the assembled friends and mourners who have come to pay the last sad rites to the departed, while the minister of God who stands with uplifted hand commits earth to earth, dust to dust, or the dead to his last resting place, and answer to yourselves which of the two is a most fitting symbol of the last.

"But," says one, "if immersion in the font or tank is not a legal baptism, what will be done about persons who are sick and request baptism, and are unable to go to a lake or pond for outdoor baptism?"

"It is written," "There was a man sent from God, whose name was John." If he was sent of God he did the works of God. He came preaching in the wilderness and baptizing in Jordan, and it was pleasing to God

that he should there baptize. He was also "baptizing in Enon," "because there was much water there" (John 3: 23).

But the question of convenience still being urged, we ask: With whom did the precedent of convenience arise, with the priest or with the people? Surely not with the people, for the cross makes no provisions for convenience; and the mind of the penitent at once follows the footsteps of the Master and his disciples to Jordan and the seaside, through Judea and Galilee.

We believe the precedent arose with the priest, and for his convenience, and not with the Latter Day Saints. We are told there was a molten sea in Solomon's temple, but we are not cited to the scriptures which tell us it was placed there for baptizing for the remission of sins for the living; neither are we told why it was placed on the backs of twelve oxen. We state in reference thereto, to place the baptismal font on a parallel with the molten sea, it must be placed within the foundation, resting upon twelve oxen, before the superstructure is raised, like as was Solomon's temple. Its object should also be defined. If it was for baptizing for the dead, it is a fitting type, being placed under the Temple. As the spirits of the unregenerate dead are in the lower parts of the earth, it is an appropriate symbol to perform for them the rite of baptism by proxy, in the foundation of the temple, where the living are not wont to resort—the twelve oxen representing the animal of sacrifice by the twelve tribes. It should also be stated if this type was for Jewish times only, or does it extend to all times, for all nations. William Smith, in his dictionary, says it was for the washing of the priests. Joseph Smith says it was for baptizing for the dead.

And again, verily I say unto you, . . . there is not a place found on earth that he may come and restore again that which was lost unto you, . . . even the fullness of the priesthood; for a baptismal font there is not upon the earth; that they, my saints, may be baptized for those who are dead. (See D. C. 107: 10-12.)

It is further asked, What will we do in case of a person demanding baptism who is sick of dangerous illness and likely to die. We answer, The promises of the gospel are sufficient for all cases, and we venture the assertion, if the sick person has never heard the gospel in its fullness before being brought to a bed of sickness or death, and there first hears and believes the gospel, and repents and demands baptism at the hands of a faithful, authorized servant of Christ, opportunity will be granted, or sufficient strength will be given for the ordinance of baptism in a legal manner without detriment to the sick;

besides cases are on record of persons sick, apparently unto death, being carried to the water and baptized, and instantly healed.

But again, if the person has heard the gospel and is taken down sick apparently unto death, becoming penitent, or demanding baptism from previous knowledge, we think it the duty of the parent and elder, knowing the fact, to make no delay in granting the request for baptism; for Jesus says, "He that believeth and is baptized shall be saved;" and we think the more dangerous the illness the greater need for a speedy attendance to the ordinance, for an extension of time may not be granted in such cases.

Jesus says you must be born again, must be born of the water (John 3: 5). It may be urged that immersion in a font or tank is legal baptism as much so as in the lake or river. We simply state it is not according to the command or pattern, and fails to be the similitude of the planting of grain or the burial of the dead.

Paul says we are buried by baptism into his death (Rom. 6: 4). Men do not convey soil to the basement of buildings, or other convenient places, to plant their grain or bury their dead. Jesus says, he who is sent of God doeth the works of God. I do always the things which please the Father. Jesus was baptized in Jordan; it therefore pleased God that he should there be baptized, and not in a font.

Contrast the restraint and awkward mechanical stiffness attending the ceremony at a baptismal font with the natural freedom and suitable relation of all the parts of a consistent whole with the majesty and sublimity of the scene as one goes forth in strict obedience to the commandment to "go down into the water" (realizing that he is following in the footsteps of the Master), and there in the yielding wave bury the penitent, dead to sin, and bring him up again out of the water to walk in newness of life, in harmony with nature and the law of God.

We claim that baptism is not complete until both candidate and administrator are out of the water.

And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him.—Matt. 3: 16.

And straightway coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him.—Mark 1: 10.

"He who is sent of God doeth the works of God." We think if John the Baptist had been standing in a baptismal font, or in the basement of a building, Jesus would not have come to him to be baptized, and he would not have seen the Spirit descending from heaven (John 1: 32). And if

Philip and the eunuch had not come up out of the water, the Spirit would not have caught away Philip, as the baptism would not have been complete.

And they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip.—Acts 8: 38, 39.

In the Book of Mormon we read:—

And he said unto them, On this wise shall ye baptize; and there shall be no disputations among you. Verily I say unto you, that whoso repenteth of his sins through your words, and desireth to be baptized in my name, on this wise shall ye baptize them: Behold, ye shall go down and stand in the water, and in my name shall ye baptize them. And now behold, these are the words which ye shall say, calling them by name, saying: Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen. And then shall ye immerse them in the water, and come forth again out of the water.—Book of Nephi 5: 15-18.

And when they had thus prayed, they went down unto the water's edge, and the multitude followed them. And it came to pass that Nephi went down into the water, and was baptized. And he came up out of the water, and began to baptize. And he baptized all those whom Jesus had chosen. And it came to pass when they were all baptized and had come up out of the water, the Holy Ghost did fall upon them, and they were filled with the Holy Ghost, and with fire.—Book of Nephi 9: 10-14.

We now quote from the Doctrine and Covenants, 17: 21.

Baptism is to be administered in the following manner unto all those who repent: The person who is called of God and has authority from Jesus Christ to baptize, shall go down into the water with the person who has presented him or herself for baptism, and shall say, calling him or her by name: Having been commissioned of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost, Amen. Then shall he immerse him or her in the water, and come forth again out of the water.

While the font may be more convenient for the priest, it is certainly not always convenient for the people; but it may be more genteel than to go into a muddy stream, and it certainly is more popular; but popularity, in many cases, is but another name for pride; but "God resisteth the proud and giveth grace to the humble," and this may be one of the reasons for the dearth of the spiritual gifts and slumbering condition of the church at the present time. John was baptizing in Enon near to Salim, because there was much water there.

A number of converts were made recently in Davis City, where was abundance of water in the river; but they were baptized in a font in Lamoni, seven miles away. Was it convenience or popularity, or to gain prestige for some individual, custom, or place, that led to the change? If not, what was it? Surely the reading of the Scriptures—either Bible, Book of Mormon, or Doctrine and Covenants—would not lead to make choice of the font so far away in preference to the quiet stream near by.

"But," we are asked, "is not immersion in the font, where there is sufficient water, as truly or legally a baptism as it is in the open water or running stream?" We reply that immersion alone is not baptism. "To the law and to the testimony, if we speak not according to that, it is because there is no light in us."

The question should not be, how far we may depart from the pattern given to still retain sufficient resemblance to the original to avoid detection; but should be, how fully can we keep the commandments and how closely adhere to the original that when the work is completed it may be genuine. It ought to be sufficient to know that when Jesus came to do the will of the Father, that what he did was according to the will of God. Jesus said:—

Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.—John 10:1.

If it can be shown that the baptismal font in the foundation of a building is a symbol, type, or pattern of the Jordan River, then it may reasonably be considered the door into the kingdom or sheepfold; if not, it may be some other way. If Jesus set the door of the kingdom in the open water, a connected part of the natural world, and Jesus and the porter both had to go down into the water, and come up again out of the water, to enter through the door, his authorized ministers cannot well do the same work by doing less.

Dictated by I. N. W. COOPER.

LAMONI, June 19, 1899.

DANIEL SECOND CHAPTER.

In the interpretation of the great image of Daniel, second chapter; we will notice first a part of the twenty-eighth verse:—

But there is a God in heaven that revealeth secrets, and maketh known to the king Nebuchadnezzar what shall be in the latter days.

This scripture needs no explanation. Next a part of verse 32 reads:—

This image's head was of fine gold.

This was to represent the kind of government and not a particular government. In verse 38, Daniel says, "Thou art this head of Gold." So he was; and so was the kingdom of the Medes and Persians represented by the head of gold. Also the Grecian was represented by the head of gold. So also has every kingdom that has existed since that day, down to our day been represented by the head of gold. Then the head in the image is intact, and good to day. A part of verse 32, "his breast and his arms of silver." This is represented by the papacy. Daniel says in verse 39, "and after thee shall arise another kingdom inferior to thee."

The function of government is to

protect life and property, and when we measure the papacy by this standard, we find that it is greatly inferior to the kingdoms of the earth. Then again, their revenues are collected by contributions, and are mainly in silver, and is in line with the idea that their revenues are also "inferior" to the revenues of kings. Then again the silver in the image is good to-day, as the papacy is with us to-day. "His belly and his thighs of brass." (Verse 32.) This is represented by the Mahomedan power. Daniel says in verse 39:—

And another third kingdom of brass, which shall bear rule over all the earth.

This has been applied to Alexander's government, because he is said to have conquered the world. But history shows us that the Mahomedan power came nearer conquering the world than any power that ever preceded it. Then again, their small money is brass, and is in line with the idea of being represented by an inferior metal. "His legs of iron, his feet part of iron and part of clay." (Verse 33.) This is represented by the United States.

And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise.—Verse 40.

The United States government is a government by the people, for the people, and is as strong as iron; and her principles of government have gone out into the world, and bruised all the kingly powers, by compelling them to give to their subjects constitutional forms of government, and to make better laws; and have broken France of her king, Brazil of her king, and Mexico of her king, and the tendency is to still further growth. These great things have been done by our example and influence, while we have stayed at home and attended to our own business.

And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay.—Dan. 2:41-43.

This is represented by the negro. He became a part of the image when he was given the vote. Before that he was a chattel. The negro mingles with the seed of men, but does not cleave to each other any more than iron will cleave to the clay. He has been in the image nearly thirty years, and occupies the same position he did at the commencement. The toes represent the president and vice president, and the eight cabinet officers.

The negro vote helps to elect them.

The image is now completed, and has only lately been completed, and is now ready intact for the blow.

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and broke them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth.—Dan. 2:34, 35.

Please notice the image must be complete before the stone smote the feet, and that the whole thing came down together. Evidently the stone is the true Church of Christ in the hands of the Master at his second coming. The image is now ready, and the world is looking for his second coming. Are the people of God ready? This interpretation is my brother A. W. S's, down to the stone.

M. L. SORY.

Original Poetry.

THERE IS NO DEATH.

BY ELDER T. C. KELLEY.

There is no death to those who love the Savior;

He that on me believes shall never die;
And though we cross the dark, the mystic river,
Beyond it lies the land of cloudless sky.

There is no death; "He that on me believeth,
Though he were dead, yet shall he live again;"

Thus Jesus said to the heart-stricken Martha,
When of a brother's loss she did complain.

There is no death. "I am the resurrection,"
To stricken ones 'twas said, with gentle voice;

It comes to us now, like the sweetest echo,
And our sad hearts it maketh to rejoice.

There is no death. O! smitten ones, take courage;

Trust ye in Christ, the Mighty One to save,
Who the strong bands of death did break asunder,
And rose again triumphant o'er the grave.

There is no death; 'tis only passing over,
And though the other side we cannot see,
We do not doubt the promise of the Savior,
He that on me believes from death is free.

There is no death. We do not fear its power;
Since Jesus rose triumphant from the tomb;
For thus he says, "There soon will come the hour,
When all who hear, from out their graves shall come."

There is no death. O! grave, where is thy triumph?
Thou canst not hold our loved ones 'mid thy gloom;
Like sweetest flowers in the resurrection,
They'll rise to life with never-fading bloom.

There is no death. Aye! we shall live forever,
In that bright world, secure from ev'ry
harm;
And from our loved ones we'll be parted
never,
If we in faith our duty here perform.

There is no death. Hushed be each sigh and
sorrow;
Let tears of anguish no more fill your eyes,
For with your loved ones you may meet to-
morrow,
And dwell with them in lands of cloudless
skies.

WEST SURRY, Maine, July 31, 1899.

Letter Department.

Brice Hospital,

TUSKALOOSA, Ala., Aug. 2.

Editors Herald:—Some dear, kind, saints have so greatly befriended me since I arrived here, I feel anxious to try to express my appreciation of the same through the pages of this nice little paper. As I have already made known (through *Ensign's* pages), several of my afflicted friends here seem greatly interested in "our belief," and no doubt but many saints would smile if they could only peep in the big room every afternoon and see how attentively several of the invalids listen to my reading from our church publications, also the New Testament and the highly appreciated letters written me by kind, thoughtful, sympathetic saints whom I have never met; but they don't seem like strangers to me.

Some dear, accommodating friend has been sending me the new *Herald* for about three weeks, and this morning my heart was caused again to rejoice over a new copy of *Autumn Leaves*, which not only brought delight to me but to others who have been so interested in those sent by Sr. M. E. Jamison, of Denver, Colorado. They all seem so interested in the autobiography of Bro. Luff, and it seems that all letters and sermons must be read, and the poetry, and those "good pieces" mustn't be neglected; and it is no strange or unpleasant noise to me to hear Mrs. Norrell and Miss Portis (the two most deeply interested) call out, as soon as we return from dinner every day, "Come on to the big room and read; we are ready." And if anyone enters, disturbing those who are listening so attentively, I am assisted in getting them out immediately.

They often remark that they wish saints would pray for them, and have asked me to mention this when I write for the paper again. Miss Carrie Oliver, my best-old-maid, kind-hearted friend, on "Hall 1," seems so delighted over the *Autumn Leaves* and *Hopes*, and she and Mrs. Slegall, another interested friend on the same hall, have already mentioned that they "want to read them all;" and as you all know, this is much pleasure to me. How I wish I could prove my appreciation to those dear, kind saints, who are sending me the papers by actions, as words fail to describe it. If you would like to have book-marks painted, just send the ribbon and I will gladly do the work for you, you who are

so kind to furnish us the papers; and I only wish I had ribbon, and knew your names, so as to surprise each of you by sending the marks. Interested friends have also asked me to send their thanks for the same, and to ask saints to please remember all of us in their prayers.

Before writing more I must thank Sr. Burnett for her kindness a few days since, also Sr. Nora Butterfield, of California, and Bro. G. R. Outhouse, of Iowa, for their thoughtfulness of me. Such letters, as written by each of them, and Sr. Rivers, I have found to be "great relief for the melancholy, homesick feeling," and not only consoling to me, but also to these interested friends; and each of them asked me to send their love when I write. I am so glad Grandma Burnett, of Missouri, and the sisters spent such a delightful time at surprise party, and wish I could have been with them. Must again say, Thanks, darling Sr. Burnett, for paper and what you inclosed in it.

I felt delighted to hear from Bro. M. M. Turpen through Bro. Snow's letter in *Herald* of July 15. I always feel so glad to hear from Brn. Turpen and Gillen, as I believe it was through their patience and prayers that I was led to see the truth. How delighted I would feel to be among saints at Garland, after Bro. Turpen reaches there; but I am now striving for patience to remain here until Christmas, as Papa so greatly desires this, and I feel anxious to follow his instructions. Please pray for me in this way also; dear brethren and sisters, that I may be more patient, that the days may not seem so long, and nights sleepless, and that I may not suffer so terribly with homesickness. With love and best wishes to all,

Your loving sister in Christ,

JENNIE PAGE.

MACON, Mo., Aug. 1.

Editors Herald:—To those who, like myself and family, have for the past eighteen years been isolated from church organization, there is no greater blessing outside the gospel itself than the weekly visits of the dear *Herald* and *Ensign*, bearing record, as they do, of the progress of God's work in redeeming mankind in this our day. But oh how it hurts when we read anything unbecoming of those that have so great a work in charge.

It is written, that though we give ourself as a sacrifice, and have not charity, it availeth nothing. I would then ask, Where is the charity or love if that part of Bro. C. L. Snow's letter in *Herald* of July 26, in which he so plainly intimates that the author of "Jots by the Wayside" so writes to make people believe that he is a "hustler." I know beyond a doubt that nothing could be further from the intention of the writer of "Jots" than that, and I also know that he is a hustler in every sense, and none will bear me out in these statements quicker than the good brother, M. M. Turpen, to whom Bro. Snow refers in the same letter.

It has been the pleasure of myself and family for years past, when either or both of these brethren have been in this part of the country, that my home was and is theirs. I

know these assertions to be the sentiments of all true saints throughout this part of the country, so far as I have learned; I also know that the best do not please all. I therefore fear for some, unless they get themselves in shape to be pleased, no matter what their pretensions may be.

In gospel bonds,

F. PALFREY.

WEST SURRY, Me., July 31.

Editors Herald:—Work moves slowly enough here in the East; but there are a few noble souls who have their hands to the plow, and are not "looking back." We hope they will be "fit for the kingdom of God." One promising young man, Eugene Braun, baptized last Sunday. Great hopes are entertained that he will develop into a useful worker in the church, both as a minister and otherwise. So may it be; for good, faithful workers are among the greatest needs of the church in these parts.

Still in the faith, and trying to work in the interest of the truth,

T. C. KELLEY.

LOS ANGELES, Cal., Aug. 1.

Editors Herald:—The reunion of Southern California district is a thing of the past; and although we labored under disadvantages from several causes, yet it was a success from start to finish; so admitted by all whom we heard speak of the results. Ten persons were baptized, three adults (women) and seven girls, aged from nine to thirteen years. Several others have since announced that they intend to be soon. We hope that the evil one will not be able to prevent them, by sowing tares in their pathway.

The social atmosphere was tempered with joy and peace, with slight exceptions; notwithstanding the saints made this occasion the first practical test in the line of coöperation, in the cooking and eating department; it proved thoroughly satisfactory to those participating in it; and those who did not, or the most of them, were heard to say they would go into the coöperative business next year. Meals were served at the nominal cost of seven and one half cents each, including 123 given away to the missionaries and friends. This system enabled the sisters to enjoy more freedom from toil and care, thus adding to their social and spiritual enjoyment, though they saw where improvement can be made next time; and the "Zion" plan made more feasible, when the consecrations and the surplus moneys and means of the people of God shall be placed in the hands of the Bishop to redeem Zion. So much for the social department, and now we will write of the spiritual.

The writer being one of the reunion committee, was deprived of attending several of the morning prayer meetings, because of having to meet the trains two and one half miles from the camp ground; not even being able to get back (every time) at the commencement of the forenoon preaching meetings. But the prayer meetings which he did attend, and what he was told of the others, assured him that they were of a very spiritual nature, and greatly enjoyed by all pres-

ent; the power of the Holy Spirit descending and resting upon the various speakers, making them buoyant while testifying of the restoration of the gospel in its primitive purity and fullness. The gift of prophecy rested upon some, which had a softening influence, even upon some who have not yet entered in by the door to the sheepfold. One Elder Wilbur,—a minister of the Church of God (so-called), a believer in the seventh day Sabbath, and in the sleep of the soul between death and the resurrection,—attended most of the time, and said he was much pleased with what he saw and heard. But what benefit he has or may receive, the future will have to disclose. One Elder Jones, of the Baptist Church, who wanted a debate (or said he did), also attended the afternoon service on the last Sunday, his wife also accompanying him; but after meeting he was not quite so eager, as his wife was heard to tell him that he had better let that fellow (T. W. Chatburn) alone. I was told that he said that he was not prepared to complete the arrangement for a discussion, and is still hanging fire.

There is also some talk of a debate between Elder Wilbur and T. W. Williams, which many are anxious to have take place, but no certainty of it at present.

Brethren Chatburn and Williams did most of the preaching during the reunion, and much of it was the most powerful appeal to the hearts of their hearers (members and non-members) that I ever heard, carrying with the appeal the necessity to obey every command of God, making very strong impressions for good on the minds of outsiders; who, in turn, have carried the good news to the ears of their neighbors. So that an influence favorable to our views has gone out, the results of which none but the God of heaven knows.

And now if all the members of the church would live up "to the mark of their high calling in Christ Jesus," and thus bid defiance to the tongue of slander, what a power for good they would soon become in the land; and hundreds of good, truth-loving people would soon flock to God's standard of truth, and the saints of God would soon be looked up to as models, instead of, as at present, being scorned and looked down upon. Improvement is still a much needed qualification.

Our reunion was held within the limits of Newport branch; the general surroundings not being first-class, and some prejudice existing in the other branches because of the location; it became apparent that a strong exertion must be made to put the grounds in the best condition possible, with the limited means and help at the disposal of the committee, in order that success and the greatest amount of good possible should accrue. Therefore, the active members of the committee, (I say active members because you know there are generally some of the number who are only committee-men in name,) and the active members of Newport branch united their efforts to make the reunion a success. It required a long and strong pull to overcome the various obstacles that loomed up in the way; but many of noble sisters, and several of the

same sort of brothers of that branch, came to the rescue of the committee, and worked with unflagging zeal; causing tired hands and feet, with weary bodies and minds. But *unitedly* we surmounted the difficulties one by one; and now we thank God for courage and strength to perform those arduous duties; and as we contemplate the amount of good done, we are glad that we were instrumental in his hands for the accomplishment of so much good, and feel assured that the future will bring the reward for well-doing. We also feel encouraged to continue the effort while life and strength last.

All seemed sad as the time for separation began to draw near. Some outsiders remarked, that "it is too bad to close these meetings; why, you are just now beginning to get advertised, and you ought to continue here for four weeks." One man said, "Surely Joseph Smith must have been a Prophet of God," after listening to a powerful sermon on the restoration of the gospel by T. W. Williams. Another person said, "That is all truth." Another, standing near by said, "Yes, and see what we have lost by not being at all these meetings."

On Saturday, at noon, the coöpers were so well pleased with the results of their cheap living, that they determined to give their boarders a chicken dinner on the next day (Sunday), so they sent out agents to procure the chickens; and sure enough, at dinner, the chickens materialized, together with a dish of ice cream, but the latter at ten cents a dish extra, the profits to be divided equally among missionaries present. The result, in profits, amounted to just ten dollars.

On Monday morning the writer of this article was very much surprised to receive five dollars of the ten, and was told that the other five was to go to old Bro. William Gibson. Four missionaries on the ground, and five dollars each to two of them, would naturally cause a little astonishment; but three days later, on hearing that a purse of more than fifty dollars had been given to the other two, his surprise *wilted* just a little. The two who were presented with five dollars each, were well on in years, and as the old men of the church are now relegated to the rear, and *dubbed* old fogies, or cranks, by some of the young men of the missionary forces, it does not require an especial or extra amount of the gift of the discernment of spirits to understand why such generosity was displayed, in bequeathing the full amount of the ice cream profits to the two old fogies. But then, of course, they ought to be satisfied (?) with the crumbs which fall from their Master's table; but somewhere we have read "that the Lord is no respecter of persons;" and, "Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" And again: "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing *nothing* by *partiality*."

Now, Mr. Editor, this article is somewhat lengthy, but as we do not come very often, we would be pleased to see it published in your

columns *verbatim*. The last part may be considered to be somewhat sarcastic; but we believe good will accrue from its publication, therefore we hope to see it in full, or have it returned to University Station, Los Angeles, California.

In hope,

R. R. DANA.

SPRINGFIELD, Mo., Aug. 1.

Editors Herald:—Just home after nearly four months' crusade among the branches of South Missouri district, and not having burdened the pages of the best paper in the world for a long time, I will run the risk of spending my time and these scribblings finding their way to the waste basket. I began to take the *Herald* in the year 1870; I think I have taken it every year since, but one, (the year 1872, wish I could get that volume too,) and have them on file. Have also every number of the *Messenger*, *Expositor*, *Advocate*, *Autumn Leaves*, *Zion's Ensign*; and not least among our church periodicals, *Sandheden's Banner*, (Truth's Banner—a Danish paper,) printed in our own mother tongue, and edited by Elder Peter Anderson. I felt sad to think that so grand a little paper should be discontinued, as it was surely a wonderful source of comfort to the saints in our fatherland, as well as to thousands on this side of the shore. But that is not all. I notice with sorrow that our people upon that far-off land have been left without a shepherd for a number of years; left to die a spiritual death, or to live or die as best they can, and to say nothing about them. Is it possible that all in that land have heard the sound of the gospel, and that there are no one else to be saved? If not, is it not time that some one should be sent to look after the interests of our work there? Have we not an elder of Danish blood among us that would venture to give his life, and his all if need be, for the life and salvation of his race, and that of Norway—which are of the same blood and language originally? Has not Denmark furnished her thousands to this grand and glorious latter-day work, and but for the shame and stink brought upon the church by Brigham Young, hundreds, yea thousands more might have been brought into the fold. But for all said and done, we hope some one or more will be sent, or volunteer to go from our next General Conference. Who shall it be? Let our Scandinavian saints make this subject a matter of prayer, that the Lord may speak and direct in this matter; for if one or more are sent by his direction, he will assuredly stand by them, and there need be no fear as to the results, let the ingathering be few or many. As soon as possible, the publication of *Sandheden's Banner* should be renewed.

I do not see how some of the saints live without the church publications, as they are now low in price, and in reach of all. I took the *Herald* when it was only half its present size, monthly, and \$3 per year. I longed for its coming then, and do now since it has become a weekly.

During the last conference quarter I have visited every branch in the district. Some are making progress, while others are taking a rest. I think that some of the branches

suffer by reason of officers pushing out away from the branches, opening up new fields, thereby neglecting home work in both church and Sunday school, having meetings in the branch but one or two Sundays in the month. Where there are more than one elder or priest in a branch, the spirit of push and work is commendable on that line, and in order; but let them and the officers in charge of the branches counsel together as to the best method of performing said labor, and let it be remembered that the teacher and deacon are standing ministers to the church (branch), to which they belong. When we go out into the world, we preach to the law and to the testimony; the same rule should at all times apply to us. If I should step up and labor in a higher calling than the one whereunto I have been called, I fear that Bro. I. N. or some one else would step up and tap me on the shoulder, saying, Bro. J. C., are you not a little venturesome? Little boats should stay near shore, big boats may venture more. By this I do not wish to convey the idea that there is or should be a big I and a little U, or that one is any greater in the sight of God than the other, but every man in his own place and calling. A good shoemaker is not always a good carpenter, and vice versa; yet every tradesman works remarkably well at his own profession, to the good of all concerned. And let not the lay members think that they are any the less because they are not elders or apostles; for while they cannot and have not the ability to preach to the public three hundred and sixty-five days in a year, they can preach by insample and example the same number of days in the year to maintain and sustain them that have been called to officiate publicly, and their reward will be in accordance with labor performed and sacrifices made just the same. The ministry know the great responsibility resting upon them, and who will be held responsible—if so be that one or more of them are compelled to leave the field of active labor to look after and provide for loved ones at home, when at the same time the laborers are few and the harvest ripe, and the grain falling and the cry coming from all quarters, Come and help us, come at once; but if tied—how shall we respond, and who shall be made to answer. The lovely expression, "God bless you," carries with it a double meaning, which when carried out, make the wife and children at home feel good, and put the north side of the elder's garments in good repair—hence an equal reward to all for the same amount of labor.

Our conference at Pomona was good, and that branch on the way to improvement. Wife, daughter, and youngest son (Nephi) met me there on June 22, that being the twenty-fifth anniversary of our wedded life. Feeling thankful to God for his blessings of the past, we shall try to trust him in the future and what it brings.

Bro. Hilliard's article in the *Herald* of July 26 has been commented on considerably, and some inclined to think that he means to convey the thought that the Ozark Mountains are not within "the regions round about," hence not the place to buy homes, or a place

of gathering. However, I do not so understand him; but for all, I hope that he will make an explanation. It takes considerable money to buy homes in and about Independence, while here in the Ozark Mountains and valleys good homes can be secured for from three hundred to one thousand dollars—good enough for a king; raw land still cheaper. And oftentimes you can trade a good team, harness, and wagon towards a home. Bro. George W. Hicks, of Buel, Michigan, has bought a splendid farm for this country within a half mile of Vera Cruz, in Douglas County, and is pleased with the country. Anyone wishing information about the Ozarks will do well to correspond with him, as he is honorable and reliable. I will also refer you to N. Bishop, of Sweden, Missouri; E. W. Anway, of Larissa, Missouri; and J. E. Swegard, of Beaver, Missouri; and your humble servant will be glad to furnish you with any information at his command, upon the receipt of a two cent stamp. But again, I warn and forewarn the saints not to move to this mountainous country till you come and see, and learn for yourself, no matter what this one or that one may say, think, or do, as some will be pleased while others will be displeased. Ever looking after the interests of myself, as well as others, I remain,

Yours in gospel bonds,

J. C. CHRESTENSEN.

GALLAND'S GROVE, Iowa, July 9.

Editors Herald:—I feel to thank God for the blessings that I receive. When I first entered the latter-day work, I worked hard, and everything went against me. I could not get anything ahead. I thought I could not pay anything to the church, or take the *Herald*. I finally paid a little tithing and my luck turned. I have increased a little every year; and I have been blessed. If we think we can be in keeping with the law and not pay tithing, I think we will be left out of the city. We can't send the gospel abroad without money. Let us wake up and do our duty. I don't believe that because we are in debt we are excused from paying some tithing. If every one would study the law and do it, they would get the promised blessing. The Lord will do his part if we will do ours. I have had trials, and I thank God that I have had them; without them I would not have known what I do. The evil spirit has tried to get me out of the church, but I will stay with it till I know it is not right. The trials came on me for not doing my duty.

Now, brethren and sisters, see that you erect your family altar, and show by every act that you are a child of God. Don't let the evil overcome the good, as I have done. If you do, you will suffer for it, as I have done. I thought I was so ignorant that I could not do anything this year. I made up my mind that all I have in this world was given to me as my living, and I must leave it here sooner or later, and then be called to give an account how I used it. My prayer is that God may guide his children, so that everyone will do his will. Study what charity is, and see if you have it. Never desert the army, and have the sentence passed, Depart

ye workers of iniquity. May the Spirit of God be with you all, is my prayer. I ask all to pray for me, as I have been afflicted with deafness so long, but believe I will hear again.

Your brother,

F. T. DABIE.

GALLAND'S GROVE, Iowa, July 26.

Editors Herald:—The *Herald* is spiritual food to me. We are told to study; I have been trying to do so this year, and God has prospered me and built me up in the faith. I do not think that I would ever give up the work, even should my life be at stake. I have been in the work here for sixteen years, and I ever expect to. Life was no pleasure to me. I had been lulled to sleep; but I am waking up, and the good Spirit is returning. I wish I could help bear the gospel; but I am so ignorant, and my mind is nearly gone. I am getting better, and have always thought I would. I think if I can keep up my courage and pay my tithing, God can give me all I have lost. I have all this world's goods I need, but not as much of the Spirit of truth, which I am trying to get. I am hungering for the Spirit of God, and will still try to implore his blessing.

I feel to rejoice to think I am worthy to bear the trials, and that the Spirit of God is still with me. My trials have been great; being so I could not hear the gospel. This is the kind of a gospel I always believed. I never had any pleasure in the things that the world call pleasure. I had a desire to serve God, and anything that was in conflict with the teachings of Christ, I could not accept. Now let every one study his duty, and be ready to give a reason for the hope within him. To do this, let every saint's house have the *Herald* in it, and let it be a house of prayer; and be sure that your name is on the Bishop's books.

Your brother,

F. T. DABIE.

YOUNGSTOWN, Ohio, Aug. 3.

Editors Herald:—There are two Utah elders stationed here, preaching on the public square every night, representing themselves to be followers of the doctrine as taught by Joseph Smith. They are teaching the first principles of the gospel and claiming to be the church. Bro. Strachan is away to the old country. Bro. Harris is in charge, but he has no time, so I could not stand their misrepresentations any longer. I just went for them myself.

My acquaintance with the Doctrine and Covenants and Book of Mormon and Church History came in handy. I had splendid liberty. My mind was clear and I could think as fast as I could talk. It was my first attempt to speak before such a crowd, but I went over the history of our church from 1830 to 1844, told them how it was disorganized, how many were in the old church, how many other leaders besides Brigham attempted leadership, and how Brigham organized the Utah Church, and his teachings as compared with Christ's on polygamy, Adam-God, and blood atonement. I made them admit publicly they believed in the principle of polygamy. One of them admitted I had a little

the best of the argument, but hid behind the counsel of the church not to discuss. But they are like a goose; they are hard to teach and stubborn, so they still preach on the corners, but they do not attract the attention they did at first.

I stepped out the other evening after they got through and read to their hearers, the questions and answers of *Herald* of February 15, 1899. Some of the hearers shook hands with me, and spoke to me the next day, and said they were glad I had opposed them. I send you one of the Youngstown papers which noticed my attempt at checking them.

Yours truly,

ABE MORGAN.

BALD KNOB, Ark., Aug. 8.

Editors Herald.—Ah! what hot weather we are having down here in Arkansas, but I am standing the heat all right since Bro. Hilliard persuaded me to quit coffee and not to eat too much chicken in summer.

My debate with Dr. Brown, Campbellite, near Little Rock, proved to be a flash. I arrived at Ingleside and met with saints and friends July 23, expecting to begin the debate on the 24th; but no Dr. Brown. I hear money was the cause. Some said they did not know why Cousin Bence did not come to meet me.

I held meetings for two weeks. Sickness preventing some, but we had good meetings and much good was done. Our Baptist friends became stirred and are trying to get J. N. Hall, the great debater of that Baptist fame to meet me. I will be pleased to meet J. N. Hall, Missionary Baptist. If he can prove their church he will do something no other man has ever done.

Bro. James Moore lost his sweet little girl Frances while I was there. I preached its funeral in the Methodist church to a large gathering of people. Bro. Moore is a man of much faith and patience. May God bless him to endure all things to the end.

I had the pleasure of listening to Bro. James M. Smith preach, our Arkansas logician. Bro. Smith is a very fine young man. May he continue in the work. I will begin meeting here to-night. Will meet G. W. Leonard at Maysville, Arkansas, September 4. I hope he will be there. But if he don't come, I can't help it.

In bonds,

J. D. ERWIN.

LONEROCK, Oregon, Aug. 3.

Editors Herald.—Thinking some might wonder what has become of Bro. D. L. Harris, I beg a little space in your valuable paper to say a few words. On April 23 I bade good-bye to loved ones at home, and started for Oregon and Washington by request of Bro. G. T. Griffiths, to spend the remainder of the year in this field. I joined Bro. H. L. Holt at Los Angeles, and together took train for San Francisco, stopping at Tulare, my former field, and spoke to the few saints there. The last night there they thought we looked warm, and tried to cool us off by giving us a treat to ice cream and cake. Bro. Holt did his part then; but the writer not being much of a hand did only fairly well. At San Fran-

cisco we parted; he going by rail to Oregon, and the writer by boat to Coos Bay. H. L. was not a tall a larmed, nor the least bit scared (as the colored man put it) of the water; but he had business on the railroad, while the writer could take his chances on the boat.

We left the harbor of San Francisco, May 9, for Coos Bay, a distance of four hundred and four miles. When we reached that point it was too late for the outgoing train, which only runs three times a week to Myrtle Point, our objective point. We were on the boat seventy-three hours instead of forty-eight, which was the time to make the trip in, owing to head winds and heavy seas. Four of us passengers hired a team to take us to Coquille City. There we took boat for Myrtle Point, where I found a horse and saddle awaiting my arrival. A ride of ten miles brought us to where Bro. A. M. Chase was to meet a Seventh Day Adventist in debate, and I was expected to look on, which I did. The debate passed off smoothly. In the eyes of some, both were victorious.

From there Bro. Chase and I went to Bandon, where we had some good meetings, and baptized five; then left for other parts for a week, then back to Bandon for ten days more, when four more gave their names for baptism. At Bandon we were royally entertained by Mr. and Mrs. S. J. Culver, not members by enrollment, but should be; and my prayer is may God richly reward them for their kindness to us.

Next we proceeded to Minard's Mill, where arrangements had been made for a week's meetings. From here we were taken to Looking Glass by Mr. Mase, who is not a member as yet, but I hope he may be some day; we appreciated his kindness, for it took him four days to make the trip. In Looking Glass we held forth for a week. Bro. Orson Buell took us to Roseburg, where we took train for Summit Station, and stopped off and baptized one. Then on next day to Portland, where I parted company with Bro. Chase, which I was loth to do, for I had found him a very agreeable companion and an able defender of the faith. He went to Castle Rock, Washington, and I to Lonerock, Oregon.

Since my banishment to the lonely desert of eastern Oregon, I have accomplished little for the Master. I was a looker on at the debate between Bro. W. A. Goodwin and the Rev. Fredinburg of the Baptist persuasion, when a victory was won for truth, which was apparent to all present, with the exception of a few. At Lonerock several are much interested. From Lonerock Bro. Goodwin and I went to Wagner, and being closed out of the schoolhouse by the good Christians (which house would not make a respectable chicken coop), the infidels opened their card arbor for us, and we spoke twice to an attentive crowd; and we thought, "by their fruits ye may know them."

Monday I started for John Day, Grant County, and Bro. Goodwin for home. Well, after a ride of eighty miles over some of the worst country that a team has to go over, I reached John Day. Found a few saints there,

who seemed glad to see me. Although we had never met before, I was kindly cared for by them. Held a few meetings, but there was no interest, and having received word of the reunion, I turned my face for it, and shall keep looking till I find some place where the people want to hear. In the fall and winter I am told this is an inviting field. Well, it may be then, but it is not now. I missed it in leaving Coos County, where the people want to hear, and begged me to stay. But I am not in the lead, and the revolving light of this field was hurrying me up, hence the reason we left. On the coast it was rain, rain; but here it is dust, dust. Quite a contrast. I leave to-morrow for reunion.

D. L. HARRIS.

DENNISPORT, Cape Cod, Mass., Aug. 8.

Editors Herald.—The New England reunion, now fairly under way, began as advertised, Saturday, August 5, in the afternoon, in its opening session in Snow's grove, where we are pleasantly situated among the pines, within sound and almost sight of the Atlantic Ocean, one half mile away.

The presidents of the church present and expected. Presidents of the mission and of the district were chosen as presiding officers of the reunion, having direction of all meetings as to time, appointments, etc. Pres. Joseph Smith and Joseph Luff arriving in time for evening service, the former occupying the preacher's stand at night.

Sunday morning, the 6th, saints and friends assembling in the spacious tent at nine, enjoyed a spiritual feast and time of refreshing from the presence of the Lord. Preaching in the forenoon by Elder Joseph Luff, under the power and illumination of the Holy Spirit. In the afternoon Pres. Joseph Smith continued for us the feast of entertainment according to the gospel supply. In the evening Patriarch Alexander H. Smith was the speaker, occupying with excellent liberty and evident satisfaction to the large audience that filled the tent to overflow.

Monday, at nine a. m., saints met in social service; the Spirit's presence lending power and comfort and edification. In the forenoon preaching by Elder M. H. Bond. In the afternoon a large assembly gathered at the ocean side, and two precious souls were buried in baptism in the waters of the old ocean, Pres. Joseph Smith officiating. In the evening Elder F. M. Sheehy gave a lecture on Book of Mormon, illustrating by the aid of a large map the ancient civilizations of the American continent.

This (Tuesday) morning, prayer service according to regular order, followed by preaching by Elder Holmes J. Davison of Nova Scotia.

The meetings are a success. Beautiful weather; beautiful surroundings. The presence of the principal elders of the church, the mutual good will and affection, the presence of the Holy Spirit aiding in the preaching of the word in so marked a manner, as well as in our social exercises, leaving no doubt upon the minds of any as to the approval of God in gatherings of this kind.

The pleasures of ocean surf bathing are

added to the enjoyment of our gathering, and Brethren Joseph and Alexander say they are happy and enjoying themselves finely, and you may take our word also for it, they are telling the truth.

As we close this hurriedly written note, Bro. W. H. Kelley is seen striding across the grounds, putting in a welcome, though somewhat delayed appearance.

M. H. BOND.

PHILADELPHIA, Pa., Aug. 10.

Editors Herald:—In a city like this it is somewhat of a puzzle to know just how to reach the people with the gospel message. We have religion enough here and at present there are a number of churches running tent missions in various parts of the city. I cannot say how well they are attended as I have not visited any of them up to the present time. Beside these mission tents there are the street preachers. Among the latter you may count the writer as a late convert to street preaching. "If the mountain will not come to Mahommed, Mahommed will go to the mountain;" so as the people do not flock to us in great numbers here in this city, we thought we would go to the people.

We have held forth a number of times on the north side of the city hall, where there is plenty of room for all who want to hear. On arriving at the above-mentioned place Friday night last, in company with Brn. W. H. Kelley and John Zimmerman, we found a young man there already under a full head of religious fervor trying to gather up a crowd. We walked some distance away on the other side of the entrance and were about to begin our services, when about thirty men marched across the street with sticks in their hands forming a circle they unfurled the sticks, and lo! a banner was attached to each stick and upon each banner the words "Twentieth Century Revival." They started to sing at once and were presently joined by a wagon full of ladies who also joined in the exercises. The poor young man who was first there was drowned out, or his voice was, and forsaken by the crowd he had to give it up.

The twentieth century revival does not seem to differ much from the revivals of the past, only possibly it is a little more foolish and a little less like Christ. However, we had come there to preach, and the city hall is a big place; so moving to one side as far as we could we began our service on the plan of the revivals started by Jesus Christ and the apostles a long time ago. We held some of the people until we closed, and trust good was done. Two preachers opposed me after one of my meetings and seemed to enjoy themselves in telling the people not to be deceived.

It is hard work and wearing on the voice to speak out of doors very often. I don't know whether I like it or not, but if I can reach one honest man in this way, I shall feel the effort has not been in vain; but if no results of a spiritual character can be pointed to as a sequel to our street meetings, one thing can be said: a few more have heard the gospel as a "witness."

The writer was made glad on Friday morn-

ing last to see Bro. W. H. Kelley walk into our place of abode, as he was not expected. But surprise gave way to joy, for we needed his help at the conference which was to convene next day at Baldwin. We enjoyed a pleasant chat and a trip about town, and next day with about twenty saints took the train for Baldwin, Maryland. What a nice thing it is to be with a lot of saints going to a conference. The business session passed off with unity of spirit and the best of feeling prevailed.

Saturday evening we had a ministers' meeting; Brn. Bacon, Harrigan, Angus, Kelley, Carter, and Robley spoke in the order named. Sunday morning at 9:30 the local school had a session which was interesting. At eleven Bro. Kelley preached an instructive discourse, which all seemed to enjoy. In the afternoon the young saints took their hymn books and went over the bridge and down the winding romantic road that leads to the mill. The old woods rang with the sweet melody poured forth with full hearts as they sang the songs of Zion. A refreshing rest among the tall trees and green grass, the cool and delightful shade, the changing landscape, the happy faces, altogether made a picture not soon to be forgotten. At 6:30 we met for prayer and sacrament meeting, which was very spiritual; a splendid meeting, only we did not begin it soon enough. At eight Bro. Kelley preached to us again, one of his characteristic sermons, which was well received. After this service we went to the water and the writer baptized Bro. James R. Carr, a young man of seventeen years. Confirmation followed at the church, also an ordination, Bro. Daniel C. Carter being ordained to the office of priest.

At 10:30 the Philadelphia saints took the train for home. Bro. Kelley went with the Philadelphia saints and then on to Cape Cod, Massachusetts. I wish—I wish — — O, how I wish; but then—well, never mind, some other year.

Good day,

GEO. W. ROBLEY.

Mothers' Home Column.

EDITED BY FRANCES.

JOY NOTES.

Come, let us sing a glad refrain,
Let praise our powers employ,
Our harps attune to glad, sweet strains,
Sound high the notes of joy.
For God is ever merciful
And gracious unto all;
On rich and poor, on high and low,
Alike his favors fall.
And murmur not that hard thy lot,
Though humble be thy home;
For merit as oft dwells in a cot,
As 'neath a palace dome.
And gentle peace, and calm-eyed joy
You'll find more oft abide
In humble homes, where never comes
Cold scorn and boastful pride.

Though severed all the tender links
That bind thy soul to earth,
Faith lends her wings and sweetly sings
Of things of heavenly worth;
And thus unfettered thou may'st rise
Above earth's dust and grime,
And find beyond these clouded skies
Thy soul's congenial clime.

Should sorrow come to be thy guest,
Or even pallid pain;
Or sordid care abide with thee,
Still mercy doth remain.
Nor will she fail while thou hast need,
And ever there will be
Some honeyed drop within each cup,
She mingleth for thee.

Should every earthly prop give way
On which thy hopes are stayed,
Then lean upon the Changeless One,
Nor be at all dismayed.
Thou shalt be kept in perfect peace
Though rough time's billows roll.
Be thou assured upon his word,
That naught can harm thy soul.

ALICE R. CORSON.

GENITO, Va.

SALINAS, Cal.

Dear Mothers:—I believe it to be every parent's duty to have their children baptized while young. The Book of Covenants (68:4) tells us plainly our duty toward our children, and if we are willing to be governed by part of its teachings we should be by all. We have five children, the youngest being twelve years old; we had them all baptized when children. We have not been where we could enjoy the comforts of the church for the past thirteen years, except on a few occasions; but I feel they have been helped greatly by being in the church, and at times enjoy much of God's Spirit in our home circle. So by being in the church I feel that the Spirit will help them, where if not in the church they have nothing to help them. Also, when they grow older, the influences of the world and the power of Satan have a greater influence over them. I fear that some will say, I will sow my wild oats first, then drift entirely away.

Mine do not always live as I would like to have them; yet, if an argument arises by an unbeliever, reproaching the church, they are always ready to defend it. I realize some, when grown, will say, Why did you not wait until I was older and could investigate for myself? We have not taken their agency from them; if they are dissatisfied they can draw out if they choose. But if children are properly taught, I think they will be contented. The pride and pleasures of the world may draw them away for a time, but God's Holy Spirit will help them to return.

Parents should be firm in teaching and practicing the law God has laid down for us to abide by. Children's ideas should not worry us when we do our duty, then leave the rest with them and their Maker. One of Jesus' apostles betrayed him, then did Christ make the mistake in calling him, or was the fault with man?

I know this is God's work, and what he has laid down for us to follow we need not

fear to obey. Many are the blessings I have received of his hands; often at death's door, and been restored to health.

While speaking of children, I will mention one blessing received through their prayers. A few years ago I was very sick, and had been in bed six weeks or more with lung trouble, which the doctor said was consumption. I would take spells like asthma, and get quite low. But this day I had been having smothering spells all day, and as night came on I got worse. We had the doctor, but he did not help me any. At midnight it seemed as though I must go; several times my breath was gone. It would have been a relief to me could I have gone. The children were all in bed. Mr. McKee called them, but I was unable to speak to them. They prayed earnestly for me several times, when my oldest daughter told them by the Spirit that if they were very faithful I would be spared to them, and from that time on I slowly began to amend. The Lord will always do his part if we do ours; so, children, do not think because you are young or isolated from the church, you can do nothing; it is not so. Where duty calls, or danger, be never wanting there; be ever ready and willing to lift high the banner of King Immanuel to the world.

Let us ever strive to walk upright and just before God and man, is the prayer of a sister in Christ,
MRS. R. Y. MCKEE.

SIGOURNEY, Iowa.

Sisters of the Home Column:—Wishing to add my mite to your pages, I have often wanted to let you know that I have been helped by your letters, and thought perhaps I might say something that would interest some one else. I have five little children, and I am trying by the help of our heavenly Father to be a good mother to them, and to teach them the right way to live and how to serve their Father in heaven.

We live twelve miles from our church, and do not get to go to Sunday school; but I teach the children, and we have our little Sunday school at home. My oldest child is eight, and he knows more about the gospel than I did when I came into the church. But I have done some hard studying since I came in. I have enlisted for life in the army of our Lord. I believe in raising up a child in the way it should go, and when it is old it will not depart from it. They may wander away for a while, but I think they will return. Children should be taught that if they sow wild oats they will reap wild oats; as they sow they shall reap also. I think it is a grand thing to bring children up in the true gospel. I believe in setting a good example, and talk to our children and coax them, and then if they just will disobey, I think the rod comes in useful. I love my children as well as a mother can, and it grieves me to see them punished; but I try to explain to them why I do so. I think that we as parents should not let the children think we are the only ones that are perfect, and they are the ones that have all the faults. I often tell my children where I make mistakes, and I tell them I have to be careful how I talk and

how I act to be a good Christian; and so I tell them that they must be careful too.

Our children are very good for their age. Their papa and I both try to do the best we can, and ask our heavenly Father to guide us in bringing them up to be good men and women. It takes the father and mother both to teach children as they should be taught.

Dear sisters, I am only giving some of my views. I have been silent a long time, reading the good pieces others have written; so I thought I would write and let them know that I appreciated them, even if I say nothing to interest others, although I would like to do so.

Your sister in the faith,

R. J. ROWLEY.

Conference Minutes.

SPRING RIVER.

Conference convened at Sherwin, Kansas, June 24; O. P. Sutherland president, T. S. Hayton secretary. Branches reporting: Columbus 49; no changes. Weir City 96; baptized 1, absent 48. Maysville 88; baptized 1, died 1. Webb City 132; baptized 5, absent 27. Blendville, report for February, 1899, 124; died 2. Blendville, report for June, 1899, 127; baptized 4, died 1. Reports from other branches in the district failed to arrive. Ministry reports: Elders E. A. Davis, F. C. Keck baptized 7, S. W. Simmons baptized several Lamanites, A. M. Baker baptized 1, O. P. Sutherland, D. Love baptized 1, G. W. Hobart baptized 2, W. F. Clarke baptized 4, J. W. Thorpe, W. E. Westervelt, I. R. Ross, Z. Decker, E. E. Bradley, W. S. Taylor, J. M. Richards, J. L. Lancaster, T. S. Hayton. Priests: G. W. Beebe, J. R. Young, W. Bath, W. E. Haden, R. Bird. Deacons: S. Briggs, R. Barmore. Bishop's agent, J. M. Richards, reported: Receipts \$224.32; disbursements \$227.76; amount due agent \$3.44. E. A. Davis elected president for six months, T. S. Hayton secretary, J. M. Richards Bishop's agent. Adjourned to Berry's Ferry, Indian Territory, September 22.

Sunday School Associations.

CHATHAM.

District Sunday school convention: G. M. Shippy chosen to preside, G. Green assistant, Mary M. Green secretary, Maggie Hildreth assistant. Dentville Sabbath school to be enrolled with the association. Schools reporting: Buxton, Dentville, Zone, Prince Albert, Longwood, Petrolia, Lindsley, Ridgetown, Chatham, Blenheim, Pine Grove, Wabash, also Wallaceburg report reached the secretary shortly after the convention, showing a marked interest in Sabbath school work. The secretary was empowered to correct all mistakes in reports. It was suggested that the superintendent and assistant look after Tilbury Sunday school. Bro. G. Blackmore spoke in their favor that they still wished to continue connected with the association. Officers reporting: G. M. Shippy, Jessie A. Hackett, David Thorpe, E. W. Long, Mary M. Green, William Taylor. After this convention one person can only represent one school; and that the secretary acquaint the schools of this motion. Treasurer's report: Balance on hand last report \$3; paid out \$1.50; in treasury \$1.50. Officers appointed: Jessie A. Hackett superintendent, Mary M. Green assistant, Minnie Green secretary, George McFadden treasurer. Evening session: Speech by George Shippy. After which he read a written speech from

Sr. Vince, "How to teach a primary class." Speeches by Mrs. Tyrrell, Jessie A. Hackett, Sr. Bristol. Brn. Fred Gregory and G. Green; the one object of their discourses were for the delegates to try and have blackboards placed in their schools. Song by Brn. Shippy, Gregory, and St. John. Speech by Mary M. Green, "What qualification should characterize a Sabbath school teacher?" followed by speeches from Brn. B. St. John and G. Shippy. "The relation of the home to the Sabbath school," by Elder R. C. Evans, was very ably handled, and all seemed interested and instructed. A reading was given by Elder James Williamson on Zion's Religio-Literary Society by Sr. L. Palfrey. A hearty vote of thanks was tendered Bro. G. Shippy for past services.

SOUTHERN CALIFORNIA.

Sunday school convention of above district convened at Anaheim, July 10. Schools reporting: Garden Grove, Los Angeles, and San Bernardino. Resolutions obtained: That our superintendent and assistant superintendent be empowered to prepare a method and plan of topical study along doctrinal lines, and a uniform plan of examination for grading and promoting scholars; and that we authorize our delegates to next General Convention to present our petition to said body, asking that it become a universal practice. Resolved, that we authorize our delegates to General Convention to be held at Lamon, Iowa, in 1900, to bring before that body a measure looking to the control of Zion's Hope by the General Association officials, or the editing of a paper of our own. Brn. T. W. Chatburn and T. W. Williams were elected delegates to next General Convention. Following officers were elected: Charles Crumley superintendent, T. W. Williams assistant, Maggie Pankey secretary. Convention passed off nicely, together with the teachers' meeting in the morning. Some very encouraging remarks were offered by Bro. T. W. Williams, Bro. A. Carmichael, and Bro. T. W. Chatburn. The literary program was well rendered. Interest in the Sunday school work is growing, and we feel encouraged with the outlook for the future. Maggie Pankey, district secretary, Santa Ana, California.

CONVENTION NOTICES.

Convention of Pottawattamie district will convene at Crescent, Iowa, Friday, September 1, at two p. m. A program will be rendered in the evening. Every one cordially invited.

Miscellaneous Department.

CONFERENCE NOTICES.

Kirtland district conference will convene at Conneautville, Pennsylvania, Saturday and Sunday, October 14 and 15. Branch presidents and clerks, have your branch reports properly filled out and in time, that all errors may be corrected if there be any. Let us have a full attendance. Come with the Spirit of the Master, and we shall return home rejoicing. Send reports to W. J. Baldwin, district secretary, No. 95 Elm street, Sharon, Pennsylvania. A. H. Parsons, district president.

Semi-annual conference of New York district will convene at Broad River, Connecticut, September 2 and 3. All ordained members are requested to send report in writing to district secretary three days before conference. District president hopes some of the traveling ministry of the eastern mission will be present, especially the president. All

saints and friends are cordially invited. George Potts, district president; S. Guilfoy, district secretary, No. 189 Schaeffer Street, Brooklyn.

Kewanee district will hold a conference at Peoria, Illinois, September 2, 3. Reports and credentials of delegates from each branch will be expected. Alma Whitehouse, secretary, No. 706 North Walnut street, Kewanee, Illinois.

Eastern Maine district conference will convene at Indian River, September 9 and 10. It rained incessantly at our previous conference, but it did not drown our gospel hope. So now we say, "Come ye that love the Lord and let our joys be known," and in the face of all obstacles let the children of God "meet together and speak one to another." We expect Bro. T. C. Kelley, and possibly Bro. Joseph Luff. Come filled with the spirit of prayer and humility.

A. S. KELLEY, Sec.

REUNION NOTICES.

Ho! annual reunion of Latter Day saints, at Woodbine, Iowa, September 15 to 25. All get ready to come and enjoy the session. Make arrangements now. Work a little harder now, so you can rest a week then. All invited; members, nonmembers, friends, and neighbors of all phases and belief. Come, let us reason together. All necessary arrangements are being made for convenience and comfort. Tents can be rented: 10x12, \$2; 12x14, \$2.50; 14x16, \$3, 25 cents extra for setting up. 14x21, \$5, 50 cents extra for setting up. All tents ordered must be paid for in advance, where parties are unknown to us. We have to send money with order. Tents ordered must be paid for, whether taken by one ordering or not. Plenty of good speakers in attendance. Address tent orders to S. B. Kibler, chairman; other communications to S. C. Diggle, secretary reunion committee. r2t

BORN.

DANIELS.—At Malad City, Idaho, October 6, 1898, to Mr. John N. and Sr. Martha Daniels, a son, named Thomas Calvin. Blessed July 7, 1899, by Elders S. D. Condit and Charles Albertson.

DIED.

McCLUN.—At Wilber, Nebraska, July 23, 1899, Sr. Sarah E., wife of Mr. Nathan McClun passed away after an illness of two days, during which time she was unconscious. She was stricken while on her way to town; had been suffering for some time with pain in her head, but was apparently no worse than usual. When a short distance from town she told her husband she felt very strange, and the pain in her head had ceased. Directly she complained of being unable to move her feet and hands. She then said, "Nate, I am dying," and immediately became unconscious, and so remained until death. Her maiden name was Rutter. She was born in Hardin County, Ohio, September 17, 1858, and was married several years ago; was baptized January 19, 1896. She rejoiced in the gospel and remained firm in the faith until the end, and leaves a husband and many relatives and friends to mourn her loss. Funeral at the saints' church, sermon by Elder C. H. Porter.

BEST.—Sarah A. Blankenship was born in Mecklenburg, Virginia, July 5, 1813. At the age of one year, with her parents, removed to Rutherford County, Tennessee. She was married to George W. Best, July 1, 1829, and emigrated to Illinois in the winter of 1836, and to Iowa in 1845. To them were born twelve children, five of whom died in infancy. One son died in the army in the civil war. The oldest daughter died at twenty years of age. Mr. Best went to California in 1849, during the first rush of the goldseeking excitement, and died there November 5, of the

same year. Sr. Best departed this life May 17, 1899, at Chelsea, Kansas. Surviving her are Captain James Best, of Grenola, Kansas; George W. Best, of St. Joseph, Missouri; Mrs. Sarah E. Shroeder, of Birmingham, Iowa; Mrs. N. L. Mayhew, of Eldorado, and Mrs. James Scott, of Chelsea, Kansas. Sr. Best made her home with her daughter, Mrs. Scott, during the last years of her life, and it was here that she passed from this to the life beyond. Her husband and herself united with the latter-day work in 1843. At the breakup in 1844-6 they started to go west; but stopped at West Point, being dissatisfied with what they saw and heard. They refused to accept the rule and dogmas introduced under Pres. B. Young. Sr. Best united with the Reorganized Church on her original baptism in 1860, at Montrose, Iowa, and lived and died in the faith.

BRUCE.—At Hartford, Michigan, Bro. Solomon Bruce, in the seventy-fourth year of his age. He was a consistent, humble communicant of the church till death claimed temporary victory. Bro. Bruce was trustful and childlike in faith and loved by all. He was president of Hartford branch, and threw all his energies to its interest. He died in the faith of a glorious reward, July 14, 1899. Funeral from saints' hall, Elder S. W. L. Scott preaching the sermon. He was laid to rest in Watervliet cemetery.

BOOTHMAN.—Joseph Boothman was born in Waddington, Yorkshire, England, December 24, 1820; died in Salt Lake City, Utah, July 6, 1899. He was married to Mary Smith, May 8, 1851, who still survives him. To this union two sons were born, both of whom passed away in early life. Bro. Boothman united with the church in 1837, connecting himself with the Reorganization some nine years ago, dying a firm believer therein, and like a shock of corn fully ripe, he passed to his rest. Funeral services were conducted by Elder J. W. Wight, at the home of his nephew. No higher tribute can be written of any—He was faithful.

CRANE.—Sarah Ann Crane was born in Frederick County, Virginia, August 18, 1812; died July 21, 1899, aged 87 years, 11 months, 3 days. She was married to Samuel L. Crane in Fayette County, Illinois, in 1835, and lived at Springfield, Illinois, until 1845. They removed to Mercer County, Missouri, and in 1856 started across the plains, arriving in San Bernardino, California, March 4, 1857. She has lived in Pomona, California, and vicinity for over thirty years. She united with the church in 1838, at Springfield, Illinois. A husband, three sons, one daughter, fifteen grandchildren, and six great-grandchildren are left to mourn their loss. Sr. Crane bore her testimony to the truth of this latter-day work and to the moral and spiritual integrity of Joseph the Seer, and his non-complicity in polygamy up to the time of her death. Funeral sermon at the old homestead in Pomona, by Elder T. W. Williams.

SMITH.—Agnes, only daughter of Sr. C. Smith, was born at Bingham, Utah; died in Los Angeles, California, July 21, 1899, aged 21 years, 6 months, 23 days. She united with the church about twelve years ago. She retired apparently in the best of health; her mother was awakened about midnight, and found her daughter in much pain. Immediately she was stricken with paralysis, from which she never recovered and in three hours she was dead. Agnes was a lovable girl. She leaves a large circle of friends both in and out of the church. Funeral sermon at the undertaker's parlors in Los Angeles, by Elder T. W. Williams.

BLAIR.—Sr. Deborah, wife of Elder Winthrop H. Blair, was born March 18, 1827, in Friendship, Alleghany County, New York. Her maiden name was Axtell. Her parents removed to Lee County, Illinois, near Amboy, in 1844, and there on April 2, 1846, when she was nineteen years old, she was married to W. H. Blair. Nine children were born to

them. One girl and three boys died in their childhood, and five daughters grew to womanhood; namely, Srs. Delia Leaf and Amy Wright of Livingston County, Illinois, Srs. Almira Dillen and Fannie and Nettie Blair of Lamoni. Sr. Blair was noted for great kindness of heart, affection for her family and friends, generosity to all, and for her confidence in and love of the gospel. She and her husband were among the little band that welcomed Joseph Smith at his coming to and being received as president of the Reorganized Church on April 6, 1860. They removed to Decatur County, Iowa, in 1882, and into the town of Lamoni in 1890, where she died August 5, 1899, aged 72 years, 4 months, and 18 days. At the age of 78 years, and after over fifty-three years of companionship, Bro. Blair awaits the time of his departure, and his daughters sorrow over the loss of the true and faithful mother. The sermon was preached by Bro. Henry A. Stebbins. Bro. F. M. Weld assisted in the service.

NICOLL.—Florence Fortella Nicoll, aged 1 year, 4 months, and 13 days, died at St. Joseph, Missouri, July 17, and buried in Mount Mora cemetery. Funeral from the church; sermon by Elder H. O. Smith. She was the daughter of J. E. and Ida M. Nicoll, of Ft. Worth, Texas. The death was a sad one. Sr. Nicoll was on her way to Canada, to visit her mother, and had stopped here to visit friends and relatives, when the little one sickened and died, leaving the mother to continue her journey alone, bereft of the bright, happy little one who had been such an unflinching source of happiness and joy.

GROWNEY.—At Independence, Missouri, August 5, 1899, Sr. Emma J. Growney; born at Philadelphia, Pennsylvania, June 22, 1836. She united with the old church, and also with the Reorganized Church, and died firm in the faith. She leaves a husband, three sons, and one daughter to mourn. Funeral service at the residence to a very large gathering in and around the house, by Elder J. C. Foss.

WILLETS.—July 19, 1899, Frankie, only son of Mr. Oliver and Sr. Dora Willets, aged 2 years, 2 months. Was blessed February 27, 1898. Services were held in the saints' chapel, at Broad River, Connecticut, sermon by A. E. Stone.

HARLOW.—Bro. J. M. Harlow was born in the State of Wisconsin, June 24, 1849, and died June 23, 1899, in Sacramento, California. He leaves a wife, six children, father, mother, two brothers, and two sisters to mourn their loss. Funeral services conducted by Elder George Daley.

MORSE.—At her home in San Bernardino, California, July 16, 1899, Sr. Eliza C. Morse, aged 71 years, 1 month, 13 days. She was born in Canada, June 3, 1828. She joined the church when a young woman, and passed through the dark days; followed the church to Utah in 1850; leaving there in 1852 for California, where she remained till death claimed her; she died in good faith. A husband, two sons, and four daughters are bereft of the loved one. Funeral services at the home; sermon by Elder William Gibson, assisted by Elder Jones.

Milwaukee, Wis., Aug. 4.—Health Commissioner F. C. Schulz recommends the passage of a bill providing for the medical examination of all young men who apply for marriage licenses.

In describing the diseases which have caused havoc in the health of the community, embracing smallpox, diphtheria, scarlet fever, and kindred ailments, the commissioner includes certain forms of insanity, dipsomania, and other ills, and enlarges upon the baneful effects of allowing them to go unchecked.

Dr. Schulz makes reference to a law in Ohio which embraces this subject,

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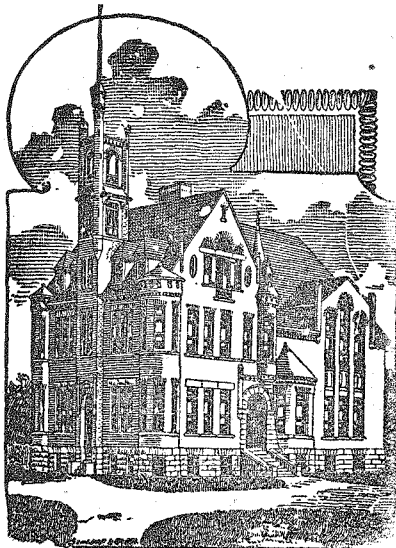
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The Saints' Herald.

(Established 1860.)

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

Subscription price \$2.00 per year; six months \$1.00; three months 50 cents; single copies 5 cents; sample copies free; \$1.50 per year when paid in advance.

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

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

Vol. 46.

Lamoni, Iowa, August 23, 1899.

No. 34.

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THE ZIONIST MOVEMENT.

There appears in the current *North American Review* a hopeful and impassioned appeal for the permanent colonization of the Jewish nation in Palestine, written by Professor Richard Gottheil of Columbia University. The author, himself a Jew, believes that the Zionist movement is the only hope for the happiness and preservation of his race. Twenty centuries of anti-Semitic persecution have convinced him that this prejudice against his race and religion will never die out until the Jew has a country and a government of his own. Palestine, the ancestral home of the Israelites, has sentimental and religious associations that still draw the scattered exiles to it, and Professor Gottheil believes a common ground has been found on which all the diverse factions of his creed and race can stand.

The approach of the third annual Zionist congress at Basle gives a timely interest to Professor Gottheil's statements. Whatever one may think about the feasibility of this strange modern crusade, its progress in the last three years must be admitted to be remarkable. Before the first congress of Basle in 1897 there were in various parts of the world 117 societies whose aims were more or less Zionist. At the second Basle congress in 1898 their number had risen to more than 800. In the last three years the American Federation of Zionists has come into existence and now includes 125 societies, besides a number of other Zionist societies not yet affiliated with the federation.

In Palestine itself the movement has attained considerable proportions. The May Laws of Count Ignatieff marked the beginning of the modern Zionist movement. Instinctively the Jew turned to his old home. Colonization societies were formed in Russia and Roumania. Attempts at colonizing the Jews in Palestine had been made in the '50s by Sir Moses Montefiore, Lord Shaftesbury, Laurence Oliphant, and Dr. Friedman, but the first real colony was founded in 1870 by Charles Netter under the auspices of the Alliance Israelite Universelle of Paris. An agricultural school was started, around which sixteen mother colonies have since grouped themselves, with other settlements attached, which bring the total to twenty-five. They are located around Jerusalem, near Haifa and Jaffa, in Galilee, and even beyond the Jordan. There are now 60,000 Jews in Palestine.

Thus far the colonists have been successful, thanks to the solid interest taken in them by Baron Edmond de Rothschild, who has spared neither expense nor trouble in helping them over the experimental stage. Professor Gottheil does not pretend that they have yet passed that stage, but he says as soon as they find a market for the wine, cognac, scent, and soap produced there they will be self-supporting. Already good schools and a national Hebrew library have been founded and are well maintained. A part of Baron de Hirsch's great bequest for the colonization of Jews in the Argentine has latterly been turned to the support of the Zionist movement. For the most part, however, the funds by which the cause is being advanced come from the poorer Jews in all parts of the world. The hundreds of societies now back of the project indicate that the experiment will at least go much further before the wave of Zionist enthusiasm has passed.

Professor Gottheil, Dr. Herzl, Max Nordau, and the other leaders of the movement have abandoned the idea of religious unity as the basis of the new Zion. The ideal is that of a fixed home and a renewed life in common for all Jews. The pressure of anti-Semitism calls for a refuge, and the traditions of Judaism draw toward Palestine. Professor Gottheil tries in his article to show that Zionism deserves support from Turk, Christian, and Jew alike. The world at large will continue to doubt the economic feasibility of grouping any considerable proportion of the 7,000,000 Jews

of the world in the narrow confines of Palestine, but it is an interesting fact that the tendency to try the experiment has reached a stage where it must be regarded as one of the social phenomena of the day.—*Chicago Tribune, August 13, 1899.*

MOVEMENT OF THE ZIONISTS.

It has always been the pious Jew's desire "to die in Jerusalem;" to be buried in the holy ground with his forefathers, and in the course of time quite a number of those who could go have made the pilgrimage. To-day the young generation joins the old in the wish to go to Palestine, not to die, but to live. This great change is directly due to the untiring and unceasing energy of one man, Dr. Theodore Herzl, the leader of the Zionist movement.

Dr. Theodore Herzl was born in Buda Pest in 1860. After passing through school, where he had many peculiar experiences, he began to study law in Vienna, and in 1884 received a lawyer's degree. Dr. Herzl was something of a playwright, for he relates in his autobiography that he wrote much more for the theater than for the law courts, although he held a position (unsalaried) in a law court as a judicial clerk under a judge in Vienna and Salzburg, but, seeing that a Jew could not become a judge, he left legal affairs altogether. He then began to write for newspapers and the theater, and many of his plays received great favor, while others proved failures. In 1891 he became the Paris correspondent of a German newspaper. In Paris he first became acquainted with politics. In 1895 he returned to Vienna.

During the last two months of his stay in Paris he wrote the *Judenstaat* (Jewish state), which work advocated a Jewish state to be established in Palestine. It first appeared in 1896, and, although attracting attention from the greatest minds of Europe, the scheme was judged impracticable in the extreme. But Herzl began to work with such vigor that the first Jewish congress was announced to take place in 1897 in Munich, but the place of meeting was soon changed to Basle, Switzerland. To call together a congress of Jews who are scattered all over the world was a great task, but Dr. Herzl accomplished it and about two hundred delegates assembled to discuss the question of securing a home for the Jews.

The derision which had at first greeted Dr. Herzl from all sides now

turned to respect and wonder, and the Jews of the whole world at once began to flock around Dr. Herzl's banner. Even Max Nordau, who was not even known to be a Jew until that time, duly announced himself to be an ardent Zionist and made fire orations at the first and second congresses. At the second congress there were about 400 delegates.

To explain in detail what Zionism is would take up too much space, but the reader can get an excellent idea of it from the following program, which was passed unanimously by the first Basle congress: "The aim of Zionism is to create for the Jewish people a publicly, legally assured home in Palestine." Or, to take the words of Dr. Herzl himself, which he addressed to the English Zionists recently: "What is our aim? We desire to prepare in the ancient fatherland, Palestine, a legally assured home for the Jewish people. This we consider the complete and final solution of the Jewish question. This solution presupposes three things: First, the existence of the Jewish nation; second, the suitability of Palestine for settlement; thirdly, the assurance of a legal basis for the resettlement of our people. In the first place, at the time we began our movement we only believed there was a Jewish nation. To-day we know it."

Although the Zionist movement began only two years ago there has already been established in London a \$10,000,000 bank—a beginning for the practical work. The remarkable thing about this bank is that its stockholders number about 100,000, all poor Jews, the rich Jews being against the movement. The value of one share has been purposely made only one pound, or \$4.89, payable at once or in five installments. So far over 280,000 shares have been taken out.

That Jews can be agriculturists, which is their ancient calling, has been proved by the twenty-five self-supporting colonies in Palestine, most of which were established by Baron Edmund de Rothschild, who was a Zionist even before the present movement. In all he spent about 13,000,000 francs in the aid of his coreligionists. But colonies that have been attempted outside of the Holy Land have always failed. Argentine Republic may be cited as an instance. Baron de Hirsch spent here millions to establish colonies and to make Jews agriculturists, but they have not proved such a success as to warrant further experimenting. It is a significant fact that the Argentine Republic Jews sent delegates to the Basle congress. Before the first congress in 1897 there were about 117 societies in the various parts of the world, which have increased to over 800 in 1898. America has about 125 societies, but it is the least Zionistic of all.

Very interesting and important developments are expected at the third congress, which is to take place at Basle, Switzerland, this month.—*The Wichita Daily Eagle, August 13.*

PROGRESS OF THE ZIONIST MOVEMENT.

At no time has the Zionist movement, which has for its object the establishment of a Jewish nation in Palestine, had as encouraging prospects as now. The conference which opened at Basle yesterday finds the idea much further advanced than it was at the first conference held two years ago. Then the Jews of the world had just read the little booklet of Theodor Herzl, which the brilliant Viennese had published in the previous year. The return to Jerusalem had been a long cherished dream of the Hebrews, but Dr. Herzl was the first to give the ideas definite form, demanding the reconstruction of the Jewish people as a nation, the founding of a great Jewish company to be the executive of the nation, and the finding of a permanent home for that nation. Societies were formed to carry out Dr. Herzl's ideas, and at the first conference in 1897, 117 organizations were represented, while in 1898 the number had grown to 913 and the present conference is likely to find the number doubled. Everywhere the plan has met with a warm reception by the Hebrews. Since the last conference a Jewish company has been founded called the Jewish Colonial Trust, and 280,000 shares had been applied for a month ago by 100,000 shareholders in 10,000 towns scattered in all parts of the world. It is believed that the Jewish colonies in Palestine will be successful and lay the foundations of a prosperous existence. The Sultan of Turkey is said to look with approval on the scheme, having been persuaded to do so by Emperor William of Germany.—*Chicago Tribune, August 16, 1899.*

DEGENERATE SONS OF WESLEY.

Two recent utterances have directed in a marked degree attention to John Wesley. The first was the declaration of the London *Spectator* in an editorial that "England as a whole is as truly interested in Wesley as in Shakespeare; and it may well be doubted whether in the long course of her history any one person has ever influenced her life in so direct, palpable, and powerful a way as has John Wesley." The other utterance was the recent official declaration of the Wesleyan Conference that it was not expedient for that body to direct that persons engaged in the liquor traffic should not be eligible to official positions in the church. If John Wesley were living the appreciative

declaration of the *Spectator* would not surprise him more than that of the body which was designed by him to continue the work to which he devoted his life. The reason assigned by the conference for its action was that it should not impose disabilities upon those who sell liquor which should not apply to those who buy and use liquor; but in taking this position the conference departed from the position maintained by Wesley for many years.

There were two evils which Wesley persistently assailed with all the power of his mind and will—slavery and intemperance. It is true that in his day and to some extent even in his mind temperance did not imply total abstinence, but according to his teaching it practically did so, and it absolutely did so far as selling liquor was concerned.

Early in the Methodist movement—in 1743—John Wesley adopted certain "general rules" for the government of his societies. These rules have been in nominal operation in the Wesleyan Church, as also in other branches of Methodism, for more than a century and a half. The rules state that those who united with Mr. Wesley's societies were expected to "evidence their desire of salvation, first, by doing no harm, by avoiding evil of every kind, especially that which is most generally practiced, such as drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity." It is stated that in the most select circles, that met for the most intimate spiritual communion, the members were forbidden to "taste spirituous liquors of any kind unless prescribed by a physician." These rules were rigidly enforced by Mr. Wesley, evidence of which is found in his remarkable journals, which are not only a daily history of the Methodist movement but are the best history of the England of that day. According to the record in his journals, between December 30, 1742, and March, 1743, a date just previous to the publication of the general rules, seventeen persons were expelled for drunkenness from the Methodist society at Newcastle, and two from the same society for retailing spirituous liquors.

Scarcely a day passed that Wesley did not in his sermons, pamphlets, letters, or conversation denounce the sale and use of spirituous liquors. In his "Thoughts on Nervous Disorders" he wrote: "One cause of [nervous disorders] is the use of spirituous liquors. This is one of the horrid effects which naturally follow the swallowing that fashionable poison. That liquid fire lays the foundation of numberless diseases, and of this in particular. It is amazing that the preparing and selling this poison

(Continued on page three of cover.)

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, AUGUST 23, 1899.

NO. 34.

The Saints' Herald.

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

LAMONI, IOWA, AUGUST 23, 1899.

REORGANIZATION.

The *Southern Star* in its issue for July 15, 1899, quotes an editorial note appearing recently in the SAINTS' HERALD concerning Bro. F. E. Cochran being sent to Mount Ayr, Iowa, to be present at a meeting to be held by Utah elders, in order to represent our side of the issue and to see that we were not confounded in the public mind with the Utah Church. The *Star* then comments as follows:—

Or, in other words, they wish the world to understand that they are still with it, and therefore it will not be necessary for anyone to persecute the Reorganized Church, through mistaking them for that other organization which was sent by God to "stand forever, never to be thrown down, or given to another people." (Dan. 2: 15,) and therefore would need no reorganization. The Lamoni Church, being of the world, seems awfully afraid persecution might come upon it by being mistaken for a church not of the world, and hated by the world, including that part of the world called "The Reorganized Church."

There is nothing more contemptible in controversy than for one party to put his own conclusions and deductions into the mouth of a competitor and represent them as being the sentiments of his opponent. It is needless for us to say that we wish the world to understand no such thing. We are anxious for the world to understand that we are "with it" just so far as it is right. We are anxious too for the world to know that we are not with the people of Utah in the practice of immorality and crime which outrage the finer feelings of humanity and trample upon the principle of virtue. We wish the world to understand further that we are not in opposition to any "organization" "sent by God" for any purpose; but we wish them to understand, and by the grace of God we intend they shall understand, that we hold that an organization provided for by the Almighty is not licensed by such provision to do wrong nor to abandon the basic principles upon which the government is founded; that when such an organization does depart from the faith upon which it was founded, and violates the commands of God, it is no longer acceptable to its divine Promoter.

The *Star* refers to Daniel 2: 15; but

no such language as it quotes is found there. We suppose that the reference is a typographical error and the intention was to refer to Daniel 2: 44, as this is the nearest to the *Star's* language that we can find. Here is the language of the book. Please read and carefully compare with the language of the *Star*:—

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever.

Now, we submit that there is nothing in this as it reads that is inconsistent with a Reorganization. Webster defines the word "reorganize" as follows:—

To organize again or anew; as to reorganize a society or an army.

When we speak of reorganizing society we are not understood as meaning that we expect to discard all the elements of former society and use new material only; nor are we understood as meaning that society has been destroyed. To speak of the reorganization of an army does not mean that the reorganized army is to be composed solely of new recruits, or that the army has been destroyed. It simply means that society or the army has fallen into disorder, and to again bring about a condition of order it is necessary to *rearrange* or *reorganize* the former material with the supplement of such other material as may be available, discarding only such of the old material as may not be compatible with the order sought.

When the word "reorganize" is applied to a church it must mean precisely the same thing; and this is just what was done in the Reorganized Church of Jesus Christ of Latter Day Saints.

When we first heard this argument by the Utah representatives, we thought it was a desperate contingency resorted to in an emergency; but we have since heard it so often that we are forced to the conclusion that some of these men do really believe that before a reorganization can take place the thing to be reorganized must be totally destroyed. Strange logic, but if the *Star* does not mean this, what does it mean? Daniel's words cannot be made to oppose the true idea of a reorganization. God himself thought in 1841 that a rejection of the church was possible, notwithstanding the words of Daniel.

He said:—

If you do not these things at the end of the appointment, ye shall be rejected as a church with your dead, saith the Lord your God.—D. C. 107:11.

The Twelve Apostles at the time accepted this philosophy, as appears from an epistle signed by nine of their number which was published in *Times and Seasons*, December, 1841. They said:—

The building of the Temple of the Lord, in the city of Nauvoo, is occupying the first place in the exertions and prayers of many of the saints at the present time, knowing as they do, that, if this building is not completed, speedily, "we shall be rejected as a church with our dead," for the Lord our God hath spoken it.—*Times and Seasons*, Vol. 3, p. 625.

It is not the purpose of this paper to discuss whether the conditions of rejection obtained or not, but simply to show that neither the Lord nor his servants considered the language of Daniel a guarantee against rejection and the consequent necessity of a reorganization.

After the death of Joseph and Hyrum Smith, June 27, 1844, the necessity of a reorganization was frequently admitted, and the church under Brigham Young, which the *Star* represents, did proceed to reorganize, and were thus committed to this policy long before "that part of the world called The Reorganized Church" was. Parley P. Pratt relates that as he was returning to Nauvoo, soon after the death of the Martyrs, and that while in prayer to God concerning the situation, the Spirit spoke unto him, and among other things said:—

Go and say unto my people in Nauvoo, that they shall continue to pursue their daily duties and take care of themselves, and make no movement in Church government to reorganize or alter anything until the return of the remainder of the quorum of the Twelve.—Autobiography of Parley P. Pratt, p. 371.

If this be true, and surely the *Star* will accept the testimony of Elder Pratt, then the Spirit recognized the necessity of a reorganization.

On December 23, 1847, the Twelve issued from "Winter Quarters, Omaha Nation," a "General Epistle," addressed to the "Church of Jesus Christ of Latter-day Saints, abroad, dispersed throughout the Earth; Greeting." In this epistle they said:—

We now, having it in contemplation soon to re-organize the Church according to the original pattern, with a First Presidency and Patriarch, feel that it will be the privilege of the Twelve, ere long, to spread abroad among the nations, etc.—*Millennial Star*, Vol. 10, p. 86.

On January 23, 1848, Brigham Young wrote a letter from Winter Quarters,

to Orson Spencer, in which he gives an account of the materialization of this contemplated reorganization, relating that he was chosen President with Heber C. Kimball and Willard Richards counselors. (Ibid., pp. 114, 115.)

In 1854 Elder F. D. Richards, then, as now, one of the Twelve, published at 15 Wilton Street, Liverpool, England, "a Catechism for Children," written by Elder John Jaques. On page 82 of this catechism occur the following question and answer.—

Q. When was the Church re-organized with a First Presidency of three?

A. At a General Conference held at Winter Quarters, Omaha Nation, west of the Missouri River, on the 24th of December, 1847.

A strong commendation of this catechism is found in the editorial column of the *Millennial Star*, Vol. 15, p. 762.

In the light of these historical facts what organization could the *Star* have referred to which "would need no re-organization"? Certainly not the one it now represents, for it *was* reorganized according to the testimony of their own publications.

We regret the necessity of a reorganization as much as others can, but the necessity is so apparent that we cannot fail to recognize it. The Utah people, as we have shown, have also recognized this necessity. So this issue should not again arise nor can it arise between us unless they deny their record.

The only issue now legitimately remaining is; which *reorganization* is the nearer to the law and revelations of God? This issue we are prepared to discuss at any proper time and place with either pen or voice.

HORACE GREELEY ON POLYGAMY.

In 1859 Mr. Greeley visited Salt Lake City, had interviews with Brigham Young and others, studied the situation upon the ground, and expressed his opinion. Among other things said, we notice the following:—

On the whole I conclude that polygamy, as it was a graft on the original stock of Mormonism, will be outlived by the root; that there will be a new revelation ere many years, whereby the saints will be admonished to love and cherish the wives they already have, but not to marry any more beyond the natural assignment of the one wife to each husband.—*Life of Horace Greeley* by James Parton, p. 427, published 1872.

In the light of subsequent events and recent developments this is quite remarkable, and shows the keen perception and wonderful foresight so characteristic of Mr. Greeley.

We invite especial attention to his very correct solution that polygamy was a graft upon the original stock, and his philosophical conclusion that the root would outlive the graft. The prediction regarding the new revelation is very remarkable, as it is in

exact harmony with their recent interpretation of the Woodruff Manifesto.

The leading men of the Utah Church are now insisting that the manifesto only prohibited the *taking* of more plural wives, but that they are under obligations "to love and cherish the wives they already have," which in the estimation of the polygamist means to continue his criminality with them.

It must be a little humiliating to the leaders in Utah that notwithstanding all their boasted inspiration, others saw the situation in those early days clearer than they, and were enabled to forecast the policy which the Utah Church was compelled to adopt, against their will.

THEY ALL TELL THE SAME STORY.

It is urged in some quarters as an argument against the Reorganized Church, that when one has heard one of the elders he has heard them all, for "they all tell the same story." One of the apostolic injunctions was that the disciples should be "of one mind speaking the same things." The direction of the Master to the disciples was to "preach the gospel" to every man.

It is stated that Joseph Smith being asked by an elder about starting on a mission, "What shall I preach?" replied, "Preach the first principles." "Well," said the elder, "when I have preached the first principles, what shall I preach then?" Again the reply was, "Preach the first principles of the gospel." Again came the query, "When I have done that, then what shall I preach?" To this the prophet replied, with emphasis, "Preach the first principles of the gospel."

No change having been made in the gospel or its ordinances, the minister chosen, ordained, and sent to preach it can do no safer thing for himself and the cause he is sent to represent than to teach the principles of that saving power, the gospel of the Lord Jesus Christ. And, the charge made against the elders of the Reorganized Church, that they all teach the same thing, tell the same story, is to their credit, not against them. It is certainly an evidence of unity of spirit, when a large number of men coming from the several churches, and from no church and even from the ranks of the unbelieving, can find so assured a basis for a common faith and work, that they all are moved by the same Spirit and tell the same story. This is more remarkable, because there has not been and is not now exercised any personal surveillance over the views and beliefs of the several ministers in the field by the recognized leading men of the church, every man being expected to bring himself into a rela-

tionship with the great Master, and be taught by him and his word. The counsel of leaders may be sought, accepted, and acted upon if it is commended to the understanding and reason of the recipient; but no priestly domination or assumption of arrogant rule will be tolerated. Every man expects to answer to God direct for the faith he has and the priesthood he holds; and none accepts the belief that his manhood may be hidden in servitude to the extent that the servant may do what the human master bids him do, the servant to escape blame if the thing so done be wrong, and the master bear the punishment. The individual man cannot so change the point of responsibility. The human superior, who directs the wrong doing of his inferior, is deserving of the greater punishment; but he cannot remit the strokes which his subordinate deserves by wrong doing, though such wrong doing may be the result of advice, or command of the superior. We use the words "superior" and "inferior," in an official sense only; for there are no superiors nor inferiors in the work of God—for they are all one in Christ Jesus—and he who would be greatest must become the servant of all.

With so great a diversity of peculiar organizations, such varied opinions, so wide differences of qualifications, it is quite remarkable that there is so great a unanimity, so few who break away from the faith and the ministry.

The principle that every man *must* answer to God for himself makes no provision for the absolutism of human rule. The man is the same as the Master in both kind and degree of responsibility. Both must answer, and both for the same things, varying only in that the Master may answer for ten talents, the man for one. The one for opportunity, the other without. Though every man may in a sense be his brother's keeper, yet no man is justified in assuming lordship over his fellow, as of natural right.

So far as the doctrines of the church may enter into the account, there should be great, if not a complete harmony of sentiment and belief among the elders, both in the field at large and in the home service; however much difference in peculiarity of personal presentation, or individual belief on other topics there might be. It is greatly to the credit of the body of elders, as a whole, that there is but little to complain of in this regard.

In regard to the history of the church, both that of the body under the presidency of Joseph and Hyrum Smith, and that of the Reorganized Church as its successor, the better it is understood by the elders the stronger the foundations of the hope of the saints are found to be, and the less of fear is felt regarding attacks

from without, or possible defections from within.

Whatever has been done by the Reorganized Church has been done openly, with a desire to understand the law of the church, as found in the revelations of God to the church, concerning organization, and to conform to the rules and usages under the law with strict regard to the requirements thereof. This has been done in conformity to the revelation of God, to the effect that the law of God for the organizing of the church was in the Book of Covenants; and those who were members of the church under the presidency of Joseph and Hyrum Smith, who were seeking light and a way out of the darkness of their surroundings, were directed to proceed according to the pattern and directions given in that book. It is then now no wonder that the history of the Reorganization being so clear and straight, the elders should obtain a knowledge of it, and each, satisfied of its correctness, should tell it as it is known to all—all telling the same story.

SIGHT RESTORED.

Hersey, Mich., Aug. 11.—A remarkable cure by prayer is reported from the home of Elder John Pennells, of Hersey Township. His ten-year-old daughter Nina has been entirely helpless for the past year, being blind and having lost the use of both limbs. The leading physicians of Reed City, Evart and Hersey, were called, but none could locate the cause, or do anything for the poor little sufferer. Mr. Pennells, so the story goes, went to the leader of the Latter Day Saints, Rev. Joseph Smith, who ordered prayer and communion.

Sunday morning the saints held their meeting at the house of Mr. Pennells. Rev. Joseph Shippy, of Hersey, administered the sacrament. The father brought the child out in his arms and as soon as the prayers were offered the child is said to have opened her eyes and began to walk and sing. The cure was witnessed by fifty of Hersey's leading citizens. The *News* correspondent called on the parents yesterday, and talked with the child. She is very bright and tells of her sufferings, and said that as soon as the prayers were said she felt the disease leave her and pass out of her body and her sight came to her.—*Detroit News*.

PRAYERS OF THE LATTER DAY SAINTS

HAVE RESTORED A HELPLESS CHILD AT HERSEY TO HEALTH AND ACTIVITY.

Hersey, Mich., August 11.—Special.—Nina Pennells, the ten-year-old daughter of Elder John Pennells, of Hersey Township, has been entirely helpless for the past thirteen months, being blind and unable to talk or use her limbs. Nearly every doctor in the county had been called to see her and all were baffled.

Sunday last, by and under the instructions of Rev. Joseph Smith, the Mormon elder, the Latter Day Saints held prayer and communion at the home of Mr. Pennells. Rev. Joseph Shippy administered the sacrament and bid the child to walk, and in the presence of fifty citizens of the township the child arose and began to sing. The *Journal* correspondent made the parents a visit last night and talked with the child. She is bright and tells of her diseases leaving her as soon as the prayers

were offered. The case has created considerable interest in the village.—*Detroit Journal*, August 11, 1899.

Bishop Kelley, writing from Detroit, Michigan, August 12, sends us the foregoing clippings from the papers named. He writes:—

I inclose you two clippings, which are important in the fact that both papers state that their special correspondents had examined into the case and thus report. Better publish both, as they can be used in the hands of the elders.

The case of healing is in evidence of God's power manifest in his church and in answer to the prayer of faith. Inasmuch as we are commanded, "Neither boast of faith, nor of mighty works," etc., we should receive and speak of such blessings humbly and carefully, in harmony with the spirit of our work and as those dependent upon God, who shows favor and grace upon those who receive with thanksgiving and to his glory.

We have added reasons for thankfulness and gratitude to God, who so freely and abundantly manifests his favor in behalf of his trusting, faithful children. "Unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." (Eph. 3: 21.)

ZIONISTS MEET AT BASLE.

Basle, Switzerland, Aug. 15.—The third congress of Zionists assembled to-day, with three hundred delegates present, including a number of Americans. Dr. Herzl, who presided, declared that a primary object is to acquire a charter from the Turkish government authorizing settlements in Palestine. Emperor William's reception of a Jewish deputation at Jerusalem, he said, placed the legality and loyalty of the Zionist movement beyond question.

The foregoing with our cover articles will give the HERALD readers all available news we have to date of the Zionist movement. We are too busy for extended comment; nor is such necessary. While anti-Jewish agitation, the underlying cause of the celebrated Dreyfus case, threatens France with revolution if not dissolution, the great Friend of the Jew, the Father of Abraham and his race, is ruling and overturning in behalf of his purposes for the restoration of the ancient covenant people and the redemption of the race.

The world is forgetting God, but his people should "stand in holy places" and "be not moved," by fear, lack of faith, or any contrary influences. These are the days that try men's souls; days in which Babylon is rapidly disintegrating, but in which all the true Israel of God will be found "upon the watchtower," among those "called and chosen and faithful."

Let us stand firm in the truth and thus "see the salvation of God" who is bringing in the Gentile fullness and the day of Israel's restoration.

WORLD ITEMS.

Belleville, Ill., Aug. 13.—The excommunicated parishioners of St. Patrick's Church, in East St. Louis, met at the church this morning and held services of a character never before held by a Catholic congregation.

Without the intermediary services of a priest they made all the customary responses, to signify that Bishop Janssen could not cut them off entirely.

Speeches were made and a determination expressed never to surrender.

No action of any kind was taken by Bishop Janssen to-day.

Rumors from Washington state that Martinelli, the Papal delegate, will overrule Janssen in favor of the parishioners.

Lisbon.—Earthquake shocks accompanied by torrential rain, are reported from the central portion of Portugal.

Hongkong.—There were twenty-three deaths from the plague during the last week, and twenty-five new cases were reported.

Lisbon, Aug. 16.—Experiments made at the Pasteur Institute here identify the Oporto epidemic microbes as those of the bubonic plague.

Madrid, Aug. 16.—The Spanish government urges all Spaniards now in Portugal to remain there, with a view of preventing the propagation of the plague in Spain.

London, Aug. 16.—The local government board has been officially notified of the existence of the plague at Oporto, and has ordered all necessary precautions against the introduction of the disease at the various ports of the United Kingdom. Orders have also been given for the Royal Mail liners to cease calling at Oporto.

Oporto.—Since the outbreak of the plague here there have been eleven deaths out of twenty-six cases.

Milford Haven.—The American line steamer Paris has arrived here from Falmouth to be docked for repairs.

Alexandria.—Cattle are infected with the foot and mouth disease. There have been 1,827 cases reported since July 18.

EXTRACTS FROM LETTERS.

Bishop E. L. Kelley, Detroit, Michigan, August 12:—

Had good success at Grand Rapids and entire satisfaction manifest. Brn. E. C. Briggs and G. A. Smith held business meeting on Tuesday of last week and the branch was placed in working order with full corps of officers and business all transacted without a single negative vote. If the saints so keep in the Spirit, the work will advance in the Rapids.

Bro. J. W. Adams, Chillicothe, Illinois, August 15:—

Have been blessed in my labors. There are many calls which we cannot fill in this district. Some say it is a hard field to labor in, but Bro. Russell and myself have been together for some time and have had the pleasure of inducting twenty-nine into the kingdom so far this season, and others are near.

EDITORIAL ITEMS.

Late departures for the missionary field from Lamoni include Bro. Heman C. Smith to Tabor, Henderson, and Runnells, Iowa; Bro. J. R. Lambert for points in the Eastern Iowa and Des Moines districts; Bro. E. A. Stedman for Minnesota, and Bro. F. M. Weld for Centerville, Lucas, and other places in Southern Iowa. Bro. Stedman returned to his field improved in health; hurried away by the many calls for preaching.

Bro. James Caffall secured the publication of an excellent article from his pen, in *Miner County Democrat*, Howard, South Dakota, August 11. The faith and general matters of interest in connection with the Reorganized Church were ably, clearly presented to the public. The truth is marching on. God speed the right.

The second convention of the National Association of Colored Women's Clubs, convened at Washington, August 14.

Paris, France, was the scene of most serious disturbances on Saturday night and Sunday, the 20th and 21st, recalling some aspects of the commune following the Franco-German War. Anarchists and Socialists started demonstrations and disorders which culminated in armed conflicts with the police. Fierce fighting occurred in several parts of the city, in which fifty-six persons were injured and many arrested. Religious edifices were attacked and sacrilegiously pilaged. Altars and statues were hurled to the floor and smashed, pictures were rent, etc., and the host and crucifixes thrown down.

Original Articles.

BROTHER! DOES THIS MEAN YOU?

"Ye are the salt of the earth: but if the salt have lost his savor," etc., what are you fit for?

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Does this mean to let your light shine at home? If so, how?

For I say unto you, That except *your righteousness* shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment, etc.

What is a cause that would justify you in getting angry with your brother? The scripture says to forgive before it is asked, and if your brother asks, you should forgive him "seventy times seven." But suppose you have a cause. Will that make you free from the "danger of the judgment"?

Is finding fault with the members of a branch, criticising the Bishopric for not using funds as we think they ought, getting angry with my brother?

Forgive us our debts, as we forgive our debtors. . . . But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Can we expect forgiveness when we are continually upbraiding our brother (behind his back) and the whole church in general, and we not be merciful and forgive them before they ask it?

But thou, when thou fastest, anoint thine head, and wash thy face; that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly.

Have you ever been rewarded openly?

But seek ye first the kingdom of God, and his righteousness; and all these things [which are necessary] shall be added unto you.

Judge not, that ye be not judged, etc. And why [?] beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Has the Bishop got so large a mote in his eye that he can't see to handle the real estate and moneys of the church according to the law? Or, has the beam grown so large in my eye that I can't see anything but the imperfections of my brother? Has the beam grown so large that I can't see the law and understand it? If so,

When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.

Is it any part of the gospel law in 1899? If so, why not put it in practice? Stop finding fault with your brother. Treat your brothers and sisters (husband, don't forget your wife) *at home* with kindness. You will feel better, and so will those around you. Don't put your candle under a bushel basket. Your light might go out. What is a candle used for but to give light? Did you ever extinguish the blaze from a candle and leave the charred wick with a small coal yet burning, that sent up a very small blue stream of smoke? Did you ever notice how soon the smoke filled the room, and how very disagreeable was the smell? Did you ever discover that to relight or entirely "sniff the candle" were the only ways to stop the accumulation of the offensive odor? And that ventilating the room, or letting in fresh, pure air soon drove out that which was impure?

Is it possible that when a brother or sister becomes troublesome, their light is burning low and almost gone out? When our light has got so low that it is smoldering, do we become offensive and cause trouble? If so, how do you remedy your light? Will you relight it or permit it to be "sniffed" out?

Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

Wherefore by their fruits ye shall know them.

Are Latter Day Saints known by their fruits? If so, what kind of fruit, —bitter or sweet?

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

Except ye . . . become as little children, ye shall not enter into the kingdom of heaven. . . . For of such is the kingdom of heaven.

Am I striving to become as innocent as little children? If not, what am I doing? Anything that is creditable to the church and my neighbors? Why not?

And again, inasmuch as parents have children in Zion, . . . that teach them not to understand the doctrine of repentance, etc., . . . the sin be upon the head of the parents; . . . and they shall also teach their children to pray, and to walk uprightly before the Lord. . . . And their children are also growing up in wickedness. . . . These things ought not to be, and must be done away from among them.—D. C. 68:4.

All children have claim upon their parents for their maintenance until they are of age, etc.—D. C. 82:2.

But I have commanded you to bring up your children in light and truth.—D. C. 90:6.

The command is here given to bring up the children in "light and truth," and if we of mature years let our light go out, how can the children be brought up in the light? But I imagine I hear some one say, (not all imagination, either, as I did hear it said,) "My children won't do as I tell them." "The more I talk the worse you boys get." "That is always the way: you never would mind." "You never do anything to please me," etc.

What is the trouble? Are not parents responsible for the existence of their children? Are they not also equally responsible for their training? If a man plants corn, wheat, potatoes, and other seeds, who is responsible if the weeds choke the young plants and he gathers no crop?

We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not himself, etc.

If we are trying to follow Christ, why seek to have everything go to please us? If we are strong and our children weak, why not help them bear their burdens? As Christ came not to do his will, but to help others, why not we who are claiming to be his children devote our time in helping others to see the light, and not smother our light by faultfinding, fretting, worrying, etc. An M. E. minister recently said, "A good Methodist ought to be too sensible to be sensitive. He said this in connection with the thought of others who were tattling, backbiting, etc.

Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. . . . Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Brother! what are you sowing? Discord by talking to your brother about the finances of the church not being used right? Graceland College can benefit only those who are rich? The high priest, president of the district, makes some very unwise decisions and hasty ordinations? The bishop's agent talks too much about tithing, etc.? Can't afford to take the church publications?

If you are doing any of these things, I want to ask you: Do you pay any tithing? Do you believe an education procured outside of the influence of the church better than one procured under its influence? Do you believe the law where it says a high priest should be chosen to preside over districts and large branches? If so chosen, is he entitled to the gift of wisdom? And would not his decision be more apt to be right than a decision of a lesser priest, who was ordained years ago and persistently refuses to act in his calling? Is it the duty of the bishop's agent to teach the law of tithing?

Do you pay one dollar per year for a farm journal, one dollar for a family magazine, twenty-five cents per quarter for the latest fashion plates, etc.? Did you ever receive a notice from the Herald Office stating that your subscription was a year or two past due, and unless heard from by a certain date your paper would be discontinued? Did you remit, or did you say, "Let them stop it. We can't afford to pay so much"? Do you pay your subscription promptly for secular news and let your church periodicals cease? If so, why so?

FELIX.

THE FAITH THAT HEALS.

MORE THAN A MERE BELIEF.

Whereas, health is the greatest physical boon; and, whereas, some of the saints have grown weary and disgusted by sending for elders to administer while they realize no blessing therefrom, therefore, I may be excused for having given the subject earnest, honest thought. I may be pardoned for asking a little of the *Herald's* valuable space.

OBSERVATIONS.

Some who are not model characters in the church are frequently the recipients of marked blessings; others who might be envied for their attainments as followers of the meek Nazarene importune for healing in vain; some in squalid poverty are instantly healed, while the well to do occasionally succumb to the same, or a less dangerous disease. It seems that not even the higher lights in the church are so frequently healed of dread disease as are the weaker ones.

Whatever the cause of this may be, it seems to correspond with the condi-

tions that obtained in the church in the first century.

But God hath tempered the body together, having given more abundant honor to that part which lacketh.—1 Cor. 12: 24.

Many of us not being gifted with knowledge, or wisdom, or discernment, are necessarily ignorant, shortsighted, and weak. For "knowledge is power." We recognize the fact that we occupy a lower sphere in this life than those who are "anointed with the oil of gladness above their fellows." But God is good to us. "He hath tempered the body together," "dividing to every man . . . as he will."

If God should give the same "faith to be healed" to those richly endowed with wisdom, knowledge, and discernment as to us who are sadly deficient on these lines, would the body "be tempered together?" Would there be a due mixture of different qualities? (See Webster.) Would God be "without respect of persons"?

Our lack of knowledge makes us easy prey to various maladies. We are more liable to make ignorant yet honest mistakes. Have we not a greater claim on our loving Father's clemency than the wise and astute? But the rich, the poor, the wise, and the ignorant, all alike, are more or less subject to pain, disease, and premature death; therefore, the burden of this effort is to become, if possible, acquainted with the conditions of cure, or to familiarize ourselves with the faith or power by which disease is exchanged for health.

ANXIETY VS. FAITH.

We may believe the promise made in James 5: 14, 15; we may send for the elders while we pray for a fulfillment; but if we are involved in the toils of anxiety the chances are against us. When Jesus said, "Take therefore no thought for the morrow: . . . sufficient unto the day is the evil thereof," he evidently referred to anxious thought, borrowing trouble, worrying over what the future might or might not bring. He would hardly prohibit thought of business transactions, unless imbued with anxiety, since he took such thought himself, and instructed his disciples relative to the future. (Matt. 16: 3; Luke 13: 33.)

The future will bring evil enough. Why anticipate it? Have you a heavy burden to move on the morrow? Don't shoulder it now, and groan beneath its weight all night. No; be at ease,—rest, eat, and sleep in peace; conserve your strength until the time comes. "Sufficient unto the day is the evil thereof." He was only referring to evil thought.

Again. If it is not advisable for us to take "thought beforehand" to premeditate our defense when we are arraigned by those who are seeking

our lives. (Luke 12: 11; Mark 13: 11.) Or, in other words, if it is not necessary for us to be anxious in times of great danger, how much more uncalled for is it for us to be uneasy over the trivial affairs of everyday life? Our duty once done, the results are wholly out of our control. Leave them where they belong.

INSOLVENCY VS. FAITH.

Surely the writer knew whereof he spoke, and meant every word of Romans 13: 8, "Owe no man anything." Bitter experience forces upon me the conviction that it is nearly out of the realm of possibility for a man to apply these sublime truths to his own life while he is involved in the vortex of insolvency. It is a blighting curse, a horrid nightmare. Man's duty is not done until he pays his debts. His time is not his own; he is a slave, and the faith that heals is more readily exercised by free men.

DIFFIDENCE VS. FAITH.

Lack of confidence in oneself, underrating of one's own powers is very disastrous. It subordinates the spiritual powers, and places a deadlock on the wheels of spiritual growth. It is more disastrous than the other extreme. We are created in the image of God, after the similitude of his own Son; the masterpiece or crowning effort of their creative energy. Is it not an insult to compare ourselves to "filthy rags" and "worms of the dust?"

God pronounced his work very good; he gave man dominion over all the rest of his creatures. Why should we esteem ourselves very bad and bring ourselves low down? Humiliation brings on depression, melancholy, and dejection. We do not need to abase ourselves in order to be humble. Man,—who can reason from cause to effect, who has dominion over the earth and all its creatures, who is the autocrat of steam and electricity,—has a right to be proud of his position; not conceited and arrogant, but lofty and splendid. He should appreciate his powers, and accept God's free gifts. There is nothing Christ-like or manly in the cringing, cowering proclivities of full grown babies. We should stand erect; recognize our immortality, our worthiness, our merit; not be as guilty culprits pleading for mercy.

LOVE THE PROPELLING POWER OF FAITH.

James 2: 20 says, "Faith without works is dead." He must have had reference to the "works of love," for faith "worketh by love." (Gal. 5: 6.) "As the body without the spirit is dead, so faith without works [of love] is dead also;" hence cannot purify the heart or the physical body.

The sick who send for the elders, believing that health will be given,

their faith not being actuated by love, is like an engine without steam, or a watch without a spring, or a "body without the spirit"—*dead*, DEAD. Love, the life principle of the faith that heals, molds our thoughts, welds them in a proper direction, prevents evil thoughts,—such as impatience, envy, vanity, pride, selfishness, and wrath (1 Cor. 13: 4-7),—is as eternal as the heavens (verse 8); gives us a knowledge of God (1 John 4: 7), which is equivalent to eternal life. (John 17: 3.)

FEAR VS. FAITH.

There is no fear in love; but perfect love casteth out fear.—1 John 4: 18.

O what a revelation! Is there any principle or creature responsible for half so much misery as fear? Alice B. Stockham, M. D., says in Karezza: "Fear and anxious thought, far more than bacilli or bacteria, are productive of pain, disease, and suffering." A dying man once said: "My son, I have seen much trouble in my life, but the half of it never came true."

No two principles can be more antagonistic than faith and fear; like noonday and midnight they cannot be blended together; as one comes the other departs; they appear to be natural antipodes. No human mind can give both a reception at the same time. We stand between them for an instant, then like a timid hart we flee from fear and pray for faith; but alas, as long as fear casts its shadow upon us faith is somewhere else. Can we not see the need of "perfect love" to cast out all our fears, and to give life, shape, motion, and power to our faltering belief in God's promises?

FAITH HATH PEACE.

This compound called faith, containing belief, resignation, and love, contains also the soothing ingredient of peace—a natural result of the absence of fear and anxiety. "Peace I leave with you, my peace I give unto you." Now enjoy this peace and "let not your heart be troubled, neither let it be afraid." (John 14: 27.) The influence of these virtues or thoughts bring us into a receptive mood; a condition to receive the blessing during administration. Let me illustrate what thought has to do with the gift of healing. Bro. A. sickens, sends for spiritual-minded elders who are known to enjoy the gift of healing; but he is jealous of his wife, finds fault with his neighbors; "none of them care a snap for me, some of them haven't been in to see me but once this week." He is cross and insolent toward his children, peevish and petulant with his nurse—none of them can please him. His whole being is out of harmony with the universe and chafes against its environments; his nervous and mental tension is such that he cannot rest when not in pain. The elders' faith does not prevail.

On the other hand, Sr. C. when sick sent for any elder the messenger could find, and the one who came was actually in transgression; but her thoughts permeated with the fire of God's love, placed her in touch with her surroundings; she knew she had complied with the law; her faith working by love purified her heart, together with her body. (Matt. 9: 5.) She was healed. The elder, like Solomon, was blessed for the people's sake. Is there not a principle involved here? Are we not justified in concluding that faith, to a certain extent, is a science of the mind? And may it not become a volition of the mind that is trained in its Maker's fixed law?

THE POWER OF THOUGHT.

"Whatsoever things are true," honest, just, pure, lovely, virtuous, or "of good report," "think on these things." (Phil. 4: 8.) For "as he thinketh in his heart, so is he." (Prov. 23: 7.) There is much meaning in this last quotation. It is true in more ways than one. These thoughts of ours are potent things. Everything is governed by thought.

We shall not only give account in the judgment, but we are daily giving account for every idle thought. Not only our spiritual and mental growth, but our physical development is governed by thought. (I will not at present try to define or recognize any distinction between spirit, mind, life, thought, intelligence, etc.; but will suppose they are all essential toward making up the perfect ego or soul, and I may use them interchangeably.)

The unseen forces of life,—the underlying principle of spiritual, mental, and physical energy,—invariably goes in the direction of man's thoughts. This principle culminating brings a healthy person to a position where he may be compared to a live engine under a full head of steam. Just see the manifestation of power waiting to be applied; throttle wide open; feel her heavy vibrations; the mighty rocks upon which you stand are made to tremble. If her mechanical energy is not applied, she wastes her forces upon herself; but you see that power applied in a thousand ways. So is man,—pulsating, throbbing, vibrating man,—he is fairly bubbling over with life.

This surplus life, commonly called passion, may be foolishly wasted to gratify desire, or it may be "worked up," as Emerson says, "into poetry;" or may be grafted into the body of rousing sermons. Some weave it into works of art; some, like Edison, manufacture it into inventive genius; some ramify it into every act of life, giving them opulence and power. Others conserve it until it is generated into new truths and original ideas.

Still others, with their souls filled with love, learn to mingle or couple their surplus vitality with the weakened vitalities of suffering humanity, and lift them out of affliction, just as they would double teams with their fellows and pull them out of the mud; or just as you would combine your strength with the strength of a friend to help him shoulder a sack of wheat. "In union there is strength." Anxious thought is evil, because it is in open violation of nature's laws. You cannot intelligently console yourself by saying, "my broodings and forebodings will harm no one but myself." Your thoughts cannot be withheld; they go out from you. Evil thoughts are more contagious than the smallpox; while intense thinking of the good and grand and true surrounds one with a halo of celestial glory that can be felt by very many. Your presence can be felt, even though you may not be seen.

What is it that is called the gift of discernment? It is man's keen perception of his fellow's atmosphere. It is not my prerogative to say how much more it may be. Why do we feel at home in some people's presence, and like an exile when in the presence of others? Why are some people's presence so conciliatory and acceptable in the sick room? and why do wise nurses turn the key against others? Why do students seek acquaintance and give receptions to some freshmen, while they haze others or ignore them altogether?

It is because man's thoughts go out from him and help form what in occult parlance is known as man's atmosphere. It is because of our spiritual and mental absorption. Because we partake of the spirit of our surroundings. Our silent thoughts go out and wield a wonderful influence for good or for bad, as the case may be. If we were only educated in the science of doing our whole duty promptly, and to leave the results with God, instead of worrying and anxiously anticipating evil instead of good results, faith would become more nearly indigenous.

THE METAPHYSICAL MOVEMENT.

We frequently read of the wonderful development of modern science, and we know of no branch that is making more rapid strides than the one called mental science. It is being demonstrated every day that mind governs fleshy matter. We are daily confronted with the fact that healing by faith is becoming very popular outside the church.

The Free Methodists meet and pray especially for the sick, who are often healed. The Holiness people believe and practice the laying on of hands for the healing of the sick, the same as do the saints, and their *Gospel Trumpet* has a department wherein

many testify to being healed. The young Brighamite elders say to me, "we know we have the authority, for the sick are healed under our administration." The world is being flooded with thousands of testimonies of the healing power of Christian science, mental science, occult science, divine science, etc., while magnetic healers are building up great infirmaries in different cities, and are healing every form of disease. Mesmeric and hypnotic healers are rapidly multiplying.

What answer are we going to make? The flood is upon us with resistless power. If we denounce it as of the Devil we are still confronted with the formidable fact that a large majority of these people hold strongly, in fact are anchored to the gospel principle of "peace on earth and good will to man." They teach their students and patients that whatever is antagonistic to peace and love is alike antagonistic to life and health. Some of them go so far as to stoutly maintain that there is no evil, but that what appears so is simply undeveloped good. Some teach that nothing is real but spirit, or truth, or God. They do this (ignore evil) that they may the more successfully adhere to the good, knowing that life clings to, belongs with, and flourishes in the presence of good, while it pines away when yoked in with evil. Some of them teach that love is life, that the two are an indivisible unit.

The writer is not yet convinced that all these cases of healing are of the Devil; but if such should yet be proved, and then should it be proved still farther that the means or power employed is in part or in toto the same as prevails in the church, I ask, How could it be construed to appear derogatory to the gospel?

Two great nations are at war; disease prevails in both camps. If the privates on either side should learn that the remedial agents used on both sides were the same, would it surprise them? Would it convince them that their cause was unjust?

The writer never did look upon the gift of healing as the greatest integral part of the gospel.

A powerful emetic given to an American soldier will have the same effect as if given to a native Filipino. Like causes produce like effects.

Therefore, if to be in harmony with the vibrations of the universe, or in touch with their environments, or at peace with the world, including themselves, or in strong love with all of God's creation, coupled with positive will power and belief, enables so many Christian scientists, so many Pantheistic evolutionists to rise above or "demonstrate over disease," what may the same be expected to do for the saints when coupled with the rest of the gospel principles and shorn of

monstrous dogmas? It may be expected to continue doing just what it has done, just what it is doing; namely, instantly relieving the possessor of any form, type, or stage of any disease whatsoever.

I notice the members of the Holiness Church are schooled in the gospel principles of "love to man," peace of mind, resignation, etc. If a recognition of this fraction of the truth puts them in possession of health, under the hands of their elders, what will it do for us who have been careful to subscribe to the whole truth? If their elders, without a shadow of authority from God, witness such results from their administration, what should be witnessed by us who have been "called" and "chosen" to declare the angel's message? We have seen hearing restored to the deaf, sight to the blind, broken bones healed; we should see the dead raised to life again. For if we are to believe our Savior's words, we are driven to the conclusion that the faith that heals knows no limitation of power. It is not only almost, but altogether absolute.

I admire the metaphysical movement for the truths they are helping to bring to the surface, just as I admire Edison for his inventions.

The fact that man is quickened by a mighty, forceful agent which some call spirit; some, thought; some, magnetism; and others call it life; and that this agent by a proper application of the gospel principle of love may be developed so that it will not be held in subordination to the flesh, but have the ascendancy, have a governing and controlling power over the body, applies alike to agnostics, spiritualists, and atheists; also to theism, pantheism, and polytheism.

The writer is convinced that no other ism, body, or sect has so few obstacles in the way of its development as the saints. No other people have such a preponderance of truth with which to develop it.

This life of "light which lighteth every man that cometh into the world" (John 1:9) is given "more abundantly" to his disciples. Christ's mission into the world was to give his people this life of light in abundance; but like every other good thing, it must be developed, uncovered, disclosed, untrammelled. "Freely ye have received freely give." When the woman touched the garment of Jesus, he perceived that virtue, active quality, strength, or efficacy had gone out of him. This quality or power may be, and doubtless is given direct from heaven many times. Some of us may have fooled away our birthright, in which case the healing virtue must be supplied from the great storehouse to meet the demand of "faith to be healed."

D. R. BALDWIN.

RAVENDEN SPRINGS, ARKANSAS.

CRUCIAL DEDUCTIONS.—NO. 1.

BY D. L. SHINN.

As a result of prolonged study and close research the writer of these statements and conclusions alleges, as his only excuse for their appearance, a strong desire to see justice and truth triumph over *pulpit prejudice, press pusillanimity, and historical hypocrisy.* The writer does this with the firm conviction that such teaching will ultimately inure to the benefit of all who ever become identified with the church or in any way interested in this matter. The real truth should be told, professed history to the contrary notwithstanding.

OUR BELOVED MARTYRS OF 1844.

If Joseph Smith had done as other reformers did—taken the scriptures only for his authority—he would have been a false teacher, because there is no authority there for him. True, there is to be found a written command to teach and baptize (Matt. 28:20), but that was given in the year A. D. 33 to certain chosen, educated (by the Lord), and ordained apostles, and to none others. There is no man living can show that the authority given in Matthew, Mark, or Luke was intended for any but the apostles. The record is clearly and distinctly written that he (Jesus) met them at a place previously appointed by him and that was in (on) a mountain in Galilee. No one can prove that any were present to see and hear the Lord at that time but "the eleven" apostles. And as further evidence of this the writer concludes (Mark 16:20) with these words:—

And they went forth [as commanded], and preached everywhere, the Lord working with them, and confirming the word with signs following.

Those in subsequent times who presumed to go forth under this commission, did not have the Lord to *work with them* as he did with the apostles. And the reason is obvious—they were not apostles, they were presumptuous men!

There is another fact observable in this connection: After the Lord had given this command to the apostles he directed them to wait for an endowment of power from on high:—

And, being assembled together with them commanded that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me.—Acts 1:4.

And, behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high.—Luke 24:49.

The Lord nowhere commands them to write their testimony. No one can show that the Lord ever authorized the New Testament to be written. It can only be a matter of conjecture or presumption that any of "the Gospels," as they are called, Matthew, Mark, Luke, and John, were ever written by

any special commandment of the Lord.

Luke says in opening his record:—

Forasmuch as *many* have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the world.—Luke 1:1, 2.

Again, in beginning the Acts of the Apostles, Luke, addressing himself to the same person (*Theophilus*), refers to the former treatise (“Gospel of Luke”), but not a word is said about having been inspired or in any manner commanded to write these things. In the former treatise he only says, “It seemed good to me also,” etc.

John intimates that the testimony was written for a purpose when he says:—

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.—John 20:30, 31.

To whom this writing is addressed does not appear. It was more than likely directed to the church—to those who came into the church under traditional influences. This Gospel is dated A. D. 33, but many believe it was written after John’s return from Patmos.

It is true that Joseph Smith followed the direction of the scriptures of the New Testament in seeking the Lord from the first, but did not make himself a minister as others do, by assuming a position from the commission given to those special apostles and witnesses of Jesus. If Joseph Smith had risen to notoriety as a reformer in this manner, he would not have been hated by the world, and especially those false teachers whom he exposed by the claims he made, and by the light he brought into the world.

Mr. Wesley assumed something like apostolic authority:—

I conceive myself at full liberty, as I violate no order, and invade no man’s right by appointing and sending laborers into the harvest.

I have accordingly appointed Dr. Coke and Mr. Francis Asbury to be joint superintendents over our brethren in America, as also Richard Whatcoat and Thomas Vasy to act as elders among them by baptizing and administering the Lord’s Supper.

To justify his course Mr. Wesley said:—

I firmly believe that I am a scripture *episkopos* [bishop] as much so as any man in England or in Europe; for the *uninterrupted succession* I know to be a fable which no man ever did or can prove.—See Watson’s Life of Wesley by John Emory, p. 247.

Wesley believed that bishop and presbyter is the same office. But he was never ordained to either office in the English Church, but was ordained a priest under the hands of the Bishop of Canterbury. Mr. Watson says:—

The American Methodist Episcopal Church, since their episcopacy is founded upon the

principle of bishops and presbyters being of the same *degree*—a more extended *office* only being assigned to the former, as in the primitive church.

Mr. Wesley followed the example in the New Testament of the ordination of Paul and Barnabas (see Watson’s Life, p. 253) in ordaining bishops or presbyters for America and Scotland.

But let it be remembered that Paul and Barnabas *were* apostles, which Mr. Wesley himself, who performed the ceremony upon the heads of Thomas Coke and Francis Asbury, could not claim to be. It is an example not to be followed by any man. For,

There were in the church that was at Antioch certain *prophets* and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, . . . and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said [here was a direct revelation from God], Separate me Barnabas and Saul for the work whereunto I have called them.—Acts 13:1, 2.

In this case the Holy Ghost is the presiding authority and power. But in the case of separating Coke and Asbury, Mr. Wesley is the presiding authority, and whereas, in the example, Paul and Barnabas “were sent away by the Holy Ghost,” Mr. Wesley sent Coke and Asbury. Mr. Wesley himself says he found himself at liberty to send “laborers into the harvest.” Here is the language of Wesley:—

I have accordingly appointed Dr. Coke and Mr. Francis Asbury.

But to show the fact that he presumed to send them as the Holy Ghost had sent Barnabas and Saul, I refer the reader back to the foregoing, namely, bottom of page 244:—

I conceive myself at full liberty, as I violate no order, and invade no man’s right by appointing and sending laborers into the harvest!

It is clearly evident from these facts that this man Wesley, with all and every other phase of popery, assumes the place of the Holy Ghost “sitting in the temple of God,” following more the example of the *man of sin* than that of the apostles and prophets at Antioch. This, we observe, comes to pass in fulfillment of prophecy, as also the work of Joseph Smith. If these things had not taken place, how could the scriptures have been fulfilled? Wesley in one age and department of prophecy, and Joseph in another.

“The world loves its own.” But the world did not love Joseph Smith. He is a prophet. He is like them—even the apostles and prophets of Jesus Christ; like them in his calling, in his self-sacrificing devotion to truth; in his influence and spiritual power—faith, knowledge of God; in his sufferings (persecutions and final martyrdom), following the servants of God for the testimony of Jesus—“the spirit of prophecy.”

I fully believe in Joseph Smith as

much as God requires belief in men—men of God. I am led by Joseph’s mission and testimony to believe in Jesus Christ as the true Messiah. Joseph did not arrogate to himself the rights of others. He claimed for himself the call directed of God to him in his time. If he had assumed only the commission of the ancient apostles as found in the New Testament he would not have attracted our attentions more than did Wesley or Campbell. But Joseph is a unique character, the history of whom, as given even by enemies, gives the lie to their tales of crime and villainy attributed to him, because such things are absolutely inconsistent with their own story of his early manhood and lifelong toil, poverty, energy, industry, and true devotion to God, mankind, and country, and above all, his success as a minister. Such an abject and abandoned wretch as his enemies paint him would not have been followed by so many thousands of intelligent individuals.

I admit that if the charge of “false prophet” could be truly established by competent testimony, the case would be entirely different with many. But alas! for that side of the case. The prophet, like all other accused people, remains *innocent* until his alleged guilt is fully proved. What shall be the ultimate verdict of mankind?

Letter Department.

KINMUDY, Ill., July 24.

Editors Herald:—Since last writing I have held some very interesting meetings here in Marion County, near Alma. I have succeeded in arousing quite an interest among outsiders. Some of the best people in the vicinity are investigating our claims, some of the best families in the neighborhood have joined, and a number of others very near the kingdom. Bro. I. M. Smith will no doubt be glad to hear of the work being revived here, as he was one of the first to come into this part of the district to open up the work, and under trying conditions. I was told so by some who stood by him some twenty years since. Some of those parties are still living here, and speak very highly of Bro. Smith, among them Messrs. Marshall and Raney.

Since coming here I have had the pleasure of interviewing an old gentleman, eighty-six years of age, Mr. G. G. Galloway, in his home near Alma. Mr. Galloway tells me he used to do the printing for our people in Nauvoo, and will evidently be remembered by some of our folks, the older ones since this time, and by others who no doubt have made his acquaintance since. Mr. Galloway is very feeble at the present, just recovering from a bad spell of sickness; was barely able to sit up while he talked to me, and owing to his feeble condition and deafness it was hard for the writer to obtain the desired information

sought. I mention only a few things which may prove to be of interest to some.

He says the people lie about the Mormons, and misrepresent them; that Joseph Smith was a special friend of his. Alexander Smith had written to him sometime in the past telling him he would pay his expenses if he would go with him and show him where the all-seeing eye was hidden away that was in the Temple in Nauvoo, as he stated he was the only person living that knew where it was. How is this, Bro. Alexander?

I also met another gentleman while here; Alexander Sanchez Cardella, a native of Old Mexico, quite intelligent and well educated in his own language; can speak some six different languages; is a practical machinist. Mr. Cardella says he can trace his genealogy back and knows he is a descendant of the Aztecs and is of pure blood, a Lamanite indeed; but was entirely ignorant of the fact. He became interested at once on approaching the subject of the origin of the Aztecs. He knew they were here when the white man first came to America, but where they came from and how long they had been here, he knew nothing about. On reading to him from Bro. R. Etzenhouser's book some things that had been discovered in Mexico he said it was true, for a number of things mentioned in his book he said he had seen with his own eyes. He told me some things he had seen that are mentioned in the book, before anything was said about their being in the book.

He stayed for my meeting that evening and I preached on the Book of Mormon and concluded by reading from Bro. R's book. I asked Mr. Cardella to state to the audience if what I had read was true, which he did and with telling effect, I trust, to those who were there.

That which interested me most was his relating to me what he knew of one of his neighbors in Mexico finding some plates of metal and a roll of parchment hid away in the earth in an earthen vessel. His statement concerning the finding of these plates was as follows: When Mr. Cardella was about twelve years of age he was at a neighbor's when the hired man came to the gentleman who owned the place and told him what he had found while plowing on some part of the farm. The gentleman with his boys and young Mr. Cardella with the rest proceeded to the spot where the hired man had plowed up some plates of metal covered all over with hieroglyphics and a roll of parchment, all together in an earthen vessel. He did not only see the plates, but handled them. He says that which was written on the parchment was written in the Aztecs' language and was an explanation of what was on the plates. This man's father, an old man, cautioned him to hide away the plates and parchment, for the time had not come for the world to have them; but they would be given to the world in time and would be of great worth to them. It occurred to me the old man must have known all about the plates, and they were being handed down from father to son. Young Cardella on his return home told his father, who became interested and anxious to learn more about

the find; but they refused to let him see the plates or reveal their contents. The news naturally by this means got out and large sums of money had been offered them, but they had refused to sell them or make known what they contained. The man in whose possession they were has since died, and they are now in the possession of his son, whose name is Juan Maxtha Zarate, who resides in Tierras Del Zacate, Mexico. If one can believe this he might be persuaded to believe that Joseph Smith found some plates. There would be this difference in this instance: we only have one man's testimony. In the case of Joseph Smith finding plates we have the testimony of twelve men. In this case there is nothing said of the Lord or an angel having anything to do with it; and in the case of Joseph Smith the Lord and an angel had a great deal to do with it; too much for the people to believe in it, for they had thought the Lord and the angels had gone out of business.

Since writing the above I have baptized four more precious souls into the kingdom, near Kibbie, the fruits of other men's labor.

The reunion of Southeastern Illinois district is a thing of the past, closing Wednesday evening, August 9. Our attendance was not large, but our meetings most of them were good. Our missionary in charge, I. N. White, was present. Bro. F. M. Slover, of the missionary force, was stricken down with the fever and could not be present. Bro. I. A. Morris, district president, was also detained at home on account of his wife's sickness, throwing the burden of the work on I. N. White and the writer. Bro. W. R. Smith, of the local elders, assisted in the preaching and others of the local forces assisted in other meetings, which help was appreciated. Perfect harmony prevailed throughout the entire reunion, and I think I would be safe in saying all went away feeling amply paid for the sacrifice made to attend, and without a dissenting voice voted we hold another reunion in this district in the fall of 1890.

Your colaborer,

J. D. STEAD.

LEEDS, England, July 31.

Editors Herald:—It may be interesting to some of your readers to learn how we are progressing in this place. We have had two visits from Bro. and Sr. Pitt, and have appreciated very much the efforts of our respected missionary in charge, and am sure that his labors in the branch here have been conducive to good. We have appealed to the district for the establishment of two more branches; one in Hunslet, where a mission has been for about two years, and the work has been accepted by some, and fair prospects for a still further increase; and one to be organized in Burley, thus making three in all. For some time the work has been practically at a stand still, much discord and dissension has caused many bitter sorrow; but we believe that owing to the kind counsel and advice of Bro. Pitt and our district president, we seemed to have entered into a new epoch of history, so far as Leeds is concerned. May God bless

our united efforts for the spread of truth, and keep us in the bonds of peace and love.

On the 26th, Brn. Pitt, Aveyard, Moir, and the writer were in Morecambe, a beautiful little seaport town, very popular in Lancashire and Yorkshire as a health and pleasure resort. We distributed a quantity of *Heralds* to all who would accept, and finding it impracticable to hold a meeting independently, joined in with the Salvation Army, who kindly allowed the writer to speak in their meeting. We do not know of any result, but the word was cast like seed into the soil, and having put the address of Bro. Pitt on the papers, it may be some one will correspond.

Sunday, July 30, was a glorious day in every way. The sun arose in power and splendor, flooding the earth with a shimmer of gold, and our president being eager for the fray (for we had determined on a new and bold scheme), wended our way to a large tract of ground, beautifully laid out with beds of variegated flowers, freighting the air with delicious perfume; long avenues or walks, bordered by trees and shrubberies, and on one side a wide undulating plain of ground carpeted with green verdure and decked with square slabs of stones to serve as pulpits for different meetings, known as Woodhouse Moor. Here we met several of our brethren, and Bro. Aveyard, with a degree of skill worthy of a politician, soon introduced a means to draw a congregation. There is an individual who frequents this place, and preacher of the gas pel (?), who because of his witticisms and buffoonery, draws an immense crowd. We solicited this man's aid, and being honest-hearted, readily acceded to our requests to join him in his meeting. Away he stumped down, (for he only possesses one leg, the other being substituted by an apology of one in the shape of a wooden stump), and occupied his pulpit (?). In an incredible short space of time there was a crowd of people, numbering between two and three hundred, which gradually increased; but it was easy to observe that some had come for fun. After our friend had opened the meeting and spoken in his way, he jocosely introduced Mr. Pitt, as a friend from Chicago, America, and then retired, taking the noisy rabble with him like the "Piper of Hamelin," leaving a congregation of the before-mentioned proportions, who were very much interested in the word delivered to them by Bro. Pitt, who spoke with excellent liberty, followed by the writer. Afternoon we held another open air in Wortley, close to the meetinghouse, at which a number of the brethren spoke with power and demonstration. In the evening, according to our advertisement of the morning, we occupied again on the Moor, employing similar tactics. The result was beyond our expectations, for Bro. Pitt and self had the pleasure of preaching to a mass of people numbering at least five hundred, all strangers to the truth. After closing, we had some papers addressed from F. G. Pitt, No. 1 Shakespeare Street, Manchester. We informed the people of this. So eager were they that not waiting to have one given, they literally tore them out of the hands of the

brethren; not out of scorn or ridicule, but with a sincere earnestness to learn of this strange doctrine.

It was a sight not to be forgotten. We rejoiced and thanked God, after our labors were done, for the manifestations of his power and love during the day. We purpose occupying during the week, and on a Sunday, all through the fine weather. Bro. Pitt left us to-day for Manchester. We regret parting, but necessity knows no law. The conference of this mission convenes next Saturday. Praying for a good time, and wishing prosperity to all God's people, I remain,

Yours in bonds,
J. W. RUSHTON.

ST. LOUIS, Missouri.

Editors Herald:—Our reunion is now a thing of the past, but it has passed, leaving a pleasant recollection of its joyous, happy, peaceful times, and a sigh for the experiences, which leave us wiser, but not sadder.

Ramona Park while not all that could be desired in the way of a reunion ground, yet, had its many pleasant complements, and next year the committee may profit by what was learned at this assembly.

We believe that the many newspaper articles, reviews, etc., that were given in our behalf did good, and the work was placed before the public as never before. Fairness was the order of the day, so far as treatment by the press was concerned, and although some mistakes and misstatements were made, they were of a trifling nature.

Apostle I. N. White was made chairman of the reunion, assisted by others holding offices of minor importance. The order of sessions was as follows: Prayer service at nine o'clock, preaching at eleven, again at 2:30 p. m., and in the evening at eight. Sunday school was held the two Sundays of the reunion, Bro. J. J. Billinsky being in charge. Bro. Wallace Robinson was present the last Sunday, assisting in Sunday school work. Especial services of the Sunday school and Religio were held Saturday, July 29. Bro. Robinson gave a Sunday school talk Saturday morning. Others assisting in this especial work were, Sr. E. Palfrey, of Macon, Missouri, Joseph Jaques, of Belleville, and among our local workers were numbered John White, J. C. Hitchcock, R. B. Trowbridge, Joseph Swift, and Mrs. E. Burgess. A number of excellent papers were read by the people named, and a good showing was made in the interests of the Sunday school and Religio.

Bro. E. C. Briggs, of Lamoni, Iowa, was present and did some good work in the way of preaching; other speakers were Brn. I. N. White, J. D. White, George Baraclough, and J. C. Hitchcock. Bro. I. N. White used his chart and a great interest was aroused therein. Four were baptized, and there are others to follow we believe.

As we close comes the remembrance of the good prayer meetings we enjoyed on the camp grounds; the Spirit of the Lord was present, counseling to better living, nobler striving, and next year we hope to profit by the lessons gleaned at this time. May the

Lord bless others in their "reunions" and bring us all to that state of perfection when all shall be permitted to join the great reunion when Zion shall be established and the saints dwell together in unity and peace.

Sincerely,
ETTA M. HITCHCOCK, Sec.

SPRINGFIELD, Mo., Aug. 14.

Editors Herald:—The district tent is going in full blast. Not seats enough to seat the crowd that comes; but as the nights are very pleasant, the men and boys can sit around on the grass. I have the best attention I ever had. This is my eleventh sermon, and I have never once had to speak about order. There are quite a number who seem to be much interested, and I am expecting an ingathering before the meeting closes. I have the tent set up on Dale and Glenarm, one block from the speaker's home, and I feel glad to see my neighbors turn out so well. There are many comments made in favor of the preaching, and I think there are a great many getting alarmed about so many coming out to the tent. The few noble saints left here are very anxious that we make this effort a success. We have missed our noble Bro. and Sr. Pickering so much, and more especially since the tent started. But our loss is Kansas City's gain. Bro. J. C. Chrestensen has assisted the speaker every night so far, but duty calls him to other parts, and then I shall be left alone. I only ask our kind, loving Father to continue to give me his Spirit as he has since I commenced these meetings.

May God bless all our coworkers, and especially the tent workers and the tent givers, for I believe they are a power for good. I have reached more people in these eleven sermons than I reached in the whole winter in the hall. With best wishes for the general good of the work, I am, in bonds,

HENRY SPARLING.

ADEL, Iowa, Aug. 14.

Editors Herald:—Appreciating the good letters in the *Herald* from time to time, we thought to drop a word along with the rest. Three weeks ago my wife and myself joined Brn. J. W. Morgan and C. Scott in Perry to help with district tent work. We continued there for nearly three weeks. None were baptized, but some good people are investigating.

On the 8th Brn. Scott and Morgan left for Des Moines on important business, and on the 9th I shipped the tent to Adel. With my limited experience I felt a little backward in going myself, but realizing that God has promised to help the weak and humble, I consented to go and with the help that God would give me do the best I could until the brethren would get there. Arriving there in the evening, on the morning of the 10th, with the help of Bro. Bean, we got the tent up and held services that night. We had not secured an organ yet, hence our singing was slim, and our crowd also. But next evening we had an organ and we sang before time for services to begin. When the time came for us to open we soon found we were not alone, for the angelic choir from heaven came and

sang with us. My wife heard several voices, and such a beautiful bass voice she glanced around to see who was singing; but seeing no one, she soon discovered that they were not earthly voices, but heavenly. The music was so beautiful that people passing by who would not come in the tent, stood all along the walks to listen. Bro. and Sr. Bean, my wife, and I were the only saints in Adel. Bro. and Sr. Bean heard the voices also, and being unacquainted with the pieces, they looked around to see who was singing, but to their astonishment they discovered no one. Having to assist myself, I soon discovered that the good Lord was pouring his Spirit upon me, for I enjoyed good liberty in praying and preaching. I never heard such lovely singing in my life. We occupied the whole hour. It was said by outsiders that our singing that night was just lovely. They said it was better than all the rest of the churches in Adel put together. So you see how good it is to be a saint in latter days. God has promised to be with his people to comfort them, and we know that his promises are true, and when we feel the weakest, then he blesses us and makes us strong by the power of his Spirit. I thank him and adore his name for the marvelous work and wonder of the latter days.

Bro. Morgan arrived Saturday. Brn. Scott and Sheldon will be here this week. Will continue meetings all this week, and then the tent goes to the reunion. Ever praying for the welfare of Zion, I am,

Your brother in Christ,
G. W. THORBURN.

OGDEN, Utah, Aug. 14.

Editors Herald:—Landing in Utah on Saturday, July 1, I remained in Salt Lake City for Sunday, coming on to this place next day. Here I learned that a debate was on the tapis, but after a tilt with two professors of the Weber Stake Academy and a final negative decision by the president of that stake, the debate was "off"—the bravery of "Utah Mormonism" being in talk rather than action.

Closing the work at Plain City, where Bro. Parker had baptized four, D. W. Wight and his uncle remained here to conduct tent work, while Bro. Parker went to Idaho for a like purpose in conjunction with Bro. S. D. Condit. We kept the tent here for three weeks, that numeral being the number of people we baptized; all from the Mormon Church.

From here we removed to Willard, where attendance and attention were all that could be asked for—away above the average in Utah with respect to the latter fact. On the first Sunday night of our stay there, the writer being absent in the city, the bishop had a meeting announced on purpose to lecture against us, and David being alone, of course called in the tent appointment and attended, taking notes. A request to talk and for the use of the house in which to reply were both refused in terms more positive than polite. He was, however, granted the privilege of an announcement, and invited them to be present the next night at the tent. Fully one hundred and fifty listened in breathless silence to his masterful reply. But the fol-

lowing Wednesday night was the climax of all. The crowd was large; the silence on the part of the audience complete. The speaker was not only David by name, but for the time at least was a man after God's own heart. And as the heavenly inspiration filled his soul and his voice rang out piercing the stillness of the night air afar, as he descanted upon the "Necessity of a Reorganization," the thrilling cadences of that melodious voice thrilled the very soul and pierced both "joint and marrow" of at least one present, and it seemed indeed that obtuse must be the mind that would fail to grasp the logic of the argument so freighted with the distilling dews of a munificence divine.

Did anyone ask questions that night? Well, yes; one poor fellow asked what of Abraham, though the marriage question was not in any sense an issue of the discourse. Out here we look for three editions of questions, in stereotyped form, however, no difference what the subject—Abraham, David, Solomon! Ancient Americans sought to "excuse" themselves because of certain "things" written of the latter two, but what of that? Spiritual opaqueness enshrouds, mentality is in the gloaming, and so the play goes on! Men and maids desirous of hymen's domain are "anointed," "robed," take the "oaths" of death, practice the "grip," get a "new name," the feminine portion of the above having first been tempted by his satanic majesty, who, now days, is dudish, young, gallant, has his apples (real) piled about, but practices not the serpentine crawl! Bah!

With a desire for truth,

J. W. WIGHT.

1509 Washington Avenue.

ARLINGTON, Iowa, Aug. 13.

Editors Herald:—I always enjoy reading the letters from the saints. It makes me so much stronger to read the words of those who have such abiding faith in God. I am tried and tempted a great many times, but I know that God, who is so mindful of even the little birds of his kingdom, will not forget one of his children in time of trouble. He has promised us that we will not be tempted more than we can bear, and if we go to him and pour out our hearts to him in earnest prayer for his Spirit to guide us and help us to resist the temptations which come to us, he will surely answer our prayers. Being young, I have many temptations in the way of worldly amusements, but I am striving each day to draw myself farther away from them and to center my mind more completely on God and his blessed word. I earnestly pray that the young saints may be weaned from these amusements which may, in the course of time, lead them down to the very depths of sin and degradation.

O, dear saints, we must be so careful in everything we do or say. We are told that we must bear no malice in our hearts, but must be loving, tender-hearted, forgiving one another. If we would only try to be more gentle and more free to forgive. We little know the pain and sorrow caused by sharp, stinging words uttered in a moment of anger. Let us improve every opportunity to use a kind and gentle word to those around us.

A little word in kindness spoken;
A motion or a tear
Will often heal the heart that's broken,
And cause rejoicing here.

Our little branch is striving to do its part in the glorious work. We have had many trials and difficulties to overcome and the way has seemed very dark, but I thank God that the clouds are lifting and the beautiful silvery lining is almost in view. The saints are taking a great interest in our little saints' meetings. We will long remember the testimony given by Bro. Miller at our last meeting. It was full of cheer and comfort to saddened hearts. I think every saint there felt that the Spirit of God was very near unto us.

Dear brothers and sisters, pray for me that I may not falter, but may let my light shine so that by my works I shall be known as a Latter Day Saint. Ever praying for the advance of Zion, I remain,

A YOUNG SISTER.

FREMONT, Neb., Aug. 15.

Editors Herald:—I have been trying to do my full duty to God and the church, but as to how well I have succeeded is not for me to say. I can say this, that I have enjoyed the presence of the Holy Spirit to a goodly extent in preaching the word, although I cannot report a great work done at any place. Have met some opposition by the knowing ones, but the great and effective argument that has been used is the "Stay away from them" kind, and it apparently has been used quite freely. I baptized one—a single man—at Laurel and left a few more greatly interested, if not believing, but they did not feel to take hold of the work at present. If they ever do, I believe they will be a great help to the work there. The young man baptized is in a great many regards a model man, and I hope with the gospel as an assistant his influence for good will be far-reaching.

I attended the Nebraska State reunion and was made its secretary, so will give a brief report of it. Elders F. A. Smith and W. E. Peak were chosen to preside, which they did very acceptably. Twenty-four preaching, eight prayer, and two business sessions were held, and God acknowledged his saints by giving a goodly portion of his Spirit to assist all in their worship. There were eight administrations to the sick—in some cases with marked results—and one baptism and confirmation. The attendance was small, owing to the lateness of harvest. There were thirteen tents on the grounds and a fair attendance from the town and surrounding country evenings and Sundays. All the saints assembled seemed to enjoy themselves and went to their homes spiritually refreshed.

Mrs. J. P. Johnson of Farnam, Nebraska, a member of the Church of God (Restitutionist) attended the reunion, and at the business meeting the last Saturday afternoon presented, and had read, the following: "To the saints at this place who have been so kind and made my stay here so pleasant, I wish to offer thanks. Although we are not one family, we can at least be friends. I shall always remember this as one of the brightest scenes in my life, and although I could not thank you, will

everyone accept it the same as if I had thanked you personally." Mrs. Johnson is a woman of good information in the scripture and is investigating the doctrine in earnest. If she accepts the gospel she will make a defender of it of no small ability.

The ministry from a distance present beside those named above were I. M. Smith, C. H. Porter, S. D. Payne, W. M. Self, C. W. Prettyman, Levi Gamet, and J. W. Waldsmith. The question of holding another State reunion was left to the missionary in charge for the next conference year.

The reunion was held in a good shady place in the edge of Shelton, Buffalo County, from August 5 to 13.

In gospel bonds,

D. M. RUDD.

CHARITON, Iowa.

Editors Herald:—Since my last communication I have visited Warren County, where I found the saints all alive and strong in the faith, but laboring under difficult circumstances. There was a branch organized there one year ago, but at the time of the organization they had no branch record book. The saints were all new in the work, and no record was kept of the branch, and they could not make a report to the conference. I assisted them in completing their record, and organized a Sunday school, with Bro. William Griffin as superintendent. I have since heard from them, and they say the school is a success. While there I confirmed Bro. Carpenter, who was baptized by Bro. Robert Bare, the president of the branch. Bro. Bare is young in the work, but has on the whole armor, and is a valiant soldier.

I then went to Sigourney, the county seat of Keokuk County, where Samuel Rowley has secured the use of the Free Methodist church. We had a fair congregation. On the third evening I noticed a man in the back of the church had got the attention of a number of gentlemen, and seemed to be very busy. I stopped and asked him what was wrong. He said I was misrepresenting the scriptures in Acts 8:16, by claiming that the Holy Ghost had not fallen on anyone yet. I read the quotation to show the people how he was trying to mislead them. As soon as the congregation was dismissed he left the house, and on inquiry I found that he was a Christian Union preacher, by the name of Quick, who has been a great enemy of ours at Hammonsburg and Milo. The next day he went around Sigourney and tried to injure me. He went to Comrade J. C. Gillett, who was giving me a home, and told him he would not allow me to come into his house. Comrade Gillett asked him if he had anything against me as a man. He said no; but the terrible doctrine I was preaching. I was told that he could do me no harm, as he has been a standing candidate for office for years, but has not got friends enough to elect him. I then went to What Cheer, and stayed over Sunday, as the Free Methodists occupied the house, and, just as I expected, when I returned on Monday, the presiding elder had forbid them to allow me the use of the house, as some of his members seemed much interested. He told them they should abstain from the very ap-

pearance of evil. I asked one of them why they shut me out of the church. He said I was a good talker, and made things look so plain on the blackboard, that there was danger of dividing the flock, and they cannot pay their preacher now. But Bro. Rowley had secured the use of the Advent church. I spoke two evenings in it; but owing to the extreme heat, I closed, and have the promise of the church in the future. I found some good people there. A special friend in Comrade J. C. Gillett. Bro. Gillett is a Presbyterian, but a man of liberal views, and willing to investigate for himself. He subscribed for the *Ensign*. I then called on the new saints at Sand Ridge, and to say that they are alive in the work, is but mild; they have a Sunday school of little ones, forty in attendance. They keep up a weekly prayer meeting and saints' meeting every other Sunday, and preaching by Bro. Barnes and Elder Miller.

By permission of missionaries in charge, I visited Hiteman, stayed one week, baptized four, and had the pleasure of saying the few words that made Sr. Kate Martin and Charles White husband and wife. I am now detained at home; both of our daughters are down with the fever, and quite sick.

My home address hereafter will be Chariton, Iowa.

W. H. KEPHART.

MACKINAC ISLAND, Mich., Aug. 15.

Editors Herald:—The inclosed card is an announcement of a lecture by the Rt. Rev. Bishop Spalding, at which I was a listener. He treated on the threefold life, or, in other words, the three natural kingdoms, showing the supremacy of man over both the animal and the vegetable, and how God placed us here, each in our sphere, to live lives to his honor and glory. He used a great deal of scientific logic, which was very interesting, elevating, and beneficial to the mind. He also maintained that, though man had been gifted with mechanical ingenuity to a very great extent, that the greatest of them realize that there is something greater still to be done. I listened with admiration to his discourse and felt benefited very much for my trouble. I went out of curiosity to hear "Bishop Spalding." I know curiosity is a feminine characteristic, but I am rather pleased that I was gifted with a little of it in this case.

I have been at Mackinac Island since the last of June and expect to be here until the last of September. I do know not if there are any other Latter Day Saints here or not. If there are, I would be glad to meet them. Address me in care of L. L. McArthur. It makes me feel like one of the scattered sheep of the fold to be deprived of church privileges, as I have always been used to attending meetings and Sabbath school. I now realize what it is to be one of the isolated ones who do not hear a sermon for months. Although not in the fullest extent do I realize it, for I have the hope of mingling my voice with God's saints in the near future, which hope the isolated are deprived of. But though deprived of that hope, they can join with myself and all

other Latter Day Saints in the hope of a triumphant resurrection, if we prove faithful to the end. So cheer up, dear scattered brothers and sisters. God's mighty hand holds the helm, and since it does we need not fear. But as the poet has said, "Trust in God and persevere."

Ever praying for the welfare of Zion and the building up of his kingdom, I remain,
Your brother in the gospel,

WALTER L. BENNETT.

TACOMA, Wash., Aug. 14.

Editors Herald:—I left San Francisco, California, the 25th ult., on the fine steamer Walla Walla for Seattle, Washington. Was over three days and nights on the Pacific Ocean and the Puget Sound. San Francisco showed up to good advantage as we passed through the Golden Gate. After the first day out the sea got very rough, which caused the ship to rock and roll around considerably, and as a consequence nearly all of the passengers got very sick. The writer was unable to go to the table for two days.

On the morning of the fourth day we reached Victoria, British Columbia, where we stopped four hours. Here are to be seen the House of Parliament and the Dunsmuir Castle. Victoria is quite a seaport town. Large steamers call here from Japan, China, and Australia.

We had a lovely voyage from Victoria to Seattle. The water was as smooth as glass, and the Sound is surrounded with high mountain peaks covered with snow and ice.

We arrived at Seattle about 2:30 p. m. the 25th ult., and after wandering around for some time I at last found the home of Bro. G. E. Ward, president of the branch. Bro. Ward was not home. However, his good wife and her sister Florence gave me a kindly greeting and a welcome to their home. Held three preaching meetings. We have only a few members here, but they all seem strong in the faith.

On the 5th inst. I left on the steamer Fair Haven for Bay View, Washington, to attend the reunion, which convened on the 6th. Only a few of the saints were in attendance. However, we had some good meetings. Brn. Holt, Harris, Chase, and myself did the preaching. We truly hope some good was done.

On Friday, the 11th, Bro. Harris and I left there for this city and reached here Saturday at 4:45 p. m. Held one preaching service here yesterday and Bro. Harris will continue the meetings over Wednesday night. He will go to Eatonville on Thursday, where he will labor as long as the interest is good. I leave here this afternoon for Orting, but will return here on Wednesday. Expect to be at Castle-rock by Sunday, the 21st. Brn. Holt and Chase will be with the tent up north for some weeks yet. Sr. Chase has been poorly of late. Was some better when we left. We ask the saints to pray for her. We expect to ordain Bro. Townsend ere we leave, so that he can care for and feed the few saints here.

Bro. Harris is a willing worker and a grand traveling companion. Brn. Holt and Chase have done a good work in Oregon and this

State. I feel that the time has come that a district should be organized in both States in the near future. Brn. N. C. Enge and Goodwin have done considerable in the ministry within the last year. Brn. Moore and John Davis are in the mission and we hereby give them and Brn. Enge and Goodwin an invitation to labor wherever they can find anything to do. We ought to have four elders in each State to meet present demands. We hope that all the local brethren will push out and open up the work in new places and that the officers of branches will be more faithful in performing the duties of their office.

Praying that success will attend our weak efforts for and in the interest of the salvation of our fellow men, I remain,

Your brother in the one faith,

GOMER T. GRIFFITHS.

FLAG POND, Va., Aug. 14.

Editors Herald:—I am a poor woman without father, mother, brother, or sister, and if you will allow me to ask a small favor of the dear ones who read the *Herald* I will be glad. It is this: I need medicine and other things, and not wishing to be a burden to anyone, I ask all to look up their very old cancelled stamps and send them to me, which I can exchange for medicine and clothing and other things I need.

As to my condition of health, I refer you to Dr. C. V. Young, of Stickleysville, Virginia, who has doctored me for years. But I am now a shut-in and never will be well; but Jesus is with me, bless his holy name. I want all to at least to write me a word of cheer.

Yours in hope of eternal life,

MRS. N. J. ROLINETT.

P. S.—Brother, you can insert a part of this letter. You will know how to do it and what I deserve. If you think I should not have the old stamps, just let me go. I hope I soon will inherit the riches of that land above.

N. J. R.

[We insert the above, but advise that all appeals for aid be sent rather to the Bishop or his agents, who have charge of ministering to the necessities of those needing help.—EDS.]

MOLINE, Ill., Aug. 9.

Editors Herald:—Last March I had the pleasure of baptizing two in the kingdom at this place, for which my life was threatened. The heathen raged and people imagined vain things. Since that time we have been laboring in other parts of the district and have been permitted to do but very little preaching here, but the leaven has been working and the seed sown last winter is bringing forth fruit, for we have been permitted to baptize fifteen in this vicinity since. Have baptized each day now for three days, thus causing the Rock Island branch to rejoice by seeing members added to the church daily. A number of others here are near the kingdom, some of whom cannot come in because of circumstances which they cannot control. We hope and pray the way may soon open for them to obey.

We expect to go to Chillicothe to-morrow to hold a few meetings and to induct some

into the kingdom who have given their names for baptism.

Last Saturday and Sunday we had a two-days' meeting six miles from here. The rain prevented us from having meeting until Saturday night. Most of the saints were there from the three cities. We had a time long to be remembered because of the spirit of peace and unity prevailing.

Your brother,

J. W. ADAMS.

WESTON, Iowa, August 14.

Editors Herald:—The *Herald* is a very welcome visitor at our home, and it makes my heart glad to read the many encouraging letters from those whom God has sent forth to preach the gospel, for we know the harvest is truly great and the laborers are but few.

Dear brethren, be not discouraged, though you may have trials, for surely the Lord of the harvest is watching over you, and great will be your reward at the end of the race, if you have been faithful in your duty. We know this gospel shall be preached to all the world, and then shall the end come; but it will only be the pure in heart that will be accepted of God.

Eight precious souls have lately been added to our branch here at Hazel Dell; seven are members of our Sunday school. The Lord is surely blessing the Sunday school work, and many children are being taught the precious truths of the gospel. They were baptized by Bro. D. R. Chambers, our worthy missionary, who has won the love and confidence of the saints in this neighborhood. One baptized was Bro. Frank Hough, whose wife has been a member for some years. We had a time of rejoicing, which I hope the saints will long remember. God is blessing our branch with his Holy Spirit, and some remarkable cases of healing have occurred here from time to time. I believe the saints should exercise more faith in God, and when sickness overtakes us, instead of sending for a doctor, we should send for the elders. As we are promised, the prayer of faith shall save the sick.

Dear saints, the promises of God are true; and if we will do our part we must be humble and prayerful, if we expect to enjoy the blessings of God. I had a dream some time ago, which I feel impressed to tell you. I saw a very large congregation of saints, like our large reunion meetings. Bro. Henry Kemp was preaching to them; but the saints were slumbering, and paid little or no attention to the preaching. When Bro. Kemp had finished his sermon, Bro. J. S. Strain arose in the center of the congregation and spoke by the Spirit and power of God, saying: "O, ye saints of God, arouse yourselves from your slumbering condition, and arise and move forward." The saints arose and formed a line; they began to march forward, and each one had a certain work to do.

Dear saints, let us not neglect our duty, for if we do, we suffer loss, and are hindering the work of God. May God bless his people everywhere, is the prayer of your sister,

CHRISTINA RASMUSSEN.

Mothers' Home Column.

EDITED BY FRANCES.

THE TRAMP PAINTER'S STORY.

We, my sister and self, were seated on the cheerful porch of the former's house one warm day in September, watching our little ones play together, when we noticed a neatly dressed man limping painfully up the sidewalk. When he came to the gate he turned in. He walked with a cane, and in the free hand carried a small satchel. My sister answered his knock at the screen door (the porch was screened in), and the cripple inquired if Mr. M. lived here, and on being answered in the affirmative, asked if he was at home. To this my sister replied that he was not, but was at his office in the courthouse. The man hesitated when told this, and then said, "I was informed that Mr. M. was an Englishman, and being one of his countrymen, I thought I would come to him. I thought he might help me to get work," and stated that he was a fancy painter and decorator, and walked from place to place in search of work.

When told this, my sister advised him to go at once to Mr. M's office. But this he did not like to do, saying he did not like to go into a man's office to solicit aid, as he was frequently snubbed. Then he turned as if to go, saying, "I am very tired, ma'am, would you mind if I sat down in the shade here to rest?" At this Mrs. M. threw the door open, and told him to come right in and take a chair. He slowly and painfully climbed the steps to the shady porch, saying, as he did so, "This is the first time I have had an American woman ask me to take a chair; they all seem to think me not good enough to enter their houses;" and he sank down in the proffered chair painfully.

After some precluding remarks, in which he became assured that he had our sympathy, he told the following story of his experience in America. I hope not many have such.

He had come to America, with his wife and children, nine months before, and soon had work with his uncle and brother, decorating the interior of a large theater in some eastern city. While engaged in this work, the scaffolding on which they were working fell, killing both his brother and uncle, and breaking his leg and dislocating his hip. For seven months he lay in a hospital. During this time his wife was taken sick, and soon after his release from the hospital she died, leaving him with two little ones "like these," he said, as he patted the little head nearest him; and tears welled to our eyes as well as his. Having nowhere to keep his little girls, he had been forced to send them back to his parents in the old country. "And," he said, looking at the little ones playing about him, "I love my children as much as any man, but I cannot hear from them, for I don't know where I'll be."

He had our entire sympathy by this time, you may be sure. He also told how his all had been spent in his own illness and that of his wife, and he was left penniless and almost helpless, to try to eke out a living as best he

could. He had gone to the painters of the town, but they informed him they could spare none of their jobs. And as a last resort he had come to his fellow countryman to ask aid. At last he arose to go, after our assuring him that he would run no chance of being snubbed in Mr. M's office, and promising to tell about him. And we felt better with the idea that by our sympathy we had eased a wounded heart as we saw him limp away.

At dinner we related the circumstance to Mr. M., who was rather inclined at first to think we had been taken in by a fake; but we felt sure that when he saw the sufferer he would feel different. At supper we inquired if he had called as expected, and found he had, and Mr. M. had given him three dollars, and bought him a ticket to another town, where work was more plenty, as well as "Englishmen."

It don't take long to listen to an afflicted one's story, and when we have listened, let us not withhold our sympathy, if we have nothing else to give. Do not let it be said of us that we shut the door on the wanderers. Everyone is not a tramp because he is going afoot. Some of the best of earth's pilgrims have had to do likewise. You can never tell what sad misfortune has made the wanderer an outcast. Always remember that we must "be not forgetful to entertain strangers," for "some have entertained angels unawares."

CORA B. COHRT.

SMITHLAND, Iowa, Feb. 21.

POSSESSED.

"In your patience possess ye your souls" was and still is the plain declaration of our Master, and how true it is. Every Christianized and every civilized person knows that it is an eternal fact, more reliable than the everlasting hills; for its author has said, "Heaven and earth shall pass away, but my word shall not pass away." The experience of individuals and of nations prove it in both a temporal and in a spiritual work.

"In your patience possess ye your souls" are just the words one needs to repeat over and over, silently, when the trials of poverty (such as poor wood and a poor stove) and the many cares and trials of domestic life seem almost overwhelming, as well as when one leaves home, friends, and all their attachments, and goes to break the bread of life to starving souls.

We find in the word many cases where people were possessed with evil spirits, and in every instance Jesus was able to cast them out, whether one or many. We have often thought on this subject, so submit our conclusion to the minds of others, and would be pleased to know their opinion.

If in our patience we possess our soul, we by being patient control or govern our soul; and as the spirit and the body constitute the soul, we have command of both our spirituality and of our worldly interests, whether we own little or much, whether we are made of all kinds of work in our family or sit as a queen on the throne of state.

In the days of Christ it was said that people were possessed of the devil, and we think that several similar cases have come under our own observation. That is they were con-

trolled by evil, and as all evil originates with the devil, they were governed by him. We develop according to our manner of thinking, and we speak and act in harmony with the same. One may let the mind dwell so long on one subject that he will be possessed by it. If the subject is in accordance with Christ's teaching, all is well; if not, all is wrong. Seven devils were cast out of Mary of Magdala, and as she was forgiven much, she loved much. What a comforting thought! We are inclined to think that she had yielded to a large number of evil propensities, till they completely overcame her good traits, consequently they possessed her.

One of her evils might have been the habit of always trying to be on the opposite side of a question; another, a spirit of jealousy; another, a spirit of hatred, a spirit of revenge, an indulgence of theft, a malicious spirit, or a licentious spirit. If a person long indulges in one or more of those evils, each individual likeness will be pictured on the face, and it will not need a magnifying glass to see it either. He who resisted the devil will help us. O God help us all to prove it, and let us not be a torment to others and a castaway ourself! SR. ALMIRA.

PROFESSING AND DOING.

What are you doing, my sister,
To honor the Master's name?
Enrolled with his friends, your name on
the book,
Do you earnestly work for the same?

Does professing, to you, mean doing,
And living your life in the light?
Enriched by God's love, the fullness received,
Are you reaching for his grand height?

Is Jesus to you most lovely,
The nearest of all to your heart?
Self-denied, clothed in robes of his making,
Does this life of yours form a part?

If so, you are ready for service,
And your life may a great blessing prove.

The world will acknowledge you as his child,
And give heed to your words of love.

Never shrinking or shirking duty,
With boldness do work for the right;
And Jesus, your friend, will help to the end,

And give you success in the fight.

MRS. M. J. PHIPPS.

PROGRAM FOR SEPTEMBER MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, Saints' Harp No. 513. Prayer. Scripture reading, Psalms 19. Discussion of select reading in Home Column. Roll call. Business. Closing hymn, Saints' Harp No. 238. Dismissal prayer.

NOTICE.

The advisory committee of the Daughters of Zion have selected Child's Study in Mothers Clubs, by Harriet A. Marsh, Principal of Hancock School, Detroit, Michigan, price fif-

teen cents, for use in Daughters of Zion locals as supplementary work, and recommend that chairmen of locals select from it such work as best suited to their needs.

COMMITTEE.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

WHOSE NEGLIGENCE IS IT?

There are several district librarians that have never reported to the General Librarian, Sr. (Miss) Mamie A. Allen, Lamoni, Iowa, nor has their appointment been reported by anyone. The election of *all* district officers should be promptly reported to the General Secretary, Bro. W. N. Robinson, Independence, Missouri. District secretaries should take notice of this, and if your last election has not been reported, report it at once. This is necessary, in order that the General Association records be kept up to date. We regret to say that many of the districts have not thus reported for years. This neglect is due partially to a lack of understanding on part of the district secretaries. *All* officers should seek to inform themselves upon the duties of their office, and then *fill* the office, not simply "hold it down."

It is necessary to report to the General Librarian, to get in closer touch with the work intrusted to your care. The General Librarian has the general oversight of the library work in the Sunday schools of the association. She wants to hear from you, what the condition of the work in your district is, and what the prospects are. And, too, she will have some useful pointers for you. Write to her, and get into line of work.

LIFTER OR LEANER, WHICH ARE YOU?

There is a little poem that says, if my memory serves me right:—

"There is only one lifter,
To twenty who lean."

But in the work of the Lord, a work that all believers testify to being the one true way, and are positive in their statement, and who therefore should be actively engaged in every good work; how is it? What has been your experience in regard to the Sunday school?

This work is admitted by the great majority of Latter Day Saints to be a good one, and in this as in every undertaking, there is always a certain amount of work to be done, and *some one* must do it, or the work will be a failure.

A person once remarked that "the restored gospel is the Lord's work, and he will see that it does not fail." Yes, that is true; but the Lord always uses human instrumentality to bring about the desired result, and we are to be workers together *with* God. Now if we are faithless to the trust and the commands God has given us, the charge will be given to another, and ours is the loss. We lose the reward that would be ours if we had cheer-

fully performed our duty, and used the talent given us.

In the Sunday school, all may help; and those not qualified to lead, may help lift the load, by showing an interest in the study of the lessons; and if they are parents, by encouraging their children in studying the lessons and conducting themselves properly in the Sunday school. Those who aid in any way to make the school or class better, ought to be classed with the lifters, because the burden on the superintendent or teacher is lightened; and that is not all either, for each one who tries to do what they can, be that much or little, finds by experience that they themselves have been blessed, and have profited by their efforts.

All who have attended Sunday school can realize that it is oftentimes the case that a *few* have to stagger along under the weight of the indifferent ones, who have just interest enough to *come*; but who haven't studied the lesson, because they "hadn't time," or "didn't feel like it," or "had to go visiting." And while such would likely be very indignant should you imply it, still they are nevertheless leaners that make the Sunday school work drag along in a weary manner.

Some may think that these are only found among the general membership of the church, and that the ministry is free from any application of this saying. How is it? How quickly did the ministry recognize that the Sunday school work was an important part of gospel work! With a few exceptions the ministry held aloof, until it was gradually *forced* upon them that the Sunday school was a "help" to bring souls to Christ, and that God approved of it. Not so very long ago, the Sunday school workers, when in convention, felt that *some* of the ministry who were present were only lookers on, to say the least. But we are glad to acknowledge that the ministry are admitting the important part that the Sunday school is taking in teaching the young, middle aged, and old, and thus clearing themselves of any blame. They far more quickly act on their convictions of duty, generally speaking, than the members do, and seem to realize that it is bearing the burden of the weary and almost discouraged Sunday school worker to speak the kind, friendly word of cheer whenever possible, and whoever so bears each other's burdens, are thus fulfilling the law of Christ.

May the time speedily come when the band of lifters may be in far greater proportion than they now are, and when we all do our simple duty, then we can say, without hesitation, joyfully and truthfully say the blessing of God and the prosperity that comes with cheerful obedience is ours.

ELLA J. GREEN.

For the Eastern Iowa district convention.

"TRUTH is every way better than error. Because this is so, it is better to emphasize one important truth than to denounce fifty dangerous errors. If a traveler be shown the right road to pursue, he has more practical help in his journey than if he told of fifty wrong ways that he must avoid, while still

left in doubt as to the one safe way. Letting in a single ray of clear sunlight gives more cheer to a room than trying to shut out a hundred tons of darkness.

"Outline your work as you study it at home. 'What we work out ourselves has a value of its own, even if it lack artistic finish. We teach clearly only what we have perceived. One's own analysis of a lesson may be inferior in some respects to one in a book or paper, yet for one's own use it may be better.'"

"Our judgments of others are apt to be mistaken, because we take a one-sided view. We see them at but one angle, instead of using the imaginative sympathy that is needed to get an all-round view of them.

"One who does right to-day need not be troubled about doing right to-morrow. Every act done is a seed that will bear fruit, each after its own kind.

"Being approved by good men is no sign of being right; neither is being disapproved by good men. The right is right, whether good men approve or disapprove.

"Established usage may be a powerful factor for evil. Most of the opposition to improved methods, based on the alleged fear that life will become too complex and mechanical, is the opposition of the greatest machine of which the world knows anything, — treadmill, conventional, conservative habit.

"In making or enforcing rules, look back to your childhood; recall your own experiences, your own impulses. Put yourself in the place of the child to be governed, then act.

"Regard all pupils as trustworthy until you find them otherwise. Children rarely forgive a teacher who suspects them of wrong when they are innocent.

"Few people distinguish between dissipation and pleasure; dissipation weakens, while pleasure helps and strengthens us.

SOME NOVEL STATISTICS.

"A delver in statistics has discovered that in the year 1898, the English speaking people of the earth produced no less than eighty novels a day throughout the twelve months, not excepting Sundays and holidays. Five new novels a day were actually published in Great Britain alone, and three in the United States, a total of eight daily. And as only one novel in ten is ever published, it was calculated that 29,200 were produced.

A STERN TEACHER.

"God keeps a school for his children here on earth, and one of his best teachers is named Disappointment. He is a rough teacher; severe in tone, and harsh in his handling sometimes; but his tuition is worth all it costs. Many of our best lessons through life have been taught by that same old school-master, 'Disappointment.'

GOOD INTENTIONS.

"Many a good intention dies from inattention. If, through carelessness, or indolence, or selfishness, a good intention is not put into effect, we have lost an opportunity, demoralized ourselves, and stolen from the possible pile of good. To be born and not to be fed is to perish. To launch a ship and neg-

lect it is to lose it. To have a talent and bury it is to be a 'wicked and a slothful servant.' For in the end we shall be judged, not alone by what we have done, but by what we could have done.

THE MINISTER'S TEXT.

"A little girl of three summers was taken to church by her parents. The minister took for his text the twenty-third Psalm, — 'My cup runneth over, surely goodness and mercy shall follow me all the days of my life.' On their return home, the little girl was asked if she remembered the minister's text. O yes! she replied brightly, — he said, Mercy goodness, I've tipped my cup over.' — *Selected.*

Conference Minutes.

PHILADELPHIA.

Conference convened at Baldwin, Maryland, August 5 and 6; W. H. Kelley was chosen to preside, G. W. Robley associate, E. B. Hull clerk. Ministry reporting: Elders W. H. Kelley, A. H. Parsons, G. W. Robley, J. Stone, Sr.; Priests H. H. Bacon, A. Copeland, M. O. Matthews; Teachers A. D. Angus, J. V. Carter; Deacon J. Stone, Jr. Branch reports: Philadelphia 104, Baldwin 56. Bishop's agent, J. Zimmermann, reported. On hand at last report \$87.35; received since \$164.41; paid out \$210.46; balance on hand \$41.30. District treasurer, E. B. Hull, reported: On hand at last report \$8.22; received since \$4.03; expended \$3; balance on hand \$9.25. Reports referred to a committee and found correct. Secretary reported that he had failed to locate Elder William H. Wilson, of Philadelphia branch, he having been missing for over fifteen years. G. W. Robley was chosen as district president, E. B. Hull secretary and treasurer. John Zimmermann was sustained as Bishop's agent, and G. W. Edwards as book agent. Motion prevailed that we sustain all the authorities of the church. Saturday evening, ministers' meeting held, in which W. H. Kelley, G. W. Robley, H. H. Bacon, A. D. Angus, J. V. Carter, and H. Hargon were the speakers. Sunday sacramental service in charge of W. H. Kelley. Preaching by W. H. Kelley both morning and evening. Daniel Carter was ordained a priest, also a brother baptized by G. W. Robley. Adjourned to meet six months from date, place left to district president.

SHEFFIELD.

The semiannual conference was held in the saints' meeting room, Clay Cross, England, July 8 and 9; J. Austin in charge, J. Arber secretary pro tem. Minutes of last conference passed with the following amendments: Resolved that this conference is of the opinion that the mission conference has no right to legislate for the government of this district. Resolved that the minutes be further altered by striking out all that part concerning who are to be members of conference, and the following be inserted instead: That the rule No. 2 of district rules be changed by making it read that all "members" instead of "priesthood" in good standing shall have voice and vote in future conferences. Officers and ministry reported; also of branches, financial and spiritual. Resolved that we sustain the missionary in charge of the European mission and all church authorities, by our faith, prayers, and means. Sunday school in charge of E. Wragg, superintendent; address by Bro. Pitt. Forenoon preaching service in charge of F. G. Pitt, J. Austin addressing the meeting, taking as his subject Isaiah chapter 55. Sunday school in the afternoon, in charge of J. Arber; Bro. Pitt

giving some good sound instruction and advice in Sabbath school work. By request, Sr. Arber sang a solo, entitled the Beautiful City of God. Fellowship meeting in charge of C. Cousins and R. Rallings, when a good time was enjoyed by all present. Preaching in the evening in the town hall, engaged for the purpose, J. Austin in charge; address by F. G. Pitt, subject, What is the Church of God and where is it to be found? He spoke very encouragingly to a large gathering of saints and friends. Adjourned to meet at call of president, as to time and place.

KENTUCKY AND TENNESSEE.

Conference met with Foundry Hill branch, July 22; D. W. Cook president, C. L. Snow vice president, A. J. Myers secretary. Branch reports: Eagle Creek referred to branch for correction; Foundry Hill, no change. Ministry reporting: M. M. Turpen, C. L. Snow, J. H. Adair, W. H. Griffin, P. B. Seaton; Priests R. N. Warren, E. P. Cook; Teachers W. J. Seaton, G. M. Ross; Deacon W. F. Stephens. A letter of protest by Elder T. W. Chatburn against action of last conference. Moved to take up matter and discuss it. W. H. Griffin in behalf of T. W. Chatburn; C. L. Snow against. Proved that the law had been overlooked. A committee of three was appointed to investigate and report to next conference. Resolved, that all resolutions presented to conference for consideration be submitted in writing, signed by at least two members of the conference. Whereas, there have been some hasty baptisms in the different branches of this district; therefore, be it resolved, that we recommend that no one shall be received by baptism into this church unless they witness before the church that they have truly repented of all their sins and are willing to take upon them the name of Jesus Christ, having a determination to serve him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, according to Doctrine and Covenants 17:7. Whereas, the Reorganized Church of Jesus Christ of Latter Day Saints stands pledged to the doctrines of loyalty to civil government, and is adverse to any infringement thereon; and that all men are bound to uphold the respective governments in which they reside; therefore, be it resolved, that Brigham H. Roberts, representative from Utah, should not be permitted to take his seat in the fifty-seventh congress of the United States of America, for the following reasons: 1. He is a believer in polygamy, and has more than one wife: 2. Polygamy is contrary to the laws of Utah, which says all polygamous or plural marriages are forever prohibited. 3. Polygamy was contrary to the laws of the United States when Utah was admitted to statehood. 4. Polygamy is contrary to the laws of God, found in his written word. 5. B. H. Roberts was punished for polygamy in May, 1889; he was fined two hundred dollars and confined in the penitentiary four months, and is still an offender. Preaching by D. W. Cook and C. L. Snow. Adjourned to Eagle Creek at call of president.

Sunday School Associations.

EASTERN MICHIGAN.

Convention met near Carsonville, June 23. William Hartnell superintendent, T. H. Obrion assistant, Grace McInnis secretary. Voted that all members of schools in the district have a right to report as delegates at this association. Report of Bayport school was read and accepted. A verbal report of the following schools was given and accepted: Huron Center, Saint Clair, Buel, and Olive Leaf. As the treasurer had departed this

life, there was no treasurer's report. The following officers were elected: Superintendent, William Hartnell, Juniata, Michigan; assistant, T. H. Obrion, Cumber, Michigan; secretary, Grace McInnis, East Fremont, Michigan; treasurer, J. L. Sweet, Buel, Michigan. Voted that the treasurer, assisted by the secretary, ascertain and obtain the amount of money in the treasury. Appropriate remarks were made in regard to the good accomplished in Sunday school by the proper training of pupils, by Bro. Hartnell, superintendent, Bro. Obrion, assistant, and Elder Bailey. Adjourned to meet at the place where the next district conference convenes, Friday, at three p. m., previous to conference.

CONVENTION NOTICES.

The Sunday school convention of Nodaway district will meet with Guilford school on August 26 and 27. Let there be a good attendance for mutual improvement.

E. S. FANNON, Supt.

Kewanee district Sunday school convention will be held at Peoria, on Friday, September 1, commencing at 2:30 p. m. The officers of each school will please take note and see to their reports. A profitable time is anticipated. Mrs. Ed Lamb, district secretary, 722 North Walnut Street, Kewanee, Illinois.

Miscellaneous Department.

SCATTERED MEMBERS.

The following is a list of members belonging to Newport, California, branch of Latter Day Saints that were absent from the branch. At our branch officers' meeting, I was authorized to notify them, through the *Herald*, that we would like to have a report from them, that is their whereabouts and how they are getting along spiritually. The following are the names: William M. Carter, Henry Britton Harris, William J. Harris, Frances Harris, Sarah E. Harris, Alonzo Harris, Willis Whitley, Willis Drake, Benjamin C. Sparks, Joshua L. Nicholls, Robert A. Maddux, Ida Maddux, David F. Farrar, William Bagwell, Peter A. Peterson, Aaron Peterson, Margaret Davis, Leuvisa Jane Corum, Robert M. Lewis, Annie E. Dinwiddie, James Henderson, Frank Speer, William H. McGary, William J. Hewitt, Rhoda A. Wood, Mary A. Harris. If anybody knows the whereabouts of any of these, who does not take the paper, please let me know, or send them the paper with the notice in. Maggie Pankey, clerk, Santa Ana, California.

CONFERENCE NOTICES.

Conference of London district will meet with London branch, Ontario, September 30, and October 1. We trust all will make an effort to be present, and have a spiritual feast. At last conference the word of the Lord to us was that it was pleasing to him that his people should often assemble together in such assemblies. Let us try to remember this and make such sacrifices as we can to get to conference. Sunday school convention meets on Friday, at 2:30 p. m., one day before conference. Make it a point to come in time for the convention, and we bespeak for you a good time. Sunday school work is no mean part of our church work, and our conventions deserve the appreciation and support of every true born Latter Day Saint. Come and have a good time, and learn a great deal about school work and how to make it interesting. Branch secretaries, please get out your reports for conference in good time. We desire to get a full report of the district this fall; so if you have

not a blank report, send for some at once, and have it filled out and carefully examined by the branch, that there may not be mistakes in it. The priesthood will also remember their reports. All Sunday school secretaries are requested to send reports to this convention. Please do not overlook this duty. Superintendents, write out and send an account of the general condition of your school, so we will know how to help you. Hoping all who can will be present at convention and conference, and that all will come prepared to do their part towards having a good time in the service of God. Maggie MacGregor, Arthur, Ontario, secretary of London district and district Sunday school association. After September 25 address me No. 301 Adelaide Street, London, Ontario.

St. Louis district conference will convene in the chapel, No. 2518 Elliott Avenue, St. Louis, Missouri, on Saturday evening, September 2, at seven o'clock, for the transaction of business, and on Sunday, September 3, for worship.

J. G. SMITH, Sec.

Kewanee district conference will convene at Peoria, Illinois, Saturday, September 2, at ten o'clock, at No. 810 North Adams Street. Those coming on train will be met at depot if they will notify B. F. Ordway, No. 228 Hancock Street. However, we will try to meet all the trains on Friday and Saturday. The ministry will please remember the resolution passed at last conference, to send an itemized report, so we will know who is working.

J. W. ADAMS, Pres.

REUNION NOTICES.

Ho! annual reunion of Latter Day saints, at Woodbine, Iowa, September 15 to 25. All get ready to come and enjoy the session. Make arrangements now. Work a little harder now, so you can rest a week then. All invited; members, nonmembers, friends, and neighbors of all phases and belief. Come, let us reason together. All necessary arrangements are being made for convenience and comfort. Tents can be rented: 10x12, \$2; 12x14, \$2.50; 14x16, \$3, 25 cents extra for setting up. 14x21, \$5, 50 cents extra for setting up. All tents ordered must be paid for in advance, where parties are unknown to us. We have to send money with order. Tents ordered must be paid for, whether taken by one ordering or not. Plenty of good speakers in attendance. Address tent orders to S. B. Kibler, chairman; other communications to S. C. Diggle, secretary reunion committee.

WOODBINE REUNION IS NEARING.

All wishing board or lodging, address Bro. Fred Oviatt, Woodbine, chairman reception committee, known by blue ribbon badge. Arrangements are all perfected for a good reunion, and any unnecessary advertising is useless, as all who have been here know what to look for. The committee will do all they can for comfort and convenience of those attending. Let us come together with humility and prayer. Draw nigh unto me and I will draw nigh unto you, is written. We say to all, Come up to the camp of Israel. Address all tent orders to S. B. Kibler.

S. B. KIBLER, Chairman.
S. C. DIGGLE, Secretary.

NOTICES.

Will the elders and priests of Northeastern Missouri district please send me report, September 1, of all ministerial labor done since their last report. Allow me to urge upon you not to neglect this request. Address in care Box 200, Independence, Missouri.

ROBERT M. ELVIN.

BEVIER, Missouri, August 18, 1899.

BISHOP'S AGENTS' NOTICES.

To the Saints of Decatur District; Greeting:—Brethren and sisters, I am compelled to call upon the Bishop each month for from one hundred to two hundred dollars more than I ought, to supply the families of missionaries put on my list to supply with their allowances. This should not be, and would not if Decatur district was doing her part. We are one of the largest districts, if not the largest, in the church (as to numerical strength), and should lead in our tithes and offerings; but instead of that, we are way down in the list.

Brethren and sisters, the time has come when we must be more active to duty, all of our duties, if we expect to stand. Let me plead with you, yes urge all to "watch and pray always," and remember the Lord with your tithes and offerings, for it is as essential as any other part of the law. If one was to keep the rest of the law closely, and omit this, he would not be entitled to the celestial reward.

Saints; if you haven't begun to pay tithing yet, begin now; take God at his word, and after you have commenced to comply with the law you will see the beauty in the system, take pleasure in complying, be happy, and blessed in your efforts. It is God's divine plan.

Remember, if the district is to get credit for its proper amount, all tithing and offerings paid in the district should be paid to the Bishop's Agent of the district, or his sub agents in the different branches, otherwise, when paid direct to the Bishop, it goes on the general church books, and no district given credit. Any members in Decatur district desiring to pay tithes or offerings, can pay to my sub agents in the branches, or send them direct to me at Lamoni, Iowa, and on receipt of same, will return receipt.

To members of Lamoni and vicinity, will say, if you don't see me in town, you can pay to Bro. Frank Criley or Clara Cochran Smith, at the Herald Office, or to Sr. Jennie M. Leland at Bishop's office, who are all instructed to receive and receipt for same. Anyone wishing to pay in produce, please refer to my last notice, and follow directions, and you will be properly receipted.

Hoping and praying God will be able to bless and prosper his people on account of their good works and worthiness. I am as ever your brother in Christ, F. M. Weld, Bishop's agent, Lamoni, Iowa.

TWO-DAYS' MEETINGS.

If God permit, the saints of Glover's branch, near Moore's Junction [State of Michigan.—Ed.], will hold a two-days' meeting at the Umphrey schoolhouse, on September 16 and 17. At a meeting of the saints, held here July 23, presided over by Bro. J. J. Cornish, we were organized into a branch. Bro. James Burch was chosen president, Bro. Aaron Brintnell teacher, the writer secretary. The work is well alive here, and we are all anxious to push it along. All traveling preachers are cordially invited to come and take part. All denominations will be made welcome, and as much at home as possible. We hope all saints in reach of us will turn out and aid us in a good cause. We have plenty of room. Come one, come all.

THOMAS McNAMARA, Sec.

BORN.

PRINGLE.—To Mr. James and Sr. Elsie Pringle, at Perry, Iowa, July 1, 1899, a son. Blessed August 6, by Elders C. Scott, James W. Morgan, and George Thorburn, and named Donald Otis.

MORGAN.—To Bro. James W. and Sr. Christena Morgan, at Perry, Iowa, July 18, 1899, a daughter. Blessed August 6, by Elders George Thorburn, J. W. Morgan, and C. Scott, and named Nellie Mildred.

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(Continued from page two of cover.)

should be permitted (I will not say in any Christian country, but) in any civilized state."

After the death of Wesley the antagonism of his followers to the buying, selling, and use of spirituous liquors declined until in course of time not only was the general rule not enforced by the Wesleyan Church but the use of liquors became the common practice of nearly all the ministers. Spirits were even kept in the cupboard of City Road Chapel, John Wesley's famous preaching place, and visiting preachers from abroad were invited to refresh themselves at the close of their sermons with a glass of liquor. Such an invitation was extended to the distinguished American Methodist divine, Bishop Simpson, and the custodian of the chapel could not understand why his invitation should be declined. Not only were ministers accustomed to use liquor but the conference at one time adopted a resolution which practically prohibited the holding of total abstinence meetings in Wesleyan chapels. During recent years there has been a revival of temperance interest in the Wesleyan Church, due to the organization of Bands of Hope, and a large number of the ministers are now total abstainers. The effort to prohibit the holding of office by liquor dealers, notwithstanding its defeat by an immense majority, indicates, however, an increase in total abstinence sentiment. That such prohibition will ultimately prevail is evident from the temperance attitude of the various branches of Methodism in the United States, not one of which would retain in its fold a minister who was known to use intoxicating liquors as a beverage, or a member who was engaged in the liquor business. The pressure in England will become stronger also, for in all other branches of English Methodism the ministers are, with scarcely an exception, total abstainers and the members are urged to be so. — *Chicago Tribune, August 13, 1899.*

DANISH TRACTS. "Var Joseph Smith en sand Guds Profet? Udgi- vet af den gjenorganiserede Jesu Kristi Kirke." "En Indbydelse til Guds Rige," "Christi Lærdom." Per dozen, 15 cents; 100.....\$1 00

The Saints' Herald.

(Established 1860.)

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

Subscription price \$2.00 per year; six months \$1.00; three months 50 cents; single copies 5 cents; sample copies free; \$1.50 per year when paid in advance.

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

Address communications for publication to the Editors.

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

True Succession in Church Presidency.

THIS is a book just issued by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, from the pen of Elder Heman C. Smith, Church Historian. It is a complete answer to and refutation of Elder B. H. Roberts on "Succession in the Presidency of the Church," and to Elder C. W. Penrose on "Priesthood and Presidency." It follows Mr. Roberts closely and points out his false statements, misrepresentations, historical inaccuracies, illogical arguments, and untenable interpretations; while answering Mr. Penrose directly and incidentally.

It also takes into account the official acts and teachings of Brigham Young and his associates from June, 1844, to the present, showing conclusively that they departed from the faith, and taught immorality and criminality.

The work of the Reorganization is also presented from an affirmative standpoint, and her standing as the acknowledged Church of Jesus Christ is clearly maintained and the authority of her priesthood and presidency convincingly defended and conclusively established.

There has long been a demand for this work, in consequence of the Utah missionaries having used the book of Mr. Roberts, wherever their ministry have operated. This book in the hands of all who desire the truth will be effectual against the influence of their sophistry.

It will make a book of about 160 pages and will be sold at the lowest possible price, as we are more interested in the circulation of the work than in the profit derived from its sale. Bound in neat paper covers, 35 cents each.

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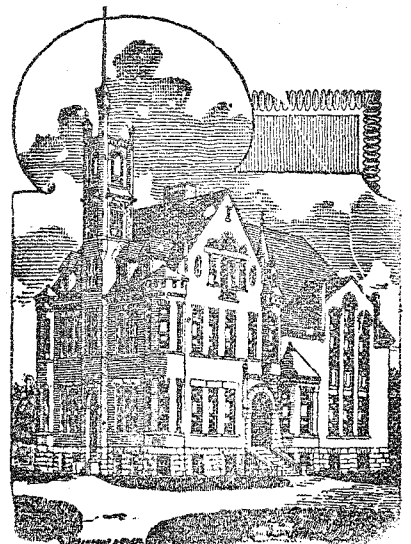
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THE SAINTS' HERALD

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

R.S. Salards Sec

Vol. 46.

Lamoni, Iowa, August 30, 1899.

No. 35.

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DARK DAYS FOR FRANCE.

**FEAR REVOLUTION OR CIVIL WAR
 AFTER DREYFUS VERDICT.**

London, Aug. 20. — The *Observer* publishes the following dispatch from Vienna:—

It is probable that a formal contradiction of the statements of the French Generals at Rennes regarding the Schneider letter will be communicated to the French government, with a request that the Generals in question publicly withdraw them.

Such action by Austria-Hungary would break the ice for the German and Italian governments.

Rennes, Aug. 20.—A cloud is gathering over France, which every day grows more somber and more sinister. Of it the Dreyfus case forms part, but it is far greater than any individual question of his rights or wrongs.

All the conditions of civil war exist, much more perfectly, much more bitterly than in the United States before the war of the rebellion, and the Dreyfus question, like the slavery question, is bringing them to a climax.

Serious men here predict that in case the Republicans, Socialists, and Jews stand together the outcome will be civil conflict.

But if this anomalous, unnatural revolt should break apart and the Jews stand alone, they make another prediction. They prophesy another red and black page in French history. The prediction is too horrible to be put into words.

JESUITS AGAINST THE JEWS.

Reinach and his followers are urgently seeking to influence their dominant party in the Chamber to put in force the law on the statute books that expels the Jesuits from France;

on the other side the Jesuits and Catholics are working to break the power of the Jews in every way.

It can be broken by a popular uprising.

The two great dominant forces in France, natural enemies by religion, bitterer enemies still by social and financial rivalry, are face to face, and neither can quit.

One or the other must go, and, as Cavaignac truly predicted, there is no other solution, and the best hope of all fair-minded men is that it shall be a fair fight, with France equally, divided, rather than the terrible tragedy of another St. Bartholomew or the ineffaceable horrors of another Commune.

Chincholle, the famous and popular correspondent of the *Figaro*, called me over to him when I entered the Lycée this morning and with a significant look tore off a fragment of a letter just received from a friend in Paris, giving him an account of the scenes on the night the government raided the Deroulede plotters. The fragment was as follows:—

"All night long the cry has echoed from thousands of throats under our windows, 'Death to the Jews, death to the Jews.' You know that Guerin's house in the Rue Chabrol is but a few doors from us. Sad. Sad. What is it that is coming?"

DREYFUS ONLY AN INCIDENT.

The arrest of Dreyfus in '94 was the outcome of a bitter movement against the presence of Jewish officers in the French army, which began four years preceding, when all the French students at St. Cyr—which with the Polytechnique constitute the two pet training schools of the French army—declared they would have nothing whatever to do with Jewish students in the same institution.

Excepting the Jews, all these students came from Jesuit preparatory schools, many of them from the school in the Rue des Postes, in Paris, and this started the movement. Then Adelin, manager of the school in the Rue des Postes, joined forces with Drumont and started the *Libre Parole*, whose venom against the Jews is known to all.

OBJECT OF THE CRUSADE.

The object of this and a score of similar journals which followed was to educate public opinion to the idea that all Jewish officers in the French army were traitors. Their further text was that as all Protestant officers had long been suspected of treasonable sympathy with England, so all

Jewish officers were naturally treasonable sympathizers with Germany.

Then came the Drumont duels, the killing of Captain Edmond Mayer by the Marquis de Mores, the outrages by the Camelots, who attacked the bridal party when Gustav Rothschild's daughter was married, the Camelots even throwing unpleasant projectiles into the bride's carriage.

In 1891 Deroulede charged the Jews in the chamber with dechristianizing France. At the same time Francis Lauer moved for the expulsion from France of the Rothschild family and was supported by thirty-one votes.

Cavaignac, writing at the time in *L'Autorite*, said Lauer's motion was a little premature—only premature—but there would come a day when there would be no escape from the dilemma—either the Catholics or the Jews must leave France.

That statement was true and the time seems near at hand.

The plot against Dreyfus in its beginning was born of intense anti-Semitic hate with the purpose of driving officers out of the army. It had no other origin.

SIGNIFICANT WARNING.

To-day the local Catholic daily *Le Patriote Breton* devotes a whole front page to an article declaring the Jews own all the industries of France, are purchasing all the country estates, are reducing Catholics to serfdom, or, in other words, are steadily increasing, while diminishing and destroying the revenue and power of the Catholic Church.

The article is pitched in the same key as Drumont's article, in which he said:—

"Why are the Jews so eager to enter the army? It is better to shoot traitors than targets. Already the masters of finance and of administration are dictating the decisions of our tribunals. They will be complete masters of France the day they command the army. Rothschild will then demand to see the plans for mobilization and you may well ponder what will be his design."

This Rennes paper is the leading Catholic paper in Brittany. Last Tuesday in the Cathedral, amid the magnificent, awe-inspiring splendors of the feast of the assumption, the Archbishop read a pastoral letter counseling all good Catholics in these warlike times to be calm, to repress unfraternal feelings. Any outsider hearing such a letter might easily have imagined that war was about to be declared.

This, then, explains the venomous hate in the Dreyfus affair; the great conflict which the Dreyfus case crystallizes.—*Chicago Tribune, August 21, 1899.*

THE RUSKIN COLONY.

Some time ago the cooperative colony at Ruskin, Tennessee, was put in the hands of a receiver. This week its property was sold under the hammer, and the colony, which was started to show how easily the social system can be regenerated, is practically at an end. Evidently the world is not ready for a change yet.

The colony was founded first at Tennessee City in 1894. Nineteen men, who were able to raise in money and materials about \$15,000, bought a large tract of wild land in Tennessee, and set to work to improve it. They discovered soon that the land they had bought was worthless, so during 1895 they removed to another and better spot in the valley of Yellow Creek, and proceeded to make the wilderness blossom like the rose.

Up to a year ago the colony seemed to be on the high road to success. The number of colonists increased to over 300 and the value of the assets exceeded \$100,000. A number of commercial and manufacturing enterprises were started and they became profitable. A newspaper called the *Coming Nation* was printed. It had at one time a circulation of about 60,000. A large building was erected to be occupied by "The College of the New Economy." Each member was required to work forty-eight hours a week at that labor which he or she was best qualified to perform. The work done was not paid for in gold, silver, or currency, but in "colony money"—in certificates setting forth that the bearer had done so much work and was entitled to draw the equivalent value in food, rent, clothing, etc.

This cooperative or socialistic colony, so prosperous for a time, was wrecked by that which has wrecked so many other communities. There were differences of opinion among the colonists which could not be reconciled. There is no reason why 300 or 3,000 people who think exactly alike about everything cannot establish and conduct a successful cooperative enterprise on socialistic lines. The nonemployment of money in the dealings of the members among themselves will be an element neither of strength nor of weakness. That is a fad.

But the Ruskin colonists were not of one mind long. There came to be a majority and a minority faction. The minority stockholders—every colonist was a stockholder—not being able to have their own way, had the common property put into the hands

of a receiver to be divided. He sold it at auction, and the land was bought in by the minority stockholders for less than its value. They are going to try to reorganize the colony on a somewhat different basis. Some of the majority stockholders, not discouraged by what has happened, are looking out for a new field of operations in Virginia. They are still loyal to Fourier and Bellamy, and when one Utopia falls about their ears, will try to build up another.—*Chicago Tribune, July 29, 1899.*

ENEMIES OF FRANCE.

The worst of it is, the enemies of France are so near home, in its own camp, within its own household. Not only are the government and the army of France just now in the trough and squall of a nasty sea over the Dreyfus matter, but influences appear to have been at work profoundly vitiating the French character. Even the Figaro grows serious as it warns the French people against the terrible increase in the indulgence in the deadliest of alcoholic drinks. The country of "light wines" is becoming more famous yet for its absinthe. The consumption of alcohol in France compared with that in Germany is as 14 to 10; with that in Switzerland as 14 to 9; and that in the United States as 14 to 6. The Figaro suggests that every Frenchman would do well to think as he rises in the morning: "I belong to the most besotted nation in the world. Alcohol is the death of any race. Shall it be the death of France? It is madness, it is cruelty, it is vice, it is poverty. I must fight alcohol if I would save France."—*Chicago Tribune, August 18, 1899.*

ZIONIST MOVEMENT IS THRIVING.

The feature of the third annual session of the Zionist congress at Basle is Dr. Herzl's announcement that a total of \$60,000,000 has been pledged in favor of the project. With the aid of such a sum it ought to be possible to colonize a large proportion of the 7,000,000 Jews of the world in Palestine. As there are now over 800 Zionist societies, 125 of them in the United States, there seems to be every assurance that this projected movement of the Jews toward their ancestral home will reach significant proportions. The removal is especially to be desired for the Jews of Russia and Roumania, who outnumber those of all other countries and who are most oppressed. The Dreyfus case has undoubtedly given an impetus to the cause. All Christendom will take a friendly interest in this modern attempt to fulfill the scriptural prophecy about the gathering together of Israel at Jerusalem.—*Chicago Tribune, August 18, 1899.*

TYPICAL WESTERN PUSH.

To those who are familiar with the history of exposition building in this and other countries the Greater America at Omaha presents some interesting and unique features. In this lone instance a mammoth exhibition has been conceived, its principal exhibits collected from the distant parts of the earth and its gates opened to the public within a period of six months, and without one dollar of public funds. That it was not entirely complete on July 1 is not a matter of surprise, and that it is complete to-day is due solely to the typical western push and ability displayed in grappling with a gigantic problem and solving it successfully. The people of Omaha felt, at the close of last year's exposition, that the war had materially affected the attendance and that eastern people had not fully appreciated the great western enterprise. With this thought in mind and the realization that a demand existed for definite information regarding those distant islands acquired in the late war, the people of Omaha decided to hold a Colonial exposition which should not only exploit the peoples, products, and industries of Cuba, Porto Rico, the Hawaiian and Philippine Islands, but should also be typical of the west, its progress and resources. That these laudable objects have been attained is gratifying to the promoters and should be keenly appreciated by all the people of the Trans-Mississippi country, as the success of this magnificent enterprise reflects credit upon the west and incidentally brings other substantial returns.

A few years ago hard times made the Western farmer deny himself everything save the barest necessities of life. Then came the great crop year of 1897 and with it a story.

A Nebraska farmer carried a mortgage of \$4,200 on his property, and it was a burden hard to contend with. The wheat crop in '97 was enormous and prices were high. He appeared at the bank shortly after harvest, pulled out \$4,000 and asked for a loan of \$200 to enable him to cancel the mortgage note. The banker, who held the note, urged him not to bother about it, but go and buy cattle with his \$4,000, feed his corn crop and in that way get the maximum for his product. "No, sir," replied the farmer, "I want to pay that note now. Then when I harvest the corn crop I'm goin' to pay you back that \$200 I just borrowed, and then do you know what I'm going to do?" and his honest face beamed all over with pleasure. "I'm going to buy a buggy!" This little incident tells the story of thousands of others out in Nebraska, and the fact that during the past six months one concern (The Stover Carriage Company of Chicago) have shipped to one firm in Omaha alone one hundred and thirty carloads of buggies and carriages, averaging about 22 to the car, makes it very evident that prosperity is with Nebraska. It is a wonderful state with great resources, and the crops of the past few years have put Nebraska farmers in an enviable position.

ADDRESSES.

- George Jenkins, Byrneville, Ind.
- A. H. Parsons, Temple, Lake Co., Ohio.
- M. F. Gowell, Rosendale, Missouri.
- E. L. Kelley, Presiding Bishop, Lamoni, Decatur County, Iowa.
- J. B. Roush, permanent address, Wray, Yuma County, Colorado.
- F. B. Blair, No. 618 Fifteenth Street, Oakland, Cal.
- Daniel MacGregor, care J. H. Tyrrell, Box 396, Chatham, Ontario.
- W. H. Rhoads, No. 69 Henderson Street, Galesburg, Illinois.
- W. R. Armstrong, No. 1 Shakespeare St., Ardwick, Manchester, England.
- T. W. Williams, 1014 Alpine Street, Los Angeles, California.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, AUGUST 30, 1899.

NO. 35.

The Saints' Herald.

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

LAMONI, IOWA, AUGUST 30, 1899.

REFLECTIONS ON CO-OPERATION, ETC.

RUSKIN COLONY DISRUPTING.

Clarksville, Tenn., July 23.—Internal dissension has caused serious trouble at the socialist colony at Ruskin, twenty-five miles from here, in Dickson County. This coöperative association has been widely advertised and attracted attention all over the United States. A member of the colony who is here states that the trouble was the result of the machinations of thirteen disgruntled members who objected to the wives of other members securing stock in the same manner their wives did, and several injunctions have resulted.

Trouble has been brewing for eighteen months and the property is to be sold by a receiver on the 26th of this month. Speaking of the methods adopted by this association, this member said: "We are ahead of the times, and like all the people of all ages who have been in advance of their day, we are laboring under disadvantages. But this thing is bound to come, and we who believe in it are more contented, because more conscientious, in living this way than in doing each for himself after the ordinary manner. The times are full of signs pointing our way. The trusts are only a blind step in that direction."

It is proposed to organize a new association after the old one has been sold, to be in the form of a trust, under a trustee, all colonists to be made beneficiaries. A week or two ago there was an exhaustive account printed of the methods of this socialist colony, but it appears now that all the hopes of the founders of the original socialist organization have been blasted, and the outcome is of much interest, not only in this section, but throughout a large portion of the United States.

The foregoing press item indicates the disruption of the Ruskin Coöperative Colony. Another item states, whether correctly or not we cannot tell, that free-love doctrines among certain members had much to do with the trouble. Late press items also chronicle the disbanding of the Zoarites, of Ohio. We quote the following from the *Literary Digest*, April 16, 1898:—

The society of the Separatists of Zoar, more commonly known as the "Zoarites," has decided to disband after nearly a century of communistic life. The society is not, it is said, in such financial difficulties as has been reported. It owns 7,000 acres of the best land in Ohio and a valuable lot of blooded live stock. Out of the original colony of nearly five hundred members there remain but ninety-two.

We now present some other reports; two concerning successful coöperative colonies; one a report of a late movement in Ohio:—

ONLY SUCCESSFUL CO-OPERATIVE CITY.

In the hills along the Ohio River is the only coöperative city which the experience of years has shown to be thoroughly successful. Founded forty-three years ago, and named Tell City, after the great William Tell, it now has a population of three thousand and boasts of the fact that ninety-three per cent of the families within its limits own their own homes. Within the limits of the city are twenty-six coöperative factories, employing five hundred and four workmen. These men meet once a year and fix their own wages by a popular vote. They also elect their own foremen and officers. In the history of the town there has never been a failure among the factories. Last year the earnings of the workmen and the surplus profits, distributed among them amounted to six hundred and sixty-three thousand dollars. Of the inhabitants one thousand five hundred are Swiss, one thousand two hundred are Germans, and the rest Americans. Tell City is said to be the best kept city in Indiana, and its people are, on the average, the best dressed.—*Chicago Tribune*, August 2, 1899.

PROGRESS OF GO-OPERATION.

London is the best place for the holding of the sessions of the International Coöperative Society, for it is in Great Britain that the idea has made the greatest progress. Since the establishment of the Rochdale Society in 1844 the movement has increased until now the coöperative societies have over 1,500,000 members, which would mean that one family in six in the United Kingdom has part in the coöperative movement. The British societies have a capital of \$90,000,000, and do over \$300,000,000 worth of business annually. In the United States coöperation has made but slight progress, and hence, the election of the Rev. George C. Lorimer of Boston, president of the international society, to succeed Earl Gray, is an unusual compliment. Dr. Lorimer is now pastor of Tremont Temple in Boston, but he is as well known in Chicago, where he was pastor of the Immanuel Baptist Church for several years. His son, George Horace Lorimer, is editor of the *Saturday Evening Post* of Philadelphia.—*Chicago Tribune*, August 17, 1899.

CO-OPERATION ON A BIG SCALE.

Toledo, O., Aug. 14.—The Brotherhood company, incorporated to-day at Columbus, has been organized for the purpose of placing in operation the greatest coöperative scheme ever attempted in the country. Among those mentioned in the list of incorporators are Mayor Jones, of this city, and J. A. Johnson, a millionaire of the State of Washington.

The Brotherhood proposes to distribute stock over the country in small amounts, the investors being fully protected by coöperative life insurance. The plan includes a great amount of educational work, but in connection with the actual operation of the coöperative plan is the building of cities and placing coöperative farming communities. In every place where the sentiment has developed the projectors propose building one of these colonies.

The first of these colonies will be established on the shores of Lake Erie, near this city, and it is understood that more than half the money required has been pledged by people of Toledo.

Along the lines of education there are many plans for coöperative schools which the projectors have not fully wrought out. The organization as now formed has liberal financial backing.

Mayor Jones to-night stated that while the Brotherhood was not as wide as his idea of coöperation, it would serve to assist in working up the sentiment.—*Chicago Tribune*, August 15, 1899.

BELIEVE IN CO-OPERATION.

Coöperation was the subject of the discussion yesterday at the Lake Bluff sociological convocation. Dr. Evans opened the program with an exposition of coöperation. He pointed out the excellent results where coöperation obtains and referred to the English coöperative plans, which, he says, have thrived. Even in certain parts of America, the speaker said, coöperation exists and works well. In Rockford, Illinois, it was said there is a colony of woodworkers under the coöperative policy; also in factories in Wisconsin and Indiana.

"It is only a question of time," said Dr. Evans, "when this system will be universal."

The discussion favored without dissent the system of coöperation.—*Chicago Tribune*, August 22, 1899.

One fact is overlooked by the opponents of coöperation; viz., the number of failures—private and public—under the present competitive system, not to mention the many and universal evils it entails. The failures of coöperative movements are held up to ridicule, but the misery of the present Ishmaelitish system of every man for himself, where every man's hand is for himself and to some extent against his neighbor, is not emphasized.

We are not advocating any present system of coöperation now in probationary development in the world; nor are we advocating any hasty, untimely movement upon the part of our own people. We are simply calling attention to the passing interest in and efforts to secure better conditions under fraternal coöperative principles. The failure of the Ruskin Colony and of other communistic movements does not prove that coöperative principles are untrue and incapable of being realized; no more than the apostasies in past dispensations prove that the faith of the saints is untrue and its ultimate impossible of realization. We thank God for the success of the people in Enoch's day, and humbly trust that God's people will learn, in due time, to be so faithful to present duties that they may be prepared to enter upon the successive stages of development and progress in which the Lord shall see fit to direct, and in which the inspiration of the Lord must guide and be regarded as the controlling force, if we ever emerge from the wilderness into the promised condition of rest and peace. But, we can scarcely hope for progress if we do not consider and *prepare to be prepared*. We should look forward and upward, and live and study and work

for better things. We may then be assured that the Lord will direct and overrule; but it is useless to expect success if we are either disinterested on the one hand, or hasty or fanatical on the other.

Any man with ordinary judgment, whether religious or not, ought to be able to see that society is not based upon permanent foundations; that the present methods of our social and economic system are no more true than were those of Egypt, Babylon, Greece, or Rome, except that some progress has been made. He must also discern that the peculiar and rapid diffusion of intelligence peculiar to our own times must ultimate in a general insistent demand upon the part of the people for better things, for a generous consideration of the wants of all concerned. The people are feeling and thinking and acting as never before in the history of the world. It is no longer possible to keep them in ignorance of facts or conditions; and it is comforting to reflect that God himself has moved in the field of invention, discovery, and education to the information and uplifting of *the people*—not of the few, but the many, the masses of what tyrannical priests and kings have heretofore, and many of whom would or do yet, designate as “the common herd.”

This is significant; it means something; it means much to the world in general. We are in a period of social, economic, and political transition, preparing for better things where right prevails and men are consistent enough to be just and unselfish; but also prepared to see sore trouble wherever the spirit of tyranny and selfishness bears rule and clings to exercise of power.

The prevailing spirit of investigation and progress throughout the world is indicative of the overrulings of Him who is guiding and controlling in the earth beneath. In the midst of all the conflicts of the past and present his hand is discernible and the race is being prepared for better conditions. Its errors and miseries reveal the impotency of the human mind to supply the remedy, and must lead the thoughtful to look with an eye of faith to higher wisdom and purer nature, to coöperation of humanity with divinity.

That the Lord is to found Zion in fact and to demonstrate through her system of government the true economy of life, we verily believe; and that the poor of his people (the *pure in heart* everywhere) will safely “trust in it,” according to the prediction of the ancient prophet, we are assured; that out of Zion “the perfection of beauty”—the operation of a beneficent happyfying system—God shall “shine,” in justice and judgment, to plead for the oppressed of every land. We

have but to be very prayerful and very faithful as God has commanded; to seek for the inspiration, the direction of his Spirit in all our movements; to *be sure that his counsel is sought and regarded when given*, in all the various departments and phases of our work, to insure success.

Every faithful elder knows, and every saint ought to know, that God must be in our work, in all we do therein, personal or general, if we are to succeed. The work of the kingdom of God is peculiar and distinct in this that it cannot be carried on successfully unless the light and influences of the Spirit are sought for and obtained and regarded in all we do in the cause. Eloquent sermons may be preached and well prepared arguments made, and yet be but “the letter” which killeth, and which, lacking the Spirit, does more harm than good. Men and women—officials and laity—in the kingdom of God, all of us, must learn to know the truth, to seek for it and be guided by it—to know its voice and to heed it carefully and closely, by bringing forth fruit in harmony with the commandments given to be faithfully kept, to be closely adhered to under all circumstances in life, and in all faithfulness.

What do we learn from Israel in the wilderness and in the promised land, and from the Jaredites and Nephites? Briefly this: Israel was continually either sighing for the food and perverted life of Egypt, or the glare and glitter of the Babylonish gold or garment, and murmuring and disobedient to the word spoken. From Moses and Aaron whom we duly honor, but who manifested some weaknesses, (due respect to their memories) down through the ranks with scarcely an exception, the influences of former surroundings and life were seen and felt, and by which they were slow to hearken to the counsel of God, but swift to follow their carnal inclinations and selfish desires, until finally, after years of degrees of progress and retrogression, in which they received good in the former and suffered depths of miseries in the latter, including almost every form of wickedness and slavery—they became extinct as a national organization, and a synonym of disgrace and reproach. God designed and provided for their moral, their material, their social, and spiritual good. Called to be a happy and a free people, blessed with blessings of heaven above and earth beneath, they despised the riches of God's goodness, and failed and fell, and their children inherited centuries of cruel persecution and serfdom, in which the Gentile found a means of developing his baser nature and a cause for reproach of Jewish civil and religious ideals; whereas

the God of Abraham, and through Abraham's seed the God of the race, designed the very opposite in his call to the Jew to become the head of the nations, a light and a salt of the earth, the missionary nation through whom it was designed to teach the peoples of Egypt, Assyria, Babylon, Persia, Greece, Rome—the world entire—the morals and social and material economy that can only be developed by hearkening to the voice of the Spirit of truth.

Israel failed, and her lamp went out, or was circumscribed in its illuminating power because of her disobedience; gentile customs, and morals, and civilization, and gentile systems of faith—idols of human invention or devilish design—prevailed instead, because unrebuked by an illustration of the power of the true order. Enoch and Melchisedec prevailed against surrounding, highly-developed wickedness; but Israel went down before it. Her kings and her people gave way to heathen ideals, whereas had Israel been faithful none could have prevailed, and her light would have extended abroad and beyond to all the world.

The history of the American aborigines, God's people of the western world, is much the same: sometimes a faithful ruler and a careless people; sometimes a wicked king and a distressed people; ending finally in pride, dissension, selfishness, misery, and barbarism.

The present era opened with the revival of learning, the discovery of a new continent; civil and religious liberty gave opportunity for invention and progress, and, greater than all—or rather in connection with all other means for good, which it includes—came the restoration of the gospel. Humanity never had a freer, a larger, a better opportunity; human agency never looked out upon a clearer field of endeavor. The conflict still goes on apace—between light and darkness, freedom and bondage, truth and error, right and wrong, slavery and serfdom. While it assumes new forms, apparently so, it is the same old contention, the same contest that has been waged from the beginning. Selfishness, oppression, desire to rule, to dominate, to oppress, to gain the ascendancy, in church, in state, and in economic life, without regard to the welfare and equal rights of others, is the animating spirit of the one; and all that is opposite thereto, of the other.

We should recognize the principles of error wherever exhibited, in whatever guise, in whatever conditions or personalities, and rebut, repel, and war against them with truth; but not with carnal weapons of those who champion such principles. The nations, including ourselves, will pass

under the rod until men and women learn to know the right and to array themselves on the side of truth and justice, in all the phases of life at home and abroad, in matters of religion, social, economic, and political life. This we should do in the spirit of the gospel, which teaches us to be wise servants—discerning and discriminating men and women, and thereby able to detect deception and error of every kind, willful or other evils—yet to be “harmless as doves,” not rendering evil for evil, but resisting it by truth, by *firm adherence to principle*, by skill in detecting and correcting it, by fearless action against it.

The spirit of the gospel teaches this in essence: We quote the word of that divine and chief servant of the race, the exponent of the Father of the world himself, the Christ: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.” (Matt. 22:37-40.)

This word the Christ wrought out in spirit. Loving God, he freely and fully yielded obedience to his will and consecrated his entire energies to his service. Loving God he loved truth and loved *the people*, whose welfare he ever sought, rebuking the arrogant, the ambitious, and the proud, and exalting those of low degree; thus applying love of God to love for man. He took cognizance of and denounced the wrongs fastened upon the people and the political, social, and religious oppressors of his times. His life was, in brief, a life of prayer and communion with the Father for grace and strength, and of sympathy with and teaching of and doing good among the masses of the people.

He is the type for minister and layman to-day. His spirit and life are ours to obtain and imitate, to *apply* in the spheres of our individual life to the glory of God, the salvation of ourselves and the race, in all things pertaining to life here and hereafter; *here and now and there and then.*

A TALE AND A MORAL.

Bro. C. L. Snow, of Tennessee, who has been laboring in the States of Kentucky and Tennessee, writes to Bro. J. C. Clapp concerning experiences with mobs in Kentucky of late. Bro. Snow found determined opposition in the form of an organized mob with a lawless leader, which determined to stop his work. He finally concluded to talk the situation over with them frankly and kindly, and so gained their good will that they concluded to give him a hearing. It

seems they were opposed to “Mormonism” as represented from Utah, with polygamy. He finally convinced them of the attitude of the Reorganized Church on morals, and hopes in due time to disabuse their minds of prejudice, though he considers that danger still lies before the missionaries in that region. He cheerfully accepts the situation, however, and sensibly concludes that the condition must be met, courageously and wisely, and the people enlightened fully concerning the faith of the Reorganized Church, in contrast to the errors of Brighamism and sectarianism.

One thing Bro. Snow speaks of, the need of tract literature to distribute. He gave the mob all he had to spare, tracts he had purchased with his own funds. His address is Pilot Oak, Kentucky, should anyone desire to do a good work by sending him a suitable collection of published matter.

Bro. Snow commends the labors of Bro. J. C. Clapp in the South, stating what is a pleasure to repeat, and with no desire to flatter or praise anyone; that the influence of his work was for good wherever he labored. This is as it should be; and in so saying we wish to be understood as stating that we have no favorites to name or praise, that we do not believe in the policy of praising men, and think Bro. Clapp only did what was his duty to do, and what every minister should also do; viz., honor the work by a godly example. We have no use for praise or exaltation or advertisement of any man. Let all stand upon their merits and their merits alone, without respect to name, station, age, race, or color. Our work is a work of divinity in which there is no room for the human policy of human praise, human ambition, human method, etc., under which the human spirit inspires men to honor themselves and exalt themselves or others to fame and station. It is ours to substitute the divine nature for the human, and if we are safe builders and have the sincere welfare of the work at heart, we will reject all mere human motives, policies, and designs that would lead in any degree to self-exaltation, the praise of men, the chief seats in the synagogue or high places in the kingdom.

Jesus Christ sought not his own glory, but the glory of Him who sent him. Not the human, but the divine, is what we should exalt in our work. All humanity is weak and have ever been so. Only so far as God is manifest in the flesh is any man in any degree Christlike.

The kingdom of God is no place for personal vanity, love of place or power, ambition for self, friends, favorites, relatives, or others. Merit, based upon sincere humility and devotion to truth, will pass the divine

inspection and prove a basis for effectiveness through God in us, and merit only—God in us.

Bro. Clapp will pardon us if we have felt led through this item to “point a moral,” if we have not “adorned a tale.”

SOUTHWESTERN IOWA REUNION.

When we arrived on the ground a little after noon on Saturday, the 19th inst., the large tabernacle was already up in an open space in the beautiful grove belonging to Bro. Daniel Hougas, near the northeast corner of Mills County. Several tents were already on the ground, and a cheerful people were busy preparing their temporary homes. At 2:30 p. m. the assembly was called together by Elder D. Hougas, president of Fremont district; an organization was effected by choosing Elders Heman C. Smith, Henry Kemp, and D. Hougas to preside; Bro. Charles Fry secretary; Brn. T. A. Hougas and Charles Fry choristers; Bro. Samuel Orton chief of police, with Brn. J. Graybill, G. Needham, A. Smith, A. Badham, A. Anderson, J. Kemp, and George Skank his assistants. To this force has since been added Brn. E. H. Needham, A. J. Davidson, Frank Goode, R. E. Stone, P. W. Frederickson, and A. McClenahan.

So far the reunion has progressed finely. The weather has been almost perfect. The health excellent, but one person having called for the administration up to this writing, Wednesday, 23d. Four were baptized yesterday: Sisters Mary M. Thomas, Gertrude Smith, and Alta Z. Elswick, by Bro. Henry Kemp, and Bro. Ralph E. Stone to-day by Bro. I. M. Smith. The attendance has not been large, but is daily increasing. Besides quite a force of local workers, the following brethren of the general missionary force are present: Heman C. Smith of the Twelve, Henry Kemp, I. M. Smith, and F. A. Smith of the Seventy. The preaching has generally been good, and a spirit of peace and enjoyment prevails in the camp.

LOSSES IN MAILS.

Bro. Frank Criley requests us to state to patrons of the Herald Office that money should not be remitted without being registered. Complaints made to the Herald Office of money simply inclosed in envelopes being lost, show that several hundreds of dollars have been lost by letters being opened and robbed in transit.

This matter has been reported to the Chief Inspector of Post Offices and cars at Washington, who is investigating it.

From the fact that complaints come from parties whose mail comes by

certain routes, while like remittances come from others not coming over said routes, the Business Manager thinks some postal employee has been "spotting" Herald Office mail.

Remittances should, in all cases, be made by draft, money order, express order, or registered letter. Parties sending money otherwise do so at their own risk.

Remitters are also cautioned to write the office address plainly, Lamoni, Decatur County, Iowa. Some mail, carelessly addressed, goes to Lamont, some to Decatur City, Iowa, etc. Please take notice. 35-4t

WORLD ITEMS.

Berlin, Aug. 17.—The government to-day added another defeat to its already long list. The Landtag disapproved the Dortmund Rhine Canal bill, rejecting it on second reading by a vote of 212 to 209, and defeating the Central or Midland Canal bill by 228 to 126. These measures are specially favored by the Emperor. It is thought the Diet will be dissolved. The struggle before the country between the Conservatives and the government will amount to little less than revolution.

The newspapers of Berlin recognize the fact that the rejection by the Diet of the canal bill marks an epoch in the political history of the country, and point out that the Conservatives, for the first time since the formation of the empire, have openly defied a mandate of their sovereign.

One of the results of the present political situation is that the Socialists are applauding the firmness of the agrarian junkers in upholding the principles of constitutional right.

The President of Brazil, in a late address, made reference to "a South American Union without prejudice to other nations."

Ponce, Island of Porto Rico, Aug. 21.—It is now estimated that the bodies of 2,500 victims of the recent hurricane have been buried, that 10,000 persons were injured during the storm, and that 2,000 people are still missing.

Opportunities for investors are presented in the lack of money for repairing damages, replanting, and replenishing stocks.

Ponce is healthy, though bodies continue to be found in the fields.

The authorities have decided to burn the ruins of Yabuco.

St. Petersburg.—Reports from Southwest Russia say that the recent drought in that portion of the country has caused the utter loss of the winter and spring wheat crops.

A St. Petersburg telegram to the *Frankfort Zeitung* states that the Siberian pest has broken out in the Province of Samara, in Southeastern Russia, and that the district has been quarantined by several regiments of soldiers.

Madrid, Aug. 20.—Three fresh cases of bubonic plague are reported from Oporto. They are said to be of a mild character. The Spanish Consul there will be prosecuted for failing to notify the Spanish government of the outbreak. It is estimated that already the commerce of Oporto has suffered a loss of \$500,000.

Lisbon, Aug. 20.—The Sanitary board has resolved to isolate Oporto, where the bubonic plague has broken out, with a sanitary cordon.

Paris, Aug. 20.—An official decree authorizes the Pasteur Institute here to prepare a quantity of anti-plague serum.

EDITORIAL ITEMS.

Prof. Richard A. Harkness, Ph. D., a prominent educator in the State of Iowa, and formerly of Highland Park

College, Des Moines, and Parsons College, Fairfield, has been employed as Senior Professor of Graceland for the fall term. This action is a result of the final conclusion of Bro. E. R. Dewsnup, who has decided to remain in England, hence will not be connected with the college work. Professor Harkness is well known among educators in the State, and his coming to Graceland will be to the decided advantage of every student enrolled.

The Board of Directors expect to make some permanent arrangement for a head to the college faculty between the opening and closing of the new year. Students who expect to enter upon college work with the opening year should remember the date—Tuesday, September 12; preliminary examinations on Monday, the 11th. The faculty will be prepared to receive students and to assist them in obtaining good homes among the people of Lamoni.

The Providence, Rhode Island, *Journal*, of August 21, contained a full column article descriptive of services held in connection with the dedication of the saints' chapel there. It gives an excellent summary of the dedicatory sermon preached by Pres. Joseph Smith. Received too late for present *HERALD*. We may be able to insert it next week.

Dr. J. H. Hansen, of the college Directors, left Lamoni on the 23d inst., for Henderson and Runnells reunions in Iowa—reunions of the Fremont and Des Moines districts. He will also visit Council Bluffs and other points in the interests of Graceland College.

Under the caption, "Some Mormon History," Bro. R. M. Elvin wrote a column and a half article in the *Macon, Missouri, Times*, August 18, in which he pointed out the barbarous treatment of the early saints in Missouri, including an account of affairs in and about Far West, and their extermination from the State. He also defends the faith and the Martyr against the charge of polygamy. The truth is being brought to light. Let the good work go on; in due time the faith of the church will be vindicated and the responsibility for the introduction of polygamy be placed where it belongs.

Bishop Kelley returned from the East on Saturday, the 26th, and left for the Independence reunion and western points on Tuesday, the 29th.

Reports continue to the effect that large numbers of Utah missionaries are being put in the field in various States. This but widens our field of labor, and if we are stirred to extra activity thereby, all well and good. Calls come to us from many new places, near and remote, where Utah elders are laboring, asking for tracts setting forth the faith of the Reorganized Church.

Original Articles.

CRUCIAL DEDUCTIONS.—NO. 2.

BY D. L. SHINN.

The article by E. Keeler in *Herald* of November 2, 1898, is worthy of more than a passing notice. That the "woman clothed with the sun" (Rev. 12: 1) means the church is admitted. It must be understood that all the terms used with reference to the "great wonder" of verse one are figurative; viz., woman, sun, moon, feet, head, crown, and stars. Let us write out the true exposition.

1. The church clothed with the light of the gospel.

Ye are the light of the world. A city that is set on a hill cannot be hid.—Matt. 5: 14.

2. "The moon under her feet." *The world* overcome by the saints, is represented by the moon. This, Bro. Keeler says, is the Mosaic law, etc. Why should the law be under the feet of the woman? There is not the slightest ground for this interpretation anywhere.

3. "Upon her head a crown of twelve stars"—the twelve apostles of the Lamb. John (Rev. 1: 20) in explaining "the mystery of the seven stars," says: "The seven stars are the angels of the seven churches." The Greek *angelos* translated is messenger. A priest is "the messenger of the Lord." (Mal. 2: 7.) Each of the seven churches had a messenger. This was an officer, not a president, but one who carried messages to or from the church. They were prophets. (Acts 15: 25, 27, 32.) John sent the revelations "to the angels" of the churches, and, presumably, by these the churches all received the letters of John. These were read and taught them by the messengers as in Acts 15: 30-32. If we find that men in the churches because of their peculiar positions in the service of the Lord were called "stars," it is not unreasonable or unscriptural to conclude that, judging also from the number twelve, the apostles were referred to, and symbolized by, the crown of twelve stars in the passage under consideration.

Now let us read the interpretation: There appeared a great wonder in the typical heavens; a church clothed with light and truth, completely eclipsing the light of the world, and overcoming the powers of the same, having her head, as it were, to be Jesus the Christ and his twelve witnesses.

This was at one time a very little flock. Comparing them to sheep, the Lord addressed them under this figure thus:—

Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.—Luke 12: 32.

It pleased the Father to give it them on the day of Pentecost, then and there endowing the little flock of saints with power as messengers, ambassadors, subjects, and rulers, truly giving them the kingdom of God. The light, power, love, and justice, mercy, and truth of heaven invested therein. And truly did Paul say:—

In whom ye also are builded together for a habitation of God through the Spirit.—Eph. 2:22.

Again, the church is the temple of God. (1 Cor. 3:16.) Entering into the church is also entering into the kingdom. The church, however, is not the kingdom but the *ecclesia* which receives the *basileian*. It was an *ecclesia*, "little flock," called out of the world before it was given the kingdom—*basileian*. From this we draw the conclusion that the kingdom was given when the Spirit was given; that they were builded together for a habitation of the Spirit and the kingdom. The organization and government of the *ecclesia* (church) was the kingdom of God. Everyone who entered into the church became a subject of that kingdom. And the "pain" and labor of the woman was to "bring forth" (establish) the kingdom on earth. And it must be admitted that wherever the church prevailed, the kingdom was established and the subjects were governed by the word and Spirit of God.

Pagan Rome "stood before" the church to oppose and destroy that establishment, therefore it must be apparent to all that the kingdom given on the memorable day of endowment was the same "brought forth" by the woman and "caught up unto God, and to his throne." Hence the church was left destitute of her organization and power.

This man child was to "rule all nations with a rod of iron," which the saints taught and expected *then*. Many were led astray with this idea which the apostle corrects (2 Thess. 2:1-12) in A. D. 54.

The distance (in religion) between Rome and the church, was as great as the distance from earth to heaven. But after this period, the church began her long journey to the city of Babylon, and ere long she is so changed that she commits fornication with the "kings of the earth;" forsakes or loses her crown of twelve stars, and assuming the royal robes of a queen, sits "upon a scarlet colored beast" (in the wilderness), holding out "a golden cup," symbolizing the book containing her false teaching. This church was called "the temple of God." Not a temple made with hands, Bro. Keeler, such as "St. Peter's, at Rome," but that "builded together for a habitation of God through the Spirit" (Eph. 2:22); and I mean to say that God, the Holy Ghost, did sit in

this temple,—the Church of Jesus Christ,—the "body of Christ," figuratively speaking, having members and Spirit, mind and life, so to speak. The mind and power and life of this body was the Holy Ghost. But when this left it, then ("he who now letteth [hindereth] will let, until he be taken out of the way") the *man child of sin* took possession of the church,— "the temple of God;" where once the Holy Ghost—the kingdom of God—sat and reigned supreme, the *man-spirit*, life, and power was exalted to the holy seat (holy see) of the divine Spirit, and called "God the Holy Spirit"!! and the Holy Ghost is thus being blasphemed unto this day. For that wonderworking enthusiasm in the systems of Roman sectarianism is not the spirit of the apostolic church. It is not the kingdom of God, but that of men; not a heavenly, but an earthly institution. As Rome invaded the sacred precincts of the literal temple and raised the standard of the abomination that maketh desolate, so she took possession of the spiritual habitation, and erected there the standard of Romanism. The holy habitation of God "through the Spirit" became the habitation of the god of this world. And that vast corporation that was finally consummated in Rome between pseudo Christian bishops and pagan pontiffs was called in prophecy, "the Beast," which all men were commanded to worship. "And the dragon gave him his power, and his seat, and great authority." (Rev. 13:1, 2.)

"*Man of sin*," Bro. Keeler says, could not have meant the Roman pontiff, because he is called "the son of perdition," and the man who fills this prophecy must have at one time received the Holy Ghost, etc., therefore B. Young must be drawn upon to fill the bill. This defers the whole affair to the days of Nauvoo and thence to Utah Mormonism. Brigham Young "the son of perdition!" etc. All this is merely assumed without scriptural foundation. The man of sin is not a real man. It must be a spirit, sitting "as God" (the Holy Spirit) in the seat of God—the body of Christ—the mystical body. It was God who occupied the temple at Antioch when Barnabas and Saul were separated "to the work" to which they were called. While these prophets and teachers "ministered to the Lord, and fasted, *the Holy Ghost said*," etc., etc. Peter was never known to occupy that "chair." But it is only assumed that he did, and the Pope sits, ostensibly in the chair of Peter, but really personates the great spirit of the age who "gave him his power, and his seat, and great authority."

"*The remnant of her seed*" our author assumes to be "the reformers" who fled to this land in the seventeenth

century, about fourteen centuries after the events under consideration! The Baptist theory is therefore vindicated by Bro. Keeler, and the gospel with the authority, etc., has been brought down from the apostolic church. If this be true, our claims to a complete apostasy and restoration are refuted.

THE TWO COVENANTS.—NO. I.

THE BIBLE IS THE OLD TESTAMENT AND THE NEW TESTAMENT; OR, THE OLD AND THE NEW COVENANTS.

BY ELDER JOSEPH F. BURTON.

It would be unprofitable to enter into a lengthy disquisition upon covenants in general, or of the many which God has made with individuals, or with individuals for peoples; or of the various methods he used in making covenants with men; or of the many covenants which men have framed, and then sought God's acknowledgement of. But we wish to treat upon the two covenants, commonly called the covenant of Sinai, and the gospel covenant.

In attempting an exposition of this subject, it may be thought proper to begin at the beginning, but, like some other things contained in the Bible, there is very little written concerning the beginning, and it is only in the development of the purposes of God that the Bible narrative of these two covenants broadens out. Nevertheless, we may call attention to the fact that there are two powers among men, one tending to good, represented by Jesus, and the other tending to evil, represented by Satan. They were formerly in heaven. Jesus said, "I came down from heaven."—John 6:38. He also said, "I beheld Satan as lightning fall from heaven."—Luke 10:18.

Jesus, who is the life and power of the new covenant, was foreordained before the foundation of the world; and whatever virtue dwelt in the covenants of offerings and sacrifices, was derived from the fact that Jesus was the Lamb slain from the foundation of the world.

Therefore under the old covenant, and also under the new covenant, "there is none other name under heaven given among men, whereby we must be saved," consequently

JESUS IS THE ONLY REDEEMER.

Not in the name of prophet, priest, or king—not in the name of Jehovah alone—can man be saved, but in the name of Jesus Christ, the Lamb of God, must all men be redeemed who are redeemed, for Jehovah has thus ordained it.

In the realms above, where Christ was foreordained to be the Savior of the world, there must have been granted to him sufficient power and

authority to do that work; and when commissioned from that royal court to create a world, he was to become as God to that world,—their Savior,—whose duty it would be, in saving men, to give them a knowledge of the Father and the Son; therefore Jesus said,

I have manifested thy name unto the men which thou gavest me out of the world, [and,] This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent.—John 17: 6, 3.

This world and all its inhabitants were placed under his authority and dominion; he was to have charge of it; all power was his to do this work. But he could only save upon the terms given to him of the Father, which terms are all included in the gospel of the Son of God. And he who obeys the gospel has both the Father and the Son.

All things are delivered unto me of my Father.—Matt. 11: 27.

My doctrine is not mine, but his that sent me.—John 7: 16.

Thus we learn that God is the author of eternal life through Christ, and he gave to Christ the gospel of salvation; and all power and authority in heaven and on earth that should be needed to perform the work of redemption was bestowed upon Jesus the Savior of man.

The Father loveth the Son, and hath given all things into his hand.—John 3: 35.

THOU SHALT NOT EAT.

Before considering, directly, the two covenants before-mentioned, it may be advisable to consider two other covenants, the one being the cause, and the other, the foundation of those covenants; the first being this:—

And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.—Gen. 2: 16, 17.

This command, "Thou shalt not eat," contained a warning to Adam, to keep him from dying. In it was no promise of additional blessing, but if he obeyed, he would not lose that which he already possessed. And we may notice the fact that this principle is of necessity a part of every law the title of which is, "Thou shalt not." In the nature of things, such laws cannot add to, but may preserve that which a person may be in possession of; but he who would develop, he who would grow, must obey a different law.

But Adam did not keep that law given to him, therefore death, sin, and sorrow came into the world. In eating of the forbidden fruit he had acquired the right or power to

KNOW GOOD AND EVIL.

From the statements in Genesis 3: 22 we learn that man was in a condition "to know good and evil," which may convey the thought that man was then in a condition to know all good,

even unto life eternal, or all evil unto perdition. If he desired to avoid learning evil, he must abide the laws, "Thou shalt not," which cannot assist him to know good, excepting that by abiding those laws, man is in a condition to abide those laws whose title is, "Thou shalt," which will assist him to know all good. The one keeps man from going downward, the other leads man upward.

The principle underlying the Sinaitic covenant was, "Thou shalt not," in the keeping of which men may retain possession of that which is already theirs; while those underlying the gospel are, "Thou shalt," in the keeping of which life eternal is obtained. And the guard which was placed by Jehovah to keep the way of the tree of life stands sentinel still, and no Adam can ever pass that flaming sword until he has followed the counsel of the Almighty in his edicts, "Thou shalt." He who does this is eating of the knowledge of good, and will grow in knowledge of good until he knows God and Christ. Such a one is saved, for this is life eternal, to know thee the Supreme Good.

THE SEED OF THE WOMAN PROMISED.

This second covenant of promise is recorded in Genesis 3: 15:—

And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.

Thus was an eternal conflict begun, a warfare declared, and upon either side there can be no truce, no compromise. Man cannot serve the seed of the woman and the serpent both at once; and the gist of all laws in the Bible whose titles are "Thou shalt not," is in the thought, Thou shalt not serve the serpent; and the others whose titles are, "Thou shalt," is in the thought, Thou shalt serve the seed of the woman.

We are informed in Revelation 12: 9 that the serpent is the representative of Satan, the Devil.

In all the wide world there has been but one who was the seed of the woman; that is, Jesus of Nazareth.

The first Adam was not of woman. The second Adam was not of man. The virgin Mary was the blessed mother of the Redeemer who was conceived of the Holy Ghost, and thus Jesus was the seed of the woman, who should

BRUISE THE SERPENT'S HEAD.

When Jehovah, speaking to the serpent, said of the seed of the woman, "He shall bruise thy head," in contrast with, "Thou shalt bruise his heel," he not only foretold the conflict of the ages, but also of the superiority of the seed of the woman, and of the final conquering; and of the seed of the woman being wounded in the heel—for our transgressions—

on Calvary, and of his bruising the serpent's head, when he took from him the keys of death and hell, and also when he shall bind him, and cast him into the lake of fire, where he shall remain forever and ever.

And all the covenants which God has made with man from thence on, are but the unfolding of the infinite purposes of God, as revealed and contained in these two covenants; the one before and the other after the great transgression in Eden.

THE ABRAHAMIC COVENANT.

About 2,250 years before Christ was born in Bethlehem of Judea, the land of Canaan was given to Abraham and his seed by covenant of the Almighty as follows:—

Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee.—Gen. 12: 1.

Verse five says:—

And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

In verse three this statement is made:—

In thee shall all families of the earth be blessed.

And in chapter 15: 18 we read:—

Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates.

After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward. And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus? And Abram said, Behold, to me thou hast given no seed: and, lo, one born in my house is mine heir. And, behold, the word of the Lord came unto him, saying, This shall not be thine heir; but he that shall come forth out of thine own bowels shall be thine heir.—Gen. 15: 1-4.

Thus was the land of Canaan bestowed upon Abram and his seed, and the more wonderful covenant of promise made with him that,

IN THEE AND IN THY SEED SHALL ALL NATIONS BE BLESSED.

The Lord had said before this that the seed of the woman should bruise the serpent's head, and thus all the children of Adam be blessed by reason of the work which should be done by him; and now God tells Abram that in the line of his descendants shall come the "seed of the woman" who shall bless all nations. But Abram had said, I have no children, and the children of this Eliezer will be my heir, and he is not of my kindred nor country, but is of Damascus; and the Lord had answered him, "He that shall come forth out of thine own bowels shall be thine heir."

As time passed on and no children were born to them their faith began to wane in the promise of God; and, finally Sarai, having lost all expecta-

tion of giving a son to Abram, gave her handmaid to him, as a concubine, that they might thus raise up seed to themselves. Abram listened to his wife, and Hagar became the mother of Ishmael; Abram being eighty-six years old when this child was born to him.

The Lord, who never changes his laws, not even to gratify those whom he calls his friends, had commanded man to cleave unto his wife, and the violation of God's laws always brings sorrow, as it did in this instance. Abram violated God's marriage law, and brought such domestic infelicity into his house that Sarai, with his consent, so ill used Hagar, that she drove her away. And Sarai said to Abram, "My wrong be upon thee," thus recognizing the fact that she had done wrong, and repenting of it, placed it upon him.

Thirteen years after Ishmael was born, Abram being ninety-nine years old, the Lord appeared to him again, and renewing the former promise, changed his name from Abram, the father of elevations, to Abraham, the father of a great multitude, and his wife's name from Sarai, my princess, to Sarah, princess of the multitude.

And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac.—See Gen. 17: 1-19.

And Abraham was a hundred years old, when his son Isaac was born unto him.—Gen. 21: 5.

We also read in this twenty-first chapter of Genesis, that on the day Isaac was weaned, Abraham made a great feast, and Sarah saw Ishmael mocking,

Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman shall not be heir with my son, even with Isaac.—V. 10.

Abraham was much grieved at this, but Sarah had repented of her wrong, and now demanded that he should repent also and put away that bondwoman, rightly judging that as she had given Hagar to him, she had the right to require him to put her away; for when God speaks in this matter, he justifies Sarah, and said unto Abraham, "In all that Sarah hath said unto thee, hearken unto her voice." And thus was the bondwoman and her son cast out; and when Paul refers to this transaction, he says that the law, or covenant from Sinai, which was four hundred years after this, was fitly represented by this bondwoman and her son, and should be cast out, and should not be heir with Isaac; that is, the law of Sinai should not be any part of the gospel law, but should be put away, and that covenant from Sinai with all its laws or ordinances, and ceremonies, was intended to be in the line of fulfillment of the first part of the covenant made with Abraham. Thy seed shall inherit the land of Canaan; and was not in fulfillment of the other and greater part of that

covenant, "In thee and in thy seed shall all nations be blessed," except as it was incidental to it, and thus we read so often in the law, passages like this:—

Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possess the land, whither ye go to possess it; and that ye may prolong your days in the land, which the Lord sware unto your fathers to give unto them and to their seed, a land that floweth with milk and honey.—Deut. 11: 8, 9.

In the twenty-second chapter of Genesis we have the wonderful story of Abraham attempting to offer up his son Isaac as a sacrifice. After this trial of his faith he received the following blessing:—

By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son, that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies. And in thy seed shall all the nations of the earth be blessed.—Verses 16-18.

It may be noted that in this blessing God calls Isaac his only son, the only son of Abraham, and Christ comes through his lineage, and represents the covenant of the Jerusalem from above, while Ishmael is not here recognized as a son, is cast out, and is represented by the law of Sinai. And it is surpassingly strange how anyone believing in the Bible, and in Abraham and his seed, which is Christ, could for one moment suppose, that all nations are to be blessed through Ishmael, or through the covenant which he represents, the covenant from Sinai.

The first statement concerning the seed of the woman is, "He shall bruise thy head," the second statement is, "He shall possess the gate of his enemies," and the third one is, "The gates of hell shall not prevail against it."

Thus two thousand years after Jehovah covenanted that the seed of the woman should bruise the serpent's head, and two thousand years before he came to earth, this man Abraham offered his son—his only son—as a sacrifice upon the altar,—a type,—a reminder of the Savior promised from the beginning, who indeed should be wounded for our transgressions, but who in bruising the serpent's head, should give life to all men again, and life in bliss to all those who become heirs with the seed of Abraham; not by the child Ishmael, or the law of Sinai, but by Isaac, or the gospel of Jesus, the seed of Abraham. Therefore "in thy seed" means in Christ, in the gospel, in obedience to commands "thou shalt." In that lineage shall all nations be blessed, because in that line all men may become heirs with Isaac, with Abraham, with Christ, with God, and not heirs with the bondwoman, not with Ishmael, not with the serpent,

Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called.—Rom. 9: 7.

About eighty years after Abraham and Sarah were laid in the sepulcher in the cave of Machpelah, the Lord said unto Isaac,

Unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father; and I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries; and in thy seed shall all the nations of the earth be blessed.—Gen. 26: 3, 4.

And of Jacob it is said,

I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed; . . . and in thee and in thy seed shall all the families of the earth be blessed.—Gen. 28: 13, 14.

In this brief presentation of history we have learned that from the first, God designed to bless all mankind through the seed of the woman, and that in the meridian of the day which dawned in Eden, when the promise was made, and which set on Calvary, when the promise was fulfilled, did the Lord locate the seed of the woman in Abraham.

Thus Abraham knew of Christ, and of his laws, therefore the gospel was preached unto Abraham, and he was redeemed by it, and therefore believed in both God the Eternal One and in Jesus Christ, for

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

The covenant which God made with Abraham, that in his seed all nations shall be blessed, is the continuation of the covenant from Eden, the seed of the woman shall bruise the serpent's head. And there is none greater; all other covenants are minor ones, and but incidental to these.

THE SECOND.

To all the saints of the one family or household of faith, I extend the right hand of fellowship. What reason we have to rejoice, in this probationary dispensation, that God has condescended to give us through his latter-day prophet so much additional light, in the shape of old truths in new dress, or rather in modern English. Much of the obscurity of the King James Bible is owing to the expression of thought in a style of language which, like Shakespeare's writings, may have been clear to people who were contemporary with the writer, but to later generations, has come to be obsolete. Eight or ten generations of thinking, speaking, reading, and writing the language, has so greatly modified it, that the dialect of three hundred years ago, and that of to-day, are altogether different, and hence the need of an interpreter. Readers of Shakespeare know how true this is.

Thanks to God that readers of the inspired writings, given to us in this century, do not have to wrestle with these obscurities, for the king's English, by inspiration, has been modernized. Other peoples may need expensive commentaries to explain the text of the English, as spoken in 1611 A. D., and found in the Authorized Version of the Bible; but Latter Day Saints need no such helps, for revelations given to or through Joseph Smith, for they are given in the English of to-day.

This being the case, we have no excuse for ignorance of these writings, on the ground that they are hard to be understood. The fact of revelation from God in any age implies an obligation on the part of man to become familiar with its teachings, and know its bearing on their present and future welfare. If true of past revelation, it is more emphatically true of present revelation, by which I mean both that which has come to us in these last days through the latter-day seers, and also that which has come to individuals from time to time through the many channels of inspiration which God has at his command,—such as visions, dreams, and interpreted tongues; also prophecies locally pronounced in branch prayer meetings, or at confirmation services, or in administrations to the sick, or in patriarchal blessings, or by the voice of the Spirit directly to the inner consciousness. No matter through what channel it comes, if God speaks, let man hear, heed, and remember. Moreover, let him make and keep a sacred record of these specialties, to guide and admonish him in the coming days, for they will make an interesting chapter of life's history, which like a patriarchal blessing, may be helpful in old age, and a treasure to his children.

The age in which we live has a powerful influence to divert our attention from things sacred to things secular, so that we need to make use of all helps afforded us. They are many. Some are visible; others are not. The visible helps are many, and tangible; the invisible are more numerous, and mighty. If our eyes could be opened,—as God, in answer to Elisha's prayer opened the eyes of his servant,—we might see not only the "mountains" but the valleys "full of horses and chariots of fire," and so get a proof that "they that be with us are more than they that be with them." (2 Kings 6: 16.) Our helpers are "legion." Let them who have had the heavens opened to them in ecstatic vision rejoice, but also remember while we who have not been so favored will plod on obediently (but not blindly), having as much faith in inspiration as though we had had "the

abundance of the revelations" which Paul had. (2 Cor. 12: 7.)

Forget not that his revelations cost him "a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." Probationary experiences are so well balanced by the all-wise Father that we need not complain. God will give all we deserve. He withholds no good thing from them who walk uprightly.

We must remember that no amount of help from the Spirit, angels, church fellowship, revelation or gifts, will ever entirely do away with experiences suggested by such terms as cross-bearing, self-denial, temptation, sacrifice, crucifixion, and the like. These experiences are necessary to the average free agent, and will be varied to suit individual necessities. "What are they for?" Chiefly to bring man's will to a complete submission to the Divine will. The will is man's helm. In the fall it (the will) was handed over to Satan, and so ever since Satan has largely controlled it, and has been working in man to will and to do of his (Satan's) good pleasure. In other words, Satan has been at the helm. The purpose of God is to persuade man to voluntarily make over his will to his heavenly Father in an everlasting covenant, so that he (God) "may work in him to will and to do of his good pleasure." That is, God wants the helm.

If man will thus submit himself and give the full control of his life, in every particular, into the hands of his Creator, then the process of crucifixion by suffering will be greatly simplified, and the use of the chastising rod less frequent. Obedient children need less chastisement than the rebellious, as Bro. Smith said so forcibly in an editorial awhile ago.

Why should there be any dillydallying on this matter of complete submission to a Supreme Being? The Creator has certain rights over his creatures; one of these rights is full control of spirit and body in man. Not the kind of control which he has over inanimate matter, and which man has over machinery and brutes; but such as he has over unfallen angels and the spirits of just men made perfect—in a word, such a control as he had over Christ, whose testimony was, "I came," "not to do mine own will," and who prayed, "If it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt."

"But, brother, you go too far." Wait till I get through. Such a submission is required of "saints" as will mean a combination of deliberate choice, unswerving faith, pure love, and adequate knowledge—a surrender on our part which is unconditional. There should be, must be no reservations, mental or physical, for God claims the whole man; nothing less

will secure to him his rights; nothing short of this will insure to man his privileges. This surrender of will power is the secret of success in the divine life. It must be voluntary. To force the will is contrary to God's economy. It would rob him of his due, and us of merit.

Do you wonder that Satan has fought desperately to hold this power over man? He knows it is "the key to the situation." If he gets the will, he gets it all. If God controls the will, he thereby controls every other faculty and power. Shall we not therefore make over to God this kingly attribute in a quitclaim deed, with no mortgage restrictions in favor of Satan or self? Is it too precious to lay on God's altar? Do we love Satan or self more than God? Do you not see that previous to the surrender of the will to God, such traits as pride, selfishness, rebellion, and unbelief have the ascendancy in human lives, while outside stand humility, obedience, faith, and love waiting to come in and enrich us? Will you then, by refusing to consecrate your will to him, continue to rob him of his rights and yourself of his riches? Say No!!

S. F. CUSHMAN.

IS IT I?

Like the disciples of the Master in olden time when told one of them should betray him, they answered, "Lord, is it I?" so we, individually, when anything with which we have to do is hindered, or lags, or fails, should ask ourselves in like manner, "Lord, is it I?"

Believing it would be wise to organize and unite the scattered forces exhibited in the various societies of young people in the church, Zion's Religio-Literary Society came into existence. Its foundation was laid in righteous principles; namely, to study the word of God and become acquainted with his law revealed in the books of the church; also to cultivate a higher and better condition of sociability, intellectuality, morality, and spirituality among our young people.

Unwittingly there crept in a subtle and false spirit of evil, and almost led us into bondage; but, thanks to our Master, our prayers and fasting were heard and answered to that degree that we were enabled to retrace our wayward steps, cease our wandering, and follow more closely in lines of true growth and development.

This phase of opposition having been overcome, we moved along nicely, everything prospering. But we were not to go on unopposed; and, resorting to different tactics, a spirit of disloyalty was turned loose and sent on a mission amongst us. Quite a number were influenced by it and persuaded

that some parts of our plan are faulty, more particularly our financial system. And as in the church some are opposed to tithing, so with us, some were opposed to assessments.

This opposition took active form, in a few instances resulting in open rebellion to the laws of the organization of which they were a part. And instead of standing loyal to the central government, awaiting the coming of the General Convention when opportunity would be had to revise the laws and correct faults in them, a sort of "states rights" doctrine was advocated, some resisting the collection of just assessment, and some threatening to "withdraw from the union."

To quiet this rebellion no force of arms was called into requisition, but an army of faithful ones, though small in numbers, clothed with the power of the Highest, are importuning the great Captain to so direct the campaign that this species of opposition may likewise be overcome.

It is not reasonable to expect our plans to be perfect. Even the church is imperfect as we see it to-day; but do we not expect it to go on to perfection? How would it affect our condition because we are not satisfied with some things in the church, to us imperfect, to withdraw therefrom? Will not the church go on to perfection in spite of us? Verily, yes. How will it affect our interests, because we are not satisfied with some things we see imperfect in the Religio, to withdraw? Will not the society go on improving? Truly, it will, if we are humble, prayerful, and faithful.

Shall we not then cleave to both the church and the Religio, sustaining them, and all other good works, rejoicing in the good we see, and bearing the imperfections with patience, for in thus patiently enduring we shall be perfected individually, until in the Lord's own due time perfection comes?

J. A. GUNSOLLEY, President.

"CULTIVATE THE GIFTS OF MUSIC AND OF SONG."

Music is one of the greatest gifts of God to man. That the majority of the human family realizes this, is apparent from the fact that one very seldom hears or knows of any individual who does not admire the gift when it is executed in harmony. When mention is made of the subject we find them not only admirers, but a desire of becoming or being performers with the past, present, or future; some having an excuse for negligence, others still the ambition to try, while some look forward to the crowning day when their anticipations will be realized to the neighbors at least. Thus we see its grandeur is apparent to the larger portion of the children of men by their appreciation.

Whether righteous in their makeup or otherwise, it seems no line is drawn between them in this particular, for the unthinking and evil-minded will become silent, sober, and earnest at times, when the influence of music overpowers them. Yet farther; for it does not only exert a power over and upon man, but many instances are upon record where the dumb creatures have shown appreciation and influence of music.

Hence we say that this gift has many advantages over various other civilizing influences and powers, and yet so abundantly given, methinks it is as the rain falling upon all classes, all kinds.

Has man used this treasure as its own nature indicates, which God intends as a leading educator to that which is so high and noble a perfection? As usual the old adage comes in place, "Consistency, thou art a jewel." We surely do not have too much of this "jewelry" in our natures; for much that could be infinite is finite in many instances with our dealings. Hence we can easily become aware of the influence of music and song to draw downward into degradation as used by man in the saloons, ballrooms, and many doors of infamy, as they swing back and forth, let the sweet strains of music, glad and happy to escape, as it seems, into purer air. Oft such harmony makes us wonder how it dare be used among the wicked and low.

God has said, as a command to his church, to "cultivate the gifts of music and of song." Especially to the young does this have reference. There must be a necessity for its work, religiously, or God would not have included this advice among latter-day instructions to his children.

As may be gleaned by careful thought upon this subject, music and song are in their nature calculated to lead higher, to infuse grander thoughts and principles in the minds of men, by its influence. Hence this is its only true position, and cannot profitably be placed otherwise. The praise service to our Creator is one of the most fitting; so to fill this necessity God has enjoined upon us the task (or pleasure) to cultivate these gifts. Could it be that some being thus reminded would form some excuse to avoid it, such as they need not try, as it seems impossible in their case, or time did not allow them to? If so, some seed has fallen upon stony ground.

The word is "cultivate," and as there are generally some germs implanted within all, they must necessarily diminish and waste away without this work of cultivation. So we can see a need for the "young men and maidens" accepting this advice. Cultivation means hard, continuous, and possibly slow work, to arouse the

germs of music and song, to feed them by study until they become an honor and a glory to the name of God the giver.

Continued discouragement is nothing more than failure, as it drowns out all ambition. There is nothing beneficial in an accomplishment, but success has a preface of hard, faithful study and work. All that is life is caused by activity in every law and organization, and to become successful one must have active impulses that will not be overthrown by any difficulty, because this is the life and power of growth. If such great gifts as music and song were easy to make successful, why, everyone would be as accomplished as another, without an effort, and no merited reward would be secured, which is contrary to all the divine instructions and laws that we are privileged to labor under. Then our first impulse is not to be followed unless we have a sincere determination to conquer, and the many difficulties which arise to thwart our purpose are more readily overcome, and perhaps one help would be to learn the saying of one leader among fellowmen who said, "Difficulties were only made to overcome," so that soon we would be cultivating our gift without fear of it being to no purpose, and a joy and pleasure is added by knowing we are not slothful, in one regard, at least.

In the song service of religious worship, we often find a detriment in trying to please every one who has just and equal rights to likes and dislikes, though there are all tastes and classes. After careful study and experience, it seems that one of the best ways is to select a chorister who is the most gifted in this work to be secured in each branch organization, and with him becoming or being familiar with musical terms which regulate all music as to time, etc., the leader should be regarded and our own likes become secondary. Should the one elected prove unsatisfactory to the majority, and another chosen, it does not lessen the capability of the one who is in the minority of election; but our aim should be to work harmoniously together. A uniformity in time could thus be easily arranged; for none would prefer to rob the composer of his privilege in setting the grade of time, by regarding our own tastes. This law in music would do away with those who wish to gallop away over all songs and also those who wish to sing so slow we get tired of waiting. One may imagine a song adapted to the cheerful spirit and a joyful nature, set to music written in *andante* or *adagio* time, slow and dragging, and vice versa.

This strict time is only to be regarded however, in services where the choir and congregation are singing

with a chorister to lead or direct. And the service when liberty for all holds sway, is in the social service, when each have the right to his or her own tastes, and we can show our talents by singing with them. All songs are prayers to God, and this should not be forgotten in our endeavors to show we have been cultivating. The church of God has a great need to become "a light to the world, a city upon a hill" in music and song; to become prominent in this respect, we cannot forget we are far behind until we have all endeavored, (especially the young of the church,) to cultivate these great gifts as the word has been given.

S. ALMA WHITEHOUSE.
KEWANEE, Illinois, January, 1895.

Original Poetry.

MY SHEPHERD. 6s and 5s.

BY A. W. PARSONS, A. B.

The Lord is my Shepherd,
No want shall I know;
He leads in great kindness,
Wherever I go;
He journeys before me,
Preparing the way,
And keeps me in safety
By night and by day.

He fosters me always,
That I may not stray;
And knowing my Shepherd
I would not delay;
For when he is leading
I'm never alone,
But have the assurance
That God knows his own.

Letter Department.

AUBURN, Iowa, Aug. 22.

Editors Herald:—Bro. C. J. Hunt and the writer held a very successful two-days' meeting at this place last Saturday and Sunday. Saints came in from Carroll, Lake City, Sac City, and from near Schaller, and helped to increase our numbers and make the meetings a success. Sr. Elizabeth Wallace of Rockwell City, who in connection with her husband has for many years made their home a pleasant stopping place for the ministers of the church, came down and was baptized and confirmed, thus becoming a member of the Church of Jesus Christ and a child of God. Those who know her will be glad to know that she has obeyed the truth.

On the 12th and 13th insts. Elder Charles Derry and the writer enjoyed the association of the saints at Salem and Persia, and enjoyed the presence and help of the Spirit while conducting a two-days' meeting in Lealand's grove. We may safely say that all the two-days' meetings held in the district thus far this season have been a success, as they have been profitable both to the ministers and people attending them. I almost forgot

to say that Sr. Abbie Rounds came down from Newell, a distance of thirty-five miles, to attend the meeting at Auburn.

Owing to the poor health of their companions, both Elder Charles Derry and the writer returned to their homes from Salem for a few days, in order to render their families needed assistance. It is encouraging to us ministers to know that God and Christ and the church, which they represent, only require a reasonable service. If saints do sometimes complain that the missionary does not do as much as he should, it is either because they do not understand the whys and wherefores, or else there is occasionally just reasons for complaint. The writer is of opinion that every minister should earnestly strive to discharge his whole duty in the fear of God, so there shall be no just cause for complaint by anyone, and that every member should exercise due care and the required amount of Christian charity lest they cause unnecessary mental suffering on the part of the missionary, and thereby help make his task an unpleasant one. Even ministers, if they are not on their guard, will at times feel discouraged. If indeed we are "laborers together with God," it is necessary that each and all should so watch and pray and work, that confidence might be begotten and perpetuated, so that all might labor together in unison and love for the good of the church, and the salvation of souls, and the glory of God.

It is encouraging to know that we have the truth, and that every individual who accepts it and is careful to reduce the same to practice, will become a true follower of Christ and a successful Christian. It is pleasant to know that our God will render a just judgment to every soul according to their works. We may be misunderstood by men, but "God seeth us" and understandeth us perfectly. I sometimes think that the most of our difficulties and disappointments are the outgrowth of misunderstandings. The law evidently so teaches, and for this reason the Savior once said: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." (Matt. 18: 15-17.)

If branch officers, as well as members, were more careful to see that the law was fully complied with by everyone, there would indeed be a great forward movement made, much good accomplished, and an increase of spirituality. We would thereby "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ."

Our cause is a glorious one, and our work is of so much importance to us and the world that it should demand our careful attention, earnest spiritual prayers, with the best labor that each and all can perform. There is so much brought to bear against us and our work from without, and the enemy wherever found is combined, that for us to wage a suc-

cessful warfare it is very necessary that we should be so firmly cemented together in the bonds of love and union and true fellowship that we may indeed and of a truth stand and fight for the right on the Lord's side, as we follow the lead and command of Jesus our captain and king. So long as we remain united and stand with God, we have nothing to fear. Satan may rage, and his followers scoff, and his soldiers charge and fight; the winds may blow, and the cyclones roar; the waters may roll, and the billows foam; women's faces may pale, and men's hearts fall; but within the Christian's breast there will be a holy place, and his mind will be inspired with divine hope, and his heart will overflow with eternal love as he listens to the voice of Jesus saying, "Peace, be still."

Who can faint while such a river
Ever flows from God, on high,
Coming down in spiritual blessings,
From the hand that rules on high?

CHARLES E. BUTTERWORTH.

CADILLAC, Mich., Aug. 20.

Editors Herald:—I have never helped to fill the columns of the *Herald*, though I love to ponder over the truths that are in it, and to read the grand advice given by many of our elders, and all who write. They are inspiring, encouraging, and strengthening. They are food to the hungry soul; they are tidings of great joy to all who read and will profit by them. I have come to the conclusion that more of us who are lovers of this grand and glorious work should write to our church papers and let our light shine. Let us be more willing to impart to others that which God has given us without money or price. Let us not think that we cannot do any good by writing or telling of God's goodness. He declares that he is no respecter of persons, but is willing to bless all who work righteousness, regardless of their nationality.

Why should we shrink from our duty when we know that the gospel is true, and that the revealments are being fulfilled from time to time. If we are growing cold in the work, look back and realize that the angel spoken of in Revelation 14: 6, 7, has come: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come." That angel has brought the everlasting gospel; it is in the hour of God's judgment. Now this gospel of the kingdom is being preached; let us all help that it may soon reach all the world, then the end will come. Some may say, "Well, brother, we cannot all preach the gospel. How can we help to roll on that little stone which is cut out of the mountain?"

My dear brother or sister, the only way is the right way. Let me refer you to Doctrine and Covenants, section 106, verses 1 and 2: "Verily, thus saith the Lord, I require all their surplus property to put into the hands of the bishop of my church of Zion, for the building of mine house, and for the laying the foundation of Zion, and for the priesthood, and for the debts of the presidency of

my church; and this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord. Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, If my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, It shall not be a land of Zion unto you; and this shall be an ensample unto all the stakes of Zion. Even so. Amen."

So we can see from those words of our Lord that we all have a work to do, if we be found worthy when he comes. We as a small band here in this part of God's vineyard are striving to walk in the light of God, would be glad to have some elders come our way when time will permit. We had Elder J. J. Cornish and Elder Beckley with us last week, and had a good sermon from Elder Cornish. He also had the pleasure of joining Bro. L. Chamberlain and Sr. E. Rasmussen in the bonds of wedlock while here.

I ask for the prayers of all the saints of God, that I may always be worthy of the name I bear. My prayer is that God will bless all his children, especially those bearing heavy burdens, for he can lighten the load and make the pathway more smooth.

Your brother in the one faith,

A. WHITEHEAD.

TEMPLE, Ohio, Aug. 17.

Editors Herald:—This beautiful morn I essay to write a few lines from the house of God, as most saints love to hear how the work is prospering here and there, and are especially interested in the building up of the waste places of Zion. I have not kept silent for want of something to write; just waiting for the time, as it is said there is a time for all things.

In taking a retrospective view of this place and people as outlined in the revelations, I have been forced to ask myself, Have we learned anything by observation as experienced by others? How oft, strange as it may seem, those whose names are on the church record verify the statement, "What doth it profit a man if a gift is bestowed upon him, and he receiveth not the gift?" (D. C. 85: 7.) How discouraging it is for one to spend his time and talent, though small it may be, to help people who profess to love God and his perfect law best of all in life, and then discover that, as said of some other Christians, they believe God's word and love it, but do not care to get too near, for fear their evils might be seen. Yet these kind of saints love to talk about our perfect law. If they would only stop to digest these thoughts before expressing them, it seems they could not help but discover their case was a hopeless one. If a perfect law won't make people any better

than an imperfect one, what benefit will accrue to man by preaching the perfect law against the opposition brought to bear by the supporters of the imperfect in the final consummation? God said, "That which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willeth to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment; therefore, they must remain filthy still."—D. C. 85: 8.

If it was not for the statement of Jesus concerning the kingdom, I fear I should form other conclusions than occupy my mind at present. The kingdom of heaven is like a net cast into the sea, which gathers all kinds. "By their fruits ye shall know them."

Along the coast of Maine the net cast into the waters gathers largely a fish called the sculpin, it is of no earthly use. It is mostly mouth, and its body is inflated with air. It makes a fair appearance at first, so far as its body is concerned, but lo! the disappointment that waits the uninitiated when the air escapes; nothing left but mouth! I often think of the Savior's illustration of the fishes, also of the ten virgins—only half of them wise, the other half failed to look into the great mirror of truth, and do the necessary toileting for the coming of the Bridegroom. Think of it, dear saints; no man should think himself too good to take a retrospective view of the character he is building, by looking into God's word. If all mouth, the sooner we know it the better, if you will allow me to use these homely illustrations to get my feelings and thoughts before you.

In the fall of 1830, Elders Parley P. Pratt, Ziba Peterson, and Oliver Cowdery, visited this part and led Sidney Rigdon and most of his congregation to believe in the angelic message. In two or three weeks these brethren baptized one hundred and twenty-seven souls into the kingdom of our God. This number soon increased into one thousand, and in a few months two thousand saints graced the hill and flat of Kirtland. The latter part of January, 1831, Joseph the Seer and wife made their first visit to this place, as directed by revelation. June 3, 1833, the word of the Lord came, directing the building of the house of God. The event that ever kept in memory the work in this part began by the laying of the corner stone of the Temple at Kirtland, July 23, 1833. The earnestness manifested to keep the commandments of God by those saints stands as an exhortation to each called to be saints now, to be more earnest and remember the commandments of our loving Father. As he had to reprove some of those good people then, as we read, "Behold, I, the Lord, am not well pleased with many who are in the church at Kirtland." Too bad! But why? Read on: "For they do not forsake their sins, and their wicked ways, the pride of their hearts, and their covetousness, and all their detestable things, and observe the words of wisdom and eternal life which I have given unto them."—D. C. 95: 4.

What of present conditions? Not long since, the good Lord smiled upon his people here, and said: "Humble yourselves, O ye, my children, that I might bless you. Love one another." Much more was said, but let this suffice. It indicates there is need of improvement, getting nearer the Lord. Humility and earnestness are needed. Will we not submit to these gentle wooings of the Holy Spirit? In them is found our life; outside of following their leadings is death.

The work here moves very slow; although our congregations are increasing in numbers, our spiritual progress is not keeping pace therewith. This place has been the arena for every foul spirit known in this gospel age, and these scenes coming down by tradition, and later acts, as told by opposers or the indifferent ones, makes it difficult to reach the intellect of the denizens. Between these sacred temple walls God has sought to instruct (in the past as well as in the present) his people. Satan, in his subtle way, has performed some of the most dastardly acts of this age. Hence time and proper government are necessary to obliterate these sad scenes of the past, ere truth will prevail to any degree in this part, in converting fallen man. It is hard, seemingly, for man to recognize golden opportunities and seek to occupy with that dignity that belongs to a child of the king.

Visitors from most every part of the United States, and a few from England, have passed over the threshold of the house of God. It is astonishing how little people know of this work. A better opportunity is not afforded to get the work before the people than is offered here in conversation, properly administered to these visitors. I have had them to take seats, and ask if I would not favor them with a discourse on the coming forth of the work, and tell them the difference between our church and others. I have done six times more preaching in the seventeen weeks, now spent here, than I could have done anywhere else.

Elders from Utah are frequent visitors. Among some of the sayings had during different conversation with these elders, occurred the following statement:—

Those who are not married for eternity will only be an angel. That is what Jesus meant when he said there was no marrying in heaven; they must do that here, for that eternal condition, else they would be unmarried; hence could not go into the presence of God.

Where will the children come in? Two of their elders were here last Sabbath. I asked them what the church was likely to do in regard to Angus Cannon and Heber J. Grant? They thought it would do nothing, as Cannon had paid the penalty of the law, and the church law not being broken by his act, it would do nothing. I asked, Do you not have a law against lying? They said, Yes. I said, Then you do not consider that when these men, with the church, covenanted with the government that they would cease unlawful cohabitation, that they lied, as per evidence in Cannon's case? Well, yes; in that light they or he did. How can the church then vindicate her fidelity to this nation, unless

she tries these men for lying? Well, I do not know; it does look that way.

A few days ago I was asked by quite a bright appearing lady how soon my church would hold another conference with the Utah Church. She seemed astonished when I told her such a thing had never occurred. Why, she says, don't you hold your conferences together every five years? What next?

Hopefully moving on, seeking to do the people as much good in these parts as possible, I remain,

Yours in bonds,

A. H. PARSONS.

MINNEAPOLIS, Minn., Aug. 18.

Editors Herald:—Since our reunion at Detroit, in company with Bishop Kelley we visited the saints at Audubon, Cormorant, Silver Lake, and Clitherall; the Bishop doing the preaching, which was appreciated by all. Much good counsel was given which we believe will result in good. We arrived in the city on Saturday, July 8; began meetings in the tent that night, the Bishop being the speaker. He also spoke Sunday at eleven a. m. and eight p. m., and in his logical way gave good counsel to the saints; also pointed out to the outsiders the way to the Lamb of God that taketh away the sin of the world. The only regret was the small turnout of saint and sinner.

The writer continued on alone for a few evenings, when Bro. Eli Hayer, of the missionary force, came to my assistance, and has labored very acceptably to all. These meetings are still in progress; but I am sorry to say they have not been as fully attended as we would like. However, many have heard our doctrine who never did before. Not over one third of the saints have been in regular attendance at these meetings. This I am sorry to say, but it is true just the same.

My wife came on the 21st of July and is trying to help along the work by organizing a sisters' prayer union. Reports say they had a good meeting. May God bless their effort, is my prayer. Sr. Mary White presided at the organ very acceptably for two weeks. She made friends while here and her assistance in the meetings will ever be remembered by those who were present to share in the blessings of the music department.

On the 13th of August Bro. E. A. Stedman came in to assist in tent work. He is in rather poor health, but willing to work. Bro. Hayer is a good helper and a pleasant companion to be with. He leaves to-night for his home in Lamoni, being called to see his sick wife. He has presided at the organ since Sr. White went home. He has also done his share of the speaking, and very acceptably too. Bro. Stedman and the writer will continue the meetings for a few days and then visit other parts of the mission, where calls are coming from. Some of the good sisters here have taken the counsel of the Bishop and have held two ice cream sociables. The first one netted them nine dollars and sixty cents; the last one, which was held last night, netted them eleven dollars even. These were well attended and all seemed to enjoy themselves quite well. O how much

good can be done when the saints will work together and cease surmising and speaking evil of one another.

I am well and in good spirits and in full faith of the triumph of this the work of God. It has been extremely hot up here this summer. The heat with plenty of hard work has reduced my avoirdupois from two hundred and thirty-eight to two hundred and eleven pounds; but I feel better by it. Yes, Bro. Terry, I remember the mission we took to Kansas in '84, and often think of the many blessings we enjoyed, although your stay was but short on account of sickness in your family. May God be with all Israel of latter days is my humble prayer.

Yours in faith,

I. N. ROBERTS.

KNOX, Ind., Aug. 23.

Editors Herald:—We tarried at Hartford for a few days after the two-day effort, and conducted services with good interest. And on Wednesday repaired to Paw Paw River and inducted Sr. Margaret Pearson into the kingdom. Mr. and Mrs. Avrell—intelligent people, the latter identified with the Disciple Church—are very much enthused over the latter-day work, and promised to unite with its interests and fortune at no distant day. From Hartford we joined Brn. Stroh and Granger at Hamilton, where I preached one evening to a young but interested audience, with quite fair liberty and light. On Saturday morning we continued our journey to Decatur, enroute to Little Prairie Ronde. Bro. McInterfur met us at Decatur with team, and we rolled over the beautiful country stretching between, enjoying the scenes and fragrance of peppermint fields, intensified by a welcome shower of raindrops. The two-day services opened at this place with a splendid testimony meeting on Saturday afternoon. The saints, although few in numbers, enjoyed the visitation of the Spirit to a marked degree, and set to work to make the looked-for gathering successful; and they did not fail. Bro. Granger addressed the meeting on Saturday evening. Sunday forenoon the writer talked to the assembly. Bro. Stroh led off in the afternoon on the financial theme. I again was permitted to address a large audience in the evening hour, my theme being "The latter-day work."

During the evening a message was flashed over the wires to your humble servant from Coldwater announcing the death of Mr. Leggett, husband to Sr. Beatrice and father to Sr. Maude Leggett. The best of friends must part; so after riding across the country, the distance of sixteen miles, we boarded the car which landed us into Coldwater at noon. The funeral was held at the house, three miles north of the city, at 2:30 p. m., same day. 'Twas the largest funeral I have seen at a private house since Bishop Blakeslee was laid to rest. Had splendid liberty in treating of the Savior's mission—the justice of God attached to the judgment of all men "according to works." Mr. Leggett passed over the mystic river without obedience to the gospel, but with many commendable traits of character, which he who "notices

the sparrow fall" will not overlook. 'Twas sad, but the mourning hearts left are assured of a liberal bestowment of sympathy.

We have held services here at Knox since Saturday.

On Sunday afternoon we repaired to Yellow River and baptized one, a Sr. Smith.

On this, Wednesday morning, we retraced our steps to the river, and one more, Sr. Dipert, was buried with Christ by baptism. This last addition is a sister of Sr. Lybarger, of South Scott, Indiana, and she will doubtless rejoice to hear this item of news. The services continue to-night, but it is hard to kick against the extreme hot weather gods. Thermometer registering 96° in the shade. 'Tis very dry, also no rain at this particular point for some weeks. Bro. Stroh came down Saturday and touched the saints up on the finances and returned yesterday. The interest here is fair. Saints trying to hold up the banner, and striving.

Hopefully,

S. W. L. SCOTT.

LEBECK, Mo., Aug. 14.

Editors Herald:—I have been very much interested in the letters in the *Herald* from Bro. T. W. Williams. I have for several years been making a close study of our social conditions. I have come to the conclusion that the world will never be regenerated by any political movement that can be invented by men. I thoroughly believe in the principles of socialism, which I understand to be simply a coöperative commonwealth.

Only those that have taken the trouble to inform themselves in regard to the true conditions of our laboring and poorer classes have any idea how matters stand. Too many people are with political and social questions like they are with religion: "That that was good enough for Father and Mother is good enough for me."

I want to see coöperation put into effect as soon as possible. What little I have, together with what labor I am able to perform, is ready to be put into a movement of this kind, if organized on right principles. The fact that one after another of these coöperative colonies has gone down does not prove that the principles of coöperation are wrong. The one trouble is that we cannot get those interested that have a good "fat job." As a rule, the condition of the fellow out of a job is never thought of.

There ought not to be any reason why a man that will work cannot obtain those things needful for the comfort of himself and family, but such is the case. There are plenty of little children here in Eldorado Springs branch that will not have the necessary clothing the coming winter, and will live principally on corn bread and sorghum. The crumbs from the tables of those in the church that are in good circumstances would be considered a luxury by them. The cast-off clothing of the rich ones of the church would be gladly received to be made over for these little ones to wear. These things ought to be considered. If there has been any prosperity for this country of late, it is not for the poor man. We admit that the

late war has made good times for the contractors. There is no use trying to deceive; the laborer of this country will occupy a position that is no better than that of other countries; the same cause will produce the same effect. Our only hope is in this grand old gospel; and we wait and cry, How long, O, how long?

Hoping that a movement of some kind will be put on foot to enable a worthy poor man to earn a livelihood, I am yours for the success of this gospel,
A SOCIALIST.

BOTTS, Fla., Aug. 19.

Editors Herald:—I write to inform you how glad I am that I am a Latter Day Saint. I feel thankful to my heavenly Father for his goodness and mercy in allowing me the privilege of hearing and accepting his gospel. We have just had a two-days' meeting; preaching by Elders M. M. Turpen and D. E. Tucker. One brother was ordained a priest; and as our branch had gone down considerably, we feel to take heart again that the good Lord has not forsaken us. An old gentleman here once remarked that what members the Latter Day Saints had got were fooled in the church by men sent here from the north. My prayers are that the good Lord will continue his fooling process till the whole world is convinced of the truth of the work.

I close by asking the prayers of the saints everywhere.
MAGGIE A. SIMMONS.

SALT REMEDY.

FULTON, Iowa, Aug. 24.

Editors Herald:—For a couple of years or longer, I had what might be called a cancerous wart on my nose. It kept growing larger, slowly but constantly, till it was about the size and shape of a wax bean. It was not only disagreeable, but greatly disfigured my face, and also gave me serious cause for alarm.

About three months ago I began to apply strong salt brine on the wart. I put it on every day as frequently as I would think of it and could do so conveniently, while about my work. In a little while I thought I could see that it had diminished in size. This encouraged me to keep on applying the salt, till a short time ago, when the wart had entirely disappeared. No one could tell now that it ever had been on my face, as there is no trace left of it.

Thinking a very simple remedy which I have tried with such good success might be of benefit to others, I give the above for the benefit of the readers of the *Herald*.

Your sister in Christ,
MRS. MARTHA J. ROUSH.

ALPENA, Mich., Aug. 16.

Editors Herald:—I write to inform you how glad I am that I am a Latter Day Saint. I thank my heavenly Father for his great mercy, and that he saw fit to bestow his heavenly blessing upon me. I have not seen a letter in your paper from this place for some time, but we are still happy. I think the saints of this place are striving to overcome all evil, and do the will of the Master. It is five years since I was baptized and I am

not sorry that I embraced the gospel. I feel my weakness, for I have not lived so I could enjoy myself as I could if I had lived as a saint. I thank God for opening my eyes so that I could see my sins, for I had many to overcome. I would not give up the gospel and the blessings that are in it for the world and all its pleasures. I know I have a work to do, for the prize is at the end of the race, if I can come forth at the last day. My prayer is that I may have the strength and charity that belongs to a saint. The thought comes to me that I must work while it is day, for the Lord has said that the dust must soon return again to mother earth, and unto God the spirit go, who will then judge its worth. Come all ye sons of men, draw near and hear the word of God, for you must all in time to come sleep 'neath the silent clod. The Lord says you must be born again, if you would see the kingdom of heaven. Murmur not, for it must be done by all like you and me.

To-day I thank God I try to obey his commands, though I fear at times I am like Babylon's king of old, my wanting will be found. I hope my light will shine in the day of the Lord's coming, is my prayer in Jesus' name. Your sister in one faith,

ROCKSEY TATE.

TUSCALOOSA, Ala., Aug. 21.

Editors Herald:—I have something to make known that has been very pleasant to me, and I trust and feel sure that others will enjoy the same. After the nice papers reached me, we as usual met in the big room and read the interesting sermons. I feel sure that I have never read one more pleasant and instructive than what was so beautifully explained by dear Bro. Greene in the *Ensign* of August 17. This, with the contents of so many nice letters in *Herald* and *Ensign*, such as written by Bro. C. R. Duncan, Sr. Pauline Ruby, and many others years ago, seemed to create a great excitement with one, especially of my interested crowd—the Miss Carrie Portis, of whom I have before made mention. She and I are afflicted alike, and can deeply sympathize with each other; but some time ago she caused me to feel somewhat discouraged when she remarked in such an impatient, nervous tone, after I read to them, "I will never leave the Methodist Church;" but just imagining how I felt yesterday, when after reading the above-mentioned article she came to me in such a loving way and in such a kind, gentle tone said, "I see it all; my eyes are opened to it, and how I wish I could be baptized by the saints real soon." She then said, "May I use your Testament? I want to begin in first of Matthew and read through, and when I go home know where to find scripture to explain it all to sister and her husband."

While I am writing she is in the room alone reading. After we had finished reading yesterday several had met to go in to supper, and Carrie remarked, "It causes me to possess a new good feeling, since I've seen it;" and one old lady said, "What, are you going home that causes you to feel so good?" She replied, "No, ma'am; something better than that." This excited curiosity and caused me to take an old-time healthy laugh, and then

after some one spoke of the sermon preached in the hospital in the afternoon the subject of baptism was mentioned, which seemed to worry the friend, who seems so anxious to read more *Autumn Leaves*, and she let us know that baptism is not necessary, and this seemed to trouble Carrie, and she "wished that Miss Oliver could see it as we do."

All this caused one of our Methodist friends to think "Carrie's mind is real badly affected," and of course I suppose some of them think "I am one of the crazy ones;" but I hope to be given strength to do my duty, and to overcome my many evil, wicked ways. As I write another interested friend, Mrs. S. E. Palmer, has asked me to "read some more," and has also said "she wants those saints to pray for her and her loved ones."

Well, I must not forget and write too much, and if you will forgive me for writing this, I will try hard to wait longer next time. Carrie, the twenty-three-year-old interested convert, has come in, and says, "Tell the saints to be sure to pray for me;" and I must again say the same myself. Much love to all saints and thanks for the sermon to dear Sr. Mary McDonald, of Godfrey, Illinois. With best wishes to every saint, I am,

Your loving sister,

JENNIE PAGE.

HIGBEE, Mo., Aug. 23.

Editors Herald:—After closing services here on the 7th, I went to Macon and spent a day with Bro. Palfrey and family; thence to Bevier, where I held forth until the 20th; attendance not large, but a manifest interest upon the part of some. Thanks to the kind-hearted for their remembrance of ye missionary.

Some time since I mentioned "The False Star" as the last book against Mormonism. I am now in doubt as to it being the last, as Miss Lily Dougall's "Mormon Prophet" is an 1899 production. The Macon papers gave Mr. Gash's book a favorable notice. I wrote a review and Bro. Palfrey had it published in the *Republican* and *Democrat*. Soon after I received the enclosed letter, and have the writer's consent to publish. On the 21st I called at — and visited the home of this young lady. She is quite anxious to follow out the convictions of religious duty. The father and mother, and especially the father, seem to have no desire to know anything about our church and its faith. He seems to be fully satisfied that we are the workers of evil, and the same as the Utah people. He and I had but little conversation, and he opened the ball with, "If you expect to stop in this town over night, you had better hunt up a place to stay, as it is not agreeable for you to stay here." I hid me away to the hotel; not, however, until I had plainly stated our position and ate supper. Notwithstanding this man may have the zeal of Saul of Tarsus and his mind in a like state of darkness on account of his opposition and prejudice against the truth, yet I formed a favorable opinion of him, and shall make an effort to bring him to the knowledge of saving truth. To me it is a marvel and a wonder how this maiden has been brought to an understanding of the

gospel, and for her I pray that wisdom and courage shall be divinely administered, that she shall not yield to the temptation of surrendering or turning away from the light of God. I accept this case as an evidence that God is moving upon the people by his Holy Spirit.

The strike among the miners is still on, and is resulting in some evil and misfortune to our cause. To the uninitiated there are some very strange things in the code of miners. There is, as a universal rule, an intense and unyielding bitter feeling against the Afro-American, and such of them as may be employed by the companies that do not subscribe to the demands of the miners are dubbed "scabs," or "crapshooting coons," etc.; and yet if these ignoble (?) creatures can be induced to unite with the "Union," then presto change, they are men among men and up to the standard. I cannot help the cogitation of my mind: Is this real and genuine, or is it only put on—hypocrisy? In the parlance of the miner, working for those who are the other party to a strike is scabbing, or blacklegging; and the most upright and honorable man of a community, if he is guilty of scabbing, is at once considered worthy of a mark as despicable as that placed upon Cain.

The general outlook for our work is fair, and many of the saints are earnestly struggling to learn and perform their duties. I expect to disturb the water this evening. The weather still continues hot—a hundred in the shade is trying on ye scribbler. Have written several articles for local papers, and have received kind, courteous treatment from newspaper men as a rule.

On duty,

ROBT. M. ELVIN.

MISSOURI, August 3, 1899.

MR. ROBERT M. ELVIN,
218 Tenth Street, South Side,
Hannibal, Missouri:—

About five years ago I attended a protracted meeting at a Cumberland Presbyterian church, and was converted, and united with that church. I was young and thoughtless at that time, and had never paid any attention whatever to the doctrines of the different churches, they all seemed very much alike to me then. And as my early training had not been a religious one, I was not a Bible student; but I commenced to read it with great diligence after my conversion, and wished to be baptized by immersion, which is the only way I ever could believe. The minister and elders all raised a protest against it; the minister condemning baptism, and the doctor, who is also the leading elder of that church, told my father that I would surely die if I was put under the water; and my father, who is an ardent Presbyterian in belief, filled with anxiety for my life, added to the influence of the others his own persuasion. The entire church was against me, and after awhile I gave up in despair, and went through the mock ceremony of having a little water poured on my head, and I have never been satisfied since, and could never read my Bible with a good conscience.

I expressed my dissatisfaction, and by so doing brought upon myself the displeasure of the entire church.

The minister delivered several lectures on church polity and baptism, but was unable to convince me. There was no other church that I liked any better than I did that church. To be sure I might have been baptized in others, but I found them no more to my liking. I became more discontented every day, and at last demanded a letter of dismissal, which was granted the 10th of May, 1898. I did not unite with any church after that. I was by this time quite familiar with the teaching of the different churches, and also with the Bible, and they all seemed to unite in an endeavor to explain away the teaching of the Bible.

A few years ago some missionaries of the church of the Latter Day Saints came through here, and it rained so hard they were not able to preach; but they left some tracts, in which I became very much interested, for I found them to be more in accord with the Bible than anything I ever found before, and I have ever since desired to investigate and know more of that faith; but the address given was "Utah," and while I like the church of "The Latter Day Saints, Reorganized," I will frankly confess I do not believe in Brigham Young and all the doctrines of the people in Utah, and for that reason I never made any attempt to write to that address for information, and I knew not where else to turn for enlightenment, and I was never sure, until I saw your letter in the *Macon Democrat*, that the two churches were not one and the same, and it just seemed as if that letter must have been written to answer the questions which I have so desired to ask. I felt like "Cornelius" must have felt, when the Lord told him to send for Simon Peter, who would tell him what he ought to do; and with the knowledge that the false teaching of Brigham Young had no part in the faith of the true Latter Day Saint, the last obstacle to my joy was removed. I ask not for information just to satisfy an idle curiosity, but because I wish to investigate, with the intention of becoming a member of that church. I do not live near any church of that faith, and for that reason would not have the pleasure of attending, which would be a great inconvenience. I do not know where to seek membership and baptism.

Will you please answer my letter, and tell me what to do? and send me some tracts containing the articles of faith? and where can I get such information as I need?

Hoping my earnestness and great need will excuse the liberty I have taken in writing to an entire stranger, and in burdening you with an uninvited and perhaps an unwelcome confidence, I shall hope and pray for further enlightenment until I find a way.

Yours sincerely in search of the truth,

MISS MATTIE JONES.

"Lizards crawl along the walls of the habitations in the Philippines, disregarded by the human occupants, and make themselves useful by catching flies and mosquitoes."

Mothers' Home Column.

EDITED BY FRANCES.

REQUIRED READING FOR SEPTEMBER MEETINGS OF DAUGHTERS OF ZION.

PRACTICAL HEALTH HINTS.—CONTINUED.

Bathing ranks next to sunlight and fresh air as a health preserver. Revert to what was said concerning the functions of the skin in chapter second, and you will recognize the necessity of keeping its millions of pores open. As before stated, two or three pounds of waste matter should be thrown off by the skin of an adult each day. If this is retained in the system, as it will be unless the pores of the skin are kept open, disease ensues. To perform its threefold work thoroughly the skin must be kept clean; this does not mean simply that it shall not look dirty, this it seldom does except where exposed—but that there shall not be any "invisible dirt" stopping up its pores.

We believe that one-half the colds from which children and their elders suffer during the winter result from breathing impure air and neglecting bathing. It is not those most exposed to the weather that suffer most from colds, but those who shut themselves up in close, heated rooms, and are afraid of cold water. "In summer our children are bathed all over once a week," remarked a parent to me, "but in winter we only bathe them once in two weeks for fear of colds." "Are your children subject to colds?" I asked. "Very much so," was the reply; "they are hardly free from them all winter." I did not wonder. They spent the winter in a sitting room and small bedroom adjoining, from which, so far as possible, all fresh air was excluded; the temperature was kept over eighty degrees by a huge base-burner, they were not allowed to go out of doors from November to April, and were bathed once a fortnight. If such treatment does not kill them it will be a wonder.

How often should people bathe? That depends. Vigorous persons are better for a full bath daily; feebler ones can not bear it so often. The test is in the afterglow; if reaction quickly follows the bath, bringing a warm, bright glow to the skin, the bath has been beneficial; if such reaction does not follow, or a chill is produced, the bath has been injurious. We believe there are few healthy children who will not be benefited by a daily bath. Everybody believes babies require this; why should they not need it fully as much when they grow older? Boys and girls should early be trained to take their bath themselves. If they cannot command a bath tub, a sponge bath may be made very effective. The bath should be taken in a warm room, when the body is warm and the circulation brisk; hence a short walk or run before taking it is good. Do not take a bath when you are very tired, or chilly, or after a full meal. Let the bathing be done quickly, followed by brisk rubbing of the whole body with a rough towel and the bare hand, till a warm glow is produced. A tepid bath is best

adapted to all ages and conditions; cold baths suit persons of vigorous health; hot baths, as Florence Nightingale shows, cleanse the skin most thoroughly, hence should be taken occasionally. They are best taken just before retiring, to guard against taking cold.

A Turkish bath will often break up a cold or an attack of rheumatism. Dr. Alice B. Stockham gives directions for taking it at home; we have seen them followed with great success. Spread over a wooden arm-chair a blanket in such a way that it will hang to the floor in front; seat the patient in this chair, "dressed in his complexion only," as Mark Twain would say, and enveloped, chair and all, except his head, in blankets. Put a moist napkin round his neck, or on his head; place a teacup half filled with alcohol under the chair, and light with a taper. The heat of the burning alcohol, closely confined in the tent of blankets, ought, in three or four minutes, to produce perspiration. If it does not, bathe the body with a damp sponge. Give him plenty of water to drink, and let him remain in the bath fifteen or twenty minutes. Meanwhile, rub, pat, pinch, and pound with the hand his flesh thoroughly, till every surface muscle has had its share of "kneading." Then bathe off the body quickly, without exposure to the air, rub it dry and have the patient lie down, still enveloped in the blankets. Usually he will drop to sleep and awake much refreshed.

"Plenty of sleep" we found to be an essential element in healthy babyhood; it is quite as essential in adult life. No one should sleep less than eight hours out of the twenty-four; growing children require more than eight hours' sleep. Dio Lewis gives this quaint recipe for preserving the health, which includes, besides the duty of going to bed early, other things of equal importance. His famous recipe is: "Bedibus nine o'clockibus, Quitibus chawibus et smokibus."

Constipation is very common and very much of an evil. The bowels form one of the main gateways by which impurities are carried out of the system; if this is closed, and the impurities retained, they taint and poison every tissue. Especially do they proclaim their presence in an offensive breath and a bad odor emitted by the skin; indeed, "unclean" seems written on every part of a body ruled by constipation. The trouble may be hereditary or caused by sedentary habits, too much brain work, use of cathartics or errors in diet or dress. If it is hereditary, intelligent care of your children from their very birth may eradicate the tendency. Marian Harland relates the case of two boys, one with a marked tendency to constipation, the other with an equally marked tendency to diarrhoea, who, by the wise care of their mother in regard to diet, dress, and exercise, grew into robust health. To give this care the mother must know the causes leading to constipation, and the proper correctives for it. Sedentary habits tend to constipation because they afford little exercise to the abdominal and intestinal muscles. Exercise which brings these muscles into play, like horseback riding, is a corrective. Dr. Stockham, in her admirable book, "Tokology,"

gives in her chapter on constipation, full directions for exercises that have this effect. Wide-awake children seldom suffer from lack of exercise, so we will not dwell on that point here.

With them, improper food is probably the leading cause of constipation. Highly seasoned foods and stimulating drinks tend to produce it, because at first they excite undue secretion of the digestive fluids, and this undue activity is followed by a corresponding reaction of torpidity. Tea is especially hurtful in this direction because of the tannin it contains. Chocolate and coffee have a similar effect, though in less degree. Concentrated foods, especially fats, sweets, and those containing much starch, furnish too little residuum and too little water to keep the bowels open. Rich cake, pies, fine flour bread when hot and saturated with melted butter, and fried salt meats are especially bad. Baking powder is very frequently adulterated with alum, a powerful astringent, and thus becomes responsible for much constipation. Of fruits, blackberries and raspberries have a similar effect. All these foods should be avoided where there is a tendency to constipation. Live largely upon cracked wheat, whole wheat flour, and fruits, except blackberries and raspberries. Dr. Stockham says that a good motto for the wall of every dining room is, "Feast on Fruits." Fresh fruits are especially good from the amount of water and the acids they contain. Dried peaches, prunes, and apricots thoroughly cooked are good correctives for constipation, as are figs eaten freely.

A wise choice of foods will usually keep the bowels open; if this is not sufficient, try simple remedies rather than resorting to cathartics. An enema of tepid water is much better than "pills." A glass or two of soft water, drunk on going to bed, or the first thing in the morning, eating a raw orange or apple before breakfast, drinking a glass of water into which a tablespoonful of bran has been stirred, have all been found efficacious in removing the trouble. Establish and maintain habits of regularity in evacuating the bowels, and let nothing interfere with regular visits to the water-closet. Here is one great cause of trouble, especially in young girls. Another cause, and to this cause are traceable some of the most distressing and obstinate cases of constipation, is improper dress. Tight corsets and heavy skirts, supported only by the hips, inflict most serious injury upon the stomach, bowels, and all the abdominal organs. If women, especially young girls, will wear them, nothing but disease can ensue. But we are glad to note a healthy growth in public sentiment in regard to healthy dress, diet, and modes of living.—*Childhood: Its Care and Culture.*

(To be continued.)

"A Baptist society of Toronto, objecting to the plan of securing a certain amount of money by an entertainment, raised double the amount by a straight canvass."

"Free sewing schools will be started in the Prussian government."

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.

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

A FEW OBSERVED FACTS.

1. The most successful teachers are those who teach the principles of the gospel of Christ by assigning duties to be performed by their pupils, which involves those principles in their everyday acts.

2. Conducting the exercises of each Sabbath in exactly the same manner, from one year's end to the next, becomes unattractive if not irksome to the pupils. Let there be *variety* in the superintendent's methods of conducting the exercises of the school, as well as *variety* in the teacher's methods of conducting the recitation.

3. The lack of encouragement from those who are abundantly able to give, has frequently been the cause of some pupil, teacher, or superintendent failing to accomplish all that lay in their power to do. True modesty prizes honest and hearty commendation when something worthy has been accomplished. Were every feeble effort met with inspiring encouragement instead of contemptuous silence and every noble deed welcomed with a word of commendation, the ranks of the Sunday school would be filled with zealous, true, and talented workers.

4. Superintendent's reviews are frequently failures. In fact, they are a hindrance to the progress of the school unless studied and made instructive and interesting. In some schools the review is looked upon with pleasure and as necessary by the pupils. In others they are looked upon with a sort of has-to-be indifference, and this because reviews and methods of conducting them are not adapted to or understood by the one in charge.

5. In the ranks of the Sunday school are teachers who have not failed to grasp every opportunity for self-improvement. It is wonderful what advancement some have made in fitting themselves, both in methods and facts for teaching. But there yet remains a few who have for years occupied—rather, held down—the position of teachers without making any perceptible advancement. Standing before the same class, employing the same methods one lesson with another. Preparing no work outside the *Quarterly*, taking no part in conventions or institutes, reading no papers and books on teaching or useful information, how may we expect to be live, progressive Sunday school workers?

—Fremont, Iowa, Sunday School Newspaper.

SUNDAY SCHOOL LIBRARIES.

Are you establishing Sunday school libraries in your schools? Does your librarian inspect every book as to its moral, intellectual, and spiritual merits before placing it on the shelves of the library to be perused by the unsuspecting minds of youth?

Does your librarian ask information of the Association Librarian whose duty it is to suggest no book not personally known to be

of worth? It is not, How many books in the library? but, What are they?

A book which does not portray a type of humanity, whether true or fictitious; that will not entice to nobler efforts; one that does not excite an admiration for true worth; inspire a desire for godliness, and tend to spiritualize the thoughts and deeds of the young, has no place in the Sunday school library. There is nothing that impresses the young like character study, and our shelves should be laden with the biographies of the world's best men.

—Fremont, Iowa, Sunday School Newspaper.

QUOTATIONS ON THE SABBATH.

"The law of the Sabbath is the keystone of the arch of public morals. Take it away and the whole structure falls.

"There are many persons who think Sunday is a sponge to wipe out the sins of the week.

"There is a Sunday conscience as well as a Sunday coat. And those who make religion a secondary concern put the coat and conscience carefully away to put on only once a week.

"Sunday is the golden clasp that binds together the volume of the week.

"I long to have the children feel there is nothing in this world more attractive, more earnestly to be desired than manhood in Christ Jesus.

"The longer I live the more highly do I estimate the Christian Sabbath and the more grateful do I feel toward those who impress its importance on the community.

"When we are out of sympathy with the young, then our work in this world is over."

FROM minutes of the Interstate Sunday School Institute of 1897. The subject of the Library was led by the General Superintendent, and the following thoughts were presented:—

LIBRARY.

1. Utility.

- 1¹ Benefits to officers and teachers. (Note 1.)
- 1² Bibles, church books, etc.
- 2³ Bible dictionaries.
- 3² Commentaries.
- 4² Works on teaching.
- 2¹ Benefit to pupil. (Note 2.)
- 1² Bibles, church, and song books, etc.
- 2² Commentaries, dictionaries, etc.
- 3² Bible stories.
- 4² Histories.
- 5² Natural histories.
- 6² Biographies.
- 7² Books of travel.
- 8² Scientific books.
- 9² Essays.
- 10² Works on fiction very carefully selected.

2. Object. (Note 3.)

- 1¹ To instruct.
- 2¹ To entertain.
- 3¹ For moral intellectual culture.

3. Quality of books. (Note 4.)

- 1¹ Good ones we should select.
- 2¹ Worthless and dangerous ones we should discard. That which pretends to tell the truth, but does not, is the most dangerous.

4. How to obtain.

- 1¹ Purchase. (Note 5.)
- 2¹ Donation.
- 3¹ Exchange.
- 4¹ Loan.

Note 1.—Not all teachers are able to afford all the dictionaries, commentaries, or works on teaching that they would like. One book of a kind rightly used will suffice for several to use. To supply the officers and teachers should be the first aim of the Sunday school library.

Note 2.—All your books should be selected by a *competent* librarian or committee, with a special object in view—to exclude *all* books that did not possess some special merit, and all that did possess some special demerit. In this, remember, as librarians you are the guardians of the children's thoughts. Further, when an application comes for a book, furnish one *suited to the individual case*. Bible stories may be good for one, natural history for another. You must know your books, you must know your children. You can then act intelligently and wisely.

Note 3.—One object is to instruct especially along religious and moral lines. But many children inherit or acquire a distaste for instruction of any kind. These you must hold by entertaining till a taste for something better can be cultivated. You may be able to both entertain and instruct, but the latter must be more of a result than a direct aim. The fun-loving child can usually be interested in natural history, travel, or biography till a desire for other matter may be created or awakened.

Note 4.—But one quality of books should be permitted in a Sunday school library—good books. Those which possess no good points or those containing seducing influences should be entirely discarded. *Better have no book at all than a bad one.*

Note 5.—Never purchase a book till you know that it is good. The sets of books sold by Sunday school supply houses are seldom if ever cheap. Usually but a small portion of them are fit for a Sunday school library. Buy your books one or two at a time.

Miscellaneous Department.

BORN.

DOSS.—To Bro. William C. and Sr. Lucy C. Doss, at Perry, Iowa, November 1, 1898, a son. Blessed August 6, 1899, by Elders George Thorburn, J. W. Morgan, and C. Scott, and named Marlow Annis.

GRIEVE.—At Bevier, Missouri, June 20, 1899, to Bro. Robert and Mrs. Mattie B. Grieve, a son. Blessed August 16 by Elders Robt. M. Elvin and J. A. Tanner, and named Gust Allen.

MARRIED.

WEEDMARK—COOK.—In Lamoni, Iowa, on Wednesday evening, August 9, 1899, Bro. Nathan Weedmark and Sr. Ellen Cook were united in marriage, Elder H. A. Stebbins officiating. The children and grandchildren of this couple were the guests of the occasion, and by them a bountiful wedding feast was prepared in honor of the event.

DIED.

JOHNSON.—In Lamoni, Iowa, August 12, 1899, Joseph Reese, infant son of Mr. George W. and Sr. Luella J. Johnson, aged 1 year, 1

month, and 27 days. A grandchild of Sr. Elizabeth M. Tyrrell. He suffered much from spinal trouble before death released him. Services at the residence by Elder H. A. Stebbins.

DOWNARD.—Near Leon, Iowa, August 1, 1899, Bro. Joseph Downard, aged 55 years, 2 months, and 15 days. His wife died August 26, 1898. Two little girls have been adopted by others. He became a member of the church in 1875, being baptized by Elder Samuel Gurley in Decatur County. He was brought to Lamoni for burial, and prayer was offered at the grave by Bro. H. A. Stebbins.

BARBEE—PERRY.—Otis and Clarence, sons of Bro. and Sr. C. C. Barbee, and Earl B., second son of Bro. and Sr. — Perry, were brought back to the Baxter depot, Jasper County, Iowa, dead. These three boys left their parental homes Monday, July 31, 1899, for the Northwest, filled with hopes of success. They intended to work in harvest, and, if they liked the country, to rent a farm. On Friday morning, August 4, about six o'clock, when within a mile or so of Humboldt, Humboldt County, as they were crossing the Northwestern railway, the fast train struck them, and thus ended the life work of these three noble and promising young men. They were aged as follows: Otis Barbee, 19 years, 7 months, 17 days. Clarence Barbee, 17 years, 7 months. Earl B. Perry, 17 years, 9 months, 24 days. They were cousins. Funeral services were held in Smith's Grove. There being no building in the town large enough, kind friends erected a stand and seats in the grove. The sympathy of all present for the parents, brothers, sisters, and friends in their great loss and sore bereavement was plainly manifested by this vast assembly. The ceremonies were conducted by Elder William C. Nirk, kindly assisted by Reverends Clancey and B. F. Logsdon. The choirs of both churches of the town rendered appropriate and excellent selections. The caskets furnished by the railroad company were nice, and beautifully banked with flowers, with the inscription surmounting all, "Our Boys at Rest." After the last farewell look had been taken, it was estimated, by over one thousand sympathizers, the remains were taken to their last resting place in Bethel cemetery. We mourn not as those who have no hope.

THOMPSON.—In Lamoni, Iowa, August 18, 1899, Sr. Ruby C., daughter of Bro. Frank L. and Sr. Arema Thompson, aged 16 years, 4 months, 1 day. Her passing away was preceded by a long battle between the powers of life and those of death, but the enemy prevailed, and there was taken one of the fair, sweet daughters of Zion. She was the oldest of four girls, and had come to the age of much usefulness to her mother, and was also showing those qualities of heart and mind which made her of value in the Sunday school work, and as an example of modesty, virtue, faithfulness, and integrity as a young maiden among the young people of the church, and as one who loved the gospel and its interests. She was baptized April 27, 1891, at Little Sioux, Iowa. It was hard for her parents, grandparents, (Bro. and Sr. Montague, who were present during her illness,) and for her sisters and other friends to give her up. But all efforts in her behalf brought no permanent relief. Thus she passed to the happy company beyond. Funeral sermon by Elder H. A. Stebbins, assisted by Elder R. S. Salyards.

HIRST.—At her late home, in Missouri Valley, Iowa, on July 18, 1899, Sr. Minnie L. Hirst. Sr. Minnie was born in Harrison County, Iowa, January 4, 1877, and at the time of her death was 22 years, 5 months, and 14 days old. She leaves a husband, and little Jessie, and one brother to mourn her untimely death. Sr. Minnie united with the church at Persia, Iowa, September 6, 1887. Funeral sermon by Bro. A. M. Fyrando. The remains were laid to rest in Persia cemetery.

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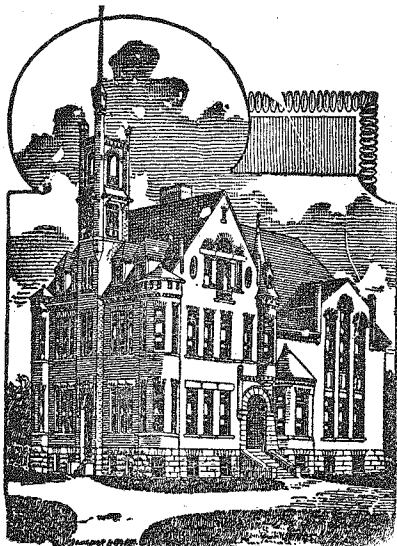
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THE SAINTS' HERALD

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

Vol. 46.

Lamoni, Iowa, September 6, 1899.

No. 36.

RSSalvards

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WANTS A CHURCH GARDEN.

A suggestion that the Edelweiss garden, at Cottage Grove avenue and Fifty-first street, might be used for religious meetings comes from the Rev. Johnson Henderson of Armour Mission, who, in searching for an illustration of his principle that the churches may learn from the saloons, stated that such a church would be the one he would desire and that the Edelweiss orchestra could furnish the music he would prefer for services.

"I don't wish to be sensational," he said. "I don't wish to be misunderstood as favoring the saloon. But there are some things for which the saloons stand that would be good for the churches. How would I make a practical application? Well, I should like to preach at the Edelweiss garden and I should like to have the music of its orchestra. The people go to such places, or would go if they could."

Mr. Henderson holds that the churches need the democratic spirit of the saloon, that they need its aggressiveness, its aptness in adapting itself to changed conditions, and the readiness with which it meets the demands of its patrons. His opinion is based upon close observation of the saloons of the Seventeenth Ward, which he made the chief objects of his study during his residence at Chicago Commons settlement.

"I studied the saloons in the Seventeenth Ward carefully," he said. "I know just what they do to get patronage. They furnish music and decorations because they could not sell beer without doing it. The saloon is a wonderfully wideawake, progressive, and energetic institution. I know all about the attractions they furnish to draw people, their gymnastic appli-

ances, their free lunches, newspapers, billiards, music, and cards.

"I suppose there are people who disagree with me and I suppose I shall be condemned hastily by some people. I do not wish to be sensational in the matter and I do not favor the saloon.

"One of the prime faults of the modern church is its exclusiveness. The saloon is democratic. It is a free meeting place for all classes. I had an illustration of the exclusiveness of the church some time ago. A clerk in one of the dry goods stores downtown told me that a young woman, who was associated with him in Sunday school work, came in the store one day in company with another young woman. The young man offered to speak to the young woman whom he knew in Sunday school work and she became highly indignant. She reported him to the management and he was discharged. She was willing to know him in church, but not out of it. The young man never went into a church again."

Mr. Henderson was asked how he would apply anything that the saloon might be able to teach the church to Armour Mission.

"That would be difficult," he replied. "Mr. Armour will not permit an organization to have charge of the mission, and without an organized body one cannot do much in this way. I believe in the institutional church. I would have clubs and athletics. I would have literary bodies and I would furnish amusement. I favor the theater, and I do not oppose dancing. I would have the best amateur baseball club right out of the Sunday school."

The Rev. Mr. Henderson . . . announces that as soon as he is able he intends to outline in a course of sermons the application he would make of the principle that the saloon may be the instructor of the church.—*Chicago Tribune, August 15, 1899.*

WHEN INCENSE IS LAWFUL.

The cabled summary of the decision of the Archbishops of Canterbury and York concerning the use of incense in church omitted to give the single mode in which incense may be used lawfully. According to these eminent prelates incense was used in two ways prior to the reformation. It was used ceremonially after the fashion of the Ritualists, and also for purposes of fumigation. When there was a bad smell in the church incense was burnt to smother it, just as musk and other

strong perfumes were used to hide stenches in royal palaces. This last use of incense is still lawful.

The Archbishops say that by act of Parliament ministers are prohibited to use any ceremony not ordered in the prayer-book. As the ceremonial use of incense is not ordered, it is prohibited. But its use is not permanently excluded. New ceremonies may be ordered by the crown, with the consent of the Archbishop of Canterbury, and in them the use of incense may be permitted. The clergy, however, must take the prayer-book as they find it, and if they burn incense it must be outside the worship, to sweeten the church. That is the way George Herbert used it. The Archbishops do not say that incense is in itself an undesirable accompaniment to divine worship. For it was used by divine authority in the Jewish Church. Its use in the English Church, however, is not authorized.

The Archbishops decide that lights cannot be carried in procession as a part of the worship, for the prayer-book does not permit it. But decorating a church with flowers or holly or lighting it up brilliantly is permissible, even though the prayer-book does not mention these things. They are not acts of worship.

The Episcopal Church in this country is quite independent of the Archbishop of Canterbury and of acts of Parliament. His decisions will have no weight with American Ritualists, who, if he attempts to enforce any against their English brethren, will call him "a persecutor of the saints." In this land of the free, an Episcopal minister can burn incense before, after, or during service, to kill a smell or to make a smell, and none can object to any purpose save his parishioners. If the incense makes them sneeze or cough they can protest, and if he keeps on incensing them they can go to another church. Probably if Americans fancied the smell of incense greatly more of it would be used in churches.—*Chicago Tribune, August 16.*

"When a splinter has been driven deeply into a child's hand it can be extracted by steam. Nearly fill a wide-mouthed bottle with hot water, place the injured part over the mouth and press slightly. The suction thus produced will draw the flesh down, and in a minute or two the steam will extract splinter and inflammation together."

Father Walworth's "Reminiscences of a Catholic Crisis in England Fifty Years Ago," now running in the *Catholic World Magazine*, describes in a delightful way his experiences among the peasantry, both English and Irish.

A GRAND OLD RUIN.

Large as is the elephant he is a small and weak creature beside the fossil monster called the dinosaur that has been unearthed near Laramie in Wyoming. Even the whale could cut no figure in comparison with this colossal animal whose footsteps shook the earth, and which was perhaps the largest creature that ever lived on it. The fossil bones, which alone weigh 20 tons, are 130 feet in length. It is hard to get an accurate idea of the thing as it appeared in life. It probably weighed 60 tons, had a neck 30 feet long and a tail 60 feet long. The ribs are about 9 feet long and the cavity of the body with the lungs and entrails out would have made a hall 34 feet in length and 16 feet in width, covered by an arch 12 feet high. Forty people could have been comfortably seated inside the dinosaur. Four cavalymen could easily have ridden abreast between his fore and hind legs, provided he had not objected. Prehistoric man, had he lived during the age of the dinosaur, and killed one, could have cut a round steak from the ham at least twelve feet in diameter, and the butcher could have taken out a bone 12 by 14 inches. Every time he put down his foot the animal covered a square rod of earth and must have settled the earth like a steam road roller. Fortunately nature gave the beast a head no larger than a ten gallon keg, so that he probably had little brain and was sluggish in his disposition. In the presence of this 20 ton skeleton how futile seems the claim of the Europeans that we have no ruins in this country.—*Cameron Observer.*

CHURCHES AND SALOONS.

Brother Moody thinks the church can learn something from the roof garden. The Rev. Mr. Henderson, who preached at the Armour Mission last Sunday, thinks the church can learn something from the saloon. These sentiments may shock men who believe that the saloon is a den of iniquity which can teach no good lessons, but it must be admitted that the success of a saloon or of a church depends on ability to get an audience, and if the saloon, by the use of methods which are not bad in themselves, can draw a crowd, there is no reason why the church may not resort to the same methods, in order to draw crowds into the sanctuary.

The Rev. Mr. Henderson says the methods of the church are antiquated and threadbare, and that it does not adapt itself to changed conditions, as the saloon does—that the church is trying to work now exactly as it did a century or two ago. That is not quite fair to the church or to the churches. There are few of them

which have not changed or added to their methods, and which do not do a great many more things to keep in touch with the world than a century ago. The churches look out after the young people as they never used to. Church creeds and services remain unaltered, but the churches do not depend on services and sermons as they used to.

According to the Rev. Mr. Henderson the saloon is aggressive and it is democratic. It is a "common meeting ground for the masses and the clubhouse of the poor." The church, on the other hand, has "relied too much on mere talk" until ministers are preaching to empty pews. Too many churches, it is alleged, have "an exclusive character," often based on no higher standard than money. But the preacher did not tell how a church which is exclusive, as some are, is to shake off its exclusiveness and democratize itself. Nor did he tell what aggressive policy the church should pursue which it has not already tried, or which some section of the church has not tried. It is easy to tell churches to learn something from the saloons, but what is it specifically they shall borrow? Shall they start temperance refreshment rooms in church basements, for instance, and offer a free lunch to all who attend divine service?—*Chicago Tribune, August 15, 1899.*

PRUSSIAN LANDTAG.

Emperor William's failure to control the Prussian Landtag must be a bitter pill for him to swallow. Things had gone his own way in the past. While the one man, one vote principle obtains in the election of members to the empire's Reichstag, Prussia is still governed by the electoral law of 1850, which provides for indirect election. The voters are divided into three classes, according to the amount of taxes they pay, and each class chooses an equal number of electors, who choose the members of the Landtag. Wealth therefore controls the election of Deputies, and the masses have but slight chance against the middle class and the wealthiest. In the 1898 elections the Socialists, Radicals, and all the Democratic and Liberal voters combined with the Clericals. The result was a victory for the opposition, who elected 229 of the 433 Deputies, although 100 of the majority are Clericals, while the Radicals have but 35. Yet the alliance is able to oppose the Emperor's plans for the first time in the history of Prussia.—*Ex.*

NOTE FROM BIBLE READING.

But the most sublime phenomenon of shooting stars of which the world has furnished any record, was witnessed throughout the United States on the morning of the 13th of November, 1833. The entire extent of this astonishing exhibition has not been precisely ascertained; but it covered no inconsiderable portion of the earth's surface. . . . The whole heavens seemed in motion, and suggested to some the awful grandeur of the image employed in the Apocalypse, upon the opening of the sixth seal, when "the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."—*Burritt's Geography of the Heavens, p. 163, ed. 1854.*

END OF THE NESTORIAN SECT.

Protestant and Roman Catholic missionaries have made many efforts recently to make proselytes among the Nestorians, who have now gone over almost in a body to the Greek Church. Those in Russia are now within the fold; those in Turkey alone remain outside, and it is expected that the latter will shortly follow their brethren into the Greek communion. The Nestorians have existed as a separate sect since the fifth century, and their number last year was estimated at 80,000, chiefly living in Russia, Turkey, and Persia. The founder of the sect was Nestorius, a Syrian Bishop, who raised a schism in the Christian church by declaring the existence of two distinct persons as Christ, united solely by a unity of will and affection. Under the califs Nestorianism thrived and claimed 1,000,000 adherents, but gradually the sect has died out, and now its remnants have joined the Greek Church.—*Ex.*

ALL THE WORLD SPEAKS ENGLISH.

Stepping on board one of the neat little steam launches that ply about the city I was addressed in fluent English by the Swede in charge. "Wherever did you learn such excellent English?" said I. "I've forgotten the biggest part of it, sir," said he, "but I served under the English flag for seventeen years." "Did you ever meet an English sailor who could speak Swedish?" I queried. The idea seemed to tickle him immensely, and he burst out laughing, adding, "I never met an English sailor who could speak another tongue than his own, but he's no need to, for the first language a native shopkeeper learns in any foreign port is English."—*London Spectator.*

The *American Monthly Review of Reviews* for September contains a remarkably attractive group of contributed articles. The timeliness of the subjects treated is seen by a glance at the table of contents. The war in the Philippines is summed up by John Barrett; the outcome of The Hague conference is set forth by W. T. Stead; the subject of trusts is discussed by George E. Roberts and by Henry Macfarland; Hezekiah Butterworth writes of "The Future Value of the New England Farm," while Prof. L. H. Bailey answers affirmatively the question, "Does Farming Pay?" Sylvester Baxter tells of the progress made by the State of Massachusetts in her public library system, and Gilbert K. Harroun describes the work of the Cuban Educational Association of the United States; a sketch of "The New Secretary of War" is contributed by Henry Macfarland, while Dr. William Hayes Ward writes of Colonel Ingersoll and Erica Glenton of the late Grand Duke George of Russia.

The completion of the million and a half dollar terminals of the Burlington Railroad at Quincy, Illinois, marks an important stage in the development of that system. It was only five years ago that the road built into St. Louis, and established there an enormous freight yard, with a capacity of 3,000 cars. Elsewhere, at Chicago, St. Paul, Kansas City, and Denver, the Burlington has facilities for handling freight and passengers that are unexcelled.

ADDRESSES.

- George Jenkins, Byrnsville, Ind.
- A. H. Parsons, Temple, Lake Co., Ohio.
- M. F. Howell, Rosendale, Missouri. ☐ ☐
- E. L. Kelley, Presiding Bishop, Lamoni, Decatur County, Iowa.
- J. B. Roush, permanent address, Wray, Yuma County, Colorado.
- F. B. Blair, No. 618 Fifteenth Street, Oakland, Cal.
- Daniel MacGregor, care J. H. Tyrrell, Box 396, Chatham, Ontario.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, SEPTEMBER 6, 1899.

NO. 36.

The Saints' Herald.

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

LAMONI, IOWA, SEPT. 6, 1899.

CONSECRATION, AND OTHER THINGS.

With five thousand heads of families as a basis from which to figure, a pretty fair view of the possible practical working of plans to establish a communal society may be had. It is much easier to say or write, "Something must be done," than to point out the way to do it.

Not one of those hitherto writing on the subject is a man of wealth. One, we believe, may have a few hundred acres of land of no very great value; which we presume he would have been willing to dispose of long ago, if he could have found a purchaser.

"Why not turn it in to the church treasury?" may be asked. It is answerable: Because the church could no more sell it than the brother can; and if not sold, it would be a burden, a tax paying burden to the church.

"Why not settle some poor saints on it?" is also asked. Because no one wants to go into that region to live on a farm; too hard work and too far from the body of the saints. It is a fact, and a stubborn one.

Perhaps three thousand out of the five thousand own the homes they are occupying; the other two thousand do not. Not many of the three thousand who do own their homes have much more than a competency while they are able to work. When they stop, either from desire or compulsion, their income stops. So, also, with the two thousand who do not own their homes. Many of this class are getting fair wages, but when sickness occurs, or work is stopped, the pay stops too. There is not a millionaire in the entire five thousand. We think we can count on the fingers of one hand all whose wealth at fair computation would reach from \$50,000 to \$100,000, and we are not sure of that. The wealth of these few is in land and its accompanying stock, farm machinery etc., all in use by them and those who help do the farming. As times are now, they could not sell; nor could they raise much ready money, if they wished so to do. There may be a few who have their wealth in mortgages, notes, bonds, bank stock, money in

bank, etc.; but we do not know them and their wealth. The Lamoni State Savings Bank is the only institution owned and run by a company of those in the church. The laws of Iowa require a public statement of business every once in so long a time. The State Savings Bank's public statement shows well for the integrity of the men carrying it on, in spite of the adverse comments and flings of those who think all banking to be systems of robbery, and who know positively nothing about the men or their business. It is one sort of cooperation; and community reaps some benefit from it in a business way.

A brother started a broom factory, by outside help, we hear. A broom factory would make many brooms with few hands. But no one or ones could see their way clear to put money into the venture. He advertised broom corn seed and proffered to buy broom corn when ready to make up. How many choose to cooperate in that way? How many!

A brother invented an engine, advertised for a partner to make them; but failing to find one, went to another town where enterprise gave him a chance. How well he is doing we don't know. He deserves success. Being poor he could not spread out in business to employ others.

It is easy to figure, "Why, there are 50,000 of us. If each one would give ten cents a week for fifty weeks, it would be \$5.00 each or a total of \$250,000. And there surely is no one so poor in this church that they could not pay ten cents a week."

We have seen this statement sometimes, but have failed to see the practicability of it; for we know of many families the members of which do not have the ten cents a week to give, nor any way to earn them. As a rule, the giving falls on the head of the family, and five thousand of them would give but \$25,000 for a year if all were able to give it.

It must be remembered in this connection that this ten cents referred to is an addition to all the charges the family may incur for living, for other church designs, for business, and local church expenses, all of which must be paid, and too frequently there is no surplus out of which to pay the pitiful ten cents per week.

All the enterprises yet suggested make a supposition that a certain sum or sums be raised by donations, small and large, and the aggregate laid out in the purchase of lands, etc. The

Bishop is not authorized to call for such donations for the purposes stated as a church measure. The law provides tithing and freewill offerings and consecrations, or the surplus; these the Bishop may receive. And when those of us who can are willing and ready to make a sacrifice, a consecration, there may be hope that some start will be made.

That individuals and associations of several persons may buy lands and settle on them is conceded as their right; but, as it is charged by some that the church is at fault because there is not now a full care of the poor, and a community of interests, "all things common" system, we have been curious to know who the church was, or who was meant by the term, "the church."

Who is to be blamed for the failure? None of the leading men of the church is engaged in temporal business affairs, none of the Presidency, none of the Twelve, and we believe none of the Seventy; a very few of the High Council are, or have been; but the majority are not, and are by no means rich, counting riches as men of the world count them.

"If we had forty to fifty thousand dollars to begin with, we could appoint men and start a colony, and furnish employment for many of the poor people of the church;" is frequently said by a man here and there.

Yes, if a man or a few men had that sum to put into a colonizing scheme, it could be employed in a colonizing scheme; or a cooperative industry plant somewhere, and employment be given to some.

Such a sum would buy several acres of land, which could be subdivided into small holdings and an agricultural community established there. It would attract some who have not means to buy land for themselves, and who would be willing to accept the aid to be thus afforded. At ten dollars per acre it would buy fifty farms of a thousand dollars each. There is not much eligible farming land to be bought in vicinity of markets for less than ten dollars per acre in any locality we know of.

When the land is bought, there are the improvements to be considered. These coming out of the original fund would lessen the amount of land which could be bought of such a fund by just so much.

"But all would not want a large piece of land; and forty acres of land is all any man can work by his own labor,"

is stated. "Nor is it intended that all shall be farmers. There must be all kinds of enterprises. Just so, and each sort will require to be looked after and provided, so that not only the heads of families but all the family of each head can find employment; and it is the duty of the church to make provision for all."

This is the problem, and how shall it be solved? Bro. Hilliard has one way; Bro. T. W. Williams has another; and several have others, all more or less differing one from another.

The Economy Society has now left of its splendid venture nine members, seven women and two men. One of the men is in charge of the property, and he is a man of business, or a business man.

The Amana Society of Iowa has many hundreds of acres of land, workshops, factories, and other concomitants of a communal society; but the membership has fallen off by reason of some sort of material or social dry rot until there is much too large a percentage of nonproducers; so that, as contrasted with the general citizenship of the State the ratio of production per individual is as \$2.75 to \$2.50 against the society and in favor of the conditions obtaining in the State. Bad as the competitive system obtaining in the State of Iowa is held to be by some of those who have written and talked up the communal phase, the result in the case of the Amana Society is against it.

The Ruskin Colony begun so auspiciously a few years ago in the South has broken up, and its membership scattered. It is claimed that a part of the society still holds to the original scheme and will establish the effort somewhere else, where the conditions are more favorable. And so it goes.

"If man would only do right?"

Yes, if they would, then there would be little necessity for any anxiety over the final outcome. But, men are as they are, and no amount of philosophical argument will change them. A sense of individual need is the spur to action, and at the same time the dread and nightmare of the social fabric.

The evil of each day's existence is sufficient for the time, without undue worry about the future; yet our orators are prone to magnify the sadness of human existence present with a gloomy outlook for the future, in the physical life; which is contrary to the injunction, "Take no thought for tomorrow."

The church is the collective mass of believers, and anyone using the word in a restricted sense as applying to the few who are constructively leaders may speak unadvisedly when reflecting blame upon somebody for failures to relieve the pressure of a

supposed stricture of wealth vs. poverty. For this reason it is wise that men speak and write carefully.

Orders of Enoch are available if men choose to engage in them. They are lawful, so far as the law in Doctrine and Covenants is stated; and they can be made and carried on in accord with the law of the land.

Coöperative schemes are permissible, and there are numbers of them from the small ventures in which labor is the chief integral part and small money means is the smaller or auxiliary, to the gigantic trust in which money capital is the all-powerful lever and labor but the fulcrum on which such lever rests to create great results. Both are combines, both are trusts; the difference being in size and possible motive, more than in principle of action. Each is organized to increase itself, and is successful if properly managed. In the one case there may be present in too great a measure the love of filthy lucre; and in the other, too little of worldly wisdom.

CHAPEL DEDICATED.

SERVICES BY REORGANIZED CHURCH OF LATTER DAY SAINTS HELD YESTERDAY.

EDIFICE ON BELLEVUE AVENUE WAS CROWDED TO THE DOORS.

The Dedicatory Address Was Made by Joseph Smith of Lamoni, Iowa, Son of the Founder of the Faith, and Other Prominent Mormons Were Present.—Services Conducted by Joseph Luff of Independence, Missouri.

The Reorganized Church of Latter Day Saints dedicated their chapel on Bellevue Avenue yesterday morning. The single room of the edifice where the exercises were held was crowded and there were not seats for all that attended. On the platform, which was decorated with palms and cut flowers, were prominent representatives of this branch of the Mormon faith. The central figure was Joseph Smith of Lamoni, Iowa, son of the man who found the Book of Mormon and established the faith. He is the head figure of the Mormon sect that disavows polygamy. With him were Rev. George A. Gates, president of the corporation of the chapel; Rev. George H. Smith, the local pastor; Joseph Luff of Independence, Missouri, who led the meeting; Rev. M. H. Bond of Providence; Elder George Robley, formerly of Providence, a missionary in Philadelphia; Apostle Alexander Smith of Lamoni, Iowa, brother of Joseph Smith; F. M. Sheehy, who comes from Boston, a missionary in California.

After the opening devotional service Rev. George A. Gates read a letter announcing that the chapel, which had been built after many trials at a cost of \$4,500, had been cleared of its mortgage of \$2,300. On March 17, 1899, when the semiannual interest, which had been at the rate of six per cent per annum, was due, the mortgage had been cancelled. A warranty deed had been made out to Bishop Kelley of Lamoni, Iowa. Joseph Smith, holding the deed in his hand, arose while the letter was read. Mr. Luff then announced that Joseph Smith would make the dedicatory address.

Mr. Smith is a man of powerful build, resembling the patriarchs of old, with his long, white beard. His eyes are prominent and give him a peculiar aspect. In speech he is quiet, with no attempt at oratorical effect,

and in what he had to say he appeared to be thoroughly in earnest. His sermon was of a very general nature. He referred to his own religious experience and to the work of his father. In just a sentence he spoke of the relation of this branch of Mormonism to marriage. Taking as his text a portion of the eighth chapter of Paul's epistle to the Hebrews, Mr. Smith said in outline:—

"One of the principal questions that arises before us in the dedication of a chapel of this sort to the worship of God is this: What shall be the character of the teaching that shall take place from the pulpit? What shall be the nature of the doctrine disseminated and what the character of the moral teaching? The New Testament makes a marked distinction between the old and the new dispensation. It is clear to us that God is unchangeable. While mankind may change in their opinions, beliefs, and methods, God's ways are unaffected. We always know where to go and upon what to rely in exigencies touching the service of God.

"We know that it is a part of God's plan to save the human race. By the teaching of Jesus Christ, man is to have salvation. Our theory contemplates that from the beginning Jesus, the Christ, had never lost sight of this doctrine. He did not come to judge, but to save the world. There is some latitude in his teaching. In the last day he will judge.

"In one of the revelations given to the church in 1831 the doctrine is stated that if a man continue in his disbelief he shall be damned. One thing stated was that the economy of the gospel of Jesus Christ should be continued. It is said that those who have heard the marvelous bells of the Kremlin in Moscow involuntarily take off their hats. Wherever there is worship we can worship in spirit. Men are to worship in spirit and in truth. In spirit alone is not sufficient. We must worship in truth. The question for us as Latter Day individuals is what is the truth. I wonder whether that same spirit is with the people now as in the days of their fathers, who drove forth Roger Williams. There is a spirit of intolerance there.

"Sometimes it seems the more freedom of intellect allowed in searching for the truth the more we wander away from it. In one sense of the word I have affinity with the iconoclasts of the period. My reason is that I feel sure that that which is not of the truth will go down before such attacks, and the better it is for us. It is well that the myths of the past should be destroyed. But when these men attack the truth we have a right to take a safeguard. We may hear. We have a right to do that. If you follow the New Testament you can tell whether these individuals are telling the truth or not.

"You will pardon me if I diverge for a moment to take up a personal matter. I came to Providence with the prestige of being the son of Joseph Smith, the founder of Mormonism. I am not accountable for being his son. I am only accountable for the use I have made of myself as his son. The question must arise, what was my choice in a spiritual sense. When I started to study law my mother gave me a King James version of the Scriptures and told me that she had no desire to influence my choice. I had heard something of it and I read it and saw the differences between it and that in which I had been brought up. When I took to myself a wife I told her before answering the important questions she must leave me free in religious matters so that I might unite with any body that seemed to me to possess the truth. The thought came to me in reading this book that here was the threefold testimony. If God is unchangeable, here was the constant basis of the church. I have not seen a line that ever was published that warranted such a divergence as took place in 1845, '46, and '47, up to 1890. In the judgment day I shall stand on these three books and my obedience to them. If condemnation follows then it would be cruel and unjust. What think ye of it?"

"We do not expect that the theories we represent will be popular in the largest sense of the word. Let me enjoy you that you walk worthy of your high calling. Teach by example as well as by precept. I trust that in the presentation of what we consider the truth there will be consideration of the faiths of other men. What comes from the pulpit is public property, and we have a right to weigh it. But in attacking error, it is not necessary to attack the individual. We are to obey the law of the land until Christ comes, who will reign in majesty and power. The rule of a king has no terror for us, and we look with a considerable degree of complacency on certain things that are taking place to-day." Mr. Smith closed with summing up the general duties of the followers of the faith.

Mr. Gates, as president of the corporation, then handed the key of the church to Rev. Joseph Smith. Mr. Smith accepted the key, and with it the liberty of the church, and presented it to the presiding elder, with the injunction that he should see to it that the church was kept open.

Rev. M. H. Bond then offered the dedicatory prayer, and after the collection and benediction by the pastor, the exercises came to a close. An impromptu reception followed, in which everyone shook hands with everyone else.

The dedicatory exercises were continued in the afternoon, with services at 2:30, and in the evening.—*Providence, R. I., Journal, August 21, 1899.*

SOUTHWESTERN IOWA REUNION.

The interest remained good until the end. The speakers were blessed with liberty, and were encouraged with attentive and appreciative audiences. The weather was fine, and though there was more sickness towards the close than at the beginning, the health was comparatively good. The attendance daily increased until the last day.

Bro. J. H. Hansen arrived on Thursday, and thereafter made Graceland College a prominent feature.

Bro. T. A. Hougas, by his restless activity, kept the Sunday school work to the front. The Sisters' Aid Societies were represented by zealous workers. The Religio had no representation. None of the Bishopric were there, nor were they represented by any of their agents. It was the general verdict that the reunion was a grand success, and the end was reached on Sunday night, the 27th ult., with many regrets. Provision was made for another reunion in 1900, by appointing a committee to make necessary arrangements, consisting of Brn. M. W. Gaylord, P. W. Frederickson, and Frank Becksted.

Monday morning, there was a general break-up, and the saints scattered to take up the threads of business life where they had laid them down ten days before.

We trust that new courage, inspiration, and zeal were imparted by the reunion, and that all will have their lives cast in pleasant places during the year. Four more were baptized, since last writing, by Bro. Henry Kemp: Emma M. Clites, Theodore E.

Skank, Jonathan C. Harrington, and Martin R. Groshong. We enjoyed the society of the earnest saints of Southwestern Iowa, and feel benefited by our association with them.

DES MOINES REUNION.

On Monday night, the 28th ult., we arrived at Runnells, Iowa, on the Wabash Railroad, fifteen miles southeast of Des Moines. We were met at the depot by Bro. C. Scott and conducted to a beautiful grove on the outskirts of the village, where the saints of Des Moines district were assembled in their first reunion.

The saints are not nearly so numerous here as in Western Iowa and some other places, but nearly all parts of the district are represented by zealous and earnest workers. We arrived on the fourth day of the gathering, and have now spent three days in the camp. A good and cheerful spirit prevails, and the meetings are much enjoyed. The proximity of the State Fair at Des Moines has detracted some from the interest and attendance, yet the congregations have been quite good, especially so at night, and considerable interest is manifested. Health is quite good, and social meetings are spiritual.

The local force has been represented by several faithful brethren, including Elders W. C. Nirk of Rhodes, J. W. Morgan of Perry, M. H. Cook of Des Moines, and J. P. Knox of Sandyville.

The general missionary force is represented by J. R. Lambert and Heman C. Smith of the Twelve; C. Scott and J. S. Roth of the Seventy; and T. J. Sheldon of the elders.

Dr. J. H. Hansen is here in the interest of Graceland College, and is at work.

The Sunday school and Religio have several fervent and earnest representatives present, under the general direction of Sr. Roxanna Gaylord of Lamoni. Up to present writing, Friday morning, September 1, there have been six baptized. The first reunion experience of the Des Moines district promises to be a success.

EXTRACTS FROM LETTERS.

Bro. J. F. Mintun, Sloan, Iowa, August 30:—

Tent work closed at Onawa last Sunday. Two were baptized, a Sunday school organized, and arrangement made for social services. Began tent meetings here last night.

EDITORIAL ITEMS.

Graceland College authorities have received a number of congratulations because of having secured the services of Professor Richard A. Harkness, and some express intention of coming to Graceland, in preference to schools formerly attended, on that

account. Professor Harkness is widely and favorably known as an educator in the State of Iowa, and will take charge of the college and push its interests and its work with a vigor and talent based upon well qualified ability, and valuable experience. He has also been a leading factor at teachers' institutes, and is well known among the educational fraternity.

The Chicago *Chronicle*, August 29, has a sensational article on "Mormons in a hot fight," in which reference is made to the work of Utah elders and to that of Bro. J. M. Terry, Bro. G. H. Graves, and others of our brethren in Chicago, who are working diligently to get the true situation before the people. This article shows one thing at least — that the Utah Church and the Reorganized Church are two separate and distinct bodies. It seems that "Mormonism," so-called, is again being brought very prominently before the people — both the perversion of the faith and the faith pure and simple. It is the destiny of error and truth to appear, that both may be "made manifest." The Utah Church has attained much prominence, a prominence that is odious so far as its position on polygamy and some other evils is concerned, hence as a prominent faction it must be placed before the people for close inspection, for final analysis. But, in due time it will shrink away and become broken and riven by the forces of truth, which are actively undermining every plant which God has not planted. The present apparent aggressiveness of the Utah propaganda is but a weak effort, a very weak one; and we shall not be surprised to see pitiable evidences of its collapse at no distant day. As it is, its representatives fear to and will not defend its record or its claims, against the Reorganization.

Under the caption, "Who is right?" Bro. A. L. Lightfoot secured insertion of an article in the *Granger*, of Auburn, Nebraska, for August 25; in reply to wholesale criticisms on "Mormonism" by one Rev. Chamberlain, at the Auburn Chautauqua. It appears that a "terrific" fire was opened on the Mormons, with no opportunity to reply. This the *Granger* condemns and criticizes editorially. Bro. Lightfoot's article is well written, is published in double column squarely in the center of the paper on its first page, and altogether forms a piece of conspicuous advertising for the truth as taught by genuine Latter Day Saints. It was timely, as the *Granger* for July 28 shows that Brighamite elders had also been in that region.

Bro. Fred M. Smith returned to Lamoni from West Virginia on Sunday, the 27th. Bro. Fred has been engaged in the service of a telephone

company operating in the States of Ohio, Pennsylvania, and West Virginia. He has severed his connection with said company in order to take up work in Graceland as one of the instructors in the departments of science and mathematics.

Prof. George N. Briggs, superintendent of Lamoni Public Schools, has of late completed a canvass of the counties adjacent to Decatur County in Southwestern Iowa, in the interest of Graceland College. His canvass included attendance at various county teachers' institutes and calls upon graduates of high schools and others who contemplate entering upon college work. He realized a fair degree of success in his work and thinks there will be quite a number of students who would otherwise have gone elsewhere. He reports a number as much pleased with the head of the faculty of Graceland.

Sr. Bessie Braby, for a number of years employed in the bindery department of the Herald Office, was married on Sunday, the 27th, to Mr. Clarence Bootman, of West Plains, Missouri. Sr. Braby was widely and favorably known in Lamoni, and will be missed by many. We congratulate the happy couple. The ceremony was celebrated at Lone Rock, Missouri, Elder C. H. Jones officiating.

Sr. Ella Franc Rich, formerly instructor in shorthand and typewriting in Graceland, has severed her connection with the college work. Sr. Rich was married to Bro. Carlton Hawley, of Defiance, Iowa, on Tuesday, August 29, at the residence of Bro. and Sr. Criley; Bishop E. L. Kelley officiating in the service. The happy couple left the same day for their home, Defiance, Iowa, followed by the good wishes of their friends.

Bro. T. W. Chatburn, Santa Ana, California, August 27: "We have just closed a successful six days' discussion with E. G. Jones, of the Missionary Baptist order. Large audiences from start to finish. Interest good. We baptize to-morrow."

One "Dr. Hill" lectured recently at Moundsville, West Virginia, on the subject of "Mormonism," in which the usual indiscriminating attack on the faith was made without reference to facts past and present. To this Bro. J. F. McDowell offered strong and clear-cut objections, in an article published in the *Wheeling Intelligencer*, of August 31, in which the ground was cleared of erroneous statements and Dr. Hill given an opportunity to affirm his assertions in public discussion. Bro. McDowell wrote as if in good form and ready for the fray if necessary to enter upon a conflict. Every attack upon us furnishes an opportunity to wisely stand in defense of the work, to the enlightenment of the public mind.

Original Articles.

DANCING: IS IT AN EVIL?

This, to-day, is a significant question, viewed in its relation to morality. What are its tendency and fruits? Does its exercise develop the moral quality of the mind and heart? Does dancing lend its influences to the elevation of the mind into the realm of moral purity, spiritual strength, and deepen the heart's love for God? Or does immoral enslavement and spiritual dearth and degradation hedge its paths? Which? Is it an angel of light, or are its ways devious and dark? Does it in reality enhance health, or does physical ailment more often lurk in its path? Answer, honestly, who will. And let your answer be that for which you would be judged by your children, future generations, and your God. I speak of dancing as we know it in history, and in society high and low in our times.

What moral principles support dancing, what religious or spiritual precepts, as we know religion, back it up? Are there any? What are they? Does it not beget the love of dissipation and sensual pleasure, more than the love of God and good?

Liquor and cards are the almost constant companions of dancing, and other evils continually seek its company. It cannot consistently be done in the name of Jesus Christ. Its practice does not beget added intelligence; no intellectual advancement attends it. It works no beneficial reforms. It was never known to rebuke wrong. It leads no one to repentance from sin. It never advocated the divine law. It knows no deity. Its God is sensual appetite, its practice drives away from the hearts of its devotees spirituality, and its fruit is moral paralysis, its end spiritual death.

It is not the "succession of rhythmical movement of the body," called dancing in the abstract, that we are treating of here. It is the "rhythmical figures and revolutions" of the body, as illustrated in the society entertainments, that is here referred to, and that calls to its shrine the high and the low, the good and the bad, the moral and the immoral, and seeks to place them all on a common level, and does for the time being, and places the lady and the renegade, the person of ill repute and the man or woman of good repute as one. And here all are brethren bowing at the same shrine, partaking of the same spirit, building character together alike, a like "benevolent assimilation" and reward.

ITS ORIGIN.

The origin of dancing is hid in ancient fable and legend. Original records of it find it among barbarians.

So far as we can know, it originated among the savage tribes of the earlier days. A fit origin for it. A fit mode of celebrating morbid and brutal victories, a religious mode of celebrating murder. A fit companion of death. A part of the religious worship of the ignorant idolaters of olden times. It is still a gleeful attendant of the vengeful orgies of our savage Indians. It originated among barbarous savages. It is a "relic of barbarism." It has no logical or legitimate place in civilization. It blunts and mars the roseate tints of civilization and refinement, and civilization should root it out, and let it die and be buried with all the rest of its uncivilized relations.

The ancient Egyptians ascribed its invention to their God, Thoth, and, hence, was a part of their idolatrous worship. It flourishes greenest where the true God and Creator is unknown. And, hence it is, dancing leads no one to the true God. When ancient Israel knew not yet the true God, they were at home in the dance before the golden calf. (Ex. 32: 6.) Israel had learned this in Egypt, the land typical of sin and death.

When we study the origin and tendency of dancing, is it any marvel that what was known as the "Dance of Death" was practiced in mediæval days? Practiced to represent the triumph of death.

Three dancing skeletons are sculptured on a sarcophagus near Cumæ, also on a Roman lamp, and in a Pompeiian fresco. And on an antique gem in the Royal Gallery at Florence, there is an old man (death) piping to a dancing skeleton. The attributes of Greek dancers were studied by the Greek sculptors in order to delineate the passions, anger, terror, vengeance. In the dancing mania of the fifteenth and sixteenth centuries many of the victims entirely lost their wills, went into frenzies.

But is there not "a time to dance" as well as to do other things? Yes, when the anger, terror, vengeance, and brutality of the savage are memorialized, or we wish to remember grim-visaged skeletons, and incur spiritual death, and of which the skeleton dance is fitly a type. When you have an enemy on whose grave you feel like dancing, *then dance!*

Whence, then, the dance? It cannot be affirmed to be of God. It is no element of the gospel. It has no place in true Christianity. It gives birth to a laxness in morality, a looseness in deportment between the sexes that is foreign to true gentility and holy "reserve,"—that sanctuary of purity that gives forth confidence and a beauty unparalleled. By the dance revelry is lasciviousness roused into active life and operation. Lasciviousness, the forerunner of seduction and attendant crime. Lasciviousness, a seductive and condemnatory element in fallen and unregenerate nature. (2 Cor. 12: 21; Gal. 5: 19.) A

wicked work of the flesh that closes the door of the heavenly kingdom against men. The dance makes welcome as attendants, jealousy, anger, terror, vengeance, swearing, drunkenness, lying, deception, and every other evil work. It smiles on, but never rebukes, these evils. It revels in the "crime" of pride. It seeks not the benediction of real prayer. It seeks not the sanctity of divine religion, it recommends not God and Christ, nor does it make aught of promise of heavenly, holy joys higher up or hereafter. It is not an innocent pastime for the young and the gay, therefore, but is spiritual dearth and final death instead. What greatness or goodness can be laid to its charge? What purifying, elevating, and exalting influences does it exert on society? What grand moral reforms has it wrought in the world? What religious inclination? Dancing has wrought no good in the world, but much evil. Whence, then, its origin? Let us listen to the words of wisdom freighted with the Spirit divine and seriously ponder ere we follow the flowery dance bubble too far.

For behold, a bitter fountain cannot bring forth good water; neither can a good fountain bring forth bitter water; wherefore a man being a servant of the devil, *cannot follow Christ*; and if he follow Christ, he cannot be a servant of the devil. Wherefore, all things which are good, cometh of God; and that which is evil, cometh of the devil; for the devil is an enemy unto God, and fighteth against him continually, and inviteth and enticeth to sin, and to do that which is evil continually. But behold, that which is of God, inviteth and enticeth to do good continually; wherefore, every thing which inviteth and enticeth to do good, and to love God, and to serve him, is inspired of God. Wherefore take heed, my beloved brethren, that ye do not judge that which is evil to be of God, or that which is good and of God, to be of the devil. For behold, my brethren, it is given unto you to judge, that ye may know good from evil; and the way to judge is as plain, that ye may know with a perfect knowledge, as the daylight is from the dark night. For behold, the Spirit of Christ is given to every man, that they may know good from evil; wherefore I show unto you the way to judge: *for every thing which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge, it is of God; but whatsoever thing persuadeth men to do evil, and believe not in Christ, and deny him, and serve not God, then ye may know with a perfect knowledge it is of the devil, for after this manner doth the devil work, for he persuadeth no man to do good, no not one; neither doth his angels; neither do they who subject themselves unto him. And now, my brethren, seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with that same judgment which ye judge, ye shall also be judged. Wherefore I beseech of you, brethren, that ye should search diligently in the light of Christ, that ye may know good from evil; and if ye will lay hold upon every good thing, and condemn it not, ye certainly will be a child of Christ.*—Moroni 7:8-16, large edition.

I am thankful for the foregoing embodiment of divine instruction as here

given in the sacred Book of Mormon. The rule therein presented, as to the way to judge of institutions and practices and principles, as to their origin, nature, character, as to being good or evil, also their tendency and results, manifests its divinity by its simplicity,—plainness. And, judged in the light of this rule, that whatever invites and inclines to do good and leads to repentance and to God, is of God, and that which inclines us away from good and God is of the evil one, dancing must surely be adjudged evil in character and tendency, hence used of Satan to enslave the souls of the children of men. For evil, religious indifference and absolute wickedness are continually in the wake of the dance. I cannot find a Christian or human virtue in it. I would, for the sake of some of my friends, like to be able to find one single good, or virtue to attribute to the fantastic and fairy-like dance or its tendency, but, alas! I am unable to do so. I am unable to discern one.

"But," says the young man or woman, "I would rather dance than eat. It is my select and most preferred pastime or diversion."

Is that your reason for the indulgence? Your love of it? That same reason is given by others for the use of tobacco and intoxicants. Nor is dancing more popular than they.

"O, but my friends dance. I mingle with them there."

Do you meet only your *friends and social equals* there? Are you not perforce thrown into a social equality there, with those you would not associate with elsewhere? Young lady, are you not thrown into the company, and the arms of some in the dance you would not salute on the sidewalk or in the dramshop? What more virtue in being his equal in the dance than in the saloon? Are you uplifting him morally, or is he lowering you? Is he on the ascendant in the moral scale, or are you on the decline? Which? We must not think to don the Devil's armor to fight him with! He will overcome you sure.

"But, strip the dance of the admitted evils that attend it: liquor, high wines, cards, pride, gaudy display, and make it pleasant exercise."

Do that, and who and how many would attend? How long would it wear? It would be like the prayer service stripped of all else save the hymn book. The aged are too tired to go, they can pray at home, and the young would not be inclined to attend because it is too stale, dry, tasteless.

We assert, without the fear of successful contradiction, that dancing rouses into life the evil propensities of human nature, and leads to fruits of evil only. Like the reading of chaffy fiction, it begets a morbid con-

dition of mind and body, a condition of unrest, of dissatisfaction that only storm waves of excitement can meet. To be satisfied out of a hurricane of excitement is entirely out of the question. No one of experience in the dance or reading of cheap fiction will deny this.

This being true, dancing works just the opposite of that crucifixion "with" Christ, of the works of the flesh, that is necessary in order to live with him, (Rom. 6:6,) and hence it helps those who engage in it to "serve sin," and the passions of sin are kept alive and we die to Christ and that which is good. This was noticeable as early as the days of Job. Of "the wicked" it was said,

They send forth their little ones like a flock, and *their children dance*. . . . Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways.—Job 21:11, 14.

Those who dance are led to "desire not the knowledge" of God's ways. How unchangeable are its tendencies. "How oft is the candle of the wicked put out."

ITS HISTORY AND ASSOCIATIONS.

All nations and tribes from the earliest days of history have observed dancing of some kind for some purpose. With some it was a religious observance, with others an expression of gladness over some signal blessing or fortune. But it is remarkable that it has always consented to be the handmaiden of ignorance, superstition, and diabolism. Among the ancient Greeks, when in their religious services they offered sacrifices to the "infernal deities," music was sometimes played while the worshipers "danced around the altars" while worshipping the devil or devils.

The ancient Egyptians, while following the dance custom, worshiped crocodiles, oxen, cats, and hawks as gods, and fought among themselves as to which of these gods was the greatest!

In the rude and undeveloped days of Israel, when just emerging from under the yoke of Egyptian bondage, and from the idolatrous customs of the land of darkness and slavery, when the Lord so wondrously delivered Israel from the hand of their oppressors, overwhelming them in the waters of the Red Sea, in Israel's exultation, many of their women led by Miriam, Moses' sister, went out with musical instruments and danced. But Israel was at this time without true conceptions of God,—was yet barbarous. (Ex. 15:20.)

Later, Israel danced in their idolatrous worship of the golden calf, and Aaron excused their dancing before the image, saying to Moses,

Thou knowest the people, that they are set on mischief. For they said unto me, Make us gods which shall go before us.—Ex 32:19-24.

Aaron made the idol, but Israel worshiped it *by the acts of dancing*. And these acts of dancing constituted one of the chief elements of idolatry, and so the Apostle Paul viewed it, and enjoined on saints under the New Testament law, saying to us,

Neither be ye idolaters, as were some of them [Israelites]; as it is written, The people sat down to eat and drink, and rose up to play.—1 Cor. 10:7.

It is noticeable in this connection that the Apostle places dancing here in company with "fornication," murmuring against God, tempting Christ, as being equally evil in the sight of God, and warns us against Israel's example. Also religious feasting when turned into an illegitimate channel, or purpose. And had dancing ever been recognized of God, how much more heinous the sin of devoting it to idolatry.

At a later date in Israel's history, the daughter of Jephthah went out with timbrels and in the dances of them that make merry to celebrate the victory of her father, the judge of Israel, over the Ammonite oppressors of Israel; but if we may credit the story of her later history, she was, after two months from the time of the great deliverance, offered on an altar as a sacrifice. (Judges 11.)

David's victory over the Philistines was celebrated by the daughters of Israel with music and dancing, but it worked him no good. King Saul became jealous of him, and he was banished from his people, wandering among strangers, and the King became David's enemy to the day of his death. (1 Sam. 17.)

It was once said in ancient Israel of the worship of God,

Let them praise his name in the dance.—Ps. 149:3.

But a great many things were said and done in ancient Israel that were not right, were not of God. Even before the days of King David, "in those days [when] there was no king in Israel, but every man did that which was right in his own eyes," the daughters of Israel held an annual dance (imitating the wicked predecessors of Israel in Canaan) near Shiloh, their place of worship, but the arrangement seems to have been a kind of exhibition to attract the attention of marriageable young men. (Judges 21:16-24.) After the days of David God found dancing among the evils for which Israel was carried into captivity by Babylon. (Lamentations 5:15.)

At the "birthday" festivities of Herod, king in Galilee, the daughter of his unlawful wife danced before the "lords," "high captains," and the other guests present, and the king was so intoxicated with her that at the request of her mother and herself he had the Lord's holy prophet, John Baptist, *beheaded*. Thus sensuality,

murder, and dance joined hands, and the dance became the *occasion* of the murder. The woman with the murderous heart danced. But no murderous heart could truly pray to God. No one taught by the gospel could truly pray to God and dance at the same time. The two are alien to each other. Prayer retires with downcast eyes and heavy heart from the presence of the dance. The one cannot bid the other Godspeed! (Mark 6:17-28.) Could the dance have been *inherently good in the abstract* on that occasion and not have opposed and rebuked the murder?

When Laman and Lemuel and their company had forgotten God, and because of their evil disposition and rebellion against God and their godly brother Nephi, the prophet, they hardened their hearts, and while on the voyage of emigration from the Old World to the New, and after having "been driven before the wind for the space of many days," they, "their wives," "and the sons of Ishmael" "began to make themselves merry, insomuch that they began to dance, and to sing, and to speak with much rudeness; yea, even that they did forget by what power they had been brought thither; yea, they were lifted unto exceeding much rudeness." And when the Prophet Nephi rebuked them for their "iniquity," they refused to hear his entreaties, and went and bound him with cords so that he was imprisoned on board the ship he had builded for their deliverance. And in this as in all other cases, the dance had no meekness, no humility, no prayer, confession, or forgiveness in it. What practical good ever came of it? Echo answers, what good! (1 Nephi 5:113, large edition.) Nothing Christlike seems to ever attend or come of it.

From what we gather from this historical sketch of dancing, and from what you have seen and know of it, reader, would you recommend that saints dance? Can you afford, morally, to compromise the cause of Christ with the world and its ways, and tarnish his holy profession by engaging in dancing? Can we keep ourselves "unspotted from the world" and follow dancing? Can you, as a saint of God, mix the dance and "pure religion and undefiled before God and the Father" and be guiltless? (James 1:27.) Can you indeed be a follower of Jesus Christ, and follow him in the dance? Come! Answer! (Matt. 10:38.) Can saints engage in the dance and *not be "conformed to the world"?* (Rom. 12:2.)

Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.—Gal. 6:7, 8.

Can saints engage in the dance and not sow to the flesh? and not reap

corruption? Can they patronize the dance and "abstain from *all appearance of evil?*" (1 Thess. 5:22.)

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.—Rom. 8:5-8.

For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God.—Verses 13, 14.

As many as are led by God's Spirit are his. No more. As many of you as are led by the Spirit of God to dance, speak up, that we may have your testimony. But be sure you do not mistake your carnal appetite and *fleshly desire* for the leading of God's Holy Spirit. Is your parlor a dancing platform and an altar of prayer, the one at evening and the other at morning? Do you make both of the same material.

Another has suggested that "the parlor dance bears the same relation to the ballroom that the social glass does to the saloon," and is this not true? And what effect does the parlor ball have on your life in its gospel relation? Can you consistently invite the friends you oftentimes meet in the dance to attend the Sunday school and gospel services with you? What effect has your dancing on the church in its relation to your outside friends and associates? Care you not whether they be saved? Some of my young friends, baptized two years after I was, told me they watched me during those years to see the effect of my obedience on my life. What would have been the effect on their lives here and hereafter had I failed during those two years? Now while it is true that our failure to live the truth does not render it untrue, yet the way we live *does affect the lives of others*. Our Savior knew this, hence he said,

Ye are the light of the world. A city that is set on a hill cannot be hid. . . . Let your light so shine before men, that they may see *your good works*, and glorify your Father which is in heaven.—Matt. 5:14, 16.

Says the Savior,

Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.—Rev. 3:20.

After having opened the sacred door of your heart to the Savior by accepting the gospel and obeying it, and you have thereby admitted him,—his Holy Spirit,—do you take him with you to the dance, have him cutting the figures of the cotillion, and gliding around in the waltz? Or do you grieve him away by inviting him to vacate that morally swept and garnished palace, and give way to another, opposed to him, while you

dance? Is your heart to be a fountain whence flows both good and evil?

To whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness.—Romans 6:16.

"Ah," you say, "is it not asking too much of me to ask me to give up this diversion, this dissipating pastime? It is my pleasure, my delight."

Which is your greater pleasure, delight, the dance or the prayer service? The dance or the divine worship? Cheap fiction or the word of God? To dance or to pray? The dance or to visit the home of the lonely and the needy and afflicted? To gratify self in the dance or heal the sorrowful heart?

You answer, "I do both."

Granted, but which is *your greater* pleasure? Into which do you enter most heartily? Which costs you the most, all things counted? Which of the two do you *invest* in the more freely?

Can one give up too much of the world and evil for Christ? There was home, heaven, glory, bliss, angels, purity, peace, music, and eternal felicity in his Father's house on high, while he walked this vale of tears, a man of sorrows and acquainted with grief, but he left it all for you,—for thirty years,—*all for you!* He rejected the kingdoms of this world and all their glory for you and me. He refused the sparkling waters of heaven and drank the bitter cup,—wormwood and gall,—and by so sacrificing he won a glorious victory over the world, evil, sin, and all its fleshly, carnal delights and degrading, enslaving pleasures. And now he offers to aid you and me to gain a like victory, and to make us equal heirs with him of all those joys, glories, and heavenly pleasures and delights that he left above for awhile, pleasures and delights that are everlasting *if* we, following his leading, availing ourselves of his aid, achieve the victory over sin, the flesh, and evil. He has asked you to give up only that which enslaves, degrades, and results in spiritual death. The dance and its low accompaniments does carry death in its wings and bosom. Exchange death for life.

If ye live after the flesh, ye shall die.

Now I pray to God that ye do no evil. And I pray God your whole spirit and soul and body be preserved blameless unto the coming of your Lord Jesus Christ. Faithful is he that calleth you, who also will do it.—1 Thess. 5:23, 24.

C. SCOTT.

BOONEBORO, Iowa, June 5, 1899.

The following pathetic advertisement appeared the other day in a Lebanon, Pa., paper: "Public Notice—I hereby notify all saloon and hotel keepers, or any other persons, not to furnish liquor of any kind to me, as I am making an effort to quit the drinking habit, and cannot do so as long as anyone will give me liquor."

THE TWO COVENANTS.—NO. 2.

THE BIBLE IS THE OLD TESTAMENT AND THE NEW TESTAMENT; OR, THE OLD AND THE NEW COVENANTS.

BY ELDER JOSEPH F. BURTON.
INTO EGYPT.

While Jacob dwelt in Canaan, Joseph, being seventeen years old, was sold by his brethren into Egypt, where by the blessing of God he became a great ruler; and as he had received knowledge of a seven years' famine which should come upon that land, he made preparation to save the nation. Because of that great famine Jacob and his family went into Egypt, and were allotted a dwelling place in Goshen, where they abode as God had shown to Abraham. Jacob died there, and his sons took him into Canaan and buried him in the cave of Machpelah, where were buried Abraham and Sarah, Isaac and Rebekah. Joseph lived until he was one hundred and ten years old. He died and was embalmed in Egypt.

As the years passed on all the sons of Jacob died, and their children's children increased wondrously, and there arose a king in Egypt who was afraid that the rapidly multiplying Hebrews would become a power which might overthrow his nation, and he sought to stay their increasing; severe burdens were put upon them, and harsh taskmasters required unusual labor of them. Then there arose Moses among them, who, interfering in a quarrel between an Egyptian and a Hebrew, slew the Egyptian and fled from the country, for Pharaoh sought his life.

Moses went to the land of Midian. There he dwelt with Jethro, a priest of Midian, whose daughter Zipporah he married. As he kept the flock of Jethro, he led them to Horeb, and the angel of the Lord appeared to him in a flame of fire, out of the midst of a bush, and said unto him, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob; and I am come to deliver my people out of the hands of the Egyptians, and to bring them unto the place of the Canaanites. (See Ex. 3.) This is in fulfillment of the promise to Abraham, and thus was Moses sent of God to deliver the children of Abraham from bondage, and to lead them into Canaan.

And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.—Ex. 4:19.

OUT OF EGYPT.

Moses went upon his mission, and after a succession of most marvelous judgments of God upon Egypt and the Egyptians, Pharaoh let Moses and the Hebrews depart from Egypt. But he afterwards sent his hosts after them. They were destroyed in the Red Sea.

Then Moses taught them of Christ and of the gospel, as Abraham had in his day. Paul when speaking of Moses and of Israel after coming out of Egypt says:—

For unto us was the gospel preached, as well as unto them.—Heb. 4:2.

He also says in 1 Corinthians 10:1-5:—

Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that Rock was Christ.

And in Hebrews 11:26 Moses esteemed "the reproach of Christ greater riches than the treasures in Egypt," so we learn that the gospel of Christ was preached to them, but it did not profit them, for through unbelief they hardened their hearts, and would not abide in its doctrines.

But it must be remembered that that wonderful people had been many years in bondage under a heathen and an idolatrous nation, and the brightness of full independence and freedom, in contrast with their former condition of servitude, and the light of the gospel of Christ, the religion of their father Abraham was too bright and dazzling to their eyes,—they could not assimilate it,—and breaking away from years of enforced obedience, they would not willingly obey when they knew that there was no iron-handed taskmaster to enforce obedience; and they had for so long a time witnessed the worship of God personified as one of the planets or an animal or some other visible object, they could not easily worship him who to them was invisible; so they refused the gospel, rejected it and Christ, and not being willing to abide in that higher law, a lesser law must be given to them, which would keep them from extermination until Christ, the seed of Abraham should appear to them in bodily form; and to this end were they led to mount Horeb, and there the Lord would appear on mount Sinai, and give to them laws which should be to them as a schoolmaster, to bring that nation back to Christ.

When Moses received his commission to go down and release Israel, he inquired of the Lord thus: When they ask me, What is the name of the God of our fathers, who sent you to us, what shall I say unto them? And he answered and said, "Thus shalt thou say unto the children of Israel, 'I AM hath sent me unto you.'"—Ex. 3:14. And fifteen hundred years after this Jesus said to the descendants of that people, "Before Abraham was, I AM."—John 8:58. Therefore I AM was the God of Abraham, and of Isaac, and of Jacob, and was Jesus of Nazareth, the Redeemer of men.

THE ISRAELITES AT SINAI.

The multitude of Israelites were gathered at the foot of mount Sinai. They were about to receive the laws which were to guide them as a nation. Great preparations were made. The Lord was about to impress upon the minds of the children of Israel the truth that the God which had led them out of Egypt was not a God of wood or stone, and they were about to witness a display of power which would ever after impress upon their minds the fact that Israel's God was a God of power, might, and majesty. And thus do the Israelites still regard that manifestation of power on Sinai, at the giving of the law, the covenant.

That manifestation of divine power was not made for the purpose of fixing extraordinary value upon that portion of the law received that day, but was for the purpose of establishing in the minds of that people the truth that their God was a God of power and majesty always, or as Moses said of this matter, "God is come to prove you, and that his fear may be before your faces, that ye sin not."—Ex. 20:20. Not on that day only, but always, certainly, the words of the Lord to Israel were as authoritative, and as much the word of the Lord which were uttered say forty years after as were those words from Sinai upon that day. But that was the beginning, and it was a blessing to Israel in after years as well as then that such a wondrous display of power was made. But we will read the record:—

And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled. And Moses brought forth the people out of the camp to meet with God; and they stood at the nether part of the mount. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. And the Lord came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up.—Ex. 19:16-20.

Then the Lord told Moses to go down and warn the people not to come up to the mount lest they perish, after which the Lord "spake all these words," the ten commandments.

And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was.—Ex. 20:18-21.

This visible display of power pro-

duced the awe which was designed, that Israel might have the fear of God before their faces, that they sin not, for there was yet before them the long, wearisome journeyings in the wilderness, before they would enter the promised land. And how often was his divine love and power manifested toward them, and how often did they refuse his counsel; Israel, so much beloved for their father's sake, so erring, so impatient, so disobedient. O Israel, how wayward thou; how merciful and kind thy God!

THE COVENANT MADE AT SINAI.

The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.—Deut. 5:2, 3.

And He wrote upon the tables the words of the covenant, the ten commandments.—Ex. 34:28.

All Bible believers are agreed as to the fact that God made a covenant with Israel at Sinai, but all are not agreed as to what that covenant was. Whatever it was, it was to be abolished, done away with, and another covenant take its place. It therefore is important that we should know, if possible, what that covenant was, and when it should cease to be operative. And that we may know beyond a reasonable doubt what that covenant was, we present the following:—

The first verse of Exodus 20 is, "And God spake all these words, saying." Then follows the ten commandments. After which God spake to Moses, and Moses spake to the people by their request, and those words are called in verse one of chapter 21, "These are the judgments which thou shalt set before them," and then follows in chapters 21, 22, and 23, a list of those judgments, and in chapter 24 we read:—

And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one voice, and said, All the words which the Lord hath said will we do. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord. And Moses took half of the blood, and put it in basins; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.—Ex. 24:3-8.

There can be no reasonable doubt that this is the covenant from Sinai which is alluded to by the apostle in the third and fourth chapters of Galatians.

Are the ten commandments in that covenant? or more correctly speaking, are the judgments in that covenant? for that the ten commandments is that

covenant, is placed beyond doubt by the inspired writer.

It is stated by some that the ten commandments are one code of laws, and that the judgments, or ordinances, are another code of laws. If so they would have distinctive titles. The title of the ten commandments in Exodus 20:1 is, "God spake all these words;" or in other words, "*The words of the Lord.*" And the title of the ordinances in Exodus 21:1 is, "These are the judgments;" or in other words, their title is, *The judgments.*

In Exodus 34 we read that Moses went up unto mount Sinai and that the Lord said to him,

Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.—Verse 27.

Who made the covenant? The Lord. With whom? With Moses and Israel. What "words of the covenant" which God made with Moses and Israel was Moses commanded to write?

And He wrote upon the tables the words of the covenant, the ten commandments.—Ex. 34:28.

How was that covenant made with Israel? This we have shown by the quotation above, from Exodus 24:1-8, but will recapitulate that we may be sure we are right. Moses came and told the people all "THE WORDS OF THE LORD" and all "the judgments," and they said, "All THE WORDS OF THE LORD" will we do. Then Moses wrote "THE WORDS OF THE LORD," after which he read the covenant from the book, and the people answered, All "THE WORDS OF THE LORD" will we do and be obedient, and when Moses sprinkled the blood upon the people, he said, Behold the blood of the covenant which the Lord hath made with you concerning these words, "THE WORDS OF THE LORD." And as this is the title of the ten commandments, those commandments were the covenant which the Lord made with Israel from Sinai. And to this agrees the statement of Moses to Israel nearly forty years afterwards:—

And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. And the Lord commanded me at that time to teach you statutes and judgments.—Deut. 4:12-14.

In this, as in the making of the covenant at Sinai, there is a distinction made between THE WORDS OF THE LORD, and the JUDGMENTS, and THE WORDS OF THE LORD is the covenant, and the judgments are not called the covenant. The one is THE WORDS OF THE LORD, and of the other Moses says, The Lord commanded me to teach you. And he also says to Israel,

When I was gone up into the mount to receive the tables of stone, even the tables of the covenant which the Lord made with you.—Deut. 9: 9.

He here again affirms the fact that the ten commandments is the covenant which the Lord made with Israel at Sinai.

And now we may ask, Were the judgments of chapters 21, 22, and 23 of Exodus in that covenant? It is just possible that they were, but the weight of evidence is against such a thought. If the record had said, "Moses wrote *all the judgments*, and read from the book *all the judgments*," and the people had said, "*All the judgments* will we do and be obedient;" and if the Lord had said, "I made a covenant with Israel at Sinai, even of many judgments," there might have been a shadow of a thought that the judgments were the covenant and that the twentieth chapter was not included, or that it was of less value and importance than the other chapters, and so its distinctive title would be swallowed up in the other; but the reverse was the case, and *the words of the Lord* directly to Israel was the covenant which God made with them from Sinai.

The Lord never sought the consent of Israel to the code of laws called judgments, ordinances, and statutes. All these without exception were given to Israel by Moses as he received them from God, and were not in the nature of a covenant proper, but were laws commanded of God to Israel, who must obey or suffer the penalty. These were the only alternatives. Israel was not asked to accept or reject the ordinance concerning the Sabbath breaker, "The man shall be surely put to death." This was not a covenant, but an ordinance necessary in administering the covenant then, and so of all the laws, ordinances, judgments, and statutes given by Moses to Israel from God, excepting the covenant from Sinai. It was first repeated by Moses to all Israel, who said, "All the words which the Lord hath said will we do." They were then written in the book of the covenant and read to Israel, who again answered, "All that the Lord hath said will we do, and be obedient." The covenant was then sealed by Moses sprinkling the blood of the sacrifice upon the people, saying,

Behold the blood of the covenant, which the Lord hath made with you.—Ex. 24: 8.

And he wrote upon the tables the words of the covenant, the ten commandments.—Ex. 34: 28.

Is it possible to believe that the ten commandments are not that covenant from Sinai?

Bill Nye says: "The peculiar characteristic of classical music is that it is really *much better than it sounds*."

Letter Department.

CASSVILLE, Mo., Aug. 23.

Editors Herald.—On the 26th of July, wife, baby Florence, and myself seated ourselves in the vehicle, pulled by the noble horse Prince, and started on a missionary tour. On the first night we were hospitably entertained at the home of Bro. and Sr. Andes, at Nashville, Missouri. Next morning Bro. Andes shod my horse and we continued our journey, reaching the home of Bro. Souders late in the afternoon. Here we were rested from our journey, and enjoyed our visit with those dear saints, who always make an elder welcome.

Next day we proceeded to Irwin, a distance of five miles, where we commenced meeting that night, and continued over the following Sunday, preaching about six sermons. We enjoyed the Spirit of the Master, especially in preaching upon the subject of Divine Healing. There are several Christian Science people in this neighborhood, and of course our views on the subject of healing were very different. But we were not personal in our remarks, and all took it in good humor. While here we stopped with the family of Bro. Charles Rodgers. Sr. Rodgers and her daughter Mary are earnest workers. We believe there are some interested at this place. A Baptist lady handed me fifty cents, and some seem quite favorable.

On the last day of July we started for Bro. Killebrew's home, near Sarcocie. We were welcomed. I learned that Bro. Spurlock was holding forth at Stott City. I went over to see him, and he insisted that I should stay with him awhile. I stayed three days and enjoyed my visit exceedingly well. I came back to Bro. Killebrew's and opened up the work in the Creamer schoolhouse, nearly three miles from Sarcocie. We had a good meeting. The people seemed anxious for meeting, and invited me back, and wanted me to stay longer. This is a good point for Bro. John A. Davis, if he can reach it conveniently.

I forgot to mention, on our road to Bro. Killebrew's from Irwin we camped out. We couldn't find a place in any of the houses. But we were fortunate to find a load of lumber piled up by the road. We made a shelter out of this, and passed the night quite pleasantly.

Well, we reached this point about the 9th of August, and in connection with Bro. Grimes we commenced meetings in a brush arbor, about one mile from Cassville. We instituted the question box, and about the first question, "Do you believe Joseph Smith was a prophet of God?" This question was postponed for several nights. The Devil began to imagine vain things. One night a man got very boisterous, and said he could prove by living testimony that Joe Smith was a murderer, horse thief, and a rascal of the first water. He also warned the people to beware, or we would run off with their wives and daughters to Salt Lake. Two were baptized during these meetings, Bro. Grimes officiating. I find Bro. Grimes and Love to

be earnest workers. I enjoyed presenting our views to the people on the subject of the "confirmation of members" in the church. At the close of our meetings the boys threw rocks at us, but fortunately none of them hit us. I commence preaching to-night in the Spark schoolhouse, about three and one half miles from where I am stopping. Expect to leave these hills next week and work my way toward the reunion in the Territory.

In gospel bonds,

A. M. BAKER.

CALHOUN, Mo., Aug. 24.

Editors Herald.—On July 21 I arrived at Nevada, Missouri; found Bro. F. C. Keck battling away against the "isms" of that town. The Devil is doing his work to perfection in that place. Magnetic healers are found on almost every corner, and hundreds of people are there from all parts of the United States. I was told by one of Mr. Witmer's agents that his cash receipts were twelve hundred dollars per day.

We put up tent and located at Deerfield on July 26; held forth there for ten days, with fair interest; left some almost ready for the water. At Rich Hill preached two evenings. Went to Eldorado Springs to attend the reunion. This is a beautiful park, with nine mineral springs, and is called the nine wonders. There is a fine pavilion in the park that cost about three thousand dollars—a lovely place for holding services; all was free to the saints.

On the evening of August 11, a number of the saints met in the pavilion and organized, choosing D. C. White to preside over the reunion, and Elder J. C. Foss secretary. The following missionaries were at the reunion: J. C. Foss, F. C. Keck, R. T. Walters, M. L. Sory, A. C. Silvers, C. P. Welsh, George W. Beebe. The preaching was good; the social meetings spiritual. Six were baptized, four or five children blessed, and a large number of sick administered to, of which most of them received a blessing of the Lord. All seemed to enjoy themselves, and each no doubt went away happy that they had been there.

Bro. Alma Houts brought me from the reunion to this place, a distance of sixty-five miles by team, through dust and hot winds. I shall remain here and preach over Sunday, and then go to Washington Park to attend the reunion, and shall go from there to Hickory County, to hold meeting for three or four weeks.

Yours in the gospel,

D. C. WHITE.

FAIRBURY, Neb., Aug. 28.

Editors Herald.—I attended the reunion held at Shelton, Nebraska, which was a spiritual feast indeed. Five were baptized.

I came to Fairfield and held meetings. The Spirit cheered and comforted all the saints. Met Bro. Waldsmith, and we went together to Hebron. Found appointments out for us. We held five meetings to interested hearers, then went to Fairbury, where we found Bro. Myers holding the fort with appointments out for Saturday evening and Sunday, with a nice little Sunday school which promises bet-

ter things in the near future. Two worthy souls were baptized here by Bro. Myers, and I hear that the waters were troubled at Nebraska City and two more added. So the good work goes on.

I find the Sunday schools in Southern Nebraska district in very good condition and the saints all cheerful and alive in the good work. Bro. H. W. Belville is doing what he can for the work, holding regular meeting near Bro. Robinson's. Bro. Belville is the happiest man in the West, having a fine baby girl, which received the blessings of the Lord under the hands of the elders. I feel very hopeful for the work in Southern Nebraska district, for it is in the hands of worthy brethren. Our Sunday school association will convene at Nebraska City, September 8 and 9. Come, one and all, and see what can be done for our children, for we know the Lord is in the work if we will only do our part; but if we do not, the Lord is not pleased, and we are the losers. May the heaven work till all is leavened and Zion perfected, is the hope and prayer of,

Your brother in Christ,
W. M. SELF.

SYDNEY, N. S. W., Aug. 1.

Editors Herald:—Just a word, to say that Elders Kaler and W. J. Haworth have gone north to adjust matters in one of the branches and prosecute missionary work. They ride bicycles. I have come to Sydney to aid the brethren for a time. There is a very important enterprise on hands by which they are intending to get the printed word before the thousands of city dwellers who have heard it not. More of this by the middle of the month, when evidences of the same will be forwarded.

Before I left New Castle, I launched a boat and helped two of our worthy young people to get into it. It was a matrimonial barque. Bro. Ernest Davis is the captain, and Sr. Louisa Dalhousie Reed signed papers as mate. It was a quiet affair and occurred in the Gosford Road chapel, Hamilton. They start out under pleasant weather conditions. Several attested to presence of the Holy Spirit during the ceremony. Why not? It is ordained of God.

G. R. WELLS.

HIGHLAND PARK, Ky., Aug. 25.

Editors Herald:—July 22, I went to Rego, Indiana, where I met Bro. George Jenkins, also Bro. Peter Flen of Leavenworth, Indiana, for the first time. I had met with Bro. Jenkins since the Deney and Jenkins debate, February 21 to 25. On Saturday night I spoke. On Sunday, July 23, I preached Bro. James Peters' funeral sermon, according to request. Some said it was the largest crowd they had seen gathered. Between eight hundred and one thousand people gathered in Vol. Mattox' grove, two miles from Rego, south of Pike. I continued preaching there until Wednesday, the 26th; on that day I baptized one in Blue River, and confirmed at the water's edge. On the 27th, left for home, and stayed until August 4, when I left for my field of labor, Louisville, Kentucky. Preached in the city until 13th. I baptized

six more, making twenty-eight members now in Louisville branch. I baptized an old lady, born in 1812, making her eighty-seven years old. Two more have given their names for baptism. Bro. James W. Metcalfe and I took a trip down in Larue County, where the Utah Mormon elders have been preaching. We preached four times, the Mormon elders being present. I showed up the true succession of the Reorganized Church of Jesus Christ, and the false doctrine taught by Brigham Young; showed that the Utah Church was no part of the true church after 1844 and August 5, 1847; and that they had fulfilled many of the prophecies of both the Old and New Testament, and had transgressed the organic law of the church, as organized in 1830, also 1831, when the law was given. I showed by the three books that they had apostatized and were no part of the kingdom of God; they had disgraced the fair name of the church.

I find Bro. Metcalfe a true and faithful companion, and able to present the truth. We find it is very hard to get the truth before the people. Prejudice is very great in Kentucky. People don't want to hear the truth, especially that connected with Joseph Smith's teachings. That abomination in the West has almost destroyed the fair name of the church, and many reject the gospel on account of it, not being able to understand the difference; and prejudice of the people will hinder our elders from getting places to preach in. It is very hot and dry here; dusty roads make it inconvenient to travel. Baptists, Campbellites, and Methodists are holding protracted meetings now; and once in grace always in grace, seems to take the lead here. They say all we have to do is only to believe in Christ. By grace you are saved, not of works, lest any should boast. It seems that the Devil has got the most of the people. May the Lord bless all of his Israel.

JAMES M. SCOTT.

WOODBINE, Iowa, Aug. 31.

Editors Herald:—There seems to be a rumor afloat that the reunion grounds at Woodbine, Iowa, are in bad condition, which is not true.

By way of correction we wish to say the grounds are dry and in as good condition as the first year reunion was held at Woodbine, and all desiring to attend we fully believe will be satisfied.

Madam Rumor often does a good deal of harm.

Mr. L. D. Butler will have charge of the boarding tent again this year, and the patrons of the reunion will be assured of the usual good treatment.

Everybody come and enjoy yourself.

S. B. KIBLER, Chairman.

S. C. DIGGLE, Secretary.

SEILING, Okla., Aug. 24.

Editors Herald:—The saints of Oklahoma are striving to keep the gospel banner waving before the people, although its position is not as prominent as some; yet we hold out terms no other can offer. Our faith is evil spoken of by some, but this does not detract our attention from the grand things before us.

We realize the promises of an allwise and merciful Father are greater than the offers of men. Truly, Satan's picket extends the world around. His influence is felt everywhere. Sin's combinations are stronger today than ever before. Life is the gift of God; then it certainly may be and ought to be used for the purpose for which it was created, but we only have to glance over the histories of the past and the stirring events of the present to determine that such is not the case.

The saints of Oklahoma seem to be alive and active for the interests of the gospel. The gospel tabernacle, since the May conference held at Morrison, Oklahoma, has been located at Clayton, Ingalls, Downs, Nicely, and the above place. The object of coming here was the Dewey County camp meeting. Camp meeting commenced August 11 with the following elders and priests on docket: D. S. Crawley, R. W. Davis, R. M. Maloney, H. F. Durfey, W. P. Pickering, James Yates, L. A. Hall, J. Scott, and S. Smith. Owing to sickness of his father, Elder W. S. Macrae was unable to be with us. Nothing of an evil nature marred the proceedings, only much sickness was brought upon us to try our faith and endurance. The Spirit of God was manifest to a certain degree in rebuking same. Four services each day was the order. Preaching at eleven and evening. Prayer in the morning nine to ten. Book of Mormon study in the afternoon. The first night Bro. Pickering commenced the story of the gospel to fallen man in this place, followed Sunday at eleven by D. S. Crawley, whose subject was Ecclesiastes third chapter. R. M. Maloney was the speaker in the afternoon, telling the people of the mission of Christ. At evening R. W. Davis handled Matthew 20 in a masterly way. The good Spirit was present, making his arguments clear and convincing. He made use of his new chart, which was arranged well. Elder Durfey posed before a large crowd the next evening with excellent liberty. It is really bad to have such able men in the work and not make constant use of them.

August 15 was a record breaker—eight sermons in two hours. Subjects discussed: Sunday school and Religio, S. Smith. Faith, J. W. Squire. Redemption of Zion, D. S. Crawley. Book of Mormon, James Yates. Tithing, W. P. Pickering. Utah Apostasy, R. W. Davis. Conversion, R. M. Maloney. Duty of Branch Officers, H. F. Durfey. Friday was devoted to the interests of the Sunday school. About the same ground was covered that the last convention in May did. Institute work, local needs, etc. The library question was discussed at some length. A Sunday school entertainment was given in the evening to the satisfaction of all. Our aged brother, D. S. Crawley, stood before a large crowd the next evening and based his remarks on the 16th chapter of Mark.

The last day of the meeting was the best. A large crowd was present at all the services. At evening the largest audience ever assembled in the tabernacle had congregated together to listen to Bro. Davis in his effort to show the people that in all ages God deals with mankind precisely the same and "he that feareth him, and worketh righteousness,

is accepted with him." The effort was a good one. There were about three hundred present at this meeting. A good feeling exists with the outsiders as well as with the saints. The people are very hospitable and kind. Quite a number of saints have moved here from all parts. Much prejudice has been removed. One, a Mr. Nation, is willing to swear any time that Joseph Smith was a bank robber, etc. His wife is also very bitter against the work, going around making false statements, etc. But this does not count with thinking people. She does, or has done, a great deal of preaching here, but the people now have little confidence in her. Bro. Crawley one year ago held a discussion with her, which broke her belief and church all to pieces. Outsiders say not one point was gained by her in the discussion. This glorious cause is bound to stand, respected by all, and that which comes against it to oppose, will result in disaster. The combined forces of hell shall not prevail against the rock of revealed truth.

The tabernacle goes from here to Mathewson, Oklahoma, and from there to Stillwater, to the reunion, commencing October 6. One was baptized at this camp meeting. Our labors at Nicely, I am certain, will bring forth fruit in the near future. I was ordained to the office of priest July 23, and since then I have been engaged with the tabernacle, and I like the work well. It is my first efforts along this line. My greatest desire in life is to be an able defender of this gospel of Jesus Christ. We hope to have a good time at our reunion. Bro. Hougas has promised us his presence in behalf of the Sunday school. May this work prosper, is my desire and prayer.

In gospel bonds,

STEPHEN SMITH.

BYRNEVILLE, Ind., Aug. 30.

Editors Herald:—For four weeks I have been unable to do much walking on account of carbuncles. I would say to those that have been looking for me in different parts of my field, they can now look for me; though I am not entirely well, I will begin my work again.

The work is moving along as well as could be expected, there being but few to prosecute it. The Byrneville branch is going through a severe trial at present, which threatens disaster to some extent on account of not having the proper understanding of Section 119:7 of Doctrine and Covenants. If all understood the circumstances under which this section was given this confusion would not have been. We hope and pray the branch may pull over the rifle and no hurt be done, and all come to a better understanding of the law. If all would pay heed to the instruction given in Section 120:4, much contention, bitterness, envying, and jealousy would cease and the saints be edified and built up, keeping in connection with this Section 122:1, union and peace would prevail. Let him that runs, read.

Bro. Kelley and I have just closed a series of meetings here in the branch for the purpose of arousing the spirituality of the work. The good thus done, if any, remains to be re-

vealed in the future. On next Saturday evening I go to Hearsttown, where Bro. Sammie Scott has been conducting some meetings with good results, some being baptized and more to follow. I wish we had more locals like he and Bro. Kelley who would push out in the work. It would be a great help to us in this district. We have calls on all sides, so much so I cannot meet them all, so will have to content myself by doing all we can under the circumstances. Campbellism has been awakened in this part since the debate last February with Rev. E. G. Dennie and the writer. Rev. J. Goldman is to meet Bro. Kelley. The debate will come off this fall if Rev. Goldman sticks to the text.

I am just about through reading "Doctrines and Dogmas of Mormonism," by D. H. Bays. We have nothing to fear when such a man as Bays with his experience cannot produce an argument against the work but what can be utterly overturned. What is the use of a Clark Braden, or E. G. Dennie, or a Goldman to attack the work? It would be like trying to uproot the everlasting mountains or hills. It is as Daniel says, it is not to be thrown down or given to other people. It will stand when everything else will fail. Let me say to the saints, Let us push forward to see how much we can do, and not how little, remembering that every good deed we do there is a reward laid up in store for us; and God will reward us for what we do, and not for what we say or believe. We need not expect a reward for what some one else does, but for what we do. Then for every day we fail to do something for the Master we will be losers in the day of reckoning. Each one must work out his own salvation with fear and trembling. We need not expect a reward for what some good brother or sister has done; we must do our work regardless of what others do or do not do.

I am glad of this, for if we had to depend on some one else to do our work, it perhaps would be left undone. Let us labor to build up the work. If a brother or sister is getting on the background, let us speak some kind word and try and lift up the fallen ones. The weak are the ones that need help, not the strong so much; while all need help, but especially the weak ones.

Your brother,

G. JENKINS.

EAST JORDAN, Mich., Aug. 22.

Editors Herald:—The first of July, Wife and I started for a visit to our people in Michigan, and I have not been idle here. I attended a two-days' meeting at Minden City. Preached two or three times there. We had one of the best meetings I have been privileged to attend. Everyone seemed filled with the Spirit. I also preached at Bayport, where I first heard the true gospel and obeyed. We had a good meeting of old friends and saints. A sad thing happened to Bro. C. U. Grant's family while here. The mother sent to the drug store for some castor oil, and the boy in the drug store put carbolic acid in a bottle and labeled it castor oil. The mother gave the little fellow (a boy fif-

teen months old) a teaspoonful, and in five hours it died.

I preached for the saints at Grant. Stopped at Coleman and Farwell and preached for them, then on to Kingsley and got in a sermon for them there. Had a good time all along the line. Then came to East Jordan to visit Wife's people. Last Saturday and Sunday we had another two-days' meeting at Boyne City, where I met Bro. Ellis and listened to him proclaim the gospel message. He is alive and well, and by the looks of his smiling face, is happy in the work of the Master. We had a good meeting throughout.

I expect to start next Sunday for Cleveland and will soon be back to my own field, where I expect to labor where the missionary in charge may direct, and I shall be pleased to hear from him soon.

I forgot to say I preached the funeral sermon of Bro. Grant's little boy; also preached the funeral sermon of a little baby boy at South Arm. We are all quite well but our oldest boy. I hope the Sisters' Prayer Union will remember him in their prayers that God will heal him. Still in the faith,

Your brother in Christ,

F. C. SMITH.

ARGENT'S HILL, N. S. W., July 27.

Editors Herald:—On receiving my certificate of appointment to the mission field, I gave the requisite notice of my intention to quit the employ of the business house for which I had been working, and on May 1 left home for Sydney, where Bro. Kaler and I preached on the streets as often as the weather would permit. On June 21 I returned to Wallsend just in time to assist Bro. Wells in a week's mission, held in the rotunda of the Plattsburg Park; the Wallsend saints assisting greatly by their presence and in the singing. An organ kindly lent by Sr. Cox of Merewether and played by Sr. Carrie Ferrett of Sydney also proved very effective in drawing a crowd for us, sometimes the audiences being larger and more attentive than any I had ever seen gathered in this town to hear God's word dispensed. We hope that good will result from the seed sown. The Wallsend branch is now in a better condition than it ever has been before. They now have a small place to worship in, and a few real live workers looking after the interests of the work there. Last year ten of the old withered and lifeless members were lopped off the branch tree (record); but since the beginning of this year the writer has had the pleasure of inducting thirteen others into the fold, some of whom are proving quite an acquisition to the branch.

On July 18 Bro. Kaler and I left Wallsend, mounted on bicycles, with our front wheels pointing northward in the direction of this place, distant about three hundred miles. We arrived here in time for dinner the following Saturday, just four days being spent in covering the distance. We did not call at any of the preaching points on the way, except at one or two places where we passed the night with the saints, and resumed our journey next morning, because difficulties in the branch here demanded our immediate atten-

tion. As soon as we settle the trouble here we will return, preaching by the way. This branch has been having a deal of trouble for some time now, and the only way left open to us, if we want to "put the sin out, is to put the sinner out with it."

When will the saints live up to their own teachings? When will they discard the world and its ways and live for God and God alone? We who have received such a perfect plan from our heavenly Father should abide by that plan. But in this country, when the saints get into difficulty or see others in trouble, instead of adopting God's plan,—which never fails,—they follow in the steps of the world, and begin right away to scandalize each other, and to do just as the world has always done. Surely this old way has been tried often enough and has failed quite enough to show its uselessness, and make the saints look round for a "more excellent way" of adjusting their difficulties.

We have commenced a campaign among the people here, and we appeal to the saints not to destroy by their example that which we are trying to teach both by example and precept.

Yours in bonds,

WALTER J. HAWORTH.

JUNIATA, Mich., Aug. 22.

Editors Herald.—Some of your readers may be wondering if the M. E. preacher at Burt, Saginaw County, killed me last winter, after I held forth in the Indian M. E. church at Taymouth for five weeks. About every night, towards the last, it got too warm for the Rev. Armstrong of Burt, a white man in color, but not very white in heart. Just before I left, he came to see the Indian preacher, and forbid him to let me speak in the church any more. Said I was worse than the Advents, and he said they were worse than the Devil. So you see I must be away up in G's in that kingdom. He told the Indian preacher if he didn't close me out he would take steps to make him. The preacher asked him if he had heard me preach. He said no; but he heard of me. Well, said the Indian preacher, you come and hear him preach once, and you will find he preaches the Bible to us, and tells us what we must do to be saved. Then when we die we go home. Rev. Armstrong said I was a Mormon, and hell was their home, etc. The Indian preacher said I had nothing to say against this brother. I can say nothing. Something tells my spirit (clapping his hand on his breast) that God sent this brother here to preach us the fullness of the gospel, and that Spirit tells me if we do what this brother tells us, when we die we will all go to heaven. He says we must all be baptized, and follow Christ, and he preaches it from the Bible; and he tells us nothing but what he preaches from the Bible, etc. He made this statement in the church, when Armstrong was present. After he had the talk with him about me, the house was full of people. Baptists, Methodists, Presbyterians, Adventists, and all kind of church members, and non members, and they could see that the Indian brethren were not well pleased at something, for after I got through speaking, which was about two hours, as this was my last opportunity to bear

my testimony, and no one present but the M. E. preacher from Burt was ready to part. The Indian brother spoke at length in Indian before he told us the above in English. The poor old brother, I must call him, while he stood and spoke of the good I had done among them since I came, and entreating them to pay heed to what I had told them, for they would have to give an account of it at the day of judgment, and the tears streaming down his face. I also felt that sweet influence of the Spirit that brings peace and happiness to the children of God, and felt encouraged in the good work, and that the Lord would care for his own. And although Satan would come up to battle against the work of God, that when the smoke would blow over, we would find more on the Lord's side, as he is always sure to overdo it, and want to prove too much against God's work. And this was poor Mr. Armstrong's fate.

He came out and lectured against us in the Indian M. E. church, and announced it after I announced that I was going home. Some of his members from Burt came and told me, and insisted that I should stay till it was over. When it came off, he brought the sheriff and deputy sheriff with him, and all could come from Burt to his help. The church was filled to standing room. He started out to tell in his way how the Latter Day Saints came to life. Said they were so bad, in time they divided, and part went to Utah, and the rest went here and there, carrying on their hellish work to deceive, etc. I won't take space to tell what pet names he gave us. He told us us he knew what he was talking about, for he lived among them and drew water from the same well a Mormon preacher did. This was at Bayport, Michigan. Said they were the most inhuman people he ever saw. Let their sick die. Told of a woman that died, and he preached her funeral sermon. I'll say right here, that that woman is alive to-day, so I was told by Bro. Dowker's daughter, my brother George's wife, who was raised in Bayport, and knew about it. So the next time I went back to Saginaw County I spoke in the Advent church, and the Indian M. E. church. I told them of that wonderful sermon that Armstrong preached over the dead body of a sister—a saint—that she couldn't have stayed dead long, for she is alive yet, and numbered among the saints. I said that wasn't the biggest lie he told, and you all know it; and about all in the church broke into a laugh, and a voice said he told fifty; yes, said another, one hundred, etc.

Bro. J. A. Grant was here a short time ago, on his way to Deanville to attend a two-days' meeting. He gave us four rousing good sermons, which won't be forgotten soon. Come again, Bro. John.

While here, Bro. Grant told me he was the neighbor that drew water from the same well as Mr. Armstrong at Bayport, and says that Mr. Armstrong was very mean while there, and wouldn't say anything against the saints and couldn't; but as soon as he got away he could tell lots about them that was not true. I suppose he would tell the truth if he could think of it. But those fellows when they get after us never stop for the truth. That don't go fast enough for them. Armstrong told,

with other abuse, that the Reorganized Latter Day Saints and the Utah Mormon saints were getting one again. In fact they were one all the time, but held different conferences. But now they all meet together, and have just one conference, etc. Said he knew what he was talking about. (If he didn't nobody else did.) He was so mad to think that I was allowed to speak in the M. E. church for five weeks, and preach such hellish doctrine. He said I called it the good old Jerusalem gospel, that saved the people eighteen hundred years ago, and the same would save the people to-day. Yes, he says it will make Mormons of you. I smiled, and the people pricked up their ears and thought he was coming to the truth again. But he soon drifted on to abuse again.

After he got through I stepped to the stand and asked him if he would meet these statements in public and prove them. He said, No, I won't meet them anywhere, nor you either. Said I had my say for the last five weeks, etc. Well, I did, and it's got such a start that he can't pull it to pieces with all the force at his command. One of his own members told me I had more of the grace of God in me than he had, or I would have knocked him off the stand. I let Mr. Armstrong do the knocking, and he did to the extent that about twelve of his members have left his church, and some who were studying under him to make preachers. What hurt the people most was, he said the person that would harbor me, and take me in, and give me a meal was worse than I was. But the dear people say as long as they have a crumb I am welcome to it, and Armstrong can go somewhere else; and every week comes a letter to know when I am coming again.

I expect that after our fall conference Elder J. A. Grant will supply them with some gospel truths. The Freewill Baptists are holding tent meetings three miles from here. I attended three of them. The first night they forced me to take a seat near the front. I took part with the rest in testifying. Second night I took a seat down at the door. They had a sort of a Mormon eater for a speaker, and sure enough he could throw clubs. He said some people now-a-days think God sends angels to talk to them. Said one fool was told if he would go and dig in the side of a hill he would there get a Bible. The speaker's text was, "I'll draw all men unto me." And he said that wasn't Joe Smith and Brigham Young. Then he told what awful bad men they were. It's strange how those Devil-killers can get their tongues around such big words without making their mouths all black.

When time came to testify on the Lord's side, I was soon on my feet, and the preacher was glad when I sat down, and said aloud Amen. He said the books that the brother was talking about were in heaven that we are going to be judged by, etc. After the meeting was over both preachers gave me a hearty shake of the hand, and said they were so glad to see me out. What was the use of their lying like that? I didn't ask them for it. The people knew they lied when they said they were so glad to see me.

Sunday afternoon I attended again, and the

same man was the speaker. He was making balls from the start to throw at the saints; but he kept them till the last. The ball was the Mormon Bible, and taught the most damnable doctrine on earth; and it was from the Devil, etc., etc. At the close he gave no chance to testify. I took notes of what he said; and as I started to the stand I saw he wasn't coming down. And as I went, the boys said, There he goes for him. I called the speaker to one side, and asked him if he had that book, and where I could get one. He said, What do you want to get one for? Haven't you got one? I said I never saw such a book as he described. He said he hadn't got one, nor never had, and wouldn't have one in his house. I asked him then, Could you tell what was in that book, and why he stood up there and made statements that he could not prove, and he knew they were lies? I told him I believed a good deal that he said as regards the work out in Utah was true; but I wasn't going to stand and be branded with that class of people out there; and that he was a coward to stand up there and talk the way he did, then run when I asked for proof. He also said he wouldn't meet anything, and if the coat fits, put it on, etc.

One of their head members, and the man who owns the ground where the tent stands, and who feeds those preachers, invited me to tea, so I could stay till the evening meeting, right before this preacher. Don't know how he took it. I couldn't stay, as I had company, and they had ten miles to go after they got to my place.

Since our June conference I have labored what I could for the Master in Lapeer and Tuscola Counties. Baptized one, a head of a family. At this baptism I preached one hour on the river bank, as there was a crowd of people present that hadn't heard any of our people preach before. I had the best of liberty, and they wanted me to come again and have it more widely published. I also solemnized one marriage and administered to the sick, with good blessing attending them all. One case where the lame leaped for joy, as she had thought she would lose the use of one limb. O this God we serve and whose we are, he is mighty to save and to restore. Praise his name.

Your brother in gospel bonds,

A. MCKENZIE.

P. S.—Since writing the above I got a letter requesting me to come at once and administer to a young saint that's sick with typhoid fever, sixteen miles of a walk. I have already walked eighty-two miles in answering to calls since our June conference.

A. MCK.

ATHENS, Tenn., Aug. 14.

Editors Herald:—It seems very evident that the first part of the prophecy of Lehi, in 2 Nephi, chapter second, as referred to in *Herald* of August 9, has reference, plainly, to Joseph the Seer—no one could doubt it for a moment; but the latter part of the prophecy seems to be to another individual, and another work, which is to be done by a Lamanite, and expressly for that people.

This later prophecy was made more distinct by the words of Nephi—when he was here. He said that the sealed plates of the Book of Mormon are to come forth by the hand of a Lamanite, and that the people who receive this later message, which is expressly for themselves, will have great faith, and will "hearken to the words of the book."

Nephi, as tried by the infallible test, was surely a messenger from God. He said, moreover, that the work which he was sent to inaugurate among his own people was not to interfere in the least with the work under Joseph.

Joseph is the head of the Church of Jesus Christ on the earth, until he comes whose right it is to reign. H. B. E.

GREENLEAF, Kan., Aug. 28.

Editors Herald:—Our Northwest Kansas district reunion closed last night. We had a splendid meetings and good order. The interest taken by the several young saints speaks well for the future success of the church in these parts.

Among those who preached were Brn. Hilliard, Pender, Kent, Johanson, and Brown. The attendance on the part of both saints and others was good. Five were baptized.

W. MANNERING, Reporter.

Mothers' Home Column.

EDITED BY FRANCES.

Make a rule, and pray God to help you to keep it, never, if possible, to lie down at night without being able to say, "I have made one human being, at least a little better this day." You will find it easier than you think, and pleasanter.—*Charles Kingsley.*

CONTENT.

Though my cottage home is humble,
Though no pictures grace its walls,
Yet o'er all the blessed sunlight
Without stint or measure falls.
And the breezes flower-scented,
Fraught with healing, through each room
Freely wander, brightly tinting
Each loved cheek to healthful bloom.

Yet I envy not my lady,
Though so fair her mansion is;
All adorned with costliest paintings,
Hung with silken draperies.
Lest they dim the wondrous beauty
Of those paintings rich and rare;
Lest they fade those silken hangings,
Must no sunbeam enter there.

Though my life be filled with labor,
Though my hands be rough and brown;
And from early morn till evening,
Lets her dusky curtain down;
Comes for me no restful leisure,
Sometimes scarcely time to pray;
Yet 'tis for my loved I labor,
And love cheers each toil-filled day.

So I envy not my lady,
Though from toil her life is free;
She has missed the compensation
That love's labor brings to me.

Of more weary with her leisure,
Than with all my toil am I;
Drag for her the leaden moments,
Swift for me the days go by.

Though my gown be poor and simple,
Though of jewels I have none,
Save the ones kind heaven lent me,
Rarest jewels 'neath the sun.
Yet I envy not my lady;
She hath never known the bliss,
Of a child's fond, warm embraces,
Or a baby's honeyed kiss.

And an empty heart she carries
'Neath her silks and laces fine;
Gleam of gold and flash of jewels
Bring her no such joy as mine.
For I'd rather feel the clasping
Of my darlings' arms to-night,
Than to wear the richest robings,
Or be decked with jewels bright.

ALICE R. CORSON.

GENITO, Virginia.

CHICAGO, Ill., July 24.

Editors Herald:—As secretary of the sisters' meeting at the Ancient Apostolic Gospel Mission, 1802 Armour Avenue, I would like to send a few words of comfort and encouragement to the rest of our brothers and sisters who are laboring for the cause, hoping they will not think it presumptuous of one so young in the faith. I have only been entitled to the name of saint for a little over four months, but believe me, I stand firm. I would not exchange that title for any other on earth. I am proud to be called a saint, and am daily trying to live deserving the name. We have very few members at our sisters' meeting, but we all know that God has promised to be with us wherever two or three gather together in his name.

Sisters, do you ever think of that promise, and how much benefit there is to be gained by those little gatherings; and also when almost discouraged with our daily work, to stop for a few moments and think that we are God's children, and that God loves us and is watching over us every hour, yes every minute? O, what a grand thought! I do not see many reports of sisters' prayer meetings in your letter department, and think it would be a good thing if there were more of them, even if they were only official reports. It would at least keep some of the sisters alive, spiritually; for no matter how small the mission is, there can always be two or three meet for special prayers once a week, where they would find both comfort and instruction combined. I think that newspaper correspondence would be of great benefit to many who are backward in bearing testimony before a crowded church. It seems that a good many find it hard, at such times, to express their feelings, not through a man-fearing spirit, nor that they are ashamed to own Christ; but it seems that some of them have been in the habit of burying their thoughts, until it is almost impossible for them to express themselves in public, while if they take up pen and paper they are perfectly at home. For one I believe they should be encouraged to let their light shine in whatever way the Spirit leads them.

Sisters, let us be up and doing; let us be more faithful. I am afraid that some of us get a little sleepy, as it were, by the way; but we must remember that faith without works is dead. Our sisters' meeting, Thursday afternoons, is a great comfort to us all, and I find myself even now looking forward to that "sweet hour of prayer."

I must not forget to mention that our weekly Bible class, on Sunday afternoons, under our able teacher, Bro. George H. Graves, is gaining ground rapidly, and in fact is intensely interesting. Also our monthly reunions at the Lang Mission, 3411 Cottage Grove Avenue, where we are always sure of a spiritual feast on the first Sunday of every month. I wish that every brother and sister who reads this could meet us there, and enjoy the blessings poured down upon us. It seems as if we were all indeed sitting in heavenly places. I would ask your prayers in behalf of our little mission, and especially in behalf of Sister Graves, who I am happy to say seems to be enjoying better health than she has for some time. May God continue to pour down his blessings upon both her and her companion, that they may always prosper in this blessed work. For myself, I feel as if I can say with the poet of old:—

Since first Thy word awakened my heart,
Like new life dawning o'er me,
Where'er I turn mine eyes, thou art—
All light and love before me.
Nought else I feel, or hear, or see;
All bonds of earth I sever—
Thee, O God, and only thee,
I live for, now and ever.

Like him, whose fetters dropped away,
When light shone o'er his prison;
My spirit, touched by mercy's ray,
Hath from her chains arisen;
And shall a soul thou bid'st be free,
Return to bondage—never.
Thee, O God, and only thee
I live for, now and ever!

Asking an interest in your prayers, I remain,
Yours in all truth,

SARAH HESS.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Bro. N. S. Dunnington, Elmont, Kansas, requests the saints to fast and pray for him that he may be healed; he is now entirely helpless. It is his wish that he may be spared to preach the gospel.

Sr. Eva Mee wishes the prayers of the saints in her behalf. She is at St. Joseph hospital, in Fairhaven, Washington.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.

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

SPASMODICISM VS. CONSTANCY.

In the region of Yellowstone Park there are a number of spasmodic fountains called geysers. If we visit one of these, we see the water bursting high into the air, sent forth by some great power hidden in the earth; but if we wait we soon see the volume of water

growing smaller and smaller, until the flow ceases altogether. After awhile it bursts forth again, thus repeating the operation day after day and year after year. What a vast amount of energy is here expended! What a great display of power, but to no purpose but to engage the wondering eye of man!

In Minnesota there is a small stream of water, only twelve feet wide, which runs gently away from a lake known as Itasca. The lake is clear and calm, and the water flows away almost without a ripple. There is no wonderful power manifested here, and while we may admire its beauty, there is nothing there to cause such amazement as the geyser. This stream flows on day after day, increasing in size, never stopping, but incessantly and persistently running to the sea. On its waters are carried all those things that bless man; it turns the wheels of hundreds of mills and factories, and men have learned to appreciate the benefits of that noble river—the Mississippi.

What a contrast! One displays wonderful power, but its energy is wasted, because it is spasmodic; the other makes no wonderful display of power, but is perpetually working, quietly and gently, for the good of man.

How can we apply this lesson in our lives? Do I go to Sabbath school on Sunday full of knowledge and enthusiasm, ready to do a great deal, but forget all about it during the next six days? If so, what I did *not* do through the six days destroys the effect of what I did on Sunday. Or, do I go to the annual camp meeting and work earnestly and hard, but when I return home fall back into a state of lethargy? If so, my idleness overbalances my work, and like the geyser, my energy has been spent in vain.

But again; do I keep working here and there and everywhere, wherever I am, on Sunday, through the week, or whenever I can; quietly, persistently, striving to do some good; speaking a kind word to this one, doing a kind deed for that one, lending a helping hand to the weak? If so, I am like the river, in that I am using my energy in a manner that it will benefit and bless others.

I fear many sometimes think they are not doing enough, or that their labors are fruitless, because they do not see immediate results; but remember that that which takes the longest to mature is the most enduring, and that your modest, but persistent work in the Sabbath school in the country school-house, or in the village chapel, is having its influence for good, and that influence will continue to spread like the waves from the pebble dropped into the water.

In our feeble efforts to spread the truth abroad, we have wondered at times if our words were effective, or whether they were lost. We could see no results of our teaching, but the voice of the Comforter came to cheer us in our efforts, assuring us that "not one word shall be lost." So we say to the workers; do what you can to-day, keeping faithful in the discharge of your duties, and by thus doing you can well afford to leave the result with God, for although we may not see the growth of our planting, that growth is nevertheless going on, and sometime the fruit will come, and thus we may be able to

rejoice in the salvation of some as the result of our labors.—*Selected.*

PUNCTUALITY.

An eminent Sunday school worker said, "The teacher who is on time is late." Sunday school promptness is not to be there one minute before the bell taps, but to be in advance, to prepare for the work, and be ready for every emergency. Much is lost by being in a hurry; something is forgotten; something overlooked, which might have been useful if the officer or teacher had had time to think of it.

Be ahead of time, and your work will be more successful than if your pupils have to wait for you.—*Selected.*

HISTORY AS A FACTOR IN SUNDAY SCHOOL TEACHING.

The question has been asked, "Why do we teach so much history in the Sunday school? Why not teach just the gospel, and not so much history?" We answer: first, because the revelation of the gospel to mankind is inseparably connected with history; second, abstract truths are more difficult of comprehension than when connected with historical events; third, the effects of gospel truth are clear when seen in the lives and acts of others.

Events of the past form a basis in the mind for truth to rest upon, and the child readily understands it. When we think of baptism, how soon do our thoughts fly back to John baptizing in Jordan; and in teaching baptism, would it not be better to tell of that incident, showing what it was for, and the change in the lives of those baptized?

There is no better way in which the results of disobedience can be taught than to show how it affected ancient Israel, or what happened to Jonah because of it; and in teaching implicit obedience, there should stand out, in bold relief, the purity and righteousness of the great model—Jesus of Nazareth. A knowledge of such incidents will help the pupil to understand, to remember, and to apply to his own life the truths which will make his life what God desires it to be.

Jesus often referred to historical events in support of some truth, and our Sunday school workers will do well to follow the same plan, and continue to teach sacred history in support of the gospel of Christ.—*Selected.*

VALEDICTORY.

As we close the first Sunday school educator, we must express our gratitude for the interest that has been taken in this work. Progress is being made, and the newspaper is becoming a prominent feature in the district conventions. If you have not tried it, now is the time to begin, and we are assured you will find it a means for good.

Your Editors have labored under disadvantages, but if our efforts have benefited anyone here, or if we may be the means of setting the ball rolling in some other field, our efforts will be fully repaid.

What we have offered you here we realize to be imperfect, but it remains for each one to gather out those things that may be most

useful, and apply them as he has opportunity.

In entering upon the work of another year we look forward to new experiences and new lines of work, and we trust that the ensuing year may be full of rich experiences for all, and that the Sunday school cause may keep apace with the progress of the church, and be the means of bringing many souls into its fold.

The Sunday school cause is progressive, hence there is a demand for progressive workers. The field is wide and inviting, and how shall it be filled, so that the work may be more perfect? We need every faithful worker to continue diligent. We need every occasional worker to put on the whole armor and enter the cause, determined to be active during the subsequent year. We need many, who have not yet taken up the work, to enlist in this part of the Master's service, for we assure you there is room for all, and plenty for all to do.

In all our work we need divine guidance; but before we can be led we must exert ourselves, and if the heart is right, there will be little danger of lacking the guidance we need. It is said "the Lord requireth the heart and a willing mind;" so when the mind is willing, and the heart right, the Lord is willing to guide, and we are in the way of success. We bid you all a prosperous future, and trust that your work may be acceptable to the church and to God.—*Selected.*

Sunday School Associations.

SPRING RIVER.

Convention of above district Sunday school association met at Sherwin, Kansas, June 26. Convention brought to order and opened by Elder W. E. Peak. Superintendent Mollie Davis in charge; E. E. Gilbert clerk. Routine work was the order in the forenoon. Six schools reported: Blendville, enrollment 81, average attendance 43. Weir City, enrollment 40, average attendance 28. Webb City, enrollment 126, average attendance 65. Nashville, enrollment 23, average attendance 18. Angola, enrollment 43, average attendance 23. Pleasant View, enrollment 55, average attendance 47. Afternoon session spent in institute work and educational exercises. Adjourned to meet at Berry's Ferry, Indian Territory; September 19, at 9:30 a. m.

SOUTH SEA ISLANDS.

The Sunday school convention of the South Sea Islands convened at Avatoru, April 3, 1899, at eight a. m. Opened in the usual manner with the superintendent in the chair. Officers chosen for convention were, Tapu president, Emma Burton and Pou Haroatea associates, Teuira and Emma Burton secretaries. Minutes of last convention were then read, also reports from Tapu, Emma Burton, Pou Haroatea, and Teuira, all of which were approved. Thirteen Sunday schools reported. The officers of the association: Tapu, superintendent; Emma Burton and Pou Haroatea, associates; Teuira native, and Emma Burton foreign, secretary, were sustained for the present year. Business was dispatched quickly, on account of having to attend a funeral; and at an early hour the convention adjourned.

April 4. The morning meal, which was served promptly at six o'clock, was dispatched as quickly as possible, and no time

lost in clearing the spacious building preparatory for the exercises of the day, "The Mahana oaoa"—for these native people can work fast when they choose to. The floor of the building, which was the sandy ground, well covered with a stringy sort of dry grass, was not overlaid with the Niau matting as usual, but of matting made of the Pandanus leaf, which gave it a very "dressed up" appearance. The building was large and commodious; the main entrance being on the side towards the trade winds. An opening of twenty or thirty feet, which admitted a nice sweep of cool air across a large portion of the arena designed for the class exercises, rendered the whole building comfortably cool; seldom indeed was a fan needed. Superintendent Tapu called the house to order at eight a. m., and a class of seventy persons from Panau branch, the greater portion of which were females, and all dressed in white, marched into the arena six abreast and twelve in length, less two in the back row, and so arranged that when they turned to face the stand there would be four rows of women in front, and two rows of men standing back of them, and sang for the opening hymn, "Who are these arrayed in white," and sang it well.

It would occupy too much space were I to give the program in full, a brief sketch must suffice. There were seventy-five exercises on the program. Forty-seven classes of grown people, ranging in number from six to seventy persons in a class. And I am pleased to report that there were fifteen classes of children, four of which were little tots, scarcely old enough to talk plain. It was their first experience of the kind, but they did not manifest the least embarrassment. No indeed; they were too well pleased to be dressed up nicely—and some were dressed as prettily as dolls—and have an important part in the festivities of the day. They did splendidly, not having to be prompted once in their exercises, which exercises were the crowning interest of the day. The class of six that was taught here at Taronu had the benefit of the best selections. The missionary's wife arranged a few simple questions and answers on the nativity of Jesus for them, ending with the moral of the wise men bringing their offerings, and worded a little prayer appropriate for them and the occasion, all of which the missionary translated, also the words suited to the tune of "There is a happy land." A little girl about ten years of age led the class out, and asked the questions and the little tots answered simultaneously, and then all dropped on their knees and repeated the prayer in the same manner. A little class from Arutua was very interesting also. After their simultaneous recitation of the fifth, sixth, and seventh verses of the first chapter of James, the four little girls knelt in a group facing Lewis' little boy, who stood with his little arms partly outstretched over their heads while they all repeated a prayer. In fact all were interesting and all did well.

Interspersed among the class exercises were thirteen five-minute speeches by the leading elders of the church in these islands and the officers of the Sunday school association, thus embracing nearly all the saints in the building.

The good Spirit that was so abundantly poured out upon us at our sacrament meeting two days before, was still with us, producing joy and harmony during the entire day. At the close a child was blessed, during which time a marked degree of the Spirit was manifest. Some of us almost wished there was time for a half hour of testimony meeting. It would not have done violence at all to the spirit prevailing. After the benediction was pronounced, many were the congratulations on the doings of the day. All were pleased, and more than pleased with the result of effort put forth in behalf of the little ones.

In the early part of the year the second officer of the association had agitated the thought of bringing more children into the "Mahana oaoa," and had sent a letter to all

the islands to that effect, through the *Orometua*, also through the same channel had answered questions and given instructions how to proceed. Much of this work was done without the privilege or opportunity of consulting with the superintendent. And this same officer came to the superintendent and said in the native tongue, "Are you pleased, Tapu, with my work in the Sabbath school this year?" With face all aglow, and shiny eyes, he placed his plump hand on the pit of his stomach and replied, "Mea rahi oaoa i roto tau aau," which means, "Very great joy in my heart."

The saints of Tupuai were not present to join in the exercises. They arrived just one day before conference adjourned, but time was given between meetings for their recitations. The singers of Tikahau and of Niau rendered each a song in English, both in word and voice: "Washed in the blood of the Lamb" and "Safe in the arms of Jesus." I was pleased to note the absence of satin and velvet dresses.

EMMA BURTON,
Foreign Secretary.

WOODBINE REUNION.

Sunday school and Religio work at Woodbine reunion for 1899.

Sept. 16, 4 p. m., Organization and instruction.

Sept. 17, 4 p. m., Sunday school Lesson 1, present quarter.

Sept. 18, 2:30 p. m., Papers: Objects of Sunday school and objects of Religio, followed by questions and testimonies.

Sept. 19, 7:45 a. m., Primary work in country schools. Mothers' part in primary work.

Sept. 20, 2:30 p. m., Religio, district organization and its benefits. Prayer meetings.

Sept. 21, 7:45 a. m., A regular session of Religio, Lesson 3 for September.

Sept. 22, 2:30 p. m., The Sunday school: Teachers' meetings; question box; history and present conditions of the work in the Society Islands.

Sept. 23, 7:45 a. m., Business meetings: 1. Of officers and teachers; 2. of Sunday schools; 3. of Religio.

Regular sessions of Sunday school each day at four p. m., using Lessons 1, 3, 5, 6, 9, 12, 13, of present quarter.

Suitable persons will be put in charge of each department of work, but let each one prepare themselves to do whatever may be assigned them. Let all teachers study the markings of class books, as suggested by the association, that such markings may be used at the reunion. I urge all who can to bring Winnowed Songs, Bibles, and Quarterlies. *Don't forget it.*

Since the Lord's prayer is quite universally used in Sunday schools, and in nearly every school different verbiage used, I suggest the following form for use at the reunion, that harmony may exist in its repetition: Our Father who are in heaven, Hallowed be thy name. Thy kingdom come; thy will be done on earth as it is done in heaven. Give us day by day our daily bread, and forgive us our trespasses as we forgive those who trespass against us; and suffer us not to be led into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever and ever, Amen.

Bring August *Autumn Leaves* and Book of Mormon for Religio work.

J. F. MINTUN,
Chairman of Committee.

CONVENTION NOTICES.

Southern Michigan and Northern Indiana Sunday school convention will meet at Grand Rapids, Michigan, September 22, beginning at 9:30 a. m. This meeting claims the attention of every active saint. Mrs. J. H. Royce, superintendent; G. F. Weston, secretary.

Miscellaneous Department.

NOTICES.

To whom it may concern: Whereas, one J. S. Lee, whom Elder James Caffall silenced as an elder about March 20th, has persisted in his course of teaching, contrary to the accepted teaching of the church, in various items of doctrine, also in denouncing the authorities of the church as "robbers;" and after patient effort to reconcile him, charges were preferred, a court of elders called, and he duly expelled from the church. And the saints are hereby warned against him; his influence is bad, and brings darkness and spiritual blindness to those who come under the same.

LEVI GAMET,

President of Central Nebraska District.

This is to advise that William Jaques, of Belleville, Illinois, has been silenced as an elder of the Reorganized Church of Jesus Christ of Latter Day Saints.

J. C. HITCHCOCK,

President St. Louis District.

CHAPEL DEDICATION.

The dedication and presentation to the church authorities of the chapel occupied by the Providence branch of the Reorganized Church of Jesus Christ, situated on Bellvue Avenue, which took place last Sunday, was a most gratifying and successful affair.

The presence and satisfactory service performed by the President of the church, Joseph Smith, Patriarch Alexander H. Smith, and Apostle Joseph Luff, assisted by the general church missionary force who were present: F. M. Sheehy, George W. Robley, John Smith, and M. H. Bond, and local elders—faithful workers in the gospel cause, made it a memorable day for the Providence saints, and one not to be forgotten by many strangers as well, we have reason to believe.

The song service opened the day's exercises at 10:30 a. m., followed by prayer by F. M. Sheehy, and the fine, though we thought somewhat brief dedicatory sermon by President Joseph Smith, and the presentation of the warranty deed of church building and keys, and grounds upon which it stands, was made in a nice speech by Elder George H. Gates, with a brief statement of the work of Bro. Joseph Luff, in connection with others, in raising the money and paying off the obligations under which the branch was resting, and giving to the church, general and local, a neat, clean home, free from debt or incumbrance, where the gospel of Jesus Christ, unhindered, unlet, and unfettered by the creed of men, may find voice and expression, and where the foot of the stranger, travel worn in search of the truth that makes men truly free, may hear or learn to hear even the voice of God speaking to the souls of hungry men and women to-day as in the olden time before the awful change that apostasy from the primitive plan had made havoc with men's faith.

The dedicatory prayer, offered by Elder M. H. Bond, followed by benediction by Elder George Smith, presiding pastor of the branch, closed the morning exercises.

At 2:30 Pres. Alexander H. Smith presented the gospel plan to the people, with liberty of the Spirit, and satisfaction to the people.

At night Elder Joseph Luff gave to the people, which crowded the church, a characteristically powerful gospel witness, which left us all in a happy and grateful mood, happy in the association of men and women devoted to so great and so good a cause; grateful to the great and good God and Father who had so plainly guided us in this matter ever since the beginning of our effort, years ago, when we were in Providence and the Eastern mis-

sion, to obtain a church home by securing the lot upon which the chapel now stands, and of which this day's service and blessing was the culmination.

The impression made upon the public in the appearance and speech of Pres. Joseph Smith in Providence, has been of a salutary and satisfactory character, if we may judge by observation and report. The personal and social experiences of his visit to us have been of a most tender and endearing kind. We were glad to have him with us, and sorry to see him go from us, and pray that his life may be prolonged unto great success in counsel and in his calling and office as a servant of the Most High.

M. H. BOND.

DORCHESTER, Mass., Aug. 25.

REUNION NOTICES.

A rate of one and one third round trip ticket has been secured over the Rock Island Railway to Maysville Reunion. The rate is good within a radius of one hundred miles only. Don't forget the date, September 8 to 18.

H. O. SMITH.

CONFERENCE NOTICES.

South Missouri conference convenes with Woodside branch September 16, at ten a. m. Branch presidents and clerks, please take notice, have reports made out in time and forward same, together with quarterly collections, to me at Woodside, Oregon County, Missouri, as well as other reports, petitions, and communications (or bring them with you), that I may also have my report made out in proper time.

J. C. CHESTENSEN, Pres.

Conference for Central California will meet at Monterey, October 13 to 15. Will branch presidents and clerks have the reports of their branches properly made out and forwarded in time? Come all ye saints, let us rejoice together before the Lord. J. B. Carmichael, clerk, No. 54 Colfax Street, San Jose, California.

Southern Michigan and Northern Indiana district conference will convene at Grand Rapids, Michigan, September 23 and 24, beginning at 10:30 a. m. Branches, please send delegates with proper credentials and reports. The missionary force, with the missionary in charge and others, are expected. The presence of the Bishop is hoped for. Come with a view to benefit and be benefited in the good work, that all may receive renewed spiritual strength. G. A. Smith, district president; Francis Granger, secretary.

BORN.

ROTH.—To Bro. and Sr. W. C. Roth, at Sonora, Iowa, April 6, 1899, a pair of twin girls. Blessed August 15 by their grandfather, J. S. Roth, and named Etha Susan and Ethel Cordelia.

CARPENTER.—At Swan, Iowa, November 17, 1892, to Mr. H. G. and Sr. Ida May Carpenter, a son, and named Floyd. Blessed at Runnells reunion, August 31, 1899, by J. S. Roth, J. P. Knox, and C. Scott.

MARRIED.

BOOTMAN—BRABY.—At Lone Rock, Missouri, Sunday, August 27, 1899, at the home of the bride's brother, Bro. Joseph Braby, occurred the marriage of Mr. Clarence Bootman of West Plains, Missouri, and Sr. Bessie Braby, Elder C. H. Jones officiating. Sr. Bessie for three years past has been a faithful employee of the Herald Office, and gained the respect and good will of all in the office. Their future home will be twelve miles southwest of Lamoni.

HAWLEY—RICH.—At nine a. m., August 29, 1899, at the home of Bro. and Sr. F. Criley, Lamoni, Iowa, in the presence of inti-

mate friends, Mr. Carlton Hawley, of Defiance, Iowa, and Sr. Ella Franc Rich, of Lamoni, were joined in holy matrimony, Bishop E. L. Kelley performing the ceremony. Mr. Hawley is a business man of Defiance, and Sr. Rich was instructor of shorthand and typewriting in Graceland College.

DIED.

SPENCER.—At El Moro, Colorado, August 8, 1899, while Bro. G. L. Spencer was cutting away for a timber in a mine, a rock fell, killing him; his youngest son and three other persons were present. Bro. Spencer was born January 19, 1842, at Glovergap, West Virginia; was 57 years, 6 months, and 19 days old. He leaves a wife and eight children, and six grandchildren and his aged mother and brother to mourn. In his early youth he united with the Baptist Church. In 1861 he united with the Bickerton branch of the church and was one of the seventy. In 1865 he was baptized and ordained an elder, and has been a faithful servant of his Lord and Master all these years, and has brought many into the fold of Christ. Funeral services by Elder G. Matthews; followed by the Rev. Fleming of the Presbyterian Church; also by Rev. Bray of the M. E. Church, who extolled the character of the deceased. Interment in Masonic cemetery, Trinidad, Colorado.

HALL.—At her birthplace and home, Wilton Center, Illinois, Sr. Maryetta Hall passed peacefully "over the river with the boatman pale," on August 16, 1899, at the age of 30 years, 15 days, leaving a bereaved husband and two small children, taking the babe with her. Her widowed mother, Sr. Bickford, is left with one son to comfort her in her declining years. Her trust is in the arm of Jehovah, upon which she leans. The funeral service was largely attended, at the M. E. church; the sermon by Elder J. M. Terry, of Chicago, assisted by the resident Methodist and Baptist ministers, who spoke highly of the departed sister. Honor comes to the upright in death.

GRIFFITH.—Willard Griffith was born at Amherst, Ohio, August 16, 1814; died at Shenandoah, Iowa, August 1, 1899, lacking but 15 days of 85 years. The deceased was married to Esther Redfield, April 5, 1838. She had passed on before to meet three of their children who had left them in infancy. Six children had been given them; three remain behind: Sisters Mary T. Gaylord and Roxana E. Griffith, and Mr. W. H. H. Griffith, the daughters rejoicing in the faith in which their parents lived and died. Elder M. H. Forscutt, of Nebraska City, preached the funeral sermon outside the house and under the shade, by which means ample space was supplied for the large concourse of people. Seatings from the city park were supplied by the city authorities. Further respect was shown by attendance at the grave, where the remains were interred in the sightly cemetery overlooking the city.

WARNER.—At his home, Columbus, Nebraska, August 23, 1899, aged 77 years and 11 days, James Warner, teacher of the branch thirty-four years. He was born in Lincolnshire, England; came to America in 1851; was married to his present wife in St. Louis, Missouri, on December 4, 1859; coming to Genoa, Nebraska, December, 1857, taking a homestead in Platte County, 1863; in 1884 he removed to Columbus, where he has since resided. He was a member of the church in England; united with the Reorganization in 1865, and exemplified in his life the sincerity of his faith in the latter-day work, and peacefully fell asleep, expecting an inheritance in the first resurrection. His widow, a daughter, and a grandson are the relatives left to mourn. Funeral services conducted by Elder H. J. Hudson from the residence, a large concourse of old friends following the body to the cemetery. Elder George W. Galley will preach the memorial sermon, September 10, from the chapel.

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The committee has outlined and located the civilizations, lands, cities, rivers, and boundaries of countries named in the Book of Mormon. These are shown on six specially prepared Maps, included in the report. Other engravings also appear—illustrations of "Mexican Picture Writing," "Landa's Maya Alphabet," "LePlongeon's Egyptian and Maya Alphabet," "Book of Mormon characters," "Bas Relief from Palenque," and "Inscriptions from Palenque."

The committee has summarized the leading archæological evidences obtainable in support of the claims made by the Book of Mormon; evidences have been gathered from sources not accessible to the average reader, making it a manual of defense of its archæological claims.

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THE SAINTS' HERALD

RS Salyards

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

Vol. 46.

Lamoni, Iowa, September 13, 1899.

No. 37.

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philosopher Moses Mendelssohn, this attitude has been changed, and the whole modern Jewish type of life has become something new. Mendelssohn demanded of his fellow religionists that they should become a part and portion of the peoples among whom their lot had been cast, and be not only Jews, but also Germans, French, or English. It was thought that such a union could be effected without any detriment to the religious views of the Israelites; but in this respect those who advised the innovation were seriously mistaken. Modern civilization is essentially a product of Christianity, and participation in its best work is possible only by recognition, to greater or less extent, of the principles of Christianity. Moreover, the new attitude of the Jews could not but make them more susceptible to the same influences that have given to other peoples their unique type of culture and civilization. In this way the ground was prepared for a greater influence of the Gospel on the Israelites, and this influence has been at work all along with good results.

nearly 225,000 additions to the Christian churches from the Jews during the present century. These baptisms are, as far as the leading countries are concerned, distributed as follows: Russia, 84,500; Austro-Hungary, 44,760; Great Britain, 23,500; Germany, 22,500. A regular proportion has not been maintained in these additions, the lowest numbers being in the sixth and seventh decade. At present the average additions per year number as follows:—

Protestant Church	1,450
Roman Catholic Church	1,250
Greek Catholic Church	1,100
Mixed marriages	1,450
Total	5,250

"These figures are increasing each year, and it is becoming more and more apparent that the Protestant type of Christianity is proving more attractive to the Israelites than either of the Catholic churches."

These conclusions are in part corroborated by the figures published in the annual, the well-known *Jahrbuch* for 1899, of the Church of Germany, edited by Pastor J. Schneider, of Elberfeld, which (pp. 201-210) enters fully upon the question, supplementing to a considerable extent the account of *Nathanael*. From this source we extract the following data:—

"The number of conversions from Judaism to Christianity in Germany has increased right along. Twenty-five years ago the average number was about 65, but of late years it has been about 500 and more, most of these taking place in Berlin. Among these converts are many philologists, jurists, and other educated men."—*Translations made for The Literary Digest; September 9, 1899.*

IS CHRISTIANITY MAKING PROGRESS AMONG THE JEWS?

In many Jewish circles it is regarded as a well-established fact that no Israelite becomes a Christian except for sordid reasons. Christians, on the other hand, point to such cases as Neander, Pick, Philippi, and others prominent in church and state as evidence of the fact that the gospel is a power also among "the lost sheep of the house of Israel." A careful statistical study of this problem is found in *Nathanael* (Nos. 3 and 4), the mission journal published by Professor Strack, of the University of Berlin. The article, which covers nearly fifty pages, is from the pen of Pastor de le Roi, himself a convert, who has published a three-volume work on the subject. The substance of his article is as follows:—

"In the present nineteenth century the attitude of Israel toward modern civilization has been completely changed, and this change has been of a kind that paved the way for a recognition of the claims of Christianity among this people. Before the present century, both by choice and by necessity, Israel sought absolute isolation from the rest of the natives, and did not seek to enter into the life and development of the peoples in the midst of whom they lived, preferring to remain a religious communion by themselves, not influencing others nor being influenced by them.

"Largely through the efforts of the

"The only reliable basis, however, for a computation of the extent to which Christian principles have become a factor in modern Jewish life is that of actual statistics. Such statistics are accessible from the Protestant, the Roman Catholic, and the Greek Catholic churches, as also from the many special mission societies and from the official lists of converts as reported by the statisticians of Germany. Taking all these sources together, and putting only a conservative estimate on their data, we have the remarkable fact that gospel work among the Israelites has, from the point of numbers, been relatively more successful than among any other people of the world. The summary of the accessions made to the Christian Church from the Israelites since the beginning of the present century, as collected from all the reports of baptisms, are as follows:—

Received into the Protestant Church.....	72,740
Received into the Roman Catholic Church.....	57,300
Received into the Greek Catholic Church.....	74,500
Total	204,540

"Then, too, in the case of 'mixed marriage,' *i. e.*, marriages between Jews and Christians, it has been demonstrated a hundred times over that the gains in conversion of parents and children are in nearly all cases in favor of Christianity, and the accessions from this source have been during the past hundred years nearly 20,000, making in round numbers

"HOPE" IN TWO CREEDS.

BUDDHIST AND CHRISTIAN ETHICS.

President John Henry Barrows, of Oberlin, delivered in Kent Theater yesterday afternoon the fifth of his lectures on "Buddhism and Christianity." The special subject was "Buddhist and Christian Ethics."

"The ethics of Buddhism are scarcely worthy to stand on the same level with modern socialism, or even the superficial humanitarianism which seeks chiefly to better external conditions," he said. "Buddhism seems to abandon the hope that human conditions can be ameliorated. It regards the world as a predestined prison-house of pain. And therefore Buddhism has not unjustly been regarded as pessimistic.

"It may be that Buddhism has hope.

It seeks for spiritual peace through the conviction that life here is transient, and that its woes cannot be remedied. The greatest minister of hope that our earth ever saw was Jesus Christ.

"We must not forget that however solemn are some of the undertones of the Christian gospel—and these solemn undertones belong to the nature of things and sound their deep notes in the inmost heart of all religions—the prevailing tone of Christianity is one of brave encouragement—a trumpet call to triumph. This world is in the hands of an infinitely loving God, and the law of life and progress runs its golden threads through society. Christianity is a rational optimism; it is Faith seeing the harvest field; it is the soul looking at the sunrise which is sure to come, gilding the clouds on the mountain peak or driving the vapors from the lowly valley; it is the spirit looking through delay and through defeat to final victory, and beholding even in the sunset the dawning of life on other and distant spheres.

"Thus John Milton got hold of the divine law, that victory belongs to righteousness and truth. And perhaps the greatest service of some of our modern poets, especially of Browning, is that they have the peculiar Christian quality of inspiring a brave optimism and of leading men to see that 'right is right, for God is God, and right is sure to win.'

"We are saved by hope. And after glancing at the world to which Buddha brought his partial blessing, I can but respond to the words of the late laureate of England, when he sings of Christmas time as 'the birth-time of hope.' It is only Christianity that can make the world young again with the youth that craves and prophesies immortality. It does not lay a cold hand on young fancies and crush them; on young affections and blight them. It rather uses whatever of noble joy springs up within us as a prophecy of a world where ideals shall be realized, where bliss shall be perpetuated, and where service shall be perfect freedom and joy.

"To each of our souls there is a time when this world is as young as was Adam's. Paradise, with all her stately palms, is replanted to those who walk the paths of youthful hope and affection. Eden, with all her happy bowers and many brooks, is reborn whenever two hearts meet each other in the bliss of youthful love, and every mother who clasps to her bosom her newborn child dreams that she is the first Eve that ever drank at the fountains of maternal joy.

"And when the frosts of sorrow and the chill of death come to this paradise, the voice of heavenly love

explains that the discipline is but temporary, and that high above earth's glooms and mutations glows a heavenly sphere, and that what began in joy and hope shall end in a kingdom of love and gladness, in a fellowship where in God and man shall have part together."—*Chicago Tribune, August 21, 1899.*

PLAYS TRICK ON SLATE MEDIUM.

Anderson, Ind., Aug. 27.—The annual camp meeting of the Indiana Association of Spiritualists closed today, with the Rev. Moses Hull of Buffalo, New York, on the platform.

Benjamin Lukens, a skeptic, offered a reward for any message coming from spirits to him on a slate.

Some time ago Lukens proposed that he be allowed to furnish two slates. They were nailed together and sealing wax placed on the nail heads.

Lukens brought the slate back to the city and kept it two days as agreed, and to-day took it back to camp, where a medium and the committee took the slates apart.

A message written on the slate was directed to the Rev. Moses Hull and was represented as coming from Mrs. Colby Luthern, a noted dead spiritualist.

Three small pictures of Mrs. Luthern were also found.

The medium at once declared she had superinduced the message from the spirit, and Dr. Hull declared the message and pictures genuine.

Lukens then told of how he took small wooden wedges and pried the slates apart sufficiently to slip pictures between and then fixed a slate pencil to a wire and wrote the message. His statement was attested by prominent business and professional men.

Dr. Albert W. Miller, Judge Alfred Ellison, and Benjamin Lukens have offered five hundred dollars for proof of genuine communication.—*Chicago Tribune, August 28, 1899.*

FUNERAL OF JUDGE GROVER.

Warsaw, Ill., Aug. 27.—The funeral services of Judge William N. Grover were held at two o'clock this afternoon at the First Presbyterian Church, with burial in the local cemetery.

Judge Grover was one of the pioneer lawyers of Western Illinois, and practiced with Lincoln, Douglas, Browning, and Bushnell. He was 83 years of age. He came to Illinois in 1837 as a surveyor, later studying law.

During the Mormon troubles, beginning about 1840, he took a prominent part in the expulsion of the sect from Nauvoo. He was a member of the Warsaw troop that marched up to

Carthage at the time force was needed to arrest Joseph Smith, the prophet. Some members of the troop joined the mob that attacked the jail and killed Smith and his brother Hyrum. Young Grover was accused of being one of these, and with nine others was indicted for the murder of the prophet. They were tried before Stephen A. Douglas in 1844 and all were acquitted.

Judge Grover moved to St. Louis about 1850, where he took a prominent place at the bar. Abraham Lincoln appointed him United States District Attorney for St. Louis, after a unanimous petition of the St. Louis bar had been presented in favor of Grover. He served brilliantly, but suddenly gave up his practice and returned to this little place because of his wife's ill health.

He continued to practice law until last Friday, when he was taken ill and died in a few moments.

Judge Grover was an uncle of Secretary of State Hay. He is survived by his wife, but had no children.—*Chicago Tribune, August 28.*

ANARCHISTS PLANNING FOR ACTIVE WORK.

Enrico Maltesta, one of the most widely known of European Anarchists, is in the city. His family is one of the best and oldest in Italy, and he is entitled to call himself Count, but he refuses to use the title. Many of his relatives hold places of honor under the Italian government. He has been imprisoned in almost every country in Europe for the too free expression of his opinions, and a few months ago he escaped from an Italian prison. Since then he had been living in England until his visit to this country. He has written much upon economic and social questions.

He intends to make a tour of the United States, organizing Anarchist groups among the Italian, Spanish, and French workingmen.

John Most will also start in a week or two on an organizing tour among the German Anarchists, in which he will go as far as California. Most will be followed by Mrs. Margot Kuehne, a recent arrival from Europe, who will make a tour of the Eastern States.

Emma Goldman has just returned from a lecturing trip in the mining regions of Pennsylvania.—*New York Cor. Chicago Tribune, August 28, 1899.*

ADDRESSES.

George Jenkins, Byrneville, Ind.
A. H. Parsons, Temple, Lake Co., Ohio.
E. L. Kelley, Presiding Bishop, Lamoni, Decatur County, Iowa.
J. B. Roush, permanent address, Wray, Yuma County, Colorado.
F. B. Blair, No. 618 Fifteenth Street, Oakland, Cal.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, SEPTEMBER 13, 1899.

NO. 37.

The Saints' Herald.

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

LAMONI, IOWA, SEPT. 13, 1899.

THE EDITOR ABROAD.

The senior Editor left the sanctum August 2, the objective point being the dedication of a chapel at Providence, Rhode Island, on the 20th; and incidentally to attend the reunion of the Massachusetts district, to be held at Dennisport, Cape Cod, from the 5th to the 13th, inclusive. From Lamoni to the camp, on the historic cape, via Chicago, Detroit, Niagara Falls, and Boston, is a pleasant trip if one is in reasonable health, and can enjoy the hurrying landscape flying by at the speed of the fast train.

The Editor reached Boston on the 4th, and found the homes of Brn. Richard Bullard, Owen L. Newcombe, and Alexander Kenty, where in the quiet one of Bro. Newcombe and wife Hanora, rest and refreshing sleep were found by a wayworn traveler. On the morning of the 5th, Bro. Kenty and bride Addie, with the Editor raced against time to reach the new central station in time for the train leaving for the cape at 1:08 p. m. Were in time to get tickets, baggage checked, and have three minutes to get into train—but, like some other things not understood, we found that we had mistaken the time, train not going until 1:38 instead of 1:08, and so were chagrined because we were in such a racing hurry. We found a lot of the saints at the station, said to be the second largest and finest in the United States, if not in the world. It is certainly a very fine piece of railway architecture and business convenience.

The train was crowded so that Bro. Luff, kind-hearted and busy seeing that every one of his flock had a seat, lost his twice, some one preempting it by the right of "squatter sovereignty" when he was temporarily absent intent on kindly ministrations.

At a little after four p. m. the cavalcade rode into the camp, two short miles from the station, at North Harwich, part in a hack, part in a vehicle called a "barge," drawn by a pair of bony grays (not bonny grays). Why it is called a "barge" the Editor failed to see, unless it came from the facility with which it received and carried from twenty to twenty-five of

the saints. It almost resembled an overloaded horse car in the palmy days of that antiquated convenience of city and suburban travel. We found Bro. Alexander Smith, Richard Bullard, M. H. Bond, and a whole lot more already on the ground.

An organization had been effected, and the reunion was in full blast. The time was fully occupied from start to finish, the burden of preaching being borne by the visitors from abroad. But such men as W. H. Kelley, A. H. Smith, Joseph Luff, M. H. Bond, O. E. Coombs, H. J. Davison, John Smith of New Bedford, George W. Burnham, R. Bullard, John Gilbert of Fall River, and a lot of others, made up a strong band of defenders of the faith. There was an excellent band of singers, led by Sr. Ora Holmes of Providence, and Sr. Linney of Fall River, with Sr. Livina Ashton at the organ, and an orchestra for the last three or four days, which greatly aided the song service. Fourteen baptisms were the net results of the meetings, as a gathering net; though the candidates were the converts of local elders in the branches whence they came. The parting came on the 14th and 15th, and the members were scattered to be regathered in their homes in the regions round about the "hub."

Bro. Luff and the Editor went to Plymouth, the historic place where the Pilgrim fathers landed in 1620. On arriving there we found that Bro. Nehemiah Nickerson had advertised three meetings, against specific injunction, so we had to acquiesce, or the "dear public" would be disappointed—so disappointed.

Bro. Peter Hanson, a resident of Plymouth for twenty-seven years, and the keeper of the arcade and the gates which shelter the rock on which the pilgrims landed from their boat so many years ago, conveyed us from the camp grounds to Plymouth, and Sr. Henry Hemmerly, who with her boy came with the party from Dennisport, took us to the home of her husband and herself, where they gave us a New England welcome, Bro. Henry Hemmerly being employed in the extensive cordage works, working at night, gave up his time to make our stay pleasant.

We filled the three appointments Tuesday, Wednesday, and Thursday, August 15, 16, 17, Bro. Luff occupying Wednesday evening, the Editor the other two. The meetings were held in the saints' neat chapel on the

hillside, next door to the residence of Bro. Nehemiah Nickerson. One of Bro. N.'s daughters, assisted by Bro. Leland, furnished the music.

The attendance was small, possibly not a half dozen strangers all told. The little band of saints do what they can to keep together; of the wisdom of methods we cannot say, as we were not there long enough to know what might be best. Both Bro. Peter Hanson and Bro. Nickerson are zealous, and feel the strangeness of the situation; but Plymouth has the atmosphere of those who burned the witches hanging round it still.

We visited Plymouth Rock. The identical rock, so says tradition, onto which the hardy Pilgrims stepped when they landed in 1620, is now covered by a stone canopy, with iron rails and gates on each side between the corner pillars. Bro. Hanson is the custodian of the keys of the gates, and opens them each morning to the patriotic sight-seers. We wandered down the earliest historic street between the rows of houses on either side, saw the Governor Winslow's and Bradford's residence; drank at the fountain which is supplied from Elder Brewster's spring; the steady flow from which for these three hundred and seventy years has not impaired the quality of the waters of which these Puritans drank on their settlement made so long ago. A placard on the wall of the house standing close by, gives the analysis of the waters of the spring, which are stated to be second to none in the United States for purity and good qualities, as a beverage. We drank with an unbreathed prayer that as the fathers of the Plymouth colony drank of those waters, in the body, so might they soon or late be permitted to drink of the waters of Life that flow from the perennial spring from under the throne of God in the redeemed earth.

We visited Coles Hill, sat on the site whence the iron-nerved Pilgrims gathered to look out across the sea to the inhospitable places when they fled to find the New Canaan in a land they knew not of. We passed into the Burial Hill grounds, where the bones of the valiant men and fair and brave women of that early settlement lie in wait for the trump that will wake the warriors and the women alike to the judgment. Shall we meet them? Shall we know the wise Bradford, the brave impetuous Miles (or Myles) Standish; the scholar John Alden, the ladylike Lady

Bradford, the shy but lovable Priscilla, who preferred the man of letters to the man of the sword; and woke him to her regard by her gentle "Why dost thou not speak for thyself, John?" The happy issue is one of the bright lights in the dark shadows of that historic period and the place the landing of the Pilgrims; Miles Standish and his sword; the courtship of John Alden and Priscilla Mullen, "John and Priscilla," are made the subjects of souvenirs of the place in many forms, to please the tourist and enrich the purses of the thrifty burghers.

We visited a house built for Mr. William Crow in 1664. Saw the beams and boards, the fireplace in which the crane and hooks are still swinging as we were told; and the stone sink, a huge disc basin hewn out of the solid granite at great pains and labor, and brought over from Holland in one of the vessels plying back and forth for the Colonies. It still stands in the corner of what must have been the kitchen, one edge supported by the outer wall, through which its rude spout still protrudes to let the waste water run, the other upon a rude bench which has borne its burden all these years. The house was built in 1664, with an addition on the front built in 1727. The roof boards and rafters still bear the shingles and turn the rain and uphold the snows as when this historic Crow lived.

We, the Editor, confesses to a creepy feeling while standing in this ancient domicile, whence every descendant of the original occupant has passed away; and where strangers raise their children with little thought of the little ones whose feet trod the floors in careless disregard of the dangers to which fathers, mothers, brothers, and sisters and themselves were exposed in that stormy period; Indians without the settlement, witchcraft within.

Bro. Henry Hemmerly took us—with his wife and Sr. Nickerson, (one of the daughters,)—around the head of the bay, to the Sudbury settlement. Here we visited the Myles Standish monument, situated on one of the highest points on the point that juts into the sea. The Editor, in company with Sr. Hemmerly, climbed the one hundred and twenty-five steps that led to the top of the monument, and took in the various sights seen from that conspicuous elevation.

We saw on our trip the Miles Standish house, and the house of John Alden; but did not go into either, for want of time. It was a notable ride, and our thought peopled those shores, headlands, hills, and vales with those hardy religious adventurers, to whom the teeming thousands of the present population are partially indebted for their love and enjoyment of liberty.

We enjoyed a clam bake on the shores of Plymouth Bay, the last day of our stay, Bro. Hemmerly being the master of ceremonies, Bro. Luff was too ill to attend, but the Editor proved equal to the share of bivalves allotted to him.

We, Bro. Luff and I, left Plymouth on Friday morn—leaving an appointment for Bro. Holmes J. Davison to be filled by him that night. We reached Providence at near two p. m.; secured a lunch, the proverbial clam chowder, and then found the residences of Brn. George H. Gates and M. H. Bond; the former becoming the guest of Bro. Gates, the Editor of Bro. Bond.

At Dennisport we were cared for by the committee for the reunion, and ate at Mr. and Sr. Long's, and slept at Mr. and Sr. Nixon's, eating our last two meals at the latter place. We filled an appointment at the chapel in the village, Bro. Nathan Eldredge presiding, the Editor doing the preaching. The long continuance of the reunion had tired all; and the Editor may have failed to keep his audience awake, the transition from out of doors to the confines of a house proving to be quite a sedative.

But at Providence the elements were propitious. A meeting was held on Wednesday the 16th, for prayer, and on Friday evening, Bro. A. H. Smith gave an excellent discourse, which was well received.

On Sunday, August 20, the day was clear and warm; the chapel was filled full of saints of the Providence and adjoining branches with a goodly attendance of them of the outside. The exercises began at 10:30 a. m., and closed at 12 m. The sermon was by the Editor, the prayer by Bro. M. H. Bond. Not a jar occurred; all passed off in much pleasantness.

The Editor, in behalf of Bishop Kelley, received the key, and in turn placed the building dedicated to the service of God and his people in the custody of Bro. George Smith, to be kept open for the advocacy of the truth; the watchword being a "Free pulpit and an open Bible." An auxiliary meeting was held on Tuesday evening, August 22, at which Bro. Holmes J. Davison was the preacher, a fair audience.

On Wednesday Bro. A. H. Smith and the Editor left Providence for Fall River, where meetings had been arranged for Sunday, the 27th.

Providence marks the place where Roger Williams sought safety and solitude among the Indians when banished from the Massachusetts assembly because of his open opposition to the dictation of the state in religious affairs. He did well, founded the Providence Plantations, and the Baptist Church in America. We honor the sound sense and sturdy manliness of Roger Williams.

On the evening of our arrival the Editor presided over the usual weekly prayer service, at the request of the officer in charge. The branch was not out in force, and the meeting was small; but a good spirit prevailed.

Thursday, the 24th, was a gala day in Fall River. The Veteran Firemen's Association for New England held their annual meeting on that day in the city; and thousands upon thousands of citizens and visitors thronged the streets from an early hour. There was a parade of resident and visiting fire companies to the number of thirty-seven, with seventeen bands and thirteen drum corps to make music. The procession passed to the park, and as soon as the company was in, the clouds broke and rain—wet drabbling rain—began to fall, and continued until the crowds were either dispersed or drenched. We believe that forty to fifty thousand people "got wet." Such a sight we have not seen for many a day. "Uncle Alex." and the Editor ate a lunch at a wayside, temporary, out of doors restaurant, under one umbrella; from one side of which the rain ran off one side into the sugar bowl and open mustard cup, and off the other on the Editor's left arm and down his neck. Ugh!

The rain cleared up in the afternoon, but the Editor had enough of sightseeing, so he stayed indoors, when Dr. John Gilbert, "Uncle Alex.," and the women folk went to the City Park to hear the music and see the fireworks. The last-named did not occur, being "put off" like those other and more terrible works of fire, "until a more convenient season."

Bro. A. H. Smith preached an acceptable sermon, in the "little church around the corner," on Friday evening; and on Sunday, at 10:30 a. m. and 7:30 in the evening, the Editor spoke on the themes of salvation through Jesus and the ethics and office work of doctrine, the doctrine of Christ, and their effect on the race by design of God. The audiences were good, very attentive, and the Editor enthused.

Fall River is in advance of some of the branches, east and west, in that it has some excellent song and musical talent willing to "do what they can," to aid the great work by using their talent.

While at Fall River the writer and "Uncle Alex." were the guests of Bro. Dr. John Gilbert, and family; a pleasant and genial home.

During our stay at Fall River Bro. Gilbert took the Editor on his "rounds" for a day; visiting the Mayor, the City Hall, the Hospital, and the Poor Farm; all of which was very interesting as well as instructive. The city expends something over one hundred thousand dollars, in her works of charity per year, according

to the statement of Mayor Jackson; who is a very pleasant gentleman, in appearance reminding the Editor of Ex-Governor Frank Jackson, of Iowa—wonder if the Jacksons, like the Smiths, are related—if one goes back far enough. By the way, the family was well represented at the Providence dedication, George Smith, President of Branch; John Smith, President of District; A. H. Smith, Patriarch; and Joseph Smith, President of Church.

A visit was also paid to the medical preceptor of Bro. Gilbert, Dr. Jackson, with whom was spent a pleasant half hour in converse on the church and its tenets. The Doctor was a Baptist, but has changed somewhat, in that he is willing now to say that he cannot see why the church should not be what it was in the days of the apostles at Jerusalem.

From Fall River to Boston is but a step or two for the iron horse; so on the tick of the clock at 1:42 p. m. on Monday, August 28, "Uncle Alex" and the Editor left the town of spindles and rugged rocks, for "The Hub," Uncle Alex. to the shades of Bowers Street, the Editor to the airy realm of Arlington Heights.

The trail from the foot of State Street, where the famous cup of tea was brewed the determinate fragrance of which pervades the haunts, streets, forums, and business places once occupied by Adams and his associate patriots, leads through Cambridge, past the site where stood the Black horse Tavern, the spot where stood the house where a band of soldiers was captured, and Spy Lake, a little sheet of water on the shore of which somewhere a spy was captured, and Arlington Heights afforded a spot whence the patriots could watch the friends in red of King George and Lord North.

The instinct and habits of commerce and the needs of the suburban population of a city like Boston of nearly a million of inhabitants, are fast blotting out the receding landmarks of the Revolutionary period, and a generation hence will likely neither know, nor care for the times, incidents, and places of "our fathers."

Yesterday, the 1st of September, the Editor in company with Bro. Frank E. Busiel, of No. 225 Pearl Street, Somerville, visited some places of note in the old town. The Old Statehouse, in front of which the first blood of the Revolution was spilled, in a clash between the citizens and a squad of soldiers, in which one, Attucks, a negro, was killed. The spot is marked by a sort of rosette shaped bit of pavement like a wheel laid in granite blocks. A plate set in the wall of a business house contains the legend of the event pointing to the spot. It is easily seen

from the front windows of the Old Statehouse.

Inside the Statehouse, preserved by the Boston Historical Society, are many relics of the early times; not the least curious and instructive of which is a series of maps of Boston covering a period from 1633 to 1899. One, a map made by a French army engineer planning for an attack upon and capture of "Baston," as it was called. Some three or four of the maps have the word spelled with an "a."

One would suppose that on so rugged a coast, the universal rule would be that the granite rocks of the eternal hills underlay "The Hub" and its suburban surroundings, but in our wanderings we saw the foundations of a very large building being laid, in preparation for which wooden piles were being driven into the soil or debris, on which to rest the proposed structure of granite and iron designed to occupy the space. Will the years of the future show a faulty foundation under the fair structure; or will the permanency of the structure be taken as indicating a solid basis on which it will be taken into the centuries before the end of all earthly things, as is now the case in some spiritual structures surrounding us? What a revelation of secrets there will be, by and by.

BOOK OF MORMON DOES NOT TEACH POLYGAMY.

The San Francisco *Call* in its editorial column of a recent issue, in discussing the attitude of the United States towards the Sultan of Sulu and the religious institutions of his government, said:—

That religion is Mohametan, and the institutions are polygamy and chattel slavery. While we extend our jurisdiction over the Koran and polygamy and salary the sultan who believes in the one and practices the other, the Stars and Stripes, protecting the harems of Sulu, waves as a banner of virtuous vengeance to strike terror into the harems of Utah. The Book of Mormon and the continuing revelations that project it, like the Koran, teach polygamy as a religious duty, not assumed exactly as a burden but rather as a means of offsetting certain austerities in the observance of creed and ritual.

To this the *Deseret News*, the organ of the Utah Church, in its editorial column for August 10, 1899, replies:—

Of course there are no harems in Utah as the term is applied; there are no Moslem institutions connected with the "Mormons," though there would be no difficulty in the *Call* finding the seraglio as an institution in San Francisco. But we will not find further fault with its use of the term, since it seems to please it, and perhaps it knows no better. As to its assertion of what the Book of Mormon teaches, however, that being a statement which no one with a regard for truth would make without some reasonable foundation, we suggest to the *Call* that an error has been made in naming the book that teaches polygamy. It should have said Bible, to be accurate; and then the doctrine is not to "off-

set certain austerities," the violation of which pharisaical moralists assume is necessary.

We do not propose, in these columns, to enter into the controversy between these periodicals, so far as it relates to the attitude of the United States towards slavery and polygamy; but we call attention to the admission of the *News* that the Book of Mormon does not teach polygamy. This has always been our understanding and we hasten to chronicle the conversion of the *News* to this position. Hereafter if any misguided representative of the body of which the *News* is the official organ asserts that the Book of Mormon favors polygamy, we hope the ministry will remind them of the fact of such an assertion "being a statement which no one with a regard for truth would make without some reasonable foundation," and suggest to them "that an error has been made in naming the book that teaches polygamy."

This narrows the issue considerably, and makes the teachings of the Bible alone the field of controversy. On this point we deny the correctness of the *News'* position, that the Bible teaches polygamy. It does historically give instances of the practice of polygamy; but we invite the *News* to show that it anywhere teaches polygamy as a divine institution.

MOB VIOLENCE IN THE SOUTH.

The *Southern Star*, organ of the Utah Church in the South, contains in its issue for August 19, 1899, the following account of an interview with Governor Bradley, of Kentucky, by Elder Ben E. Rich, President of the Southern mission of the Utah Church:—

PRESIDENT RICH RETURNS.

Friday, August 11, President Rich was in conference with Gov. Bradley of Kentucky. While the Governor has no right to issue a warrant for the arrest of an individual, it is his duty to use the power of the state in the interests of law and order, and protect American citizens, whether residents of the state of Kentucky or of some other state.

He said it was our duty to first appeal to local officers and if they refused to do their duty, then to go to the circuit judge. He regretted very much the destruction of our churches and numerous lawless acts against our Elders. The laws of Kentucky would compel proper officers to be stationed to guard our church buildings if necessary in order to preserve them from mob violence.

The Governor advised that the Elders appeal to local authorities for protection and justice, and if they failed to receive their rights from them, and the judges of the circuit court, then it was our duty to file affidavits before him, and as Governor of the state it would be his duty to put down lawless acts if there was power in the state to do so. The Constitution of the United States should and must be respected instead of trampled underfoot.

As stated heretofore, while the Reorganized Church is interested in giving the people, South and North, to

understand the differences between it and the Utah Church, it is also interested in the suppression of mob violence and all forms of injustice or persecution inflicted upon any people, the Utah people included.

Governor Bradley, it seems, is not a man of expediency, as was Martin Van Buren, and evidently intends that law and order shall rule, in the stead of mobs and the extremes with which the State has been troubled.

In this connection the following item indicates progress toward the extinction of mobocracy in Georgia. The clipping is taken from the *Chicago Tribune*, August 21, 1899:—

Atlanta, Ga., Aug. 20.—By the indictment of six men for lynching in Hall County a step has been taken toward the first legal punishment ever administered in this State to men guilty of mob violence.

The lynching took place at Gainesville and much mystery surrounded the crime until Taylor Hamilton was duped into confessing. He implicated Oliver Bell of Atlanta, Mark Bell of White County, Thomas Bryson of Gainesville, Charles Tanner and Henry Towey of the same place, all of whom are prominent and who have been indicted for murder.

Fear is entertained for Hamilton's life, as threats of vengeance have been made.

FROM SWITZERLAND AND GERMANY.

Late letters from Bro. Robert Oehring, in Germany, and through him from Bro. F. Steffe, in Switzerland, report their experiences in missionary work. Bro. Steffe found decided opposition to his efforts among his relatives and from others where he endeavored to make efforts in Switzerland. He thinks a hall should be hired in Zurich, Switzerland, and states that the board of the missionary must be paid. He has not yet learned whether the law would permit preaching in that country; severe and bitter prejudice exists, however.

Bro. Oehring finds religion, religious privileges, and about everything else, under the control of the state, in Germany. Everything is the state, and the state is everything, hence the powers that be are all in all, and the liberties of the people merely nominal, being very much circumscribed. He had, so far, not met with any encouragement in obtaining permission from authorities to preach, having been advised not to preach, by some. However, he had been kindly received by some, in public and in private life. He found the people nominally connected with Lutheranism, though lacking in knowledge of fundamental and essential truths of the Bible. They needed simple teaching, more simple in fact than our tract literature furnished. He also expressed the opinion that halls must be hired and the expenses of the missionary paid from America, by the Bishop, if the work is to be carried on. He was

setting forth the faith of the church, the latter-day apostasy, in explanation of the Reorganized Church, etc., and some, high and low, were "astonished at the doctrine." It will thus be seen that the brethren have difficult work before them; but we trust they will succeed, now they are in those countries.

One is astonished to learn there is really so little liberty in the countries named. We should appreciate the liberties of lands where free speech and a free press are granted the people. As to conditions in Switzerland, we are not posted, but from conditions in Germany, presented by Bro. Oehring, it seems that the people are under a rigid state system that offers little hope for progress until there is a great change. However, the change will come, in due time, in every state where now the people are denied the exercise of just and proper rights. The heaven of liberty is working and will work until all mankind are emancipated from political, social, and other phases of bondage.

A WHALE STORY.

Some time ago one of the brethren sent us a lengthy article from the *Cleveland Leader and Herald*, of July 18, 1891, entitled, "A Modern Jonah," a purported account of a New Bedford sailor having been swallowed by a whale and living in the whale's stomach for thirty-six hours; the account published originally in the *St. Louis Globe Democrat*, from a New Bedford correspondent. The article graphically described the cruise of the whaling vessel "the Star of the East," of New Bedford, and how in the vicinity of the Falkland Islands James Bartley, one of the crew, was swallowed by a whale, being among the crew as the small whaling boat was overturned while engaged in the harpooning and pursuit.

The sensations of the man were duly pictured in detail, his final loss of consciousness, etc. After the cutting up of the whale Bartley was found in the monster's stomach, his skin where exposed being bleached and shriveled by action of the gastric juice; Bartley being finally restored to consciousness and sanity.

We forwarded the whale story to Bro. John Smith, of New Bedford, for inquiry and report, and who makes the following reply and inclosure:—

526 Purchase St., NEW BEDFORD,
Mass., August 30, 1899.

Dear Brother:—Your "whale story" is considered a "fake." I called upon two of the leading whaling owners mentioned in the inclosed letter from the *Mercury*, and they have no knowledge of such a vessel named "Star of the East." I called also at the Custom House, and they had no knowledge of such a vessel. The *Mercury* is the oldest paper in the city, and is considered an authority on shipping.

I also inclose you another whale story found among my papers, which you may have for what it is worth. A great many forecastle stories find their way into print that never happened.

Any further information wanted will be furnished so far as able.

You will see that most of the "whale stories" are told away from home, and are made to appear sensational. The one I inclose I have not tried to verify.

Yours in the faith,

JOHN SMITH.

NEW BEDFORD, Mass., Aug. 29, 1899.
MR. JOHN SMITH, 526 Purchase St.:

Dear Sir:—None of the reporters of the *Mercury* know anything about this story and all think it a "fake." The shipping man says he does not know of any whaler "Star of the East" of recent years. If James Bartley is in the city he is known to no one in the office.

Some of the whaling sharks, John Wing, of J. and W. R. Wing, or Leander Brightman, or Gus Moulton, at J. and W. R. Wing's, would be able to trace such a ship, if there was one by the name given, and also to give the captain's name. Yours,

R. A. SWAN.

So much for the value of some unverified newspaper reports. It suggests the necessity of care in using such reports.

Bro. Smith's clipping may be reproduced as space permits.

LOSSES IN MAILS.

Bro. Frank Criley requests us to state to patrons of the Herald Office that money should not be remitted without being registered. Complaints made to the Herald Office of money simply inclosed in envelopes being lost, show that several hundreds of dollars have been lost by letters being opened and robbed in transit.

This matter has been reported to the Chief Inspector of Post Offices and cars at Washington, who is investigating it.

From the fact that complaints come from parties whose mail comes by certain routes, while like remittances come from others not coming over said routes, the Business Manager thinks some postal employee has been "spotting" Herald Office mail.

Remittances should, in all cases, be made by draft, money order, express order, or registered letter. Parties sending money otherwise do so at their own risk.

Remitters are also cautioned to write the office address plainly, Lamoni, Decatur County, Iowa. Some mail, carelessly addressed, goes to Lamont, some to Decatur City, Iowa, etc. Please take notice. 35-4t

EDITORIAL ITEMS.

Bro. I. N. Roberts was refuting attacks on the faith made by three Adventist ministers, at Clitherall, Minnesota. They had refused to discuss regular propositions or accept set rules for debate, hence he was obliged to agree upon a general, running, night-about, informal discussion, upon

which he would enter on Tuesday, the 12th. In this connection we may state that Bro. Charles Barr, of Lamoni, who has made an extensive examination of the Advent movement, has a work on that subject in manuscript, which he hopes to publish some time this fall. If published it would prove useful to ministry and laity in pointing out the errors and in refuting the claims of Mrs. Ellen G. White and other prominent Advent writers.

Bro. Stephen Butler, Kingfisher, Oklahoma, wrote, late date, that there were seven churches in that city which had always given him "the cold shoulder." Though he had billed the town for some of the elders, but few came. He therefore concluded to flood the place with tracts; so taking horse and buggy, with a boy on each side, he had driven through the place, leaving tracts, *HERALDS*, *Ensigns*, or *Leaves*, at every house, also placing them in wagons and buggies. This he has done covering a period of ten years, and had also kept two Books of Mormon in circulation. As a result many former opposers now are friends to the cause. He reports two of the churches now without pastors, as a result of dying sectarianism. Would that every place was as well supplied with literature as Bro. Butler reports of Kingfisher.

The *Gospel Advocate*, Nashville, Tennessee, August 10, contains an article "Mormons vs. Mormons," by one R. B. Neal, an anti-Mormon writer of whom we have heard slightly in the past, in his efforts to destroy the foundations of Mormonism, so called. Bro. E. W. Nunley writes in the same publication, setting forth our antagonism to Brighamism, etc. In Mr. Neal's article he proposes that the Josephites clear away the Brighamites, next to set the Whitmerites after the Josephites, after which we will dispose of what remains of Mormonism. Mr. Neal may succeed, but so far we have seen little results, if any, from his puny efforts. Many clergymen, so called, are hunting a career that will bring them into public prominence. So far Mr. Neal does not appear to have attained fame or to have astonished the country in his work. At last accounts Bro. Nunley was to hold a discussion with a Baptist minister, with prospects that other discussions would follow. He was formerly a Baptist.

Arrivals during the past week include Bishop Kelley and Brn. Criley and J. A. Gunsolley, from Independence reunion.

Mrs. Eva Mee, a sister ill in the hospital at Fairhaven, Washington, would like to be administered to by elders at or near Seattle. She also desires to become acquainted with saints of Seattle, where she lives. She asks elders and saints there to

write. Address her care West Street Electric Railway, Seattle, Washington.

We announce elsewhere the opening of the "Iowa School for the Deaf," at Council Bluffs, September 30, 1899. This is an excellent school, conducted under State patronage, and is "free to all deaf persons of school age of Iowa."

The *Indianapolis News*, August 5, sent us by someone, contains a lengthy article detailing at length the work of Utah elders in the Indiana metropolis. The article contains copious quotations from the so-called revelation on polygamy and is adorned with a cut from "the Book of Abraham." There certainly is need that someone refute the statements named and set forth the truth instead. We hope in due time to have capable representatives in every city throughout the country, as we ought to have.

Bro. J. W. Whitley, Toqua, Washington, who is in poor health, asks prayer for recovery. He has labored to get the truth before the people, some of whom await the coming of an elder, to be baptized. He thinks a branch could be built up there, and requests a "good elder" to visit the locality. He lives forty miles from Cooley City on the Columbia River, near Bridgeport, Douglas County, Washington, in what is called the "big bend."

Chief Black Hawk, the most noted of the chiefs of the Wisconsin Winnebago Indians, died at Brockway, Wisconsin, September 4, aged ninety years. He was a friend to the white people and often averted Indian wars.

Dreyfus, the Jewish soldier, was convicted in his second trial by the military judges at Rennes, France, and sentenced to ten years imprisonment. The *Berlin Tageblatt* says of the verdict that blind prejudice has prevailed against reason, and that the "alliance of the saber and holy water has triumphed over the Third Republic." Great indignation has been caused, almost throughout the civilized world at the result, and it is said that monster petitions in Dreyfus' favor will be sent to France, and that the Exposition of 1900 may be boycotted by foreigners.

Russia has pronounced in favor of compulsory education throughout the Empire; another evidence of the dawning and growth of universal liberty and equality.

Bro. William Davis, Uby, Michigan, September 4: "The work is moving along nicely in the district at present. Have been very busy this summer. We have had five two-days' meetings in succession. I am holding the fort in Uby at present; have the tent there, and large audiences and good interest. Expect to continue there for two weeks at least."

Original Articles.

THE TWO COVENANTS.—NO. 3.

THE BIBLE IS THE OLD TESTAMENT AND THE NEW TESTAMENT; OR, THE OLD AND THE NEW COVENANTS.

BY ELDER JOSEPH F. BURTON.

THE SINAITIC LAW.

We may be aided in obtaining a correct view of these laws by keeping in mind the times and circumstances surrounding those people who were to be governed by them; and also by remembering the covenant to Abraham, Thy seed shall inherit Canaan. Viewed in the light of this promise, the Exodus, the law, and all their attending circumstances are not separate transactions, standing in history as independent events, but are among the events necessary in their times in the unfolding of the purposes and promises of God to Abraham.

As those Hebrews stood before Sinai they were without law. They had removed from Egypt into the wilderness—possibly three millions of them—as though a nation should be born in a day, without law or officers; these were yet to be provided, and from Sinai Israel began to receive laws for their commonwealth, for the well-being of their society, and the necessary laws, Thou shalt not steal, Thou shalt not kill, etc., had the same signification then which they have now in the codes of laws of all nations.

THOU SHALT HAVE NO OTHER GODS BEFORE ME.

The first words which were spoken to Israel from Sinai were,

I am the Lord thy God, which have brought thee out of the land of Egypt.—Ex. 20: 2.

This spoken by the voice of God himself, was far in advance of the idea of God as held by the Egyptians and more or less imbibed by the Hebrews during their sojourn in that land. Not an image of an animal, not the sun, moon, or star is Israel's God; but a living, eternal, powerful God; and he brought them out of Egypt, and was about to give laws for the guidance of that nation which he had brought out of Egypt, and not for any other nation or people.

Those laws were prefaced by the term, "Thou shalt not," excepting possibly two, one of these being the Sabbath to be kept holy, in doing which, the declaration is, "Thou shalt not" do any work on that day; and the reason assigned for giving this law is as follows:—

And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore

the Lord thy God commanded thee to keep the sabbath day.—Deut. 5:15.

The other one is,

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.—Ex. 20:12.

These two at least are surely for Hebrews only; for, to them was given the land of Canaan; and they were brought out of Egypt. And whether these commandments were ever given to any other nation or not, we need not now inquire; but it is certain that this covenant was not made with Abraham, Isaac, or Jacob, as they could not have accepted the declaration, "Thou shalt have no other gods before me." This statement is both declarative and mandatory. Jesus, who made this statement, by it declared to Israel that they should be without God in the world until in the fullness of times all Israel should be saved. (If it was Jehovah who spoke, he declared that Israel should be without Christ until they should be willing to say, Blessed is he who cometh in the name of the Lord.)

When Abraham received the information that in his seed all nations should be blessed, he received the gospel; that was the very essence of the gospel, and to Abraham the strength of the promise was in the fact that in Christ all the world should be blessed. And who could bless all the world but God? Therefore was not that promise, the promise of Christ, the Son of God? And as he is the one through whom all men will be blessed, there is no other. Not in the name of Jehovah alone, but in the name of Jesus must man be saved, for there is no other name given among men whereby we must be saved, for Jehovah has ordained salvation in that way, consequently he who obeys Christ obeys Jehovah also, therefore has *both* the Father and the Son.

Therefore Abraham could not have subscribed to a code of laws like those of Sinai which would have prevented him from accepting Jehovah; and as Isaac and Jacob were in the Abrahamic covenant, the gospel, we are easily prepared to believe the statement of Moses,

The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers.—Deut. 5:2, 3.

Abraham could not have entered into such a covenant without rejecting the other covenant which Jehovah had made with him, that his seed should be the Christ, the Son of God. And all who have been baptized into Christ are Abraham's seed, and heirs according to the promise; therefore cannot regard a law which would forbid us accepting Jehovah. And one of the great blessings which came to man eighteen centuries ago, was the fact that Jesus fulfilled that law, and took it out of the way, as it was against us,

forbidding us to accept God the Eternal One. Moses said,

Hear, O Israel: The Lord our God is one Lord.—Deut. 6:4.

The statement that "God sent his Son" is an inconceivable one unless we think of two persons. "My Father is greater than I," must mean two persons. "This is my beloved Son," is one person speaking of another. "He that abideth in the doctrine of Christ, he hath both the Father and the Son." In this sentence the word *both* expresses the thought of two persons. "He is antichrist, that denieth the Father and the Son."

THOU SHALT NOT TAKE THE NAME OF THE LORD THY GOD IN VAIN.

Jewish commentators interpret this to mean that the names ascribed to deity shall not be used to designate any other person or object of worship, but should be reserved for God only, and should never be uttered, except to designate the Eternal One.

There was a custom in the Society Islands for persons to change their names when anything out of the usual order of events occurred to them, as the names of Abram and Sarai were changed; but when the kings changed their names, the words which they chose from the language for their new name, should never again be had in common use. Thus King Tu, being sick, and coughing considerably at nights, changed his name to designate this. *Po* was their word for night, and *ma re* for cough; thus his name became Pomare, after which those words were dropped from common use, and *rui* is now night, and *hota* is cough. The other words, *po* and *mare*, had become sacred to their king.

And thus the Jews were commanded not to use the names of deity to designate anything excepting God, and to use them disrespectfully in common language was blasphemy, punishable with death.

Assuming that it was Jehovah who uttered the law from Sinai, he who would say of Christ, "Thy throne, O God, is for ever and ever," and, "The Word was God," uttered blasphemies against the law which says, "Thou shalt not take the name of the Lord thy God in vain," and by its ordinances was punishable with death. Therefore the high priests quickly condemned Jesus as worthy of death, for he had ascribed to himself a name which was deity's alone. And whether we may believe it was the Father or the Son who gave the law, it was equally violated by accepting the two, as is necessary in the gospel. "Ye believe in God, believe also in me," (John 14:1,) is the teaching of Jesus in the gospel, the new covenant; and the Sinai covenant says, "Thou shalt have no other gods before me." Therefore it was against us, until in

the fullness of times God provided a body for Christ. Then God was manifest in the flesh, and the old covenant passed away by limitation and fulfillment.

MAN A SINNER. WEAKNESS OF THE LAW.

From the day of the transgression in the garden of Eden until now, man is a sinner. No mortal ever has lived, or will live, who by reason of his own inherent or acquired goodness will be able to pass the flaming swords, unaided by Jesus the Redeemer.

Man is a sinner. Sin cannot enter into heaven. He who would enter there must get rid of sin before the judgment day. If man reforms to-day, his sins of yesterday are still upon him. Who shall bear them off? who shall cleanse the unclean? No man can, for all men need cleansing themselves. Therefore some one more than man, more than mortal, must help man, or man is lost. As no man can cleanse mortals of their sins, so also no law can do that great work. No matter how good the law may be, law cannot save. The blood of bulls and of goats could not take away sin, and the defiled blood of the sinner as an offering would but sink him deeper into darkness; and as there is no other name given under heaven by which man can be saved, except in the name of Jesus Christ, so there is no way by which mortals can be made free from sin, but in the precious blood of Christ the Lamb of God; and in no other way can it be applied for this purpose, except through the gospel of the Son of God. In fact, that is the glad tidings of great joy to all the world; and Jesus has come to redeem all who have died, are dying, or will hereafter die, who would have obeyed the fullness of the gospel, had they known of it and had opportunity; redeem them by cleansing them from all their sins, or by cleansing them from all the sins which they were unable to cleanse themselves of, either by not having the opportunity, or by reason of not being able. And the song of the redeemed will be,

Thou . . . hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.—Rev. 5:9.

Under the covenant of Sinai, no man received a remission of sins. The blood of Christ was not applied to the sinner for that purpose under that law. It was but a shadow.

The Israelites in the wilderness, untutored and unacquainted with self-government, must have stringent laws or they would have degenerated into a nation of idolatrous and wicked people. And in the laws which were given them, ample provision was made for the development of their physical natures. But a vail was over their prophet, their spiritual natures were not willing to see the glory of God; and their worship was in signs

and symbols, in offering and sacrifice, by priest and high priest. No Israelite might enter into the holy of holies and witness the shekinah, or glory of God, except the high priest, and he only once a year. And their laws, if not violated, kept them from drifting into iniquity, which was all it could do. Eternal life was not found in the law, "Thou shalt not kill," and all their offerings and sacrifices could not take away sin, nor cleanse the sinner. Eternal life is found in him who declared of himself, "I am the resurrection and the life," and that life is brought to light in the gospel and not in the old covenant of Sinai. "An eye for an eye" was the law to Israel; but, "Resist not evil" is the law of Christ in the gospel. He who does not kill because he fears the law, is not a murderer in the eyes of the law; but he who hates his brother sufficiently to kill him, and is only restrained by fear of the law, is a murderer under the new covenant.

But it is inconceivable that such a law should be needed among immortals as, "Thou shalt not kill" each other, therefore he who with his last expiring breath could utter a prayer for his murderers, as did Stephen, belongs to a sphere where such laws are unknown; are not needed; have no place. The law of Sinai did not teach Stephen to pray for his murderers, for that law said, "Thou shalt love thy neighbor, and hate thine enemy" (Matt. 5:43); but the gospel says, Love your enemies and forgive all men their trespasses.

The Sinai law kept men from going downward through fear of punishment; the other lifts man up and ennobles him through love. Moses said that the display of power on Sinai was for the purpose "that his fear may be before your faces, that ye sin not" (Ex. 20:20); but Jesus said, "If ye love me, keep my commandments."—John 14:15. Not the commandment to kill your brother if he should pick up sticks on the sabbath, but the commands of the gospel, in which is the law, Forgive all men their trespasses; not the commands of that law by which nothing was made perfect, but the commands of the perfect law of liberty, the gospel, which laws are to be regarded through love, and not fear.

The command, "Thou shalt have no other gods before me," is not equivalent to the command, "Ye believe in God, believe also in me," for those who would receive life "must honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him."—John 5:23. What, then, of the law which forbids me receiving them both? Eternal life is the gift of God through Jesus Christ; but the law which forbids me receiv-

ing but one of these, either Jesus Christ or Jehovah, keeps me from receiving eternal life; for to have eternal life we must have both the Father and the Son. Therefore the Sinaitic covenant was against us, contrary to us, and was inadequate to the work of redeeming man, for by it no sin was remitted, consequently no salvation in it.

THE LAW FULFILLED IN CHRIST.

All that was written in the law and the prophets and the Psalms concerning Jesus must be fulfilled; he came to fulfill the law and the prophets, and not only in sacrifice and offering and prediction did Jesus fulfill the law and the prophets, but in saying he came to fulfill the law, he certified to its limitation; and as the law was a guide, or as a schoolmaster to lead Israel to Christ, when he came the law was fulfilled,—in him, in his coming,—as well as the fulfillment of the prophecies concerning him. The promise of Canaan to Israel was not from Moses, but from Abraham, and the law was four hundred years after that promise, and was but an incident in the fulfillment of it. Made necessary by Israel's disobedience, and tracing backward from Christ to the promise of an inheritance in the heavenly Canaan, we do not find it at Sinai, but we pass it, and find it in Abraham. And when the promise made to Abraham was fulfilled and Christ came, the law, which was between these promises, and which was but an incident in the fulfillment of the promise, ended by limitation.

And when our great High Priest entered into the heavenly tabernacle and the way into the holy of holies in heaven was made manifest, no longer would men need the earthly tabernacle, nor earthly holy of holies, and because they were no longer needed, the vail of the temple was rent in twain by divine power; and the voice of God from mount Olivet to all men is, "This is my beloved Son, in whom I am well pleased. Hear ye him." No longer hear Moses and the law, but Jesus and the gospel.

THE KINGDOM OF HEAVEN.

Jesus, after his baptism, began to preach, saying, "The kingdom of heaven is at hand." Therefore, that kingdom whose seat of government was in the temple on mount Moriah; whose laws were from Sinai; whose officers were high priests and rabbis, was not the kingdom of heaven. And when Jesus declared that his kingdom was not of this world, he affirmed that the ministers of his kingdom were not to administer the laws of the kingdoms of this world, therefore if a citizen of the kingdom of God should violate the law of the kingdom of the world, he should be delivered up to the officers of those kingdoms.

The laws of the kingdoms of the world are intended to protect men from evil doers, and for the punishment of such, by the administrators of those laws. The laws of the kingdom of heaven are for the ennobling and saving of mankind, and if any of its citizens violate the laws of the kingdoms of the world, the officers of the kingdom of heaven are not at liberty to punish them, excepting by withdrawing fellowship from them. The officers of the Church of Christ cannot stone a man to death for idolatry, sabbath breaking, or murder, for Christ's officers are not administering the law of death, and the laws of condemnation and of death remain in the hands of the officers of the land, as were the laws of Sinai in a great degree.

The work of the church under Christ, is to provide for the spiritual development of man, as the Sinai covenant did for the moral and physical development of man. But if the spiritual nature of man could have been perfectly developed by the Sinai laws, then would there have been no need for a better covenant, upon better promises.

Letter Department.

LYDNEY, Gloucester, England,
August 23.

Editors Herald:—As doubtless you and many others are interested in the progress of this great latter-day work and believe with me that it will finally triumph over all the works of men and the Devil, I write a few lines in order that you may see there are some this side of the Atlantic who are persuaded that the day of faith and works has arrived; and believing as we do that there are many in this church who are better situated than we are here in Lydney, I say without hesitation, Go ye and do likewise.

Since coming into the Church of Christ my experience has been that there are many very good saints until some finance is required, and then we begin to find out the sore place and where the boot pinches, etc.

There are a great many who don't quite believe the teaching of the Savior where he said, "Lay not up treasure upon the earth, but lay up for yourselves treasures in heaven, where moth and rust doth not corrupt, and where thieves do not break through and steal; for where your treasure is, there will your heart be also."

Now some are not discouraged because of these things. Among this happy number is Elder T. Griffiths, our district president, who we trust will shortly have the desire of his heart gratified; namely, a church that will hold nearly two hundred, or rather a meeting house in this place, so that we shall be enabled to meet the opposing powers and to invite the honest in heart in to hear the pure gospel preached in all its beauty and grandeur.

Bro. Griffiths is a valuable man in these times, when competition is so keen and when there are so many conspiring men abroad in our land.

Being a carpenter and builder by trade, of course you will say at once we have the right man in the right place. Now to all whom it may concern and those who are in any way interested to know, I may tell you it is an iron church which we have erected and it is to be lined with matchboards on the inside. The cost of the whole thing when completed and seating accommodation is provided will be upwards of two hundred pounds, which means that we shall have to take up one hundred pounds or more on mortgage. Of course this is not a pleasant thing to do, but we are doing the best we can under the circumstances. Will our readers in England and Wales please notice that October 7, 8, and 9 is the time appointed for the opening and dedication of this house of prayer. On October 7 the district president and other officials have decided to hold a district conference. On Sunday, October 8, preaching services will be held, when we hope to have the pleasure once again of hearing Brn. F. G. Pitt and William Newton, also A. N. Bishop. We shall be glad to see any present who pray the prayer; namely, Thy kingdom come, thy will be done upon earth as the angels do it in heaven. All intending visitors will please notify us at least fourteen days previous, so that sleeping accommodations and food shall be provided; also please note that all must be prepared to pay their own expenses, as our funds are about run out.

Perhaps you will remember Bro. Pitt's recent letter in your valuable paper about the photographs, etc., which we had taken when the foundation stone was laid. Now an aged sister in Lamoni, Lewis by name, sent for one of the photographs, and also sent four and a half dollars as her subscription to our new church. This sister is upwards of eighty years of age. She was a saint in the days of the Martyr. May our God grant her his richest blessing and may her end be peace, is my prayer. Sr. Stephen Woods followed her good example and did likewise. Should any others feel inclined to add their mite in the way of helping furnish the church now is the accepted time; for it takes more than good desires and long prayers to build churches.

I learn from Nantyglo that they are doing outdoor preaching and in a fair way to accomplish much good there. Praised be God, for he has truly blessed them in this the latter-day. The brethren in Cardiff are holding outdoor services on Sundays with good attention, A. N. Bishop preaching to fifteen hundred on Sunday last. Tell Elder Caffall and others who are in the harness, when we sing with the poet 'tis from our hearts,

"From East to West, from North to South,
The Savior's kingdom shall extend;
Till every man in every place
Shall meet a brother and a friend."

Now I do not want to intrude too much upon your space, neither do I dictate in any shape or form to anyone. If there is anything in the way of food for thought contained herein, eat it; if not, away with it to

the winds. In conclusion I remark that the time has at length arrived when one man should devote the whole of his time in this Eastern district of Wales, that the many honest souls whom Christ has redeemed shall hear the gospel. Your colaborer,

HENRY ELLIS.

PERRY, Iowa, Sept. 5.

Editors Herald:—The enclosed clipping from the Perry *Chief* shows the results of Anthony McCoy drawing two money orders sent to me for the benefit of Bro. J. W. Morgan. These orders were both sent from the Des Moines branch; one for \$2.61 and one for \$2.60. As the brother who sent them failed to use my full address, the other party got them and cashed them, and I fear the money is lost to us entirely. Anyway, we have to await the decision of high postal authorities.

Now a word to the saints: My address is H. A. McCoy, Box 630, Perry, Iowa. So in future be sure to send to that address.

I appeared against the gentleman at Des Moines before the United States Commissioner. He admitted enough to convict him, and no doubt he will have to serve a term in prison. Truly the way of the transgressor is hard. In bonds,

H. A. MCCOY.

MALAD CITY, Idaho, Aug. 26.

Editors Herald:—I often wish you would carry the good news of a general advance along the whole front. When will we sleepy outposts, and garrisons as well, rouse up and determine, in the strength of the Lord, to push the battle into the enemies' country, and hold to every advantage gained? Along some points of the line, after a good lively campaign, there is either a retreat, or the forces settle down seemingly to enjoy the little victory or harvest, till all the soldiers scatter, and loiter around, and lose all energy and taste for duty. Grant and Napoleon Bonaparte owed their success to their unconquerable energy and determination to keep the foe on the run. The true soldier never loses energy, because he cannot crush out all opposition at one, or any number of strokes. This campaign is vastly more important than any carnal effort, if we as individuals go to with our might, mind, and wisdom to study and strive to stand approved as workmen in our several spheres or stations; though we preach, work, watch, and pray as long as Noah, and our labor as fruitless. There is no wisdom in allowing the shadows of apparent failure to settle as darkness over us; as this only obscures our pathway and makes our labor irksome.

When our duty becomes irksome, be assured love is waning. Where duty points, step out and up loyally and fondly to the work. Shadows hinder and obscure the sunlight; they are advantages gained by "our friend, the enemy." To keep above the clouds, and in the sunlight, is to keep out of the power of the prince of darkness. Our vision is obscure in the mists. Those who love most succeed best, everywhere along the line of the struggle for the riches which

perish not with their use. The more they are used the more they accumulate. If our talents are few, the more is the credit for their wise continued use. All may not be able to move nations by their powers of appeal to their reason, or touch the tendrils of their heart, at their pleasure. Far more than eloquence, we need the love which will hold captive every thought to the obedience which crowned the Master's work. If the heart beats but to honor and please him who gave his life that we might have life, and more abundantly; an eloquence born of love will leave its leaven in the soul, as the oil of gladness. Eloquence is good, but it will never, no never fill the place to us of loving fidelity.

To entirely cast behind us all desire, except to please Him who so truly loved us, and study continually, by day and night, to advance and assist by heart and purse in Zion's cause, is loving with all our might, mind, and strength. Do not let us forget that the "Lord will raise up a pure people, zealous of good works." Purity of heart is excellent, but if we sit around and pride ourselves that we are all right, that all is well in Zion on our part, a most important part is neglected. To be zealous of good works in assisting to win by kindness, by love unfeigned, by diligence in all the efforts and measures adopted by the church for good, is so clearly our duty, and should be our pleasure.

To fear God and keep his commandments is the whole duty of man, so said one who had vainly sought the sweets of felicity outside its heaven-ordained realm. All who seek it thus must fail, as did he. The well-beloved sought felicity in fidelity and love for the Father, and learned that his commands were life everlasting; a savor of life unto life. It is easy to obey the law of adoption into the kingdom; but to obey from a love of the truth—in all its parts and its daily practice—all the precepts which "mark the perfect man" in Christ, is where the true metal is tested.

O, brother, you are an old crank! say some, who are wedded to their idols—darling sins. Very good, brother or sister. My advice is free; it will cost you nothing to read or listen to what I may say as an ambassador of Christ. I have received my errand from the Lord, to "cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." "The Lord cannot look upon sin with the least degree of allowance," and "the thought of foolishness is sin." No one has authority to add to, or diminish the wisdom of the Lord. Thus saith the Lord, thy righteousness, Will my people even now turn their hearts fully to me? How long will ye say Lord, Lord, and not do the things I have asked at your hands by the former prophets? Ye are even yet slow to walk in my precepts; come now let us reason together, saith your Redeemer, which of my precepts are grievous? Will not even the wisdom of your wise men support what I have given aforetime by my Spirit, by the gift of wisdom through my servants, whose words you have slighted, and turned away your ears from hearing them with pleasure? Have you hearkened with

pleasure to the counsel of those I have chosen to advise and direct the spiritual and temporal affairs of my kingdom, and the gathering and uniting of the remnants scattered abroad on the face of the land, even after the rebellious were led away as captives to the "wilderness of the people?"

Now read and ponder upon my word, given my servant Isaiah, 58 and 59 chapters. Come now, my people in whose hearts my wisdom should be most precious, study earnestly my word which you have received by the lips and pens of the former servants I gave you in ancient times, and neglect not to heed my counsel given in your own days, for the recovery and gathering of my people to the land upon which the Zion of God shall stand. If ye will not believe and obey my counsel for your salvation, ye cannot be established; for ye must seek your restoration to my favor and to the land I have appointed, with all your might, mind, and strength. "Loose thyself from the bands of your necks, O captive daughter of Zion." "Awake, awake, put on thy strength, O Zion." Will ye not now break every band to your idols, and betroth yourselves to me in love, chaste virgins, to your Lord? Put on your bridal trousseau, and the necklace of truth, and love around your neck; keep your attire without spot or wrinkle. Betroth yourselves to me in fond desire, look to me in every thought, and I will come near to you as a swift witness in your favor. Ye seek a witness at my hand, and from my mouth, of the verity of my presence in your midst as a church, yet I know your hearts are given to covetousness, pleasure, and sins of convenience. Ye love the creature more than me, saith your Lord and Creator. Do ye not lavish your money to provide for the gratification of sexual pleasure? Do ye not flatter me with your lips, and your time and energy is wasted to keep pace with the Gentiles? Worldly gratification causes you to neglect my vineyard, and the solemnity of eternity is not before my people as it should and must be. Yet I have sons and daughters who love me and my wisdom, and they are loved of my Father and I, saith your Lord.

Do you not remain away from the house of God—the house of prayer, of devotion—because you are too weary to offer your oblations acceptably to me? Is it seemly to weary your bodies and worry your minds to get the mammon of unrighteousness to defile your bodies in vile practices, in polluting the sanctuary of strength? Is not lust, in its various forms, the god of this age? Is it not because the world of unbelievers and hypocrites set at naught the counsel of the Holy One of Israel, through desire to gratify the lusts of the eye and heart, that mine anger is kindled, and I must humble the nations by sword, by fire, by tempest, by plague? My scourge shall go forth and increase, till man shall fear and tremble, and quake at the manifest displeasure of that God, whose counsel they have rejected, and turned their faces and hearts far from me.

Awake, awake, O ye my saints, and give heed to my words of wisdom and warning. "Make straight paths for your feet, lest that which is lame" and the blind "be turned out

of the way." Will ye not hearken to my words of counsel, lest ye awake to behold your nakedness before me? Turn ye to me, and not to folly, sin, and shame. Look upward, and keep all my commands; they shall be life to your flesh, and marrow to your bones.

Let us be loyal to the counsel of the Lord, for should we be taken as a bird in Satan's snares; let us be wise servants, and harmless as doves; not seeking in the least to establish our own righteousness. "Turn, O backsliding children, saith the Lord; for I am married unto you; and I will take you one of a city, and two of a family, and I will bring you to Zion; and I will give you pastors according to mine heart, which shall feed you with knowledge and understanding." "The pure in heart shall come to Zion with songs of everlasting joy." If we are of this blessed number, all will be well; but such will be awake to every good work, zealous of good works. If members of a household absent themselves from their own home circle, as a rule, and only come on special occasions, few will believe their professions of love for their homes and families. Profession and works must agree. If a wife or husband finds more congenial company with others, all will conclude their honeymoon has passed behind the clouds—their first love has grown cold. Commands to love with the whole heart lose their weight when the eye, the ear, and the sympathies of the heart are awake to respond to the call of love. The man or woman is always at home for each other, if love inspires. God is always at home for us, if our interests all center in his pleasure.

Missionaries are expected to report from their fields of labor. I cannot say I have been as successful in results as my heart yearns for; but one thought is ever present. Before the only wise God, whom I desire to honor and sanctify in my heart, I never want to leave a field where the people have cause to say it were better that he had not been here. I want to teach and practice what I teach, even the whole counsel of God, as the Comforter manifests it to me. If I make mistakes, O Master,—before whom I bow my knees, and on whom for blessings I call,—let me learn the lesson of prudence and wisdom from such; but give me favor and grace in thy sight, that my life shall be a bright and shining light to the world, every day or night, before all men, and in the sight of heaven's King.

Have been in this valley since conference, May 20 and 21. One reason for so long a stay here is that I do not feel it is best to make a sortie at a point, and then off to another place. Now this is as I see my duty to the Master's cause. Expect to attend the Provo, Utah, reunion, September 8 to 17. Have visited here among the people, very agreeably, so far as I am aware, and with the desire to advance the errand of the Lord, for whom I desire to serve, in honor to myself and the interest of the work. I hope to live and die in the hearts of the saints, and my life hid up in Christ my Lord. Have baptized a son of Bro. W. S. John, president of the branch here, last Saturday, the 19th, and he was

confirmed at the sacrament and prayer service held at the chapel at two p. m. the 20th inst.

Held funeral service at Bro. Henry A. Evans' residence, at two p. m., the 25th inst. Leo, five months old, the son of Henry W. and Mary J. Evans, son and daughter-in-law of H. A. Evans. Mary J. is daughter of Bro. and Sr. William Richard, of Malad City. Thus another cherub was recalled from the land of shadows and sunshine to eternal day. What a blessing it would be could earth's children truly learn that life is but a sphere for education and cultivation, that when this chrysalis changes, 'tis a translation to the likeness and image of the divine, if we but wisely improve our time and opportunity. Mortality clothed upon with immortality, everyone in their own order, as their works insure, under the eye of the Just Judge.

Have made my home with Bro. and Sr. James Thomas, whose hospitality I will always remember with sincerest pleasure. It has been a most pleasant sojourn, and it seems like leaving home for a strange land; but as the Lord has graciously promised to be with me by day and night, as a shield and comforter, and give me friends everywhere I roam as a loyal, loving servant in his name, I have no fear I shall go hungry or friendless. The best friend man can have is the only wise God, whose handiwork we behold all around us, above and below; who rules on high, and in the destinies of those who love his laws. In my home here are the two I have named, and whose hearts are warm for the cause they love. I will ever pray the Lord to comfort and lead them gently through to their journey's end, and grant that they may be satisfied by awakening in the resurrection's glad morn in the likeness of the Son—the express image of the Father of light.

I omitted to say that H. W. Evans is government superintendent of Indian farms, and lives about eighteen miles westerly of Ross Fork, Bingham County, Idaho, about sixty-five miles north of here. They brought their child here for burial.

O saints, what a most precious hope we hold for the future, if so be that we truly honor in spirit and in truth the faith as restored in our day—the golden age indeed of this grand little world—if so be that we bring and keep to the end our bodies in accord with heaven's celestial laws. Let us lovingly and diligently see that we perfect the title to "our purchased possession." Are you not pleased and rejoice daily that our times are in the dispensation of the fullness of times? Who but the all-wise God could have arranged so wisely for those who truly love and obey him? If the fullness of the Gentiles is glorious (in intelligence), what will be the end or fullness under Christ's reign? If the Gentile fullness has brought in ambition and the control of the elements for the use of man, how much grander and more glorious will be the intellectual advancement in the transfer to the saints of the Host High? What pen or tongue will portray the glory of the celestial world? Verily, "God is in Christ, subduing the world unto

himself." Let us not deceive ourselves by looking beyond the mark. This is the day of salvation for us—our day of preparation. Will we let our chance—our golden privilege—slip by, while we idly dream we can fold our arms and say, All is well, I belong to the church of the Firstborn? We are to be workers, not dreamers. Satan is an expert fisherman, and many snagged by him never recover. The wonder is that man bites at such vile bait as dangles on the hidden hook of that expert angler. But young and old nibble and nibble till at last the hook is felt in the jaws. Then listen to the twitter of the angler hard and fast as he holds the silken cord. If Mother Eve was as easily beguiled by such bait as Satan offers to-day, she might well feel shame in his confession. "And the man said, The woman whom thou gavest me, and commanded that she should remain with me, she gave me of the fruit of the tree, and I did eat." "And the woman said, The serpent beguiled me, and I did eat." (Gen. 3:17, 19, I. T.) However, like good children, they told a straight story. But all through the ages the same old story of verse five has been the rule with all who "would not hearken unto my voice." The trouble to-day is they usually do not care to hear his voice; but those who hearken and obey can be free if they "love much." The depths of that Genesis story is not learned in a day, nor is its equal found in common lore. Adam (God) did not frame it, that is evident. Pity it is that saints will not read, think, and be wise; watch and pray, instead of sleeping. Many ears are heavy. Would that God would wake the people up quickly. Blessed are the ears that hear, and the eyes that see the truth indeed, and take righteousness as the girdle of their loins. Always pray and work for Zion's weal.

CHARLES ALBERTSON.

WRAY, Colo., Aug. 31.

Editors Herald:—When I last wrote to your columns I was at Gaylord, Kansas. I spent Sunday there, preaching and visiting with the saints; and on Tuesday, August 1, in company with Mr. T. C. Patton, I drove to near Dentonia, in Jewel County, and visited until next day with Mr. Samuel Patton of that place. His wife is a member of the church, as also two of his daughters in Oklahoma, Srs. Bly and Berry. Mr. Patton is a prosperous farmer and of course is something of a politician (as he resides in Kansas) and ought to be a Latter Day Saint. He was formerly rather skeptical on religion, but contact with Brn. Pender and Johnson seems to have removed this, and "Now why tarriest thou?"

From Gaylord I drove westward up the Solomon Valley to Big Bend, staying over night with Bro. Brownlee. Next night found me at Edmund enjoying a visit with my uncle, Mr. Hark Jones. He is one of the few of my relatives who thinks I am on the right track religiously, although not a member of the church. Bro. Greer and family live near town. I preached four times while here. On August 9 I drove to Bro. John Sears', ten miles west of Lenora; stayed over night and administered to their son Abraham, who was

sick. On the 10th I drove to Clayton and camped for dinner. Here I made the acquaintance of Mr. E. L. Pease, uncle of Bro. H. A. Stebbins, who by the way is postmaster of Clayton. Passing on I reached Bro. Long's place, where I tarried over Sunday, preaching twice, and visiting with saints of that branch.

Up to this date I was in doubt as to whether or not I should undertake to reach the conference at Wray, Colorado, August 19 and 20. On the morning of the 16th I decided to head the ponies toward Wray. I had about one hundred and fifty miles before me and only three days to drive. Well, to use an Oklahoma phrase, I "got a Sam Hinkle move on the ponies" and reached the North Willow schoolhouse in Colorado in time for conference on Saturday morning. On Wednesday night I camped in a cañon between Oberlin and Atwood. There was no trace of civilization in sight. I felt a little fearful of a storm as my wagon was very light. I knelt down and humbly asked divine protection during my journey. The Holy Spirit rested upon me in power, removing every feeling of fear and giving assurance that a higher power was watching over me. I felt at the time that it was an extraordinary experience. Next day I saw the meaning of it all. As I drove along about three o'clock p. m., I saw a black funnel shaped cloud forming to the south of me probably two or three miles. I soon discovered that it was a genuine cyclone. It came whirling and twisting across the road less than one mile behind me. I caught a breeze from the outside current which did no more than make my wagon curtains flop pretty lively. Toward the middle it was certainly furious. My wagon would have been no more in its way than a feather. Whether the storm spent its force on the bare prairie or whether it went far enough to do any great harm, I never learned. I was content to know that I was safe, and as I had to make lively time I moved on. Friday night I camped on the Arickaree two miles west of Haigler, Nebraska, and near the Colorado line. Here the mosquitoes bit my face during the night until I was quite fat in the face next morning. I had about ten miles to drive to reach conference on Saturday morning.

We had a very pleasant time at the conference, an account of which will no doubt appear in your columns from another pen. Brn. Kemp, Roush, O. B. Thomas, and E. D. Bullard, of the elders, were present. Sr. L. A. Schmutz, of Denver, was present, looking after the interest of the Sunday school. On Tuesday, August 22, I went, in company with Bro. Kemp, to St. Francis, Kansas, to call on Elias Brewer, who was at one time associated with John N. Burton in Otoe County, Nebraska. Mr. Brewer gave me valuable information as to the history of the Burtonite faction, from which sprang the "True Follower" movement in Oklahoma. I will soon be ready to publish the whole story so that the world can see the origin of this movement.

From St. Francis we drove westward again into Colorado, stopping over Sunday with saints of Highland branch. Back to Wray again, where Bro. Kemp takes train for Den-

ver and home. I shall return to Highland branch to-morrow to labor for awhile with local brethren, and probably make some new openings in the regions round about. My trip from Oklahoma in the wagon was certainly a great benefit to my health. I am quite strong again, and am, so far as I can see, quite free from any lung troubles.

A word to Bro. T. W. Chatburn: You may write of California earthquakes, but just come to Eastern Colorado and get into a nest of fleas and you will have some material for "jots by the wayside."

In gospel bonds,

C. R. DUNCAN.

TUSCARORA, Nev., Aug. 29.

Editors Herald:—My permanent missionary address is Genoa, Nevada.

I arrived in this mission May 24 and have been trying to prosecute the work to the best of my ability. I traveled considerably and have done lots of preaching. I opened up some new places. I thank the Lord for his Holy Spirit that has accompanied me in presenting the word. I have met with considerable opposition in the shape of threats and firecrackers. Whole packs of the latter were thrown around me when preaching on the street, after I had been closed out of the M. E. church. After twenty-one sermons I baptized seven. I have baptized 14 since June 6.

I spoke in this town last night in the church to a fair congregation. There are no preachers in town but myself. I think there is no danger of being shut out. I have baptized two, man and wife that did belong to the Utah Church.

It is a very expensive field to travel in. Stage fare ten cents per mile; car fare, full fare, five cents per mile; meals off in the mountains fifty cents. I am thankful to the saints and friends of Nevada that they have been mindful of me in sending money to bear my expenses, thus providing and supplying me with everything that is necessary to prosecute the missionary work. God bless them, I pray. I can truly say like the Seventy of old, I truly lacked nothing.

This State is very large and I am told that there are only forty or forty-two thousand at most in the State. I am well and in good spirits. The altitude is very high, the air very light; I cannot breathe as easily as at six or seven thousand feet lower. I am alone in the mission, and still I am not alone, for God is with me.

Now, dear saints, let each one do his duty, and if we are not in a proper condition to receive the promised blessing that our heavenly Father has in store for us, let us get right, and all place ourselves in a proper condition that God can use us to accomplish the work he intended we should do.

ELDER THOMAS DALEY.

SOUTH RAWDON, N. S., Aug. 18.

Editors Herald:—The work in Nova Scotia, so far as I can learn, is with some exceptions moving on quite finely. Have labored thus far in Halifax, Cumberland, and Hants counties, I think with fair success. Have bap-

tized six; others seem very favorable. Interesting reports come to me from all around, encouraging both to preacher and laity.

My labors for awhile will be confined to Kings County; Delhaven will be my address.

May all sense the admonition, "Come up higher." In bonds,

S. O. FOSS.

On an Island in the Sea, July 30.

Editors Herald:—I am writing this under a tree on an island in "Puget Sound." A beautiful island it is; large and small islands in every direction, all heavily timbered; good water on most of them, and generally a good breeze for sailing makes it a fine place for camping and rest, eating clams, and catching fish. Most of the islands are uninhabited, so we are not troubled with visitors.

But some one will say, "What are you folks doing there?" Having a good time; what else do you suppose? You would think so if you could see us just now. Sr. C. and Sr. Hill-singer are reclining on cots in the cool shade, reading. Bro. C. is out a few hundred yards in the boat, fishing, while I am writing up the layout, so others can be comforted by seeing the good time we are having.

Well, you see we have no conferences, "two-days' meetings," or big reunions in this mission—nothing but hard work the year round; but we are going to try and have a reunion now.

August 29.—I will now finish this letter I commenced almost a month ago. Our reunion is a thing of the past. It passed off pleasantly; not as largely attended as we had hoped for; still we feel satisfied with it and what it has led to. We are all much pleased to meet our genial president and col laborer, Bro. Griffiths, and to have the pleasure of listening to his instructive sermons. Bro. Harris also put in an appearance; of course a little late; but better late than not at all. He got there in time to preach us a sermon that was by some said to be the best effort of the reunion, and that is saying considerable, when it is remembered that Bro. Chase and the writer each spoke their piece. But it is all for the same end, so no difference who does it, so long as we all try.

From Bay View, where the reunion was held, we, Bro. C., wife, and the writer, came here, Mount Vernon, and set up our gospel tent. Have been here a little over a week. Interest is good; tent full, and many standing inside and out, at times. We had the promise of the Campbellite church, but when we applied for it to commence meeting, they had just got a minister for a few days and were going to use it. I was so glad that we had our tent and was independent. I wish I knew a country where I could handle a tent the year around, and the church would send Bro. Chase and I there.

Things seem to be quite favorable to us here; we are getting the crowd, that is certain. We had considerable opposition in the way of other meetings, but all have closed now; some say for the want of congregations. Be that as it may, the coast is now clear, interest good, and the best of freedom in speaking.

There are no saints here, so we are left to the tender mercy of others. Their mercy may be all right, but their liberality is not very great; so far their donations have been from fifteen to sixty cents, but Bro. C. told them last night that I liked pie, so now he expects some of that most excellent article.

Bro. Griffiths has returned to California, while Bro. Harris is at Orting; has left the eastern part of Oregon. Yes, east or west in this mission is no playground; still it yields the peaceable fruits of righteousness if one is rightly exercised in it. Easy fields away from home are hard to find these days. I have worked in Eastern Washington and Oregon a part of four years and am not through there yet.

We intend to go from here to Laconer, from there to Annacortas, Tacoma, Orting, and from there to Ellensburg, which will end our tent work for this season. We expect to reach the latter place the first of October.

And now let me say to the saints of this mission, that we need a little help in this tent work, for the reason that we are pushing the work into new fields this year, where there are no saints to support us. We are willing to do the work, but want to eat while doing it, and we know the saints of this mission want us to do so. Please direct all communications to Castle Rock, Washington.

H. L. HOLT.

FULTON, Iowa, Aug. 28.

Editors Herald:—Our conference at Fairbank, Iowa, was well attended the 19th and 20th of this month; not a jar in our business meeting. The discussings were for the up-building of the saints and ministry. Bro. Lambert was present with us and gave us some good counsel. May God bless him with fair health so he may be able to do much good in the place wherein he stands. We all felt encouraged by having met with one another in conference. When Bro. Lambert spoke Sunday forenoon and Bro. Smith Sunday afternoon the tears came unbidden and we felt to praise God for the gospel of these latter days.

We saints here enjoy our little church, which was dedicated last June, Bro. Kelley being then present with us. He also gave us good counsel; and may we profit by it. We find in Acts 20:31 that Paul said he had warned the saints night and day for three years. Should not we as saints of God be careful that we may be the means in God's hand of bringing those of an honest heart to God by wise counsel, honest and pure lives; not crack so many jokes on the stand, for those of a finer feeling are often disgusted by these jokes. The work we are engaged in is a grand work. Let us as ministers for Christ be thoughtful, earnest, sober, pure; pure in talk; abstain from those things that the Lord said are not good for man, that God's Holy Spirit may dwell in us richly.

I would say to the saints in this the Eastern Iowa district, please let us not rob our kind Father by withholding the tithes and offerings. Send them to me at Fulton, Iowa, and I will send you a receipt by return mail. Do not wait until you can send a great amount,

and then that time never come; but send what is the Lord's. He will hold you responsible. God can get along without our help, but where will our reward be? Make all money orders payable at Fulton, Jackson County, Iowa. Bank drafts are all right on Chicago, Illinois.

JOHN HEIDE.

CEDAR SPRINGS, Ont., Aug. 29.

Editors Herald:—On my arrival here I and my wife were greeted with a welcome reception in the house of Mr. and Mrs. David Maynard (my daughter and son-in-law) with twenty of the saints. Elders Shields and Mortimore were in attendance. Many of our old friends and relatives gave us a hearty welcome also; Elder George M. Shippy was chosen chairman of the gathering. The program of the hour was, vocal and instrumental music, short speeches, and recitations, after prayer, singing, and dismissal by the benediction. A bounteous repast was had; all enjoyed themselves in social conversation and interchange of thought.

Since then I have preached in Blenheim and here five times, and have an appointment in Blenheim next Sunday. Attention is good and the congregations generally large for this place. The saints here, eighteen in number, are ably presided over by Elder George M. Shippy, who is an earnest and good Sunday school worker. All the saints here, old and young, bear their testimony in prayer meetings, a fit example for saints in every place.

I have also done a good deal of fireside preaching, as it is generally called, and believe the result will be good, as many are investigating the latter-day work, and I believe some of them will yet obey. The saints in Blenheim are still in good hope and their presiding elder, Richard Coburn, is so well known and so well advertised through the *Herald* that I need not eulogize him. More anon. Your brother,

JOHN SHIPPY.

MANCHESTER, Texas, Sept. 3.

Editors Herald:—A few words from North-eastern Texas. We have just returned from Wilburton, Indian Territory, where we had a fine meeting; four baptized and many others ready to come in. Some already gave their names for baptism. Wilburton is a nice little mining town with a great many good people. It has about two thousand inhabitants. The saints have a nice branch there, but they let Satan get confusion in the branch and it kept the work down; but, thank God, while we were there the saints got together in a business meeting and God greatly blessed us with the Holy Spirit, and O, what a happy meeting we did have! The Spirit was present in power; the saints were all made to rejoice and confess their faults, and said that by the help of God they were going to live better in the future and lay their bad habits down, pay their tithing, and try and live to meet Jesus Christ when he comes to reign with his people.

We found some noble men among the miners. If the saints live faithful there will be a grand branch at Wilburton; and, thank

God, all past trouble in the branch is now settled. We found Bro. Peter Adamson, Bro. Perkins, Bro. Dock Dalbey, Bro. Booker, and others trying to do all they could to carry the work on.

Bro. Adamson is an old soldier in the cause and is trying to do all he can to get the work before the people. The outlook for the gospel in the Choctaw Nation and Northeastern Texas is good; the field is white and the laborers few. May God soon call others to the harvest. If the elders will live faithful the time is near when God will bless us with great power. Let us live to go higher in the spirit of our calling.

I will start south this week to open up new places. May God bless us with his Spirit.

Yours in bonds,

E. A. ERWIN.

ROGERS, Texas, Sept. 2.

Editors Herald:—I love to read the *Herald* and *Ensign*. We take them both, and could hardly do without them. I have been a member of this church for five years and I know it is the only true church. I am perfectly satisfied. My husband has been a member of this church six years, but we have not had the pleasure of hearing many sermons preached since we have been in the church. But I hope we will soon be where we can go to preaching every Sunday and where we can send our little ones to Sunday school. I have three little boys, the oldest six years of age. I ask the saints all to pray for me that I may live more humble in the future than in the past. I hope the saints will pray for me and that I may have better health. I am poorly at times; I am not stout at all. I cannot do any hard work. I am only twenty-two years old.

Your sister,

JOSIE HELMS.

CHICAGO, Ill., Aug. 29.

Editors Herald:—On July 16th, a letter from Eldor Philemon Pement, at West Pullman, invited me to come to the colored mission, No. 2515 Kensington Avenue, to the Methodist Protestant Episcopal Church. Their confession of faith, that we believe in the only true God, the Father, the Son, and the Holy Ghost; that these three are one; the Father in the Son, the Son in the Father, and the Holy Ghost, equal in essence or being as well as invisible; and furthermore sustains, governs, protects, and supports the same. (See their Discipline, pages 5 and 6.) Their God is without body or parts. I came out from them, so I know just what to do to catch them.

While I was preaching at Kensington of course my name was changed from Graves to the Utah Mormon, Brighamite, preaching the Doctrine of the Utah Church and come from Salt Lake City, etc.

Sure I must fight if I would reign;

Increase my courage, Lord;

I'll bear the toil, endure the pain,

Supported by thy word.

In the midst of tribulation while the heathen raged and the people imagined vain things, I had the pleasure of baptizing two noble souls into the kingdom, who live at the

above-named place, August 23; Professor Carter and his noble wife.

On August 2 an entertainment by Sr. Marie Clark in the lead, assisted by Bro. E. E. Johnson and those who took part. At the table were Sr. J. M. Terry and Sr. F. M. Pitt and Sr. Sharmon Persey Lange. Eight pieces were spoken by F. M. Pitt, Jennie Keir, J. M. Terry on the blackboard, Elder Strange and wife, E. J. Lange and wife, S. C. Goode and wife; those all of the ministry, and other sisters took part, saints and friends, perhaps about seventy-five. The evening was fine and all seemed to enjoy themselves.

The writer and wife were also made glad when Elder J. M. Terry presented us with a very nice present. May God bless all his saints. Come again, dear saints, we love to see you come. We have a lovely, jolly lot of young people here who are very bright indeed and also the older ones are very nice. The elders are all at work here on all sides of three cities in one. I am also busy.

Our conference is at hand. We hope to have a good time with a goodly number of missionaries with us.

Yours in the one faith,

G. H. GRAVES.

BEAVER FALLS, Pa., Aug. 31.

Editors Herald:—On the 10th of July I again resumed my post of duty, after a long siege of serious illness; spending about three weeks at Conneautville, Pennsylvania, looking after temporal matters preparatory to locating there. I might have been longer, but the good neighbors turned out and helped me with my work. This speaks much louder than words for the generosity and kindness of the people among whom my lot will be cast in time to come.

From there I went to Rootville, in the same county, and preached fourteen times, creating quite an interest. The fourteen days I was there I stopped with fourteen different families; preaching in the pulpit at night, and in their houses all day. I never was at a place where the people in general accepted our teachings with such little opposition.

In regard to this people I had the following dream. Whether it portends the work of the future or not, it encouraged and comforted me much, and the divine feeling which attended me for several days gives force to its spiritual significance.

After retiring, the third evening of my efforts there, to my room, I began meditating over the work there, and would my efforts be in vain among people who, seemingly, were so honest in their service toward God. Was it simply blind zeal and to end in such, or had God some pure in heart whom he would bring to the true worship?

I thought I was sitting on a small mound of loose dirt viewing the beautiful landscape, when I began digging in the mound with my right hand, the dirt yielding and rolling down at the slightest touch of the hand, when suddenly I unearthed a small grain of pure gold, about the size and shape of a buckwheat grain, which immediately brought forth the exclamation, "I have struck gold!"

and began eagerly to dig deeper. I had removed but a very little more of the loose dirt when I came to a literal bed of the purest gold mortal eye ever looked upon; so bright was it that I could not look upon it at first. I began at once to take it out, and to my great surprise found it to be soft and pliable, so I could knead it like dough. At the base of the mound stood two men, one whom I thought to be Bro. Etzenhouser stood at the right of me. I was taking the gold from its resting place and balling it up in balls about the size of a base ball, and had my arms full, when those two men began taking some out. Instead of feeling covetous or resentful toward them I felt perfectly willing that they should share with me in the discovery.

The following is the interpretation which so forcibly came to me the next morning: The dirt mound represented the false and mixed-up doctrines of the people of that place; for truly they were mixed up; some believing they were wholly sanctified and could not sin, some contended earnestly that we are soulless, others said unless we had the same experience that was manifested on the day of Pentecost we could not be saved, etc., etc. The grain of gold represented the little truth they had, which also encouraged me to dig deeper. The yielding of the dirt, the readiness with which they threw off the error. The pure gold and its pliability, meant their subsequent condition, and their willingness to be shaped to the truth. The elder on the right of me would be the next one there to gather in, or to shape some of the honest (gold).

This is being verified, for I have never seen a people who seemed to be more willing and eager to learn more of the strange doctrine than they. Bro. Etzenhouser was the next one to labor there. I shall watch the outcome with interest.

I came here the 18th inst. to act as moderator for Bro. J. F. McDowell in a debate with a representative of the Advent order. Our church, Sabbath question, and Book of Mormon, the proposition. We are now four nights on the last proposition, Book of Mormon. Bro. McDowell with his extensive knowledge of American archaeology is making it quite interesting for his opponent, so much so that on last evening he publicly acknowledged that he was not prepared to meet the issue, but would study up. We are in correspondence with a Campbellite preacher of Fayette City respecting a debate there. Will likely begin after the district conference which convenes there September 16.

Bro. Forbes is the president of the branch here, and a hustling one too, and in connection with his excellent wife, is making his influence felt for good among their neighbors.

Bro. Ullom is with us, making his home in the tent. Bro. Devore left for points in West Virginia and Southern Ohio, but will return in a few days.

Many calls for preaching in the Kirtland district. I hope to put in a solid winter's work in Western Pennsylvania, where the gospel has never been preached, as there seems to be many grand opportunities for the establishment of the work there.

Cheerfully,

F. J. EBELING.

Mothers' Home Column.

EDITED BY FRANCES.

Work for some good, be it ever so slowly.
Cherish some flower, be it ever so lowly.
Labor! All labor is noble and holy.
Let thy great deeds be thy prayers to thy God.

A SISTER who is a widow with four children, finding herself very uncomfortably situated, and her children mistreated because of her faith, would be very glad to obtain work where she could support them under more favorable circumstances. She is of good family, and can furnish the best of reference if desired. If any of the saints who read this can offer any inducement to her, a letter sent to the editor of Home Column will reach her.

SR. A. MEEHEN, of Fosston, Minnesota, would be glad of such reading matter as would be interesting to children who have no Sunday school or church privileges. She would be glad to send postage for old Sunday school papers if any have such to spare. Sisters who have plenty of good reading matter for your little ones, here is an opportunity to "pass some of it on" where it is much needed and will be greatly appreciated.

TYPES OR FIGURES.

All temporal things are types of spiritual things. Figures on a bill are not of use or of worth in themselves; they are of worth only as they represent the worth of something else—money or its equivalent. But how could we estimate the condition of our business if we had no knowledge of the use of figures? How then can we estimate the worth of the beauties and the glories of our promised home unless we try to acquaint ourselves by the study of God's word and the study of his visible works all around us? After a long storm in early summer, when the sun shines forth in all its beauty and grandeur, how lovely, how exhilarating is everything that meets the eye—to say nothing about the many sweet odors that are gladly accepted by our sense of smell—all free gifts from our Father and all types of the eternal. O how all nature seems to rejoice! and is it not our reasonable duty also to rejoice? It is our inestimable privilege to sing praises as do the birds among the branches above our heads. How beautiful is the grand firmament above and the green carpet beneath our feet, decorated with innumerable plants and flowers, each after its own kind—showing that order is heaven's first law—and each dyed its own allotted color. Each and all show that God's power cannot be limited, cannot be estimated.

When we gaze out on a calm body of water we are reminded of the sea of glass spoken of by the revelator, and when we see a river it reminds us of the river of life, also a tree reminds us of the tree of life. The temporal tree yields its fruit only once a year, whereas the tree of life yields its fruit twelve times a

year, and its leaves are for the healing of the nations—and besides it lives forever.

"The fool has said in his heart, There is no God." O how true are those words! notwithstanding their author turned somewhat away from the path of honor. No one who has been endowed with an average amount of sense can look at one single plant or tree and say there is no God unless he has become a self-made fool. We quite as often meet a self-made fool as we do a self-made man. Not an idiot, but a fool, one that has not made use of the ability given him; or one who has not sought wisdom, would not ask for it, consequently had only an instinct at his command, or only an impulse to be governed by. Such a person makes himself lower than the beasts of the field, for they have no promise of wisdom being given them, only a certain amount of instinct. Again, such people are lower than an idiot; have made themselves lower, because they have not used the talent given them, and they must give an account of the same; while the idiot who never had the capacity to develop his brain, and consequently his soul, never had power to enjoy any of God's gifts to mortals, will appear before his Maker as a little child—no privileges to render an account for.

As children are to their parents, so are we to our heavenly Father, only an earthly parent is liable to err in judgment—a heavenly, never. As kind brothers and sisters are to one another, so should brothers and sisters in the church be—each striving for the other's interest, according to the example of our Elder Brother.

Every wedding reminds us of the marriage of the bride—the church—and the Bridegroom—the Christ. In the latter case peace and harmony, joy and gladness, will exist forever; while in the former the same often dies at an early age—not so designed in the beginning.

Every parent's work, and every teacher's work, as well as that of the elders are types of Jesus' work. O may each by his blessing try to be as faithful in teaching and in leading as was he! Every farmer has a wonderful text-book continually before him. As he digs and dresses the soil preparatory to dropping the seed, how can he help drawing a simile between the growing of vegetables and the growing of spirituality? They come forth in purity from beds of impurities, showing God's wonderful power, as does every soul that is brought out of a state of sin up into a pure state, by obedience to the plan of salvation.

Many, very many more illustrations might be drawn, but we essay to only start a few, and give the reader a chance to proceed himself, or herself, hoping we have not spent our time in vain.

SR. ALMIRA.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

The sisters of the Prayer Union are requested to remember Mrs. Abbie Clark of Tenants Harbor, Maine, "who was called very suddenly to part with her nine-year-old daughter." Prayers are requested that she may be reconciled to her sad lot,

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

"Better to hold a high belief,
Though what we hold to ne'er may be;
Better to do through life so brief,
Though noble toil no fruits shall see."
—Selected.

AM I MY BROTHER'S KEEPER?

The late Frances E. Willard says: "I once asked the greatest of inventors, Thomas A. Edison, if he were a total abstainer; and when he told me that he was, I said: 'May I inquire whether it was home influence that made you so?' and he replied, 'No; I think it was because I always felt that I had a better use for my head.'"

There is a peculiar significance attached to this answer, having come from one who evidently had not only found his place in the world but was filling it in a proper manner. Had Mr. Edison discarded the thought expressed in his answer and became a friend to the cup, who could measure the loss the world would have sustained thereby? If he had allowed his brain to have become sodden with alcohol, the world of to-day might not be the recipients of the great benefits they have received through his marvelous inventions. This man knew that he owed the world something, and he sought to pay it. Should anyone think for a moment that man was created to live for self alone, he certainly has lost that stamp by which we recognize him to be the creation of the Divine Being, and like Cain of old, he is ready to be cast out from the associations of men.

Every man is his brother's keeper and is required to use his energies for the good of his fellow man; and when one individual destroys those energies by drink or any other debasing means, he is robbing mankind of what God designed to do for them through his instrumentality. Think of the thousands who are thus robbing the world, keeping back those things which rightfully belong to it. They have not learned the grand object of life; they have not learned the wants of the great world of mankind, but are a world unto themselves, satisfying only their own wants. How many Edisons the world might have had had it not been for drink!

We believe that if man were not contaminated with this curse he would more readily understand the mission of the world's Savior and would be willing to heed his precepts. O, if all men would learn to love their fellow men, to live the life of the righteous, and to pour out to the world the divine light and knowledge which God gives to the pure mind and the clean heart, how soon would the progress of the world be complete and man be ready to enter into that condition in which there would be no evil or sorrow, but all joy and peace!

SUNDAY SCHOOL TEACHER'S LIFE.

There are two sides to the Sunday school teacher's life; the spiritual and the intel-

lectual. The spiritual side is developed by the study and perusal of the teachings and life of the Master together with a study of God's dealing with his people at all times and in all ages, obeying the precept of Paul when he said, "Continue steadfastly in prayer," that you may have the Holy Spirit; for nothing can compensate the teacher for this lack.

The intellectual growth is made by a study of the facts and principles contained in the Bible, together with normal instruction for the development of the teaching faculties. A popular Sunday school worker has said: "The great object of normal instruction is to develop the art, the enthusiasm, and love of teaching." Teachers, do you need spiritual growth? Study for it, live for it, pray for it, and do not rest until you obtain it. Do you need normal instruction, get a good book on normal training and teaching and study. If you have an opportunity to attend the Sunday school institute, do not let it go by unimproved.

SUNDAY SCHOOL WORKERS' BEE HIVE.

Be active.	Be noble.
" bright.	" on time.
" courteous.	" prayerful.
" diligent.	" quiet.
" energetic.	" reflective.
" forgiving.	" spiritual.
" good.	" temperate.
" honest.	" unspotted.
" implicit.	" vigilant.
" joyful.	" wise.
" kind.	" exemplary.
" luminous.	" young.
" meek.	" zealous.

"FEED MY LAMBS."

One of the great purposes of the Sunday school is to care for those who have been made members of the kingdom of heaven. A thought is sometimes entertained that when a person becomes a member he is safe and needs but little attention. This is a great mistake. Jesus said, "Feed my lambs," showing that they required care.

If the sunshine be shut off from a tender plant which has been planted, it will droop and die; so if the individual, young or old, who has been planted in the kingdom of heaven is not fed by that spiritual sunshine he too will droop and die. The Sunday school should cause the light of truth to shine into every soul that it may grow into a noble and useful life.

HOME STUDY.

Home study is one of the most neglected departments of Sunday school work, neglected not only by pupils, but by some holding the office of teacher as well. Well, why? Is it a lack of time? Think a moment. Is it a lack of time, or is it a lack of interest? If lack of time, why, just take the time; that is the remedy. If lack of interest, well, what then? Yes, *what* is the question? Create an interest. How?

In the first place, teachers are you giving the pupils credit for what they are doing? Do you insist on their reporting or telling

you just how much they have studied at home? No, I don't, says one teacher, because the class requested me to mark them just what I thought they deserved and I think it shows the pupils' faith in the teacher. Yes, it does, and it shows too the pupils' lack of interest in the work. The class records are gotten up with three points in view; the attendance, deportment, and home preparation. Are you keeping your class record right? If you grade your pupils on the recitation, you are not. I would rather the teacher give me what she thinks I deserve, is a sly way of saying, I am too proud to answer before the class that I have not studied my lesson, and I may be able to read a little in the class and appear to know something about it while I have not studied it.

Second, are you assigning special work, encouraging comparisons, lessons told in story form, etc.?

Third, Do the parents say, Come, children, let's study our Sunday school lesson, or are they left to study not at all or when they please? With the primaries the study of the lesson at home rests entirely with the parents; and we would like to know if there is a mother who claims to be a Latter Day Saint who cannot devote five minutes a day to the teaching of her little ones. We feel assured that if five minutes were given to the little folks each day, by Sunday morning they would know enough to aid the teacher in making the lesson a lasting impression.

Are the parents doing their duty? It is a duty enjoined on every parent to teach their children, and there is no easier way than by following the Sabbath school lessons.—*Sel.*

Conference Minutes.

WEST VIRGINIA.

Conference convened at Goose Creek, with Mt. Zion branch, August 26 and 27; W. H. Kelley chairman, L. R. Devore and G. H. Godby assistants, J. B. Russell secretary. Financial report of treasurer read and accepted. Branch reports: Harmony 23; gain one. Mt. Wayne 11. Bell Grove 36; gain two. Clarksburg, returned for correction. Cabin Run, not complete; secretary requested to correspond with it for full particulars. Buffalo City 23. Mt. Zion 15; gain one. Union Grove 23. Fair View, returned for correction. Wayne, returned for correction. Bishop's agent's report read and adopted; audited and found correct. Reports of elders: J. H. Hoffman, W. R. Odell, L. R. Devore, G. H. Godby, D. L. Shinn; Priest Joseph Biggs. G. H. Godby and J. Carpenter appointed as a court to look after matters in Mt. Zion branch; and Godby, Shinn, and Hoffman for Fairview branch; and Godby and T. K. Ferril for Clarksburg branch. A committee composed of D. L. Shinn, G. H. Godby, and T. K. Ferril was appointed to draft resolutions against the seating of B. H. Roberts in Congress, and that these resolutions be sent to various papers for publication. To our representative, Hon. R. H. Freer, and through him to the honorable representatives of these United States in Congress assembled, greeting: Whereas, one B. H. Roberts of the State of Utah, has been elected a member of the Congress; and whereas, it is a notorious fact that the said B. H. Roberts is a polygamist, and in the practice of which he has boldly defied the laws of Congress, and the united voice of the

people of these United States; and whereas, we the West Virginia district of the Reorganized Church of Jesus Christ of Latter Day Saints, representing a membership of about three hundred, believe that the Congress of the United States should not in any manner recognize, either directly or indirectly, as worthy of respect the institution or practice of Utah polygamy; therefore, resolved that we do unanimously and earnestly protest against the seating in Congress of the said B. H. Roberts. G. H. Godby continued president of district, J. B. Russell secretary and treasurer, B. Beall book agent. Joseph Biggs to be ordained to the office of elder; I. B. Wilson and James Kelley to the office of priest. Delegates to General Conference were: W. H. Kelley, L. R. Devore, G. H. Godby, D. L. Shinn, and B. Beall. A committee composed of G. H. Godby, T. K. Ferril, B. Beall, and Sisters Beall and Hoffman to consider the advisability of holding a reunion; also to designate time and place. Preaching by W. H. Kelley, L. R. Devore, D. L. Shinn, and G. H. Godby. John Givens and Jesse M. Shinn were baptized. Adjourned to meet with Cabin Run branch, Saturday before the fourth Sunday in August, 1900, at ten a. m.

SOUTHWESTERN TEXAS.

Conference of above district met at Pipe Creek Schoolhouse, in Bandera County, Texas, August 12; Elder J. A. Currie, Sen., president, in the chair; Elder O. D. Johnson assistant, W. H. Davenport secretary. Branches reporting: San Antonio 46; removed 2, absent 17. Bandera 37; gain 3, baptized 2, received 1, absent 6. Medina City 51; baptized 10, removed 1, gain 9, absent 6. Ministry reporting: Elders A. J. Moore baptized 9, and J. A. Currie. Priests E. B. Bennett, A. R. Wheeler. Resolved that we request the Bishop of the church to dispose of the Medina church. Carried. The following preamble and resolution in regard to the seating of congressman elect from Utah, B. H. Roberts, was adopted: Whereas, B. H. Roberts of Utah, has been elected to represent his district in the United States Congress; and whereas, said B. H. Roberts is openly and defiantly living as a violator of the laws of the State he seeks to represent; and whereas, in May, 1889, this same B. H. Roberts was on his own plea of guilty fined \$200 and condemned to four months' service in the penitentiary, and is yet an offender and unpardoned criminal, still practicing polygamy; therefore, be it resolved that we as a body petition Congress to save our nation the disgrace of allowing this practical polygamist to be seated in the council of our nation. Signed, J. W. Bryan, O. D. Johnson, committee. Elder O. D. Johnson was elected president of the district, Elder J. A. Currie vice president, W. H. Davenport treasurer and secretary. The speakers were Elders James W. Bryan and A. J. Moore. Adjourned to San Antonio, Texas, February 1, 1900.

NORTHWEST KANSAS.

Conference convened August 19, at Greenleaf; called to order by Pres. L. F. Johnson, W. S. Pender assisting, Ella Landers secretary, Stella Hart assisting. Sr. May Duncan chorister. Branches reporting: Idylwild 91, Blue Rapids 77, Rural Dale 35, Solomon River 15, Norcatur 16, Scandia report referred to district president for correction. Ministerial reports: Elders W. H. Mannering, W. Landers, T. E. Thompson, L. F. Johnson, J. S. Goble, J. F. McClure, W. S. Pender, J. M. Brown; Priest F. S. Ward; Teachers C. D. Carson and A. C. Ingle. Bishop's agent, A. Smith, reported: On hand February 20, \$33.52; received since \$87.75; paid out \$82.60; cash on hand, August 19, \$38.67. Book audited and found correct. J. F. McClure elected district president, Ella Landers clerk,

E. Sandy treasurer for ensuing year. Treasurer's report read and approved. Adjourned to meet with Idylwild branch in March, 1900.

FREMONT.

Conference of above district convened at Farm Creek chapel with Henderson branch, May 27; D. Hougas presiding, I. M. Smith assistant, Bro. and Sr. T. A. Hougas secretaries. Branch reports: Shenandoah, Glenwood, Keystone, Henderson, Riverton, Tabor, and Hamburg. Ministry reporting: Elders N. L. Mortimore, J. V. Roberts, M. W. Gaylord, C. J. Moore, T. A. Hougas, Wm. Leeka, A. Badham, George Kemp, G. F. Walling, G. W. Needham; J. B. Cline, I. M. Smith, F. Becksted, D. Hougas, H. Kemp, J. Comstock. Priests R. S. Hillyer, Charles Fry, F. Goode, L. D. Frederickson, C. C. Case, J. M. Claibourne, C. L. Donaldson, A. J. Davidson, John Lentz, F. G. Dungee, James Vinnerd. Teachers E. S. Wilcox, F. B. Knight, W. F. Gard, W. C. Calkins, Joseph Goode, Simon Dyke, G. F. Skank. Deacons S. S. Clark, E. F. Wilcox. Missions: Glenwood, McPaul, and Stennett. Bishop's agent, W. Leeka, reported: Receipts from March 6, \$238; expenditures from January 1, \$97.50; balance due church, \$140.50. Report of district Sunday school association read and approved. Verbal reports were given as follows: Thurman, by A. J. Davidson; Tabor, by George Kemp; Riverton, by L. C. Donaldson; Shenandoah, by Mary E. Pace; Glenwood, by Sr. Walling; Henderson, by D. Hougas. Report of the reunion committee: The southern part of the district was canvassed by Bro. H. Kemp, and found it unfavorable to hold the reunion there. The northern part of the district was canvassed by Brn. D. Hougas and P. Frederickson, and the reunion located at Farm Creek. The report was received and committee discharged. A committee was appointed by the chair to draft resolutions on the H. B. Roberts case and report at the afternoon session. Brn. I. M. Smith and A. J. Davidson were appointed. Your committee on tent matters beg leave to submit the following report of receipts and expenditures: From balance at last report \$7.92, Riverton branch \$2.50, Glenwood branch \$3.50, old tent sale \$10, Henderson branch \$8.50, Shenandoah branch \$4, Thurman branch \$5.10, Tabor branch \$10, Shenandoah (second call) \$3, Henderson (second call) \$1.50, Keystone 75 cents; total receipts \$56.77. We have expended: Freight on side walls and stakes \$1.09, side walls and fixtures \$65.66, oil can and sledge \$1; total expenditures \$67.75. Balance due committee \$11.98. A call was made as per resolution of last conference, and four branches reported and contributed; others have not been heard from. Owing to an error, the report was referred back for correction, and the secretary requested to notify branches that have not responded, to make up their quota to liquidate the debt. Report of committee on resolutions: Whereas, B. H. Roberts, who has been elected a representative of Utah in the United States congress, is reported to be an avowed polygamist in the common acceptance of that term; and whereas, we believe that polygamy is a crime, and that no person who persists in disobeying and ignoring the laws of our country governing marriage should be allowed to participate in making the laws; therefore, be it resolved, that the members of Fremont district of the Reorganized Church of Jesus Christ of Latter Day Saints in conference assembled, do protest against said B. H. Roberts being allowed a seat in congress, not because of his religious faith, but because he is living, according to the best light we have, in open violation of the laws of our country. The report was received and committee discharged, and a copy of the resolutions to be sent to the congressman of this district. Missions appointed: Egypt, Bartlett, and vicinity, M. W. Gaylord and A. J. Davidson; Stennett

and vicinity, G. W. Needham; Glenwood and vicinity, G. F. Walling; Shenandoah, J. V. Roberts, J. B. Cline, and E. S. Wilcox; McPaul, C. J. Moore and L. D. Frederickson. Bro. W. W. Gaylord to labor as circumstances permit. Brn. Charles Fry and John Lentz to labor under the direction of the district president and missionary in charge. Pleasant Grove mission to be in charge of the president of the Riverton branch to provide meetings as thought necessary. Those placed in charge of missions to make full and complete records of the work done in their field. The evidence offered as restitution to be accepted and Bro. Heide's license be restored. The secretary was authorized to issue licenses to those who had been previously ordained. The present officers were sustained for the next quarter. Preaching by Bro. I. M. Smith. Sabbath school session on Sunday morning. Prayer and testimony in charge of D. Hougas and I. M. Smith. Adjourned to Plum Hollow, with Thurman branch, October 14.

Sunday School Associations.

NORTHWEST KANSAS.

Sunday school convention convened at Greenleaf, August 23; Sunday school prayer meeting at nine a. m. Business meeting at ten. C. D. Carson presiding, Ella M. Landers secretary. Treasurer's report read and accepted. Schools reporting: Minersville, Blue Rapids, Idylwild, Minneapolis, and Gaylord. School organized at Greenleaf by district superintendent. Paper: "Shall we have Sunday school, and will it be a success?" by Unice Hart. Paper: "How to interest the children at home in the lessons," by Sr. Sears. Paper: "What shall we teach the children?" by Estelle Hart. The literary entertainment in the evening was enjoyed by all. Adjourned to meet at the call of superintendent.

WOODBINE REUNION.

Sunday school and Religio work at Woodbine reunion for 1899.

Sept. 16, 4 p. m., Organization and instruction.

Sept. 17, 4 p. m., Sunday school Lesson 1, present quarter.

Sept. 18, 2:30 p. m., Papers: Objects of Sunday school and objects of Religio, followed by questions and testimonies.

Sept. 19, 7:45 a. m., Primary work in country schools. Mothers' part in primary work.

Sept. 20, 2:30 p. m., Religio, district organization and its benefits. Prayer meetings.

Sept. 21, 7:45 a. m., A regular session of Religio, Lesson 3 for September.

Sept. 22, 2:30 p. m., The Sunday school: Teachers' meetings; question box; history and present conditions of the work in the Society Islands.

Sept. 23, 7:45 a. m., Business meetings: 1. Of officers and teachers; 2. of Sunday schools; 3. of Religio.

Regular sessions of Sunday school each day at four p. m., using Lessons 1, 3, 5, 6, 9, 12, 13, of present quarter.

Suitable persons will be put in charge of each department of work, but let each one prepare themselves to do whatever may be assigned them. Let all teachers study the markings of class books, as suggested by the association, that such markings may be used at the reunion. I urge all who can to bring Winnowed Songs, Bibles, and Quarterlies. *Don't forget it.*

Since the Lord's prayer is quite universally used in Sunday schools, and in nearly every school different verbiage used, I suggest the following form for use at the reunion, that harmony may exist in its repetition: Our Father who art in heaven, Hallowed be thy

name. Thy kingdom come; thy will be done on earth as it is done in heaven. Give us day by day our daily bread, and forgive us our trespasses as we forgive those who trespass against us; and suffer us not to be led into temptation, but deliver us from evil; for thine is the kingdom, and the power, and the glory, forever and ever, Amen.

Bring August *Autumn Leaves* and Book of Mormon for Religio work.

J. F. MINTUN,
Chairman of Committee.

Miscellaneous Department.

INDEPENDENCE REUNION.

The first reunion held in the vicinity of Independence, Missouri, met in "Washington Park," commencing Friday afternoon, August 25, and closing Sunday evening, September 3.

The organization for the reunion was Apostle I. N. White, president, with Robt. M. Elvin as assistant, and secretary; Bro. Orville L. James chorister; Bro. Ralph G. Smith organist; Bro. George Horton chief of police.

At the opening of the reunion there was a fine rain, and the rest of the time it was warm and pleasant. For the benefit of the sick a committee on administration consisting of Elders F. C. Keck, A. White, and W. H. Garrett were appointed.

Elders Robt. M. Elvin and W. H. Garrett were appointed as a "press committee."

There were twenty-four sermons preached by Brn. M. T. Short, J. D. Erwin, F. M. Sheehy, F. C. Keck, J. C. Clapp, A. B. Phillips, H. O. Smith, G. H. Hilliard, L. G. Gurlwell, E. L. Kelley, H. Sparling, D. C. White, and R. M. Elvin.

There were also present of the General Conference appointees and took part in the services Brn. I. N. White, Alfred White, S. V. Bailey, J. D. White, J. T. Davis, J. C. Foss, and H. H. Robinson, together with a large representation of local ministers who took an active part.

The Sabbath School Association, Religio Society, Daughters of Zion, Prayer Union, all had time and held profitable meetings.

No accident or serious sickness marred the peace of the campers.

Seven were baptized the last day of the session by Bro. J. C. Foss.

Brn. I. N. White, Ellis Short, and R. May were appointed an executive committee, to appoint time, locate place, and appoint sub-committees for the reunion of 1900.

Respectfully,

R. M. ELVIN, Secretary.

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FREE TO ALL DEAF PERSONS OF SCHOOL AGE IN IOWA.

COUNCIL BLUFFS, Sept. 1, 1899.

To Parents, Friends, Guardians, and Pupils:—Notice is hereby given, that the next term of school will commence October 1, 1899, and it is expected that all pupils will be present on that day, or the day prior; namely, September 30. Conveyances with officers of the institution in charge will meet all trains on arrival September 30 and October 1. After these dates, parents and pupils must not expect to be called for by teams of the institution unless same can be done without detriment to other requirements. Parents need have no fear as to the care of, and attention to, their children after they reach the railroad depots at Council Bluffs, if they arrive on the dates above-named. There have been the usual betterments and improvements made during the past vacation tending to the comfort, health, advancement, and contentment of the children. Parents and friends are sincerely welcome

when accompanying the children and visiting the school, but they cannot be entertained either as to lodging or meals. A postal card notifying each parent or friend of the safe arrival of the child will be issued immediately after registry of name. All trunks or baggage should be checked to local depot, Council Bluffs. This is imperative to avoid trouble and delay. Please bear this in mind. Promptness as to date of attendance is urgently necessary. Do not think it will be as well to send the child a day, a week, or a month later. It is an injustice to the school, unfair to prompt scholars, and detrimental to the tardy pupil. Sickness can only be considered a legitimate excuse for delay. There being a probability that a uniform kind and style of clothing will be suggested, it is recommended that pupils' wardrobe be not as extensive as heretofore. Every parent or friend interested in one of our children should be interested in all the deaf persons of school age in the State, and are therefore requested to give this notice the widest circulation and greatest publicity possible.

Hoping for a prosperous year, and ready at all times to answer any and all communications, I remain, truly yours,

HENRY W. ROTHERT, Supt.

LOST.

The president of the Fourth Quorum of Priests (J. I. Young) has been lost to the corresponding secretary since April conference of 1898. Correspondence has failed to locate him. Should anyone know his whereabouts, kindly inform the writer. Should the president see this, respond at once. Also, all members of the quorum write and send their addresses, as matters of importance to the quorum need to be communicated to each one. All respond promptly. Eben Miller, Box 28, Cleveland, Ohio, corresponding secretary of Fourth Quorum of Priests.

NOTICE BY GENERAL CHURCH RECORDER.

Branch reports have not yet reached me from the districts named below. Such reports are now overdue, and they should be forwarded without further delay, if it is possible: District conferences were held in May, 1899, whose reports have not arrived, as follows: Southern California, Idaho, and Fremont.

June conferences were held by the Southern Indiana, Montana, and Southwestern Texas districts and the branch reports have not yet come to hand.

In July the Northeastern Texas and Central Texas districts met in conference. In August the Central Nebraska district held conference, but branch reports have not been received from their officers yet.

Neither have reports come from the Ohio district since their session of August, 1898, a year ago; nor from Nevada for a still longer time. From Oklahoma district no reports for February and May, 1899. From Utah the only one received during this year, is the report of the Provo branch, forwarded by kindness of the clerk.

Numbers of districts have appointed to hold sessions in September and October, and if the district clerks will forward branch reports promptly I will feel greatly obliged. Those so appointed are: London and Chatham districts, Ontario; Mobile, Central California, Florida, Northern Illinois, Kewanee, Nauvoo, Des Moines, Decatur, Little Sioux, Northeastern Kansas, Spring River, Eastern Maine, Western Maine, Massachusetts, Southern Michigan, Far West, Northeastern Missouri, Independence, Southern Missouri, Northern Nebraska, Southern Nebraska, New York, Kirtland, Ohio, Oklahoma, Pittsburg, Southern Wisconsin.

Those that adjourned without date, or have not yet published notice of time, are as follows: Sheffield, Alabama, Idaho, Southeastern Illinois, Kentucky and Tennessee, Eastern Michigan, Northern Michigan,

Northern California, Southern California, Southern Indiana, Montana, Nodaway, Clinton (Mo.), Northeastern Texas, Central Texas, Eastern Iowa, Fremont, Southwestern Texas, and West Virginia.

I publish the above in order to urge upon delinquents the need of closer attention, while those who are habitually prompt need not be hastened. To avoid times and seasons of "rushing," it is better to attend to business promptly, that reports may be copied upon the General Record soon after conferences are held. Where district clerks can have branch reports corrected I am glad to allow a reasonable time for that work, and in such cases, help will be afforded so far as I can give aid. Respectfully submitted,

H. A. STEBBINS,

General Church Recorder.

LAMONI, Iowa, September 8.

372t

CONFERENCE NOTICES.

Southern California conference convenes at the saints' chapel at San Bernardino, Friday, October 20. It is hoped that all the priesthood will be present, also as many of the laity as possible. Special attention of the branches is called to the resolutions passed at our last district conference, as follows: "All business of the district conference shall be done by the delegate system;" and that "any member of any branch, in good standing, shall be entitled to act as delegate to represent said branch;" also that "each branch shall be entitled to one delegate for each six members or major fraction thereof, in good standing;" that "a delegate present from any branch shall be entitled to cast full vote for his branch, providing such power shall not include over twenty votes." Let branch authorities be careful to have full and accurate reports. Those desiring their names to appear on the tithing list in Bishop's agent's report to conference, should pay their tithing or offering at least two weeks before conference. A Carmichael, district president and Bishop's agent.

Conference of Mobile district will meet with Bluff Creek branch, October 14, at ten o'clock a. m. It is hoped that all will come who can. Sunday school convention will meet at same place on Friday evening before conference, at seven o'clock. All schools and branches not represented will please report to either F. P. Scarcliff, or C. I. Carpenter, at Scranton, Mississippi.

Conference of Northern Nebraska district will meet with Lake Shore branch, near Decatur, September 29, at 7:30 p. m. Teams at Tekamah will meet those who come to conference and Sunday school convention on Friday and Saturday, and return them when they desire to leave. J. E. Butts, district president; James Huff, district secretary.

Conference of London district will meet with London branch, Ontario, September 30, and October 1. We trust all will make an effort to be present, and have a spiritual feast. At last conference the word of the Lord to us was that it was pleasing to him that his people should often assemble together in such assemblies. Let us try to remember this and make such sacrifices as we can to get to conference. Sunday school convention meets on Friday, at 2:30 p. m., one day before conference. Make it a point to come in time for the convention, and we bespeak for you a good time. Sunday school work is no mean part of our church work, and our conventions deserve the appreciation and support of every true born Latter Day Saint. Come and have a good time, and learn a great deal about school work and how to make it interesting. Branch secretaries, please get out your reports for conference in good time. We desire to get a full report of the district this fall; so if you have not a blank report, send for some at once,

and have it filled out and carefully examined by the branch, that there may not be mistakes in it. The priesthood will also remember their reports. All Sunday school secretaries are requested to send reports to this convention. Please do not overlook this duty. Superintendents, write out and send an account of the general condition of your school, so we will know how to help you. Hoping all who can will be present at convention and conference, and that all will come prepared to do their part towards having a good time in the service of God. Maggie MacGregor, Arthur, Ontario, secretary of London district and district Sunday school association. After September 25 address me No 381, Adelaide Street, London, Ontario.

Conference of Nodaway district will meet with Ross Grove branch, Missouri, Saturday, September 30, at eleven o'clock. Let all reports be sent in good time. Bro. I. N. White is expected to be with us. All come.

E. S. FANNON, Pres.

In the published notice for Kirtland district conference, October 14 and 15, at Conneautville, Pennsylvania, no hour appeared. There will be preaching on the evening of the 13th. Business at nine a. m. the 14th. Any correspondence as to arrival, being met, etc., should be addressed to Leonard S. Holman, Conneautville, Pennsylvania. The attendance should be large. Brn. W. H. Kelley, A. H. Parsons, and other ministers will be there. Come one, come all; bring with you the spirit of the work.

R. ETZENHOUSER, Submissionary.

P. S.—October 1 is the time for the quarterly ministerial reports. Be prompt, please, brethren.

R. E.

NOTICES.

The following is a list of members belonging to Hiteman branch of Latter Day Saints that are absent from the branch. We would like to have a report from them and their whereabouts: Peter Maxwell, Mary Burner, Curtis R. Town, Julia M. Town, George A. Town, Jennie C. Town, Fergus Mayer, Miss Elizabeth Heath, Joshua F. Bloomfield. We would like to hear from all those that have not taken their letters.

MORGAN LEWIS, Pres.

ELLA WHITE, Clerk.

GROVE MEETINGS.

A nine-days' grove meeting will be held near Larissa, seven miles east and south of Ava, Douglas County, Missouri, beginning September 23. Elder John A. Davis, of the missionary force, will be present, and I herewith extend a general invitation to the local and traveling elders to take part and assist in making the meetings a success. Saints who can should attend these meetings, and bring bedding and eatables. Plenty of good spring water near the grounds.

J. C. CHESTENSEN, Pres.

DIED.

STEBBINS.—In Lamoni, Iowa, September 7, 1899, of teething and inflammation of the bowels, Alfreda, daughter of Bro. Henry A. and Sr. Callie B. Stebbins. She lacked four days of being six months old; was gentle in spirit and patient in her sufferings through long, hot days and restless nights. The bright one has gone to join her sisters Helen and Ruth in the beautiful waiting place where the "spirits of just ones" and the innocent dwell till they shall be placed in immortal bodies when Christ comes. She was blessed August 13, under Bro. A. S. Cochran's and her father's hands. Funeral services by Bro. J. A. Gunsolley, assisted by Bro. F. E. Cochran.

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(Established 1860.)

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

Address communications for publication to the Editors.

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

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

True Succession in Church Presidency.

THIS is a book just issued by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, from the pen of Elder Heman C. Smith, Church Historian. It is a complete answer to and refutation of Elder B. H. Roberts on "Succession in the Presidency of the Church," and to Elder C. W. Penrose on "Priesthood and Presidency." It follows Mr. Roberts closely and points out his false statements, misrepresentations, historical inaccuracies, illogical arguments, and untenable interpretations; while answering Mr. Penrose directly and incidentally.

It also takes into account the official acts and teachings of Brigham Young and his associates from June, 1844, to the present, showing conclusively that they departed from the faith, and taught immorality and criminality.

The work of the Reorganization is also presented from an affirmative standpoint, and her standing as the acknowledged Church of Jesus Christ is clearly maintained and the authority of her priesthood and presidency convincingly defended and conclusively established.

There has long been a demand for this work, in consequence of the Utah missionaries having used the book of Mr. Roberts, wherever their ministry have operated. This book in the hands of all who desire the truth will be effectual against the influence of their sophistry.

It will make a book of about 160 pages and will be sold at the lowest possible price, as we are more interested in the circulation of the work than in the profit derived from its sale. Bound in neat paper covers, 35 cents each.

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Archæological Committee's Report,

WITH MAPS.

Evidences Supporting the Book of Mormon.

This work presents the results of labors of the "Committee on American Archæology," appointed at the General Conference of 1894. The work has been written after much time and special labor in investigating every available source of written information on the subject.

It is divided into three parts. Part 1 contains a preface, and outlines the history of the Nephites. Part 2 is a synopsis of Jaredite history, and includes a summary of the conclusions reached by the committee, with a statement of the evidences upon which said conclusions are based. Part 3 contains much miscellaneous matter of general importance, including a list of early authors on American antiquities, with their opinions concerning the origin of the ancient Americans; a list of authors quoted; also an index of names of lands, cities, rivers, etc.

The committee has outlined and located the civilizations, lands, cities, rivers, and boundaries of countries named in the Book of Mormon. These are shown on six specially prepared Maps, included in the report. Other engravings also appear—illustrations of "Mexican Picture Writing," "Landa's Maya Alphabet," "LePlongeon's Egyptian and Maya alphabet," "Book of Mormon characters," "Bas Relief from Palenque," and "Inscriptions from Palenque."

The committee has summarized the leading archæological evidences obtainable in support of the claims made by the Book of Mormon; evidences have been gathered from sources not accessible to the average reader, making it a manual of defense of its archæological claims.

The preparation of the work has been completed at considerable expense, but the price has been made as low as possible.

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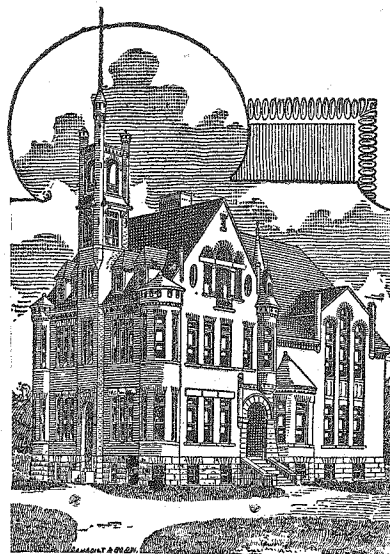
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THE SAINTS' HERALD

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

Vol. 46.

Lamoni, Iowa, September 20, 1899.

No. 38.

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HEAD OF THE CHURCH.

PRESIDENT SMITH VISITS THE CITY.

Special services were held at the Reorganized Church of Jesus Christ of Latter Day Saints on Claffin Street, Flint Village, Sunday morning and evening, at which Elder Joseph Smith, President of the Mormon Church, of which the local organization is a branch, was the principal attraction. He was accompanied by his brother, Elder Alexander Smith, a patriarch of the church.

The morning service was at 10:30 o'clock, and the church was well filled with people who had gathered to listen to the teachings of the leader of the sect. The church was beautifully decorated for the occasion with bright flowers and green, and an orchestra furnished special music to accompany the congregational singing.

The service was conducted by Elder John Smith, President of the Fall River branch of the church, who is not at all related to the noted elders from the West. He introduced President Smith, who gave a highly interesting and instructive address. The Mormon Church represented by the Elders Smith is not the one whose headquarters is in Salt Lake City, Utah; but this Mormon Church has its head at Lamoni, Iowa, and it does not believe in or allow polygamy among its members. It is the bitterest enemy of the Utah Mormons, and it has publicly protested against the admission of Congressman-elect Roberts as a member of the next House. It was organized in 1831 and is the

original Mormon Church from which the Mormons of Utah separated at the time of the death of President Smith, father of the present head of the church. The speaker has been President since 1860, and he is the editor of the *Herald*, the official organ of the sect.

Elder Alexander Smith offered the prayer of the service, after which President Joseph Smith was introduced and proved an able advocate of the cause he represents. He said the presence of so many persons showed that there was a latent, if not an active, belief in the religion of Jesus, the Christ, which fact was encouraging. He spoke of the practicality of the age in which we are living and said that things theoretical and impractical are no longer a factor to be considered.

According to the belief of those he represents, it is better for the accomplishment of the design of life to take a common sense view of the subject of religion and salvation, and to avoid, if possible, the mysticisms and myths of olden times. He had come not to try to weaken the religious convictions of his hearers, whatever they might be, nor to shake their belief in the Bible as the inspired word of God, for he had the greatest respect for the belief of others and for the views of those who do not pretend to believe at all.

Touching prejudice, he claimed that it was hard for persons nowadays to be unprejudiced on religious subjects, owing to the manner of living and the kind of instruction received in the present times. Had he been brought up as most people are, he felt that he, too, would be prejudiced upon the same subjects.

The basis of his belief may be found in the New Testament, and his example of life in him known as Jesus, the Christ. His church believes in the history, convictions, and philosophy of the Christ life as found in the New Testament. The Mormons believe it has been correctly enough translated to be a witness either for or against them and the church. They believe that man is no better than his belief and cannot be; that men are answerable to God for the deeds of the body, which brought them to the conclusion that it is the duty of man to seek his individual salvation; that he must answer to God directly for himself and that he must put forth efforts to gain salvation. He must live according to laws specifically laid down by the Divine One, and which cannot be

found in nature—or anywhere else except in God's teachings.

The Mormon theory takes in the assumption that from the first God's idea was to save the human race from final destruction and that God has never lost sight of this plan for an instant; that he has shaped all things physical, religious, and political for the ultimate accomplishment of this end, and that in the contest between good and evil, the good is bound to triumph finally through Jesus, the Christ. In some things the belief carried him along side by side with his religious contemporaries, while in others it brought them to the parting of the ways.

The Mormons believe that God speaks directly to man in our time as he did in the ancient times, and that he will continue so to do until eternity. They believe that God did not create this world out of nothing and things uncreate, but that he shaped the existing invisible things into the beautiful world, placed man upon the earth and that he will hold him responsible for every living creature thereon which has the breath of life. They realize that this increases our responsibility and our opportunity; but we should try to accept the one and improve the other.

They consider the crucifixion only one of the incidents in the remarkable life of Christ, but not the most important one. It is, in their minds, an identification proof as to Christ. The greatest incident in his life will be the final redemption of the world. If Christ came to save the world he brought the only means for the accomplishment of the redemption of the human race.

The strongest thing to commend Jesus to them was that he realized what he came for, the enormity of the mission, and that he did not shirk the responsibility of it nor utter a complaint against it.

Elder Smith said he regarded baptism as a direct law and command of God, and had not Jesus complied with this command he would have been a lawbreaker, and would not have been worthy of our faith and trust. He obeyed in this as in every other command. The greatest sin of the world is disobedience in its varied forms. Not until Jesus had obeyed the command and been baptized by John was he acknowledged by the Father as his accepted Son, the Savior of the world. Jesus is a witness, a leader, and a commander. As a witness he must have something to which to tes-

tify; as a leader, he must lead; as a commander, he must command.

In closing, President Smith said that his last visit here was twenty-five years ago, at which time he endeavored to bring the gospel to his listeners as he had tried to do at this time. He had nothing new to offer them and likewise no new story to tell . . . — *Fall River Herald, August 28.*

DECREASE IN THE BIRTH RATE.

The vital statistics of England for a series of years show that the birth rate has declined materially in the twenty-two years between 1876 and 1898. The causes assigned for the retardation of the growth of population are deferred marriage, the decreased number of marriages, and diminished fertility of marriage. These depopulating influences are less active in the farming than in the manufacturing and industrial counties; but the tendency of population is to leave the rural districts and move into the manufacturing centers, and this tendency, therefore, may be added to the causes for the decrease in the birth rate. In the last two years England has enjoyed unusual prosperity, and the result is seen in a slightly increased marriage rate.

These facts supplement and confirm, as far as England is concerned, the striking information recently tabulated by Mr. Bodio, the eminent director of the statistical bureau in Italy. He has shown that in nearly all the countries of Europe the birth rate is diminishing. In other words, while the population in all the countries is still increasing, the rate of increase is diminishing, and this diminution is a little more rapid in England and Scotland than in any other country of Europe publishing vital statistics.

Based upon the statistics of a long series of years, Mr. Bodio gives the mean annual rate of decrease in England and Wales as nearly a third of 1 per cent, or 0.306 per cent; in Scotland, 0.267; in the Netherlands and Germany, each 0.244; in Belgium, 0.239; in Greece, 0.209; in France, 0.179, and on account of the low rate of births the population of France increases more slowly than that of most civilized countries; in Russia, 0.158; in Sweden, 0.147; in Switzerland, 0.128; in Denmark, 0.078; in Austria, 0.076; in Roumania, 0.033; and in Hungary, 0.024. In several countries the rate of growth of population is increasing, the mean annual increase in the birth rate in Portugal being 0.475, or nearly half of 1 per cent; in Italy, 0.083; in Spain, 0.040; and in Norway, 0.012.

Except where emigration or immigration prevails on a large scale, the main factor in the depopulation or

overpopulation of a country is the birth rate. There is nothing alarming in a decreased birth rate in densely peopled regions unless, as is usually the case, the decrease is due to causes that diminish the comfort and well-being of the inhabitants. For one cause or another there is reason to believe that the standard of living, in all its phases, has been retrograding instead of improving in some of the countries of Europe. The condition of the rural population in parts of Germany has recently been described in no flattering colors, and yet no one has inferred that an improved condition of the people would result from the present tendency to desert the country and flock into the towns.

Herr Bebel was accused of misrepresenting the facts awhile ago when he described the hovels in which the agricultural laborers of East Prussia live, but his statement seems to be confirmed by the Emperor himself, if the story be true that when Wilhelm II. recently visited his new estate at Cadinen he remarked: "Changes must be made here. This cowhouse is a palace compared with the work-people's houses. It must be seen to that the pigsties are not more habitable than the laborers' cottages."

The English woman who expressed a wish to learn of the condition of the peasant class in America was much surprised to be told: "There is no peasant class in America." Nothing is better calculated to stimulate appreciation of our country and its institutions than an opportunity to compare the condition of the most fortunate agricultural and industrial laborers in Europe with that of the same classes of toilers here. Any American who sees much of these foreign workmen in their fields, shops, homes, or meeting places must perceive that there is something in the essence of American society and the system of government it has evolved that is worth more to our millions of homes than all the wealth of the world. — *New York Sun.*

MEN LACKING IN BACKBONE.

Speaking of "Human Invertebrates," the Rev. Bruce Brown said last night at the West Side Christian Church:—

"Nature intended man to walk erect and to this end fitted him out with a spinal column, but unnumbered thousands bid defiance to nature's plans and grovel in the dust. The highest and noblest of God's creation is the only animal that fails to fulfill his destiny. The social invertebrate has become the pest of the state. Without push and principle enough to make a place in life for himself he becomes a leech and sucks his living out

of the earnings of others. The crying need of the times is not more men but more manhood.

"There are many invertebrates among the politicians. Many an office holder finds it impossible to be true to his constituency, for in making pledges to get the office he bartered away his principles. Some men seem to have been born with twine strings in their backs instead of spinal columns.

"But the theological invertebrate, the man with a custom-made religion, hemmed and stitched, who must not search for light and is afraid to speak the message in his heart lest a position or popularity shall no longer be his, is the saddest specimen of all. The preacher of a great truth, born beyond the skies, cannot speak with palsied lips or a paralyzed tongue.

"True courage is uncomplaining. David Livingstone, walking thousands of miles, suffering from a hundred attacks of African fever, with his right arm broken and crushed by the jaws of a lion, not seeing a white face for six years, dying while kneeling in prayer during the night watches in his rude, grass hut, spoke these matchless words, 'I never made a sacrifice.' A loyal man, true to his convictions, a servant of his day and generation, is the noblest work of God." — *Chicago Tribune.*

LAST OF THE CHURCH CONTEST.

Belleville, Ill., Sept. 2.—The prolonged fight between the parishioners of St. Patrick's Church in East St. Louis and Bishop Janssen of this diocese was declared to be practically ended at a mass-meeting to-night. The parishioners have won a partial victory in the resignation of Vicar General Cluze, the German pastor to whom they objected, and the appointment as administrator to Father James Harkins, an Irish priest. No doubt is expressed that the victory will be made complete by the appointment of an Irish priest as soon as Mgr. Martirelli can take action.

At the meeting in the parochial school yard to-night resolutions were adopted expressing joy over the termination of the controversy and declaring that Father Harkins would be accepted as administrator without reservation or condition and all his commands would be obeyed.

The parochial school will be opened on Tuesday by Father Harkins. The prospect of the children going to the public schools is said to have been the lever which hastened a partial settlement. — *Chicago Tribune.*

ADDRESSES.

Daniel MacGregor, care J. H. Tyrrell, Box 396, Chatham, Ontario.
M. F. Gowell, Rosendale, Missouri.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, SEPTEMBER 20, 1899.

NO. 38.

The Saints' Herald.

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

LAMONI, IOWA, SEPT. 20, 1899.

THE EDITOR ABROAD.

On Sunday, September 3, we attended service in the neat chapel occupied by the saints at No. 54 Broadway, in Somerville, the near suburb of Boston. When we last met with them it was on Howard Avenue, Boston.

Time has made inroads on the ranks, and a number of those we greeted in the "Hub," on that occasion have passed over to the "bourne whence no traveler returns." Their places are occupied by others, more talented if possible, but not more faithful, diligent, or hopeful.

Bro. Richard Bullard, presiding officer, and Uncle Alexander, had gone to Little Compton to attend a two-days' meeting with Bro. John Smith; so Bro. Myron Fisher, the next officer in charge, requested Bro. Luff to take the lead, which he did, the Editor speaking at both the morning and evening services, attending the sacramental meeting in the evening in the interval.

This was to us a very refreshing season, as it was the only occasion on which we ate and drank with the saints of the East in their fellowship meeting in our entire trip.

The meetings were fairly well attended both by the saints and the outside element; and we had the usual liberty in the pulpit.

A Sunday school picnic had been arranged for on Monday, the 4th, by the school under the superintending care of Bro. Lewis, formerly of New York, a rising young man of ability; the meeting to be on the shore of the reservoir at Arlington Heights.

We met with them and stayed long enough to be at the opening exercises and the lunch, eaten under the trees on the grassy places. But, we had to part with them in time to arrange for passage to Wheeling, West Virginia, enroute to Creola, Ohio, our next point for Sunday services. So at a little after one in the afternoon Bro. Luff accompanied the Editor to Boston, to the Fitchburg Railway station. Here we parted with Bro. Joseph Luff; he to look after the far east, we to meet with the saints of the Southern Ohio district in conference at Creola, Vin-

ton County, Ohio, and to aid them in dedicating a building in that place for worship.

At three o'clock we were off on the moving train, and at midnight the next day, we arrived after an hour's stop at Youngstown, from which place we passed to Pittsburg, Pennsylvania, thence to Wheeling.

The State Fair for West Virginia was in progress at Wheeling, and incidental to it, the Editor had the privilege to occupy a cot in one of the hotel hallways, anent the elevator, for half of the night, no room being available, and the hour being too late to hunt the saints up at Benwood. The city was full of guests.

At the coming of the day we hunted up Israel A. Smith, son of the Editor, and with him found the saints, Albert Smith, O. J. Tary, Sr. Mollie Brewster, Sr. Gill, Joseph Ebeling, Sr. Ebeling, Sen., and others. Bro. L. D. Ullom and F. J. Ebeling and Bro. J. F. McDowell were off up the river somewhere, where Bro. McDowell was standing for the defense in an attack from the Christian or Disciple folks. We heard a good report from Bro. McDowell's work.

We stayed over Wednesday, the 6th of September, and at the request of Bro. O. J. Tary presiding, spoke to those who came out, six men, four women, and a baby. The men were at work on the night shift and were at their places of labor, so that their absence was accounted for.

In company with son Israel A. we visited the Fair. The showing was creditable, so far as the State has progressed; but the absence of shade trees, the heat and the dust made a long stay undesirable.

The State is coming to the front slowly, and is deserving of credit.

We left Wheeling at eleven a. m., Thursday. The train was late, and kept losing time all the way to Columbus; so that we missed connection and had to stay in Ohio's capital for a night. Here as at Wheeling, the State Fair was in session, and no room at the hotels was to be found, so large was the crowd "at the Fair."

But a benevolent citizen followed us to the Park Hotel, and offered to take us to a respectable private house where we would be permitted to occupy a room in a quiet and pleasant place. We went with him, and he took us to his own house, No. 783 Kerr Street, where we had pleasant quarters.

This gentleman's name was Swartz, which is German for black, but his treatment of the stranger was quite the reverse of black.

There was a farmer and his wife, from Licking County, who had come to town to see his friends and the Fair; his name was Bash. He had attended the first fair held in his county, and keeping track of Fair methods had become disgusted with the many gambling devices to which the Fair management had descended. We thought to go with this farmer and his son and family to the Fair Grounds to see Pain's panoramic display of the fight at San Juan, Cuba; but learning that it would be a late performance, we did not go, but stayed at the house, and retired at an early hour. We were afterward glad that we did so, for there were four wounded by stray bullets fired either by the soldiers in the mimic fight, or by careless revelers firing revolvers. Two of those hurt were fatally wounded; one, a boy of seven years sitting in the grand stand by the side of his father was shot through the heart; the other, a soldier in the front rank of the assault was shot in the head and would die; the other two were less severely hurt. Such an occurrence would have spoiled any entertainment for us.

All waits come to an end, if time serves, so at 8:15 the morning of Friday, September 8, we left Columbus for our destination, Creola, a little hamlet of a dozen houses hid among the hills of Vinton County, and on the Hocking Valley Railway between Logan and McArthur.

We found Bro. S. J. Jeffers on the platform awaiting us, or who might come, and in the little station Bro. W. H. Kelley, missionary in charge, and Bro. Aaron B. Kirkendall, president of the branch, busy, very busy putting the finishing touches on the beautiful chapel which we came to help them to dedicate. It is a beautiful structure and is placed on a pleasant site, and big enough to hold the entire town in mass meeting.

Our first question was, What did you build so large for? Where will you find people to fill it?

To these Bro. Kirkendall laughed and said, "O, don't get scared. Wait and see."

We did wait, for at evening we were asked to open the campaign, before a comfortable audience; which we did from a favorite text, John 14: 1-13.

Conference was to convene Saturday, the 9th. All day from early morn by wagon, buggy, and by train; by ones and twos and threes and dozens, the saints and their neighbors poured into that peaceful valley, until the house began to look small. Brn. L. R. Devore, James Moler, J. L. Goodrich, T. J. Beatty, Thomas Matthews, made a grand rally; so that by the hour of meeting there was a splendid representation of the latter-day forces.

The business session passed pleasantly, if slowly; so that when Sunday came all were ready for the spiritual exercises of the day.

Bro. L. R. Devore occupied the pulpit on Saturday evening, giving a clear and pleasant as well as argumentative exposition of the gospel requirements to salvation. We could easily determine after hearing him why it is that he is so well liked as a gospel preacher. The Editor filled the morning and afternoon hours, the latter service being the dedicatory one. Bro. W. H. Kelley, the veteran pleader, occupied the evening hour.

The question, Where will the people come from? was practically answered, for such a host as turned out to that meeting was a surprise, genuine and full.

The day was perfect, and the crowd was more than twice as many as could get into the chapel, which was filled to the doors, both morning and afternoon.

The song service with Sr. Kirken-dall as chorister and Sr. Barstow as organist, was very good, and pleasing to all. Bro. H. E. Moler, who has usually been there to look after the choral exercises, was away, so that the singers felt embarrassed for a time, but soon rallied and all did well.

The chapel was duly turned over to the church by Bro. A. B. Kirkendall, chairman, in behalf of the committee; Mr. Fry, Mr. Defy, and Bro. Kirken-dall being the committee; Bro. Jeffers receiving the deed on behalf of the Bishop. It is the only church in the place, and was built out of the desire of the saints and their friends to have a place where they could meet with room.

Whatever part the Editor was able to take in the final scene he did it with gratefulness that he was one with the people in their effort; which was in itself so commendable, and so carefully and well executed. The Editor confesses too that he was greatly, pleasantly surprised at the numbers and friendliness of the people; for a better, more attentive audience never greeted us than the one at Creola.

We left them on Monday, September 11, reaching the sanctum on the 12th.

MORMONISM IN BOSTON.

Only a few days ago, Elder Ephraim Jensen, one of a band of elders from the Utah Church, secured a permit from the Hon. Josiah Quincy, Mayor of the ancient borough of Boston, in the Commonwealth of Massachusetts, to preach on the Common, the historic arena on which heresy, sedition, the seeds of political revolution, sound policies, and the principles of human freedom in religion and politics have been discussed from the time contrary to which the memory of the present generation runneth not. The elder occupied on this permit for an occasion or two, when, the Mayor revoked the permit, assigning no reason to the elder for so doing.

In an interview with a Boston *Herald* man, the Mayor stated that the permit was secured without his knowledge that Elder Jensen was a Mormon, and that he would not have granted it had he supposed that "Mormonism" would be advocated under it. So! Elder Jensen appeared at the place of meeting last Sunday, August 27, but a policeman notified him that he had instructions to arrest him if he presumed to preach; so the elder was silent.

On Wednesday, August 30, the *Herald*, contained an open letter to the Mayor, enlightening that officer concerning the traditional liberty of speech, supposed to have been so long exercised and enjoyed on the historic grounds, making several statements about the people of Utah and their faith. Among these is the following:—

You must also have understood that the practice of polygamy ceased at the time of Utah becoming a State. Furthermore, the Mormon missionaries do not, and never did, preach the doctrine of polygamy in any direct or indirect manner. As regards myself, I never had but one wife, and I do not know of one among the eighteen hundred missionaries of our church now out in the world who has a second wife. Not more than about three per cent of our people ever practiced polygamy, and persecution raged against us and the prophets were slain long before this practice was known to the church. And, though our enemies talk as if polygamy and Mormonism were synonymous, neither of these terms is descriptive of our faith and worship. The first is renounced and the second is but a nickname.

Elder Jensen unwittingly stated a fact in his letter in this item, for which he is entitled to our thanks.

It has so long been our contention that the "prophets were slain," before the dogma and practice of plural marriage was "known to the church," that we welcome the occasional lapse into the truth-telling habit of those who deny our contention.

We may approach the Mayor, by letter, and by the personal representation of those in charge of the work in the Massachusetts district; Brn. Luff, Bond, Smith, and Bullard; but cannot foresee the result; especially so as principle would demand that if

Elder Jensen and his associate elders are denied the liberty of the Common, we and all others should be also excluded, if the Mayor is consistent.

We fancy that we see the fine hand of our Presbyterian neighbors in this move of the Honorable Mayor. A pressure from them, joined by some others may have brought the Hon. Josiah Quincy to think that the morals of the staid Bostonians were seriously threatened by this elder from Utah. But as "error should not be feared if truth be left free to combat it," he could have safely let this disciple from Utah have his say, and let the people judge between the right and the wrong of it.

Brn. Bullard and Busiel went to the Commons last Sunday to hear Elder Jensen, but were disappointed, the elder refraining from his effort for the reasons stated.

THEY ARE NOT MORMONS.

The *News* will state in answer to a query that the Reorganized Church of Jesus Christ of Latter Day Saints which is holding its reunion at Kansas City has no connection with the Mormon Church whose headquarters are at Salt Lake, save a historical connection. The head bishop of the former organization is the son of Joseph Smith who was killed by the mob at Nauvoo, Illinois. The organization is entirely independent of the Utah Mormons and has its headquarters at Lamoni, Iowa, and numbers thousands of adherents in Iowa, Missouri, Illinois and other states. It is bitterly opposed to polygamy and has always been since its organization. It regards the Book of Mormon not as a substitute for the Scriptures but as auxiliary, or rather as an addition to the Bible. This church believes in the continuity of divine revelation. It holds that revelations have been made since the time of the apostles and that Joseph Smith, "the Seer," was a latter-day prophet. The membership is made up of good people but they have been exceedingly modest in disseminating intelligence concerning their beliefs and have therefore been confused with the Utah Mormons.

The foregoing is from the *Des Moines Daily News*, September 1, 1899. This is a fair statement, and we thank the *News* for its courtesy and fairness. Should we take exception at all, it would be to the statement that the Reorganized Church has been exceedingly modest in disseminating intelligence concerning its belief.

To one not fully acquainted with the conditions to be met and the history of the Reorganized Church, such might and doubtless with some does seem to be the case. But when it is considered that the Utah apostasy with polygamy and a train of other evils, including long continued opposition to the government's efforts to suppress polygamy, made "Mormonism," or the faith of the Latter Day Saints, odious and a synonym of evil, it is not strange that knowledge of the position of the Reorganized Church is not more extensively known. The task of vindicating the faith of the church and of rendering honorable the name of the church, was not an

ordinary one. Added to the odium fastened upon both by the heresies taught by Brigham Young, there has been a strong sectarian prejudice, with the statements of popular writers and prominent publications to contend against. In the face of these obstacles the Reorganized Church, few in number and limited in means, has steadily pressed forward in advocating and defending the faith in pulpit, through the press, and by every legitimate means at its command.

Perhaps we have not done all we might have done; but we are thankful for results already realized and, having succeeded against such strong odds, are hopeful that the forces which have sustained the work will carry it on to ultimate and complete victory.

SHOULD THE UNITED STATES BOYCOTT FRANCE?

It is quite clear to the citizens of the American Republic, that the verdict of guilty found by the military court martial against Captain Alfred Dreyfus, of the French army, on an accusation of Treason, is a most flagrant outrage against right and condemns an innocent man.

But, the idea that the United States as a government should because of that unrighteous verdict refuse to keep faith with the French Republic in the International Exposition affair to be held at Paris, in 1900, is a very unsound and untenable one.

The French Government is not in itself the responsible agent in finding that verdict. It was the product of an army court, held in time of peace for an alleged crime against army discipline and rules, and the proceeding was against a man obnoxious to the leading army officers because he is a Jew. The fault lies with that court and the vicious rule, and the too great power which the military arm of the government has been permitted to exercise. So that, the Republic of France, struggling yet under the difficulties of the formative period of a Republican form of government, may be permitted great latitude in dealing with those questions more immediately connected with its own internal affairs.

For the United States Government to boycott the World's Fair which France is to hold in its capital city in the initial year of the twentieth century, would be an act of folly entirely inexcusable, if such action is based upon the unfortunate slip in administering justice in the Dreyfus case.

We believe, strongly, that Captain Dreyfus is innocent of the crime for which he was tried and condemned; that the evidence was entirely insufficient to warrant any punishment whatever; but that does not justify

the American Republic in becoming a party to the quarrel.

The people may, as they claim the right to do, either go to or stay from the Exposition; of that the Government may take no cognizance; it is their right; but the national promises made, or implied, the government should keep.

France long ago helped America when she needed help, took the chances of war with England, and recognized our struggling effort for national existence. That was but a short time since as the life of a nation is counted, quite too short for America to turn ingrate upon a question of pure sentiment in which no national interest is involved.

We therefore do not look for the United States to boycott the French Exposition.

DES MOINES REUNION.

This reunion continued to enjoy success until the end, which was reached Sunday night, September 3.

The preaching and the spiritual enjoyment of the social services were of a high character. For a time it seemed that the financial feature was to be a failure, as the expense was greater than the income until the last day; but by the close all the expense was met and the reunion was pronounced a complete success. Arrangements were made for a second reunion in 1900 by the appointment of Brn. C. Scott, W. C. Nirk, and J. W. Morgan a committee on arrangements. The saints parted in fine spirits and will look forward with fond anticipation for the second annual reunion of Des Moines district.

HEBER J. GRANT APPEARS IN COURT.

PLEADS GUILTY TO UNLAWFUL COHABITATION AND IS FINED \$100.

Heber J. Grant was arraigned before Judge Norrell this afternoon, on the charge of unlawful cohabitation, to which, by his attorney, Franklin S. Richards, he pleaded guilty. The defendant waived the time for passing sentence, the court ruling that this could be done in cases of misdemeanor, when Judge Norrell ordered that he pay a fine of \$100, or that he be imprisoned in the county jail, one day for each dollar thereof unpaid. The fine was paid.

The proceedings were extremely brief, consuming less than five minutes' time. Shortly after two o'clock Mr. Grant entered the court room, accompanied by Attorney F. S. Richards. County Attorney Putnam called the court's attention to the defendant's presence, at the same time stating that he was ready to plead. Attorney Richards thereupon informed the court that he appeared for Mr. Grant and would waive the reading of the information. Continuing, Mr. Richards said: "We desire, your honor, to enter a plea of guilty."

"Very well," said Judge Norrell; "let the defendant be brought in Monday for sentence."

"We desire to waive the time for passing sentence," said Mr. Richards, "and will ask

that judgment be pronounced now. We are ready."

Judge Norrell then asked Mr. Grant to stand up, and on the order being complied with, his honor fined the defendant \$100.

Quite a number of persons were in the court room, mostly attorneys, witnesses, and jurors, however.

The foregoing is from the Salt Lake, Utah, *Deseret Evening News*, September 8, 1899. This is the second prosecution for unlawful cohabitation of late, both of prominent men of the Utah Church. The fine in each case has been fixed at one hundred dollars, and the case quickly disposed of.

The whole proceedings are little more than a travesty on "law and order," and indicate the strength of judicial sentiment, in some quarters at least, on the question of unlawful cohabitation.

Utah polygamists will find little to deter them from the practice, with such occasional prosecutions and easy terms of legal settlement.

QUESTIONS AND ANSWERS.

Is it right for a branch president to persist in presiding over a branch against the wishes of the majority of the members?

No. Proper self-respect ought to prevent anyone taking such ground.

If a branch president will not resign, nor call a business meeting to give the members of the branch a chance to express their wishes in the matter, what course should be taken to enforce the principle of "common consent" in the branch?

If there is no stated periods at which business meetings are held, and the president at the request of the other officers of the branch, refuses to call a meeting for business, the other officers, priest, teacher, and deacon, or any two of them, may call a meeting, giving due notice of time and place when and where meeting is to be held, being sure to give the presiding elder previous notice of their intention to call such meeting if he does not do so himself.

EXTRACTS FROM LETTERS.

Bro. G. R. Wells, of Australian mission, sends the following, dated August 14, 1899:—

This leaves us quite busy. The winter has been quite cool for this climate on the coast; down to freezing point once in Sydney, and snow and ice came nearer the coast this time than for years. Considerable of sickness lately. The branch here is endeavoring to start a church paper to get our work before the thousands of this city. It is to be called "The Ensign;" size, demy-quarto, eight pages; to be published monthly, three thousand copies; enough advertisements have been accepted to pay the printer. It will be distributed gratis. Elders Kaler and Haworth are still north.

EDITORIAL ITEMS.

Graceland College opened upon another year's work on Tuesday, the 12th inst., in charge of Prof. R. A. Harkness. The opening exercises

were interesting and profitable. The number of students is not large, but additions are being made and those in charge are hopeful that the attendance will run up to forty or fifty during the fall term and steadily increase with the growth of the year. Miss Alida Logan, of Chicago, formerly of the University of Washington, D. C., has been secured as instructor in shorthand and typewriting, and the faculty is a good one, capable of effective service throughout. Those who contemplate attending should enroll as soon as possible and commence with the opening of the work of the college year.

Bishop Kelley left Lamoni for Western Iowa and the Woodbine reunion on Tuesday, the 12th; followed by Bro. and Sr. Criley and Sr. J. W. Wight, who also left for Woodbine on Friday, the 15th.

Pres. Joseph Smith and wife and daughter Lucy and youngest son Richard left Lamoni for the Woodbine reunion on Saturday, the 16th inst.

Late departures from Lamoni include Bro. Heman C. Smith, for the Maysville reunion; also Bro. and Sr. E. A. Smith and wife, of the Herald Office force, who go to represent the Herald Office at Maysville.

About one hundred members of the Lamoni branch residing about six miles west of the city, in what is known as the Green schoolhouse neighborhood, have obtained letters of removal from the parent branch and become organized into a separate branch. They have also begun the erection of a church building, which they expect to complete within about thirty days. These sisters and brethren have held regular services in their schoolhouse for years, as a result of which many have been brought to obedience of the truth. They intend to continue their good work, and are to be congratulated on their zeal and success, thus far. They build without going into debt, in harmony with the counsel of the Lord in his revelations to the church, hence move out upon a sound business basis. Bro. David Young, priest, is president of the new organization. Success to it.

Sr. Anna Nielsen, Nebraska City, reports the late conference of the Southern Nebraska district as enjoyable and profitable in every respect. Prospects for continued growth favorable.

Sr. Carrie Sund, Butte, Montana, would like to purchase a Book of Mormon published in the Swedish language. Anyone who would sell such a copy, please address her. This noted by request. Swedish Book of Mormon out of stock Utah publishing houses.

Dr. J. H. Hansen, President of the Board of Directors of Graceland, went during the past week to the Maysville

reunion in the interests of college work. He would go thence to the general reunion at Woodbine.

Bro. and Sr. H. A. Stebbins left Lamoni on the 14th inst. for points in Illinois and Wisconsin, their objective point Janesville, Wisconsin.

The late Trust Conference, held in Chicago under the auspices of the Chicago Civic Federation, was largely attended by men prominent in public affairs throughout the country, including governors of States, congressmen, judges, members of the bar, representatives of labor organizations, educators, political economists, and others. The discussion involved matters of vital interest to the people and was conducted on broad, non-partisan lines. It is encouraging to note the growing disposition to inquire into all public affairs affecting the interests of the people. It is gratifying and an indication of broader development to note the growing ability to discuss public questions dispassionately. It encourages belief that the people will get at the truth and see that it is applied to economic, social, and general interests of life. We are interested in these questions.

Local workers are active in and about Lamoni. There is a wide field for usefulness and development for the local ministry.

Bro. J. H. Peters, Coleman, Michigan, was a visitor at Lamoni of late. He left his son Richard at Graceland.

Original Articles.

THE TWO COVENANTS.—NO. 4.

THE BIBLE IS THE OLD TESTAMENT AND THE NEW TESTAMENT; OR, THE OLD AND THE NEW COVENANTS.

BY ELDER JOSEPH F. BURTON.

GOD ANNULS THE OLD COVENANT.

It might be supposed that a people who had entered into covenant under such awe inspiring circumstances as did Israel at Sinai, would have faithfully kept it; but the history of that people is a recital of oft repeated violations of that covenant. Notwithstanding this, God often wrought wonderful deliverances for them, until in the fullness of time ordained of God that the seed of the woman should come, preparation was made to annul that covenant, and God forewarning Israel of this, said by Zechariah:—

And I took my staff, even Beauty, and cut it asunder, that I might break my covenant which I had made with all the people. And it was broken in that day: and so the poor of the flock that waited upon me knew that it was the word of the Lord. And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter; a goodly

price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord.—Zech. 11: 10-13.

The substance of this prophecy is, that a covenant which God had made with all the people, with all Israel, was to be annulled by him; and the time of annulling it is so plainly set forth, even to the very day, by certain events which transpired upon that day, that the poorest of the flock would know of a certainty that the covenant was annulled, and the day upon which this was done.

In trying to understand this prophecy we naturally ask the question, What covenant did God make with all Israel, or with all the people? God made a covenant with Noah for all people, but it was made with Noah, and not with all the people. God made a covenant with Abraham for all nations, or all people, but it was made with Abraham and not with all people. And never but once did God make a covenant with all the people, all Israel,—three millions or more of them,—and that was at Sinai.

The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.—Deut. 5: 2, 3.

Who were those who are here spoken of as "US, EVEN US," "ALL OF US"? The verse above says, "Moses called ALL ISRAEL," and the Lord made a covenant with "ALL OF US." What covenant? "*This* covenant." And Moses immediately repeats the ten commandments, therefore it is impossible to avoid the conclusion that the covenant which the Lord will break upon that certain day is the Sinai covenant, and it is the ten commandments.

When will that covenant be broken? On the day that the Lord is sold for thirty pieces of silver and a potter's field is bought with the money. Therefore on the day that Christ was sold for thirty pieces of silver by Judas, and the high priests bought the potter's field with that price which Jesus was prized at of them, was the old Sinaitic covenant annulled.

Christ annulled it, because the prophecy says, "That *I* might break *my* covenant," "give *me* *my* price." "So they weighed" "*my* price." The "covenant which *I* had made." Therefore the Lord who made the covenant with Israel at Sinai was he who annulled it when he was sold for thirty pieces of silver, and the poorest among Israel knows that it was Jesus who was sold for thirty pieces of silver, called in this prophecy "the Lord."

And on that day the ark containing the covenant in the temple was exposed to the gaze of all, for the veil was rent, and the holy of holies in which was the ark of the covenant,

was no longer sacred: and the bondage which began at Sinai ended, and all Israel were free to accept Jehovah, the Father, and our Lord Jesus Christ, the Son of God.

And from that day to this, no mortal has entered into that covenant with God. For God, the party of the first part to that covenant, has annulled it, withdrawn from it, as the parties of the second part to that covenant had repeatedly violated it, and made it of none effect through their traditions.

Thus ended the Sinaitic covenant.

THE LAW CONTAINED IN ORDINANCES ABOLISHED.

When Paul wrote to the church in Ephesus (see Eph. 2:15) he says that Christ, "having abolished in his flesh the enmity, even the law of commandments contained in ordinances," thus broke down the middle wall of partition between Jew and Gentile. We may notice that the apostle does not say that Jesus had abolished the *ordinances*, but he had abolished the *law* contained in ordinances. To illustrate this see Numbers 15:15, 16:—

One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance forever in your generations: as ye are, so shall the stranger be before the Lord. One law and one manner shall be for you, and for the stranger that sojourneth with you.

And in the same chapter is related the event of a man—perhaps a stranger—gathering sticks on the sabbath day. And the Lord gave the following ordinance to Moses: "The man shall be surely put to death."—Verse 35. Should that man be put to death because he had violated the ordinance? No, there was no ordinance when he picked up the sticks, but he had violated the law, "The seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work."—Ex. 20:10. And when this law was violated no one knew what to do in the matter. After inquiring of the Lord they received this ordinance: "The man shall be surely put to death." This then became the ordinance by which the above law was made operative. It stated the punishment to be inflicted upon the violator of that first national sabbath law. The *law* that was contained in that ordinance was, "Thou shalt not do any work" on the sabbath day. "He that killeth any man shall surely be put to death."—Lev. 24:17. Why? Because he violates this ordinance? No, but because he violates the *law*, "Thou shalt not kill."

Therefore, when the LAW OF COMMANDMENTS was abolished, the ordinances which contained those laws ceased of necessity to enforce those laws, and it was not necessary for the apostle to say that the ordinances were abolished. These ordinances

were for the purpose of making operative; that is, of administering the law of Sinai. The ten commandments was that law, and it was contained in ordinances which made it operative. And Paul tells us that the law contained in ordinances was abolished by Christ; thus breaking down the middle wall of partition between Jew and Gentile. Was not the ten commandments the wall between Jew and Gentile? And who will strive to keep up that wall? A follower of Jesus? That cannot be.

THE MINISTRATION OF DEATH.

In 2 Corinthians 3 are some statements concerning a "ministration of death" and a "ministration of condemnation" which was glorious once, which glory was to be done away, and which ministration was done away, in contrast to something which excelled in ministration, and in glory, and which remains; and in connection with the first of these are mentioned the engraving in stones, and Moses; and in the second, Christ, the apostles, and the Spirit of the Lord and liberty.

The ministration of death, written and engraven in stones being glorious, primarily refers to the glory of God upon the countenance of Moses when he received the two stones engraven with the ten commandments, and it must also mean the administration of that law which was engraven on stones; and the *glory* of that ministration was done away, and the *ministration* of death and condemnation was also done away.

That which was engraven on stones was the ten commandments, the ministration of them was the ministration of death. Who ministered them? The priests, high priests, and rabbis of Israel. What did they minister? That which was engraven on stones, and Paul says their ministration is done away, and its glory also. Those commandments are not done away, in the sense that they are lost to men, for they are still in the Bible; but as the glory of their ministration, and their ministration have ceased, they are but as matters of history; waymarks in the progress of Israel from Egyptian servitude to the liberty of the children of God under Christ.

Some twenty years ago California changed her constitution. The old one ceased to be administered, and the new one took its place; but the old one was not obliterated, and lawyers and judges might refer to it, but not to administer it. The administration of it has ceased; it is inoperative; it has no longer the force of law, and although some parts of the former one were transferred unchanged into the new one, and thus are operative, and are law, they are not so by reason of having been in the old constitution,

but by reason of becoming a part of the new one. Thus the apostle says, the *ministration* of that which was engraven on stones has ceased, is done away, consequently that which was engraven on stones is inoperative, has not the force of law. When the law-making powers say that a certain law shall cease to be administered, all men know that that law is no longer of force as law, but has passed into history.

What then? Shall men be without law? No, for that which remaineth is more glorious than that which has passed away. What is that which remaineth? The law was added because of Israel's transgression of the gospel, and when that law which was added passed away, the gospel remaineth. The law was added until "the seed should come," therefore the limit of the time in which the law should be operative is here fixed to the time of the coming of the seed of Abraham, which is Christ.

But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, . . . entered in once into the holy place, having obtained eternal redemption for us.—Heb. 9:11, 12.

The old covenant ceased by limitation, and the new covenant, the gospel, which was preached by Moses before the law was added, remains after the law is done away, and is plainly seen when the veil is removed.

Under the *ministration of the Spirit*, men receive the Spirit of the Lord, "and where the Spirit of the Lord is, there is liberty." But Israel in receiving that law of Sinai, were afraid of the Spirit of the Lord, and demanded of Moses that he should put a veil over his face, for "they were afraid to come nigh him," is the record in Exodus 34:30. And the veil is still upon the hearts of Israel, and some Gentiles also, in the reading of the Bible; for they do not see that which is so plainly stated that the ministration of death written and engraven in stones with its glory was done away in Christ, and not increased.

And if the glory of its ministration is done away, that ministry are no longer ministers of God, for the glory of a ministry is that they are ministering God's law, and their glory attaches to them by reason of the glory of the law which they administer, consequently the glory of their ministry ceased because the glory of the law ceased.

But the glory of God did not cease, but was transferred to the law of the gospel, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death," (Rom. 8:2,) and the ministry of the Spirit, or ministration of the Spirit, exceeds in glory the ministration of the law of Sinai, as the law of life exceeds the

law of death. And when Israel shall turn to the Lord, the veil shall be taken away. Turn from what, and to what? Turn from that old covenant, which they are still trifling with, to the new covenant, the gospel of Christ.

If the ministration of death was glorious, "shall not the ministration of the spirit be rather glorious?" "Now the Lord is that Spirit." Moses was the minister of that which was engraven in stones. But the Lord is the minister of the Spirit. The ministration of the one is done away, the ministration of the other remains, and Paul says "we have this ministry."—2 Cor. 4:1.

THE OLD COVENANT NOT RENEWED.

In Hebrews eighth chapter we learn that Jesus obtained a more excellent ministry (than the ministration of death), as he was the mediator of a better covenant, which was established upon better promises than was the covenant of Sinai. The promise upon which this covenant was established was as follows:—

Now therefore, if ye will obey my voice, indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for all the earth is mine: and ye shall be unto me a kingdom of priests, and a holy nation.—Ex. 19:5, 6.

The gospel was established upon the better promises of the remission of sins, and of the gifts of the Holy Ghost, which should culminate in the resurrection from the dead in the first resurrection, and eternal life in the kingdom of God. The first earthly, the second spiritual.

The apostle also says in the seventh verse that the first covenant was faulty, and if it was not faulty there would not have been a necessity for a second one. Is the second one faulty also? No, for it is the *perfect* law of liberty. It is the first one, the one from Sinai, that is faulty, and therefore being imperfect it cannot be the same as the second one, the perfect one. "I will put my laws into their mind, and write them in their hearts." Are not those laws the ten commandments? No. How could Jesus put the law, "Thou shalt have no other gods before me," into the hearts of his disciples whom he had taught, "My Father is greater than I," (John 14:28,) and, "Ye believe in God, believe also in me"? (John 14:1.) It is simply unthinkable.

Those laws of Sinai were in the hearts of Israel long before Jesus came to them in the flesh and asked them to turn from it to the new covenant. Even in Moses' day it is said of Israel, in speaking of the ten commandments and statutes, "And these words, which I command thee this day, shall be in thine heart," (Deut. 6:6,) and, "The word is very nigh unto thee, in thy mouth, and in thy

heart, that thou mayest do it."—Deut. 30:14. Therefore if that old covenant is put into the hearts of Israel again, there is nothing new about it, the old does not vanish away, and instead of it being a better covenant, it is the same old covenant; and instead of being faultless, it is the same old faulty one; and instead of *not* being according to the old covenant, it *is* according to it; and instead of being a new one, it is the old one. But the apostle says that the covenant of which Jesus is the mediator, is a new one, a better one; established upon better promises; by a more excellent ministry; not faulty; not according to the former covenant, consequently was another one, a different one.

Under the new covenant Israel were to receive a remission of sins, and should know the Lord, which are not possible under the old covenant, for under the new covenant "all shall know me, from the least to the greatest, . . . and their sins and their iniquities will I remember no more." Israel may receive a remission of sins under the gospel covenant only. Therefore the old covenant "decayeth and waxeth old" and "is ready to vanish away."

THE STONE KINGDOM.

This is not written merely for the sake of argument, but for the sake of whatever true principle may be embodied in the question of Bro. Kelley, "Are you quite sure that the Church of Jesus Christ of Latter Day Saints, separately considered, is that kingdom?" It is true that the reading of "Church in the Wilderness.—No. 3," is the primal cause for this production. In the argument propounded,

If therefore the Church of Jesus Christ of Latter Day Saints is not the "stone kingdom," "separately considered," it is not, conjointly considered with either the government *or* the land it occupies, any more than is any other church.

This is correct so far as the government is concerned. Because this government being based upon the principle embodied in the second great commandment, "Thou shalt love thy neighbor as thyself," as shown in a former article, this is a government of liberty unto all peoples and religions so long as they do not infringe upon the rights of others under the laws of the government, *made so* by the movement of the Spirit of God upon its founders, and the purposes he had in view in its establishment. But with the land it, the government, occupies, and the bringing up out of the wilderness of the people and building up of the Church of Jesus Christ of Latter Day Saints based upon the revealed will of God that its adherents shall love the Lord their God with all their heart, mind, soul, and strength, as demanded in the first

commandment, and the part this government will unconsciously take in the fulfillment of the purposes of God upon this land and over all the earth where this stone shall operate, until the final ultimate, is another question. I am in full accord with the brother in the characteristics which must be exemplified in the lives of those who become partakers in the glories of that ultimate. The trouble is that apparently he sees but the one side of the picture which he rightly calls spiritual. The Lord has, however, declared that all things with him are spiritual, the word temporal only being used to meet our understanding. (D. C. 28:8, 9.) This being true, we now have arrived at the point where we can properly use the brother's own questions and answer:—

What are the *elements* of the kingdom of God? Are they not "righteousness" everlasting (Daniel 9:24), "on earth peace, good will toward men" (Luke 2:9-14), "and joy in the Holy Ghost"? (Rom. 14:17.) Are they not God's eternal "word," the gospel?

Yes, all of this. Yes, all that is enumerated in the remainder of the paragraph. It appears then from these, that the earth, *the land*, and *men* will be necessary quantities in this kingdom as well as the principles, "laws," that shall govern, for without territory, and men upon it to be governed, law would have no force.

We now arrive at the point, *Where* shall this stone kingdom, or the kingdom represented by the stone, commence its operations? The correct answer would be, At some point designated by the Lord upon the earth. The coming forth of the day and age of the world in which we live has been looked forward unto by all the prophets of God from the days of Adam down with thrilling anxiety and hopefulness. And while the knowledge possessed by Adam and his descendants down to the days of Enoch have been sparingly handed down to us from Enoch's day, we have an abundance of evidence of the purposes of God looking unto these latter days and confirmed by the revelations of God given to his servants the prophets in our own day and generation. The first we will notice is the word of the Lord given unto Enoch:—

And the Lord said unto Enoch, As I live, even so will I come in *the last days*, in the days of wickedness and vengeance, to fulfil the oath which I made unto you concerning the children of Noah. And the day shall come that the earth shall rest. . . . And righteousness and truth will I cause to sweep the earth as with a flood, to gather out mine own elect from the four quarters of the earth, unto a place which I shall prepare; an holy city, that my people may gird up their loins, and be looking forth for the time of my coming; for there shall be my tabernacle, and it shall be called Zion; a New Jerusalem.—Gen. 7:67, 68, 70.

Where?

Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia. . . .

All ye inhabitants of the world, and dwellers on the earth, see ye when he [the Lord] lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. . . . In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people, terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion.—Isa. 18.

Where?

Behold, Ether saw the days of Christ, and he spake concerning a New Jerusalem upon this land; . . . unto the remnant of the seed of Joseph; . . . wherefore the remnant of the house of Joseph shall be built upon this land; and it shall be a land of their inheritance; and they shall build up a holy city unto the Lord, . . . and they shall no more be confounded.—Book of Ether 6.

Where? It is presumed that the Prophet Isaiah when he uttered the above was in or near the city of Jerusalem in Asia, and that the rivers of Ethiopia were the rivers of Africa. (See Bible Dictionary.) If you will get your map of the world and place your straightedge one end at the city of Jerusalem, run your line a little north of west, (on the sides of the north,) you will pass through Algeria, Morocco, the Atlantic Ocean, *through the United States*, and land in Independence, Jackson County, Missouri, or near the present center of the United States from east to west. Or if you wish to draw a line to any point mentioned in the Book of Mormon, from Ablom on Massachusetts Bay to the point where Lehi landed in South America, you will pass through the land and beyond the rivers of Ethiopia, this making a certainty of the land Isaiah was speaking of. And it was not until after the Lord had taken a rest, while the pruning, scattering, and peeling of the seed of Joseph had been chiefly accomplished, whose land the rivers had spoiled and are still spoiling, that the Lord commanded through Joseph the Seer the setting apart of the place of the name of the Lord of hosts, the mount Zion.

Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints: *wherefore this is the land of promise, and the place for the city of Zion.*—D. C. 57: 1.

Again:—

A revelation of Jesus Christ unto his servant Joseph Smith, Jr., and six elders, as they united their hearts and lifted their voices on high; yea, the word of the Lord concerning his church, established in the last days for the restoration of his people, as he has spoken by the mouth of *his prophets*, and for the gathering of his saints to stand upon Mount Zion, which *shall be the city New Jerusalem*; which city shall be built, beginning at the Temple Lot, which is appointed by the finger of the Lord, in the western boundaries of the State of Missouri, and dedicated by the hand of Joseph Smith, Jr., and others, with whom the Lord was well pleased.—D. C. 83:1.

Again:—

Zion shall not be moved out of her place, notwithstanding her children are *scattered*, they that remain and *are pure in heart* shall return and come to their inheritance; they and their children, with songs of everlasting joy; to build up the waste places of Zion.—D. C. 98:4.

The keys of the kingdom of God are committed unto man *on the earth*, [Where? Within the bounds, and under the government and *protection* of the United States of America,] and from thence shall the gospel roll forth unto the ends of the earth, *as the stone* which is cut out of the mountain without hands *shall* roll forth [unto the ends of the earth], until it has filled the whole earth; . . . make known his wonderful works among the people, call upon the Lord, that his kingdom may go forth upon the earth; that the inhabitants thereof may receive it, *and be prepared* for the days to come, in the which the Son of man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the *earth*.—D. C. 65.

Where? Under the protecting care of the United States government, known in the books as the Gentiles.

But if they [the Gentiles] will repent, and hearken unto my words, and harden not their hearts, I will establish my church among them, and they shall come in unto the covenant, and be numbered among this the remnant of Jacob, unto whom *I have given this land for their inheritance*, and they shall assist my people, the remnant of Jacob; and also, as many of the house of Israel as shall come, that they may build a city, which shall be called the New Jerusalem.—Nephi 10:1.

And thanks be to God, thousands of the people of this land have obeyed and thousands more will obey the teachings of the servants of God whom he has called, appointed, and authorized to teach salvation unto them.

He that overcometh shall inherit all things; and I will be his God, and he shall be my son.—Rev. 21:7.

If the above quotations and the deductions drawn from them be correct, and the conclusions arrived at in my former communication are based in truth, then there are good grounds for the conclusion that so far as the protection of this government is concerned, all men of whatever faith they may be are living here under the great and grand fundamental principle upon which this government was founded, that all men are born free and equal with the inalienable right to "life, liberty, and the pursuit of happiness," subject only to the Constitution and laws established by wise men raised up by God for the purpose. But as we have herein seen, the land and its destiny are in the hand of God as an inheritance for those who shall become subject to the perfect law of God and *endure* until Jesus the Christ shall come to reign, whose right it is.

Under present conditions the conclusions of my brother are good, that

The kingdom of God symbolized by the little "stone," like all other kingdoms, has its elementary, organic, and its developing stages before its crowning, supreme stage can be reached and realized. The *initial* elementary and organic stages of the kingdom are the *only* ones in which it can exist prior to the second advent of the king—Jesus.

The visible revelation of its majesty can only be realized then. Until then its authority is administrative only.

Thanks, my brother, for the proper expression of present conditions. This government of the United States was, according to the word God has given us, brought into existence by his hand and power upon this land of promise, a land from the beginning of time blessed above all other lands, and also predestined as the land upon which his Zion, the New Jerusalem, should be built in the latter day. And in the due time of the Lord he established, according to his own will and foreknowledge, this the Church of Jesus Christ, and placed it within the protective care of the United States. And while the United States has had to throw off many of the excrescences which clung to her at and after her organization, the Church of Jesus Christ has had to pass through a severe cleansing to rid her of the barnacles which had clung to her in the shape of polygamy, Adam "the only god with whom we have to do," blood atonement, etc., and has passed into a Reorganized condition, cleansed and purified. Still, neither have passed the danger line.

While the basic principle upon which the United States government was laid was universal freedom and good will to all mankind, or in other words, "Thou shalt love thy neighbor as thyself," and while it is a sorrowful thought that the great majority of her people have by their actions apparently reversed it and make it to read, "Self first and self all the time," still it is gratifying to realize that there are thousands of self-sacrificing, noble, and grand men and women in this nation as in others who in the greatness of their hearts labor early and late to relieve suffering and want wherever they can find it; and while they spurn the truths of God because of the man-made creeds and isms abroad in the land in which they have been taught and raised, yet the truth stands out boldly that they are honorable men and women of the earth and will not lose their reward. And this state of things will still continue until the Master comes and sweeps wickedness from the face of the earth and brings in an era of righteousness and peace on earth, good will to men.

It is also true that the Reorganized Church of Jesus Christ of Latter Day Saints raised up from the ruins produced by false teachings, the emanations of the barnacles which had attached to the first organization, has again become firmly fixed upon the solid foundation principles, Thou shalt love the Lord thy God, the creator of all things both in heaven and earth, including Adam; and, Thou shalt love thy neighbor as thyself, for these commands are one. She too has her

trials to pass through, and will have until the cry shall be heard, "Behold, the bridegroom cometh; go ye out to meet him;" but lo, that cry will find them slumbering and sleeping, and when they are awakened there will be but half of them who will have oil in their lamps and be found in a condition to enter into the marriage supper of the Lamb.

There is, however, another side of this picture still, which may give us an insight into the operations of this nation as a forerunner and protector of the latter-day kingdom of God prior to the Master's coming. One of the ancient promises made by Jesus when on earth was,

And again, this gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come, or the destruction of the wicked.—Matt. 24: 32, I. T.

In a revelation given September 28, 1882, I read:—

Ye cannot now prosecute missions in many foreign lands.—D. C. 118: 1.

Why? Because the intolerance of most of the foreign governments was such that any innovation which might present itself in opposition to their long established religious faiths could find nothing in them but repulsion. But since then, conditions are changing, the foundation principles of these United States are becoming realized and felt in all the civilized and semi-civilized nations and peoples of earth, the spirit of American liberty is beginning to operate in a stirring degree, and to such extent that the solidest thrones of emperors and kings begin to tremble with the shock, and the circumstances that have transpired in the last few years have caused such a reaction of feeling that in whatever clime or among whatever peoples the ships bearing the emblems of this government may be cast, they meet a royal welcome. And to my mind's eye the time is not far distant when the truths of God may be carried to any and every people and be treated with respect when it is known that those who bear them are under the protecting care of the American Eagle, as much so if no more than those of other faiths. And if those who may be sent shall attend strictly to the business they will be sent of God to do, his protecting arm will also be around them and they need not fear. Ah, my brethren, this government of the United States was not created under the hand of God so near the closing scenes of this world's *tableau* as a plaything to create a little diversion without a purpose. There is no one who has any insight in the purposes of God in reference to this world of ours but ought to see in the labors of this government in the last two years that the hand of God was with it in the overthrow of the arrogant power

of Spain, and will be with it in all lawful acts calculated to liberate mankind from the thraldoms of the past, and assist them in rising up into the light of God. But, this government must also remember that God will also cause his judgments to fall upon her for all acts that may be wrought by her people who are in fact the chief component part of this government, for all petty acts of tyranny exercised, and also for all things introduced among those peoples which are calculated to degrade the bodies and darken the souls of those who may come under their care.

And for this purpose have I [God] established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.—D. C. 98: 10.

Hail to the brightness of Zion's glad morning;
Joy to the lands that in darkness have lain;
Hushed be the accents of sorrow and mourning;

Zion in triumph begins her mild reign.

Hail to the brightness of Zion's glad morning,
Long by the prophets of Israel foretold!
Hail to the millions from bondage returning!
Gentiles and Jews the blest vision behold.

Your brother,

WILLIAM HAWKINS.

VORIS, Buchanan County, Missouri.

Letter Department.

SANDYVILLE, Iowa, Sept. 8.

Editors Herald:—The saints' reunion of the Des Moines district has come and gone; held at Runnells, August 24 to September 3. Missionaries in Charge J. R. Lambert and H. C. Smith were chosen to preside, and C. Scott and J. W. Morgan to assist; T. J. Sheldon was chosen secretary, Srs. Roxanna Gaylord and Flora L. Scott appointed organist and chorister. Ushers and police chosen, and business resumed, and was promptly prosecuted to the end. All endeavored to do their duty, and voluntarily; and when the donations were called for to meet the expense incurred, the response was prompt and ample.

The preaching was spiritual and to the point, up to the times; and the prayer services assumed a high spiritual plane at the opening and maintained it to the end. Energy, fervency, and promptness, with devotion, insured their success.

The fact that one fare for the round trip on account of the Iowa State Fair at Des Moines, did not bring so many to the reunion as was anticipated; yet to those who did attend it seemed so great a privilege and blessing, it was decided to hold another reunion in the district next year, and a committee of three was appointed to arrange for it.

Some sickness on the grounds, but not one administered to, to my knowledge but was healed or blessed. Dr. and Sr. Pence, of Runnells, being ill, were not able to attend, but were remembered in prayers of saints.

A splendid rain immediately preceded the commencement of the reunion, but none fell during its continuance, and the weather was nice. Ten persons were baptized by Bro. J.

S. Roth and others. Bro. Kephart was not present, owing to sickness in his family, we think, and we truly hope Bro. H. C. Smith found his children better, or well on his return home. We feel lonely since separating from the brethren, and look forward to great reunion beyond with longing anticipation, when saints shall go up to the King "from year to year to worship," "the Lord of hosts," "whither all the tribes of the Lord shall go up."

Am here, and we have the district tent up ready for a series of meetings; prospects good for a large hearing. Yours,

C. SCOTT.

BURLINGTON, Kan., Aug. 30.

Editors Herald:—I have always believed in God's power, and have in my weak way trusted in him, and submitted to his will, knowing he doeth all things for our good. And I often wonder why so many harden their hearts against him. Things that were always as a candle hid under a bushel were made a shining light to me during my terrible sickness last winter; indeed, not one of my family or friends thought I would live to see summer.

God so willed it for us to meet with Elder P. Cadwell and his loving wife. They came every day to see me during my long illness. They being Latter Day Saints, and me not knowing what doctrine they believed, I supposed they believed in Mormonism. Investigating proved them to be as much opposed to Utah doctrine as we are. Then they told me what I often wished to know: laying on of hands, anointing with oil, etc. I found that Elder P. Cadwell could administer to me. I requested him to do so. He turned to my husband, saying, "Are you willing for me to administer to your wife?" Thanks be to our blessed Redeemer, my husband was willing. After singing and prayer, I was administered to by the laying on of hands and anointing with oil. After a short time I could sit up a few moments, and in a month I could walk from one room to the other. I believed that did me good.

I began to think of being baptized, and my husband was very anxious I should be. He came home from Elder P. Cadwell's one day and said, "Grandpa and Grandma Cadwell want you to be baptized when you get strong and the weather gets warm;" and I asked my husband what he thought about baptizing. He said, "I think it best for you to be." I always did want to be baptized, believing it was the only right way. My parents had me sprinkled when I was quite a young infant. After I became a woman I asked one of our ministers to baptize me. He said he could not, as sprinkling was baptism. I told him I did not think it was, for the Bible says Jesus went down in the water and came up out of the water, and I believed that the Bible should be fulfilled by us as near as we possibly can; and if you do not, very well, there are other churches that will baptize me. I never had any of my children sprinkled.

My youngest child asked Elder P. Cadwell to bless her the third of this month, which he did.

Twenty-nine years have passed away since

our minister and I had the above conversation. I never found a church that baptized as I believed Christ was. I said to Bro. and Sr. Cadwell one day, "I do not want a crowd around; if I live to be baptized, I want no one but you two and my own family." They said it could be so. I never did believe there was anyone present but Christ and John; at least I never have found where it records there were. And I said to them, "I will have Elder P. Cadwell to do so." So the 25th of June he came over for us and we went to his house. I rested awhile, then we went a few miles to the river, found it high; but haying faith, and trusting in God, I was baptized, thinking no one near but God, my family, and Elder and Sr. P. Cadwell; but my husband saw one of our neighbors looking from the opposite side. After which we returned to their dwelling, and changing our garments, he confirmed me. I have never heard a latter-day sermon preached, as there is no branch here; but hope if Elder P. Cadwell's son, Wm. C. Cadwell, settles here, and God so blesses us by sending some of your mission ministers here, I hope to live to hear a sermon from a saint of God. I am not entirely well, but so I can do very little fancy work. I am very thankful it is as well with me as it is. I leave my children and husband with God, believing in the promises of the Savior. Pray for my two daughters and husband, dear saints, and I desire the prayers of all saints in behalf of Elder and Sr. P. Caldwell; they are almost blind, and also myself. Trusting God will heal us, I remain,

A sister in Christ,

MRS. EMMA L. BECKLEY.

MAGNOLIA, Iowa, Sept. 8.

Editors Herald:—At present writing I am out of my own field of labor, having been called here to administer to Bro. A. M. Fyrando. Will the saints please remember him at the throne of grace? He is a man of God, and one whose soul is in the work of the Master.

The work in Southwestern Iowa is moving along, and the saints seem to be striving to attain to higher grounds, and to walk more closely to God. There are some things to overcome yet, but "where there is a will there is a way" and, though the way may be hedged in by obstacles that human strength cannot remove, the Lord is our help, and in him is our strength. The harvest is, indeed, very great; the laborers, compared with the amount of work to be done, are so few that the task seems enormous. Let us pray that God may come to the rescue; and let us strive to live so that he can work in us, as vessels of honor fitted and meet for the Master's use, in the accomplishment of this great latter-day work. There is work for all, but I have never yet been able to find any place in the kingdom of God for the idler. "Thrust in your sickle and reap" is good for the preacher, and it is also good for the lay member. "Better wear out than rust out," is an old saying; but it is certainly true, as applied to the children of the kingdom.

The rest for the people of God is over on the other side; but now is the time for work.

Work done for the Master should be done in wisdom. The man who "shoots off his mouth" on every occasion, the man who boasts that he has never failed to bear his testimony, may have lots of zeal, but he certainly lacks wisdom. To get up and talk in prayer and testimony meeting to "keep the time from going to waste," is about as senseless as trying to eat a whole watermelon to prevent its going to waste, and the result is usually worse.

Brethren, don't talk to kill time, nor to prevent its "going to waste." It is a great cross for some saints to get up and talk in prayer meeting; but it seems to be a greater cross for others to keep from talking. I have known elders who seemed to think that they must pray and bear testimony every time the saints meet for that purpose, young people's prayer meeting and old people's prayer meeting; also in the Religio, in the Sunday school—everywhere you go you have to listen to them. We sympathize with the man who does not know enough to talk, but we have very little sympathy, or patience either, for the man who does not know enough to keep from talking.

Fault-finding, did you say? Well, perhaps I am; but I didn't start out with that intention. Am sorry there is any necessity for fault-finding along this line, but there is, just the same. Lest this should find its way into the waste basket, because of its fault-finding spirit, I will now stop.

Am still in the faith, and still laboring for the cause of Zion. In gospel bonds,

ISAAC M. SMITH.

DUNSEITH, N. D., Sept. 1.

Editors Herald:—On July 5 I was conveyed from Bonesteel to Arbour, South Dakota, sixty miles, by Bro. W. C. Rhisohl, which point I left on the 6th, at nine a. m., for Springfield, the distance being less than one hundred miles. I did not reach it until six p. m., waiting for connection. Railroad facilities in North and South Dakota are limited, compared to those in Nebraska, Iowa, etc., and fare four cents per mile.

At present, points of interest are few and far between. But between Arbour and Springfield I noticed several small towns in such proximity that missionary work could be done with little railroad travel. In view of the much interest talked of and expressed desires for the spread of the gospel, I wonder if two young elders are available with sufficient perseverance, gospel grit, resignation, evincive of a willingness to sacrifice the gratification attributable in attending four quarterly conferences a year, several big reunions, etc., and spend one year in South Dakota, and thus practically demonstrate their love for God and humanity? Should two such elders be found, spending a year in spreading the gospel in new localities with little or no success other than warning the natives, a new field might be sought. Then, too, if desirable, two such young men, as little missionary work can be done in the months of August, September, and October, save on Sundays, might turn their attention to work in the above months, and be ready

for gospel work in the Lord's harvest field in the winter. Work by willing hands at two dollars per day and board has been easily obtained this season. Farming is done on a big scale. I have seen five binders in one field; one shocker to each binder.

I remained at Springfield and vicinity until July 18, thence to Howard, being driven from thence to points in McCook and Lake counties by Bro. C. Howerly, for ministerial work. And after some perplexities incident to the life of a traveling elder, by the politeness of Bro. Anderson, was conveyed to his residence from Hillsboro, eleven miles, and by similar arrangement reached the place of worship of the Star Hope branch in time for sacramental service, August 6. I find there are sixty-one names recorded on the church records; place of worship, Trail County, a few miles from Clifford, North Dakota. Bro. William Sparling has labored in points of South and North Dakota for several years, and surely his perseverance, upright and godly procedure have greatly tended to make the name of a Latter Day Saint honorable. He has been a power for good. This is claiming much; but substantial reasons therefor are visible. Then, too, Bro. S. Swenson's labors have been effective for good in this direction. It's a real pleasure to travel after such godly brethren.

Bro. William Sparling, per force of circumstances, is at home for a time in spring and fall; but is diligent the residue of the time in the Lord's great harvest field. Would there were fifty such men free to devote their entire time to ministerial work for the Dakotas after the order of Christ's revealed pattern. These brethren have done effective work in Clifford, North Dakota, to allay prejudice, making friends for the cause; but as in other small railroad towns, it's difficult to establish the work.

I met Bro. W. H. Walling at Howard. The necessity being apparent, conferred the eldership upon him. Bro. Walling has been diligent, meeting with some success. As per his own request, with the consent of the missionary in charge, turned his attention to work during harvest time.

Young brethren should not feel too sanguine because of large congregations at the inception of their ministerial work; nor discouraged if apparent interest should prove but momentary. Nor should the fact be overlooked that the most effective method to obtain and retain respect, in public and private, is a practical demonstration of self-respect, with a non-effort to seek applause, being proof against flattery from any and every source, which greatly aids in evidencing self-respect.

Experience obtainable in attending quarterly conferences, reunions, etc., is earnestly sought, and (as I think) unfortunately greatly encouraged. But the experience obtainable by a General Conference appointee in a faithful observance of labor imperative by virtue of the acceptance of such an appointment is better, far better. In a whole year of faithful labor in an appointed field, though nothing else may seemingly have been accomplished than the gospel being preached

for a witness, is infinitely better than a three years' labor consisting in skipping from point to point as cattle when turned into a new pasture, hastening from point to point, as if in quest of the choicest feed.

After attending nine meetings in Clifford, and the saints' house of worship, with Bro. S. Swenson, were driven to Maysville, Thursday, August 17, by Bro. Anderson, thence over the Great Northern to Leeds, holding a few meetings here, partaking of the hospitality of Bro. and Sr. F. G. Spaulding. Were taken on Wednesday thirteen miles by Bro. Tigner. Held a meeting in his private room. But an unlooked for exigency developed as a preventive to further service. We left Knox on Monday, August 28, at one p. m., for Bottineau, and though but fifty-three miles distant, through delays it was eight p. m. ere we struck Bottineau, being a mixed train. The anticipations of Bro. S. in securing accommodation for the night were blighted. He kindly suggested that I stay at a hotel, he pushing on to Bro. G. Lowery's, five miles, returning on the morrow with a team, etc. But in view of this method being suggested as being economical, and thinking I should not be less economical than my collaborer, assuring him of my appreciation of his kindness, I purposed to accompany him. We started on, and on we sped, frequently sighing within myself, thinking these five miles were the longest I ever walked over. Eleven o'clock, still we marched on; but fifteen minutes later, and my collaborer made a halt, a silence ensued, soon broken, however, by a doleful sound reverberating on the midnight chilly air, "I am lost." Being near a patch of grass, I stretched myself lengthwise, instantler. And though momentary, my rest was glorious. But my anticipations for its continuance were blighted, as were the anticipations of my collaborer in finding rest at Bottineau by a sharp order from my file leader for a forward march. I obeyed with as much alacrity as possible, still thinking of the length of these five miles, and soon we struck a field of grain with many shocks, whereupon I suggested the gathering of some sheaves for the construction of a bed, until the break of day. But a quick response came from my leader to the effect that he knew the location; that his little confusion was attributable to a change of the road since he last traveled it. The sequel proving this correct, we soon struck a standing field of grain. Wading through it, we soon struck a dense grove, emerging from which we brought up in front of a house. Very soon my guide came in contact with a window, which he struck as hard as he dare, which aroused the sleeping inmates, with a sharp inquiry, "Who's there?" followed from the throat of my coworker with no uncertain sound, "Swenson and Bro. Caffall; will you let us in?" Quickly the door flew open, with a cheering evidence of welcome, and soon the table was spread with fresh bread and milk (we wished for nothing better). With myself, consumption soon began and was successfully prosecuted; but alas for my guide, who, too, had began the work of consumption, from which essential work he was necessi-

tated to desist to offer an explanation to a demand made thus: "Why in the world, Bro. Swenson, did you fail to apprise us of your coming, that we could have met you at Bottineau? Why, the idea of walking eight miles after eight o'clock, through these mountains, is monstrous! Why did you neglect to write," etc. But my coworker, though a cessation of the consumption was distressing, with as good grace as possible laid down his spoon, giving a satisfactory explanation. One woe was passed, but another confronted my coworker. My sympathy was aroused, but I managed to prosecute the work of consumption. Bro. S. claimed the distance was five miles. How was this? It is eight miles from our house to Bottineau. But my leader proved equal to the task, and gave a satisfactory explanation. The good sister soon replenished the milk pitcher, and by twelve o'clock we were located in a comfortable bed, to enjoy the needed repose.

In bonds,

JAMES CAFFALL.

MAYSVILLE, Ark., Sept. 11.

Editors Herald:—Two more nights end my thirtieth debate with one G. W. Leonard. Leaving the reunion near Independence, Missouri, I arrived here the 2d of September and began the debate on the 4th; S. W. Simmons moderating for me.

G. W. Leonard is dirty and mean, but not able, like S. F. Cayce, of Martin, Tennessee, or W. J. Haynes, of Alabama, and J. W. Chism, of Texas. The debate will do much good, I think. Bro. S. W. Simmons, F. C. Keck, Smart, Baker, Haden, and W. S. Macrae are all with me; indeed, it is pleasant to have so many of my collaborers with me.

It seems hard for me to get rid of debates. I would much rather preach, but some one must do this part of the work. Who will take it off my hands? I told Bro. Frank Sheehy up at the reunion near Independence, Missouri, if he would come down I would turn this part of my work over to him; but he laughed at me. However, the Lord has blessed my feeble efforts with much success in this line of work, which quite likely will last until Christ comes, when all our wrangles will be over and all debates will end. I hope to meet all my opponents when that glorious day comes; but I have my doubts if I do.

I will go from here to the camp meeting in the Territory. I am having a fine time attending reunions this summer. But the poor world that never heard the gospel, what will become of you? It is nice to have an easy place, you know. Will we get any reward for it? My address is Cove, Arkansas.

In bonds,

J. D. ERWIN.

BIRMINGHAM, Eng., Aug. 29.

Editors Herald:—Herewith I beg to hand you minutes of the Birmingham district conference. They are not so full as I could wish. I had hoped to get statistical reports balanced up before writing, but as we have adopted the new form, and as the record has not been kept up to date as one could wish, I think it better to omit giving figures until

we have got straightened up a little; and I hope that by another conference we shall be quite straight in this matter.

I wish to say, however, that we had a good conference in every respect; and while we were able to recognize in every act a desire to progress, not in one or two but in all, and the guiding influence of God's Spirit, and a determination to do all we could to improve the work, both in quality and quantity, to this end we met and to this end we parted as the assembly broke up at the close.

We were, however, short of two who were with us last year; Apostle H. C. Smith and High Priest F. G. Pitt; the former having returned home and the latter being too busy in another part of the mission; hence we had to dispense with song service by way of solos by F. G. Pitt, such as given by the latter last year.

I am pleased to say that while we are not making much noise and stir as though we were of the Salvation Army, I believe we are progressing slowly and surely. We find, as missionaries have found, how hard it is to persuade people of the truth and genuineness of the work in which we are engaged. Our lines are too straight and doctrines too deep. They get too near home, and I think that after some people have heard a little of it and see what they have got to give up for it, they fall out; so it seems to me. However, our duty is straight before us; we must not resort to any side issues; and if the people will not accept the truth, we cannot help that. We find, however, our hands tied to a considerable extent for want of means to enable us to prosecute the work as we would like, but trust the time will come when we shall be able to go forth and preach the word with signs following.

Your brother in the gospel,

CHARLES WALTON, Secretary.

STOTT CITY, Mo., Aug. 5.

Editors Herald:—Having recently had some experience with spiritualism and spiritualists, I thought a few thoughts on that subject would be of importance to *Herald* readers. I have long since believed that spiritualism was a growing delusion, but when I attended the spiritualist camp meeting at Springfield, Missouri, in July, my views just expressed were confirmed.

When Elder Sparling invited me to go with him to the park to listen to a lecture on spiritualism, objections began to arise in my mind; but after hearing a few words from Bro. S. and thinking the matter over, I consented to accompany him to the lecture.

The lecturer quoted freely from the Scriptures to prove present revelation to be a necessity and made the claim that spiritualists do receive direct communication from the spirit world in this age. He also made the claim that the spiritual gifts mentioned by St. Paul in the Corinthian letter were to be enjoyed to-day. The lecturer did not so much as intimate that any of the manifestations mentioned in the Bible were from an evil source.

When the lecturer was through speaking, a woman from Chicago entertained the crowd

by giving what they called "spirit tests." This was done by some one sitting in a chair near by the medium, who was standing; one holding to one end of a handkerchief, the other to the other end. The medium was blindfolded. She then claimed to receive communications from the deceased friend or friends of the one in the chair, which she communicated to the audience, which caused those like myself who were not accustomed to such to be somewhat astonished. This "test" business closed the afternoon exercises.

At night we had the privilege of asking questions. Many were presented to the medium. The writer asked the medium if the Bible was inspired, to which question she gave a negative answer. I am not sorry I went to hear them, as it did not make me a spiritualist, but it has enabled me to answer their arguments better than if I had not personally investigated the matter. However, I don't feel anxious to go again, being satisfied that they are not in harmony with the truth, hence I believe them to be in darkness and error. I am convinced that children of the light should associate with such only enough to be enabled to resist and expose their errors. I don't believe in making any compromise with spiritualists. While they have some truth, yet the system as such is built on a sandy foundation, and must fall.

In a book entitled, "A few truths roughly told, or the enemies of spiritual liberty," written by Owen Lovejoy, of San Francisco, we find the following on page 15: "She [spiritualism] declares against ignorance or the binding of one child in the iron arms of dogmatic obedience. She upholds Copernicus, Galileo, Newton, Harvey, Thomas Paine, and Gaul, and declares for the principles of Washington and his compatriots as against the Jewish Bible, ecclesiasticism, and political knavery." Wonderful assertion this! In making this statement spiritualists endeavor to make it appear that those who obey their teachers are ignorant and in bondage. It is true that if people yield obedience to blind guides they greatly err, but to make the statement, or rather convey the idea by implication that obedience to teachers is wrong, would supplant the truth that we should accept Christ and the apostles as our teachers. The writer of this book must have had reference to those teachers as mentioned in the Bible because he further declares against the "Jewish Bible," which shows that Christ and his ministry should be accepted as our teachers. However, those who follow these teachers do not follow "in the iron arms of dogmatic obedience" or simply some opinion of men, as the word "dogmatic" implies; but such follow in the liberty wherewith Christ hath made them free.

Spiritualism endeavors to place the Bible in a false light (so to speak) by stating that "she upholds Copernicus, Galileo," and other learned men, including "Washington and his compatriots as against the Jewish Bible." Who besides spiritualists has heard of Washington being opposed to the Bible? Any truth that Copernicus, Galileo, or any other wise man taught, either in ancient or

in modern times, harmonizes with the Bible. I do not say, however, that science always harmonizes with men's understanding of the Bible, but I do say that the Bible when properly understood harmonizes with true science.

On page 18 of this book we find the following: "You would lock us in dungeons if you dared; would chop off the head of him who writes this with as little sympathy as a butcher feels when cutting the head off a sheep." I don't know of any of the saints who are anxious to kill spiritualists. "Charity suffereth long and is kind."

On page 75 he says: "Is there an American who loves his country and her institutions who can subscribe to the teachings of such a book and do obedience to clergy or priestcraft who draw from its pages their inspiration and love? Read for yourself and learn, ere it is too late, that from that source comes the stream of filth that is to wash away every boon that liberty confers." This is a strong and clear statement, showing that the teachings of spiritualism are arrayed against the teachings of the Bible. The Holy Scriptures being of divine origin, it is not hard to see from what source springs that that opposes them. Spiritualism, however, as we understand it, is nothing new, but was practiced in "old Bible" times. (See Deut. 18:9, 12.) "When thou art come unto the land which the Lord thy God giveth thee, thou shalt not learn to do after the abominations of those nations. There shall not be found among you anyone that maketh his son or his daughter to pass through the fire, or that useth divination, or an observer of times, or an enchanter, or a witch, or a charmer, or a consulter with familiar spirits, or a wizard, or a necromancer. For all that do these things are an abomination unto the Lord, and because of these abominations the Lord thy God doth drive them out before thee." Now who is it that can't see that these witches, wizards, necromancers, and so on were practicing just what modern spiritualists are to-day? The Lord plainly says that it was an abomination unto him then, hence it must be an abomination unto him now. That which is an abomination unto the Lord should not be practiced; hence I say to people who believe the Bible, Have nothing to do with spiritualism, except to oppose it, for certainly it is a strong delusion.

C. J. SPURLOCK.

NORTH PLYMOUTH, Mass., Sept. 10.

Editors Herald:—Reading the *Herald* this morning, and feeling thankful to God for such a beautiful paper, thought I would write a few lines to let you know how I appreciate it. It filled my eyes with tears of joy when I read the letter written to Bro. Robert M. Elvin by an outsider, and my heart was made glad, as I thought how the Lord does bring the honest in heart to the light of the gospel. I truly love to see people hungering and thirsting after righteousness, for I know they will be filled. Isn't it consoling, dear saints, to know the honest in heart will be gathered in God's own time. My heart goes out to God in prayer for the seekers of truth. I like to see the world dissatisfied with their faiths,

when they do not agree with the word of God.

I wish I could write something to comfort Sr. Jennie Page. I see by her letters she is quite lonely and discontented at times, as she asks for prayers for patience to endure. Of course, dear Jennie, we know it is hard; but you don't know what a work you might do in your affliction out there, and besides he has said these light afflictions are but for a moment, and work for us a far more exceeding and eternal weight of glory. Suppose you should be the means of bringing one or two souls in his kingdom, to partake of the most precious fruit, which is the Holy Spirit. Wouldn't you feel repaid for your suffering? For you know it says, how great is the joy in heaven when one sinner repenteth; and besides, how great is the joy for the individual who is an instrument in his hands of saving one soul in his eternal kingdom. So let us try to stand in our lot and place, in the place the Lord would have us, because we don't know what good we can do by submitting ourselves to the will of God. Of course we all come far short of doing this. We are apt to think our way is good enough sometimes. In how many ways, no one knows but myself, the Lord has watched over me. I thank him this morning for the glorious work. My desire is to press my way on through dark times as well as bright, for it will be hard to be shut out from his presence and the presence of God's dear saints—those whom we have learned to love through obedience to the gospel. I will copy a few lines from a hymn in the Saints' Hymnal, as it might bring some comfort to Sr. Jennie:—

"O Lord! my best desires fulfill,
And help me to resign
Myself and all things to thy will,
And make thy pleasure mine."

Hoping this letter will interest some, I will close with love and best wishes for the children of God. I am one of your number.

HATTIE GENEVA NICKERSON.

BANDERA, Texas, Sept. 7.

Editors Herald:—On the 21st of last month, according to previous arrangements, I found myself confronted in a nine session discussion, on church identity, with Elder L. D. Ferguson of the so-called "Church of Christ"—commonly called Campbellites. Notwithstanding my weakened condition of body, caused by a three-weeks' siege of malarial fever, contracted as I came down through Indian Territory, I was able by the help of the Master, to so represent the cause of truth to the satisfaction of myself and those interested in it. The elder still having a sweet tooth unsatisfied, he was anxious to examine our claims to the divine origin of the Book of Mormon. We agreed to meet on Friday and Saturday of the following week, to discuss this book that everybody hates, except they that know something about it; but unfortunately I was taken down again with fever, and this time a few hard shaking chills thrown in for good count, hence a postponement till some more convenient time. This is not a sickly country, but to the contrary, a pleasant climate, with mountain streams and springs, affording plenty of fresh water for man and beast.

The church work in this district is not what it ought to be by any means, yet there are some noble, God-fearing saints living in southwest Texas. The district is large, offering splendid opportunities for gospel laborers, but where are they? Let me right here appeal to the many bright and intelligent minded young men of the church. I see you at General Conferences, your faces beaming with zeal and love for the spread of the gospel. You especially who hold the priesthood, could you not make the sacrifice of your time, without cost to the church, and help us build up the work in southwest Texas as well as elsewhere? and I guarantee you will not go hungry, but will meet with welcome? May the Spirit of truth so incline the hearts of all those who are qualified to thrust in their sickles and reap for the Master. Come down and help us, is the prayer of,

Yours in hope of triumph,

T. J. SHEPPARD.

FALL RIVER, Mass., Sept. 10.

Editors Herald:—I have been impressed very much of late to write. I do not know why, yet we do not always know how the Spirit works with us; nor do we know the results which may follow.

Two weeks to-day we had with us Bro. Davison, of Nova Scotia. His visit was very enjoyable to all, and he spoke the words of truth as found in the gospel. We pray that he with the rest of God's chosen men may receive such aid and assistance from Him who is so willing to give to his children that will enable him and them to stand firm and faithful to the end.

Last Sunday, August 27, we had the pleasure of entertaining Bro. Alexander H. and Joseph Smith. The day was beautiful; everything seemed to be in harmony with the day of rejoicing which all the saints looked forward to. The first service was held at 10:30 a. m., in charge of Bro. Alexander H. Smith, and John Smith, of New Bedford. The church was very prettily decorated with ferns and flowers by two of our young sisters, Susie E. Gilbert and Evenora Whiting. The music selected for the occasion was very appropriate, and was rendered in a very pleasing manner. It was under the direction of Srs. Ashton and Linney. Bro. Joseph addressed the audience, which was large and very much interested. He spoke to them in a bold and fearless manner. He also spoke in the evening to a much larger audience. His theme was, The belief of the Latter Day Saints, of which he was a representative. As he stood before us, fearless and brave, representing the cause of Christ, our hearts were touched, filled with love towards God that he had been so kind and so mindful of us in this day and age as to restore the gospel in its fullness and power, and that he had called such noble men to take charge and lead his people in the true way. Could it be possible that we were really listening to a true prophet, one who was chosen of God, ordained and set apart to do his work here on this earth—one who could have communication with our heavenly Father and receive from him those things which he de-

sires his people to know, to reveal his will unto us as a people? Do we realize this as we should? Do we as a people feel thankful for the grand opportunities held out to us in the gospel? Do we think of the privilege we have of meeting together from Sunday to Sunday with the saints of God, in a place set apart for the worship of our divine Creator, where amid the trials and disappointments of this life we may find peace and comfort, and where, if we are in a condition to receive them, have those blessings which come from his bountiful hand, that which feeds and satisfies the hungry soul, while so many of our brothers and sisters who through circumstances in life are deprived of this grand opportunity, and the only way by which they can hear the word of God as preached by his servants, is by reading the *Herald*, and many of these no doubt do not have that even, owing to their condition in life?

Ah, dear saints, should we not be up and doing that which the Master has intrusted to our care? Is there any time for us to sit with folded hands when we are told the harvest is great but the laborers few? Is there not room then for you and I to do our little part? Let us arise, shake off the coals from our garments, awake from the sleepy condition which we have drifted into. Let us put our shoulder to the wheel and stand at our post of duty.

Remember that we are in a great and mighty army. Each of us is a soldier for Christ. If so, we must each stand in our lot and place, so that when our comrades who are in line ahead of us are called to pass away, to be ready and willing to go forward when our turn comes to stand at the front. We must prepare ourselves daily. We cannot do this of ourselves; we must become humble and ask for divine aid and assistance.

Have you ever stopped to think of our noble men who go out to preach the gospel, how they leave their homes, and many of them have families who are near and dear to them, and all this is sacrificed that the gospel may be preached to all who are willing to hear and accept of it? It was by this means that you and I were ever lead to obey this glorious gospel. How faithful we should strive to be, and how we should when opportunity presents itself always strive to do whatever our hands find to do, even though it be but a little mite. By so uniting our little mites together we may, by the aid of the Spirit, accomplish much good.

Have we ever thought of the Savior during his mission to this earth? Can you find anywhere in his life where he was neglectful in his duty to his heavenly Father? Even in the midst of his greatest temptations, did he ever give up or shirk his part of the work? I think not. Can there be found anywhere a more perfect life than that of the Master, so kind, loving, humble, and obedient, in all things? Then do we not desire to become like unto him, to follow in his footsteps, to be led and guided by the same Spirit, that we may at last be permitted to live and reign with him forever?

How often do we find some of our people staying away from church because of some

little fault which they have discovered in one of their brethren or sisters. Ah! have they become so perfect that there is no faults within themselves? Or have they reached to such a height that they do not have temptations or weaknesses? If so, do you think they would be finding fault with their neighbor, who perhaps is not so strong as they, and who is easily overcome by temptations? I say, no. If they have reached to such a position, they would not have time for this; they would be doing those things of a higher and a nobler character. When we are found in this condition, is it the Spirit of the Master that is dwelling within us, or have we allowed the evil one to creep slowly into our hearts, which causes us to look for the evils of those who are around us? Let us not become discouraged at the little faults which we may see in others.

Let us examine ourselves and see if there is not room for some little change there. If we do this we will not have time to watch our neighbor. Let us take courage, ask God to help us in our efforts from time to time; for he has said if we ask in faith believing we shall receive of his blessings, and I know he will not send us away empty. I have proven this, and know that he hears and answers the prayers of his children.

May he so bless you all and strengthen you for your different trials in this life, that we shall be able at last to enter into his kingdom; and when he shall open the book of life, that our names may be found therein, and we may receive the reward for our faithfulness in this life.

Your sister,

B. C. WHITING.

CANTON, Ill., Sept. 7.

Editors Herald:—The Kewanee district conference convened at Peoria, Illinois, September 2 and 3. A peaceful and joyful time was had throughout the entire session. The neat and commodious little hall in which conference was held seemed to be filled with that feeling of joy and love; and where this feeling exists, peace must be the result.

Our hearts were made to rejoice, when we heard the glorious gospel of Jesus proclaimed so beautifully by the meek and humble servants present. After this joyful time has been and come to a close, there comes the parting time. How hard it is to part from sweet and loving faces, ones probably that the eye will never again rest upon in this life. But a consoling thought comes to us, that if we will live obedient to the laws and commandments of God we have the promise of meeting on the other shore where partings will be no more and the shedding of tears will not be known.

The thought often arises in my mind in regard to these partings: it is hard for us as brethren and sisters to part from one another, although we know it must be; but just think of the missionaries that leave wife and loving little ones and all the pleasures of home life, in order that they may go and proclaim this beautiful gospel. Oh what a sacrifice it must be for both missionary and his loving companion! But it seems to me more so for the loving companion, or sister, as I may say, as she has all the cares of home. She toils for

the little hands and feet, as lovingly she soothes the little broken hearts and patiently pacifies the little minds. While in the calm and lonesome twilight hours when little ones are far away in slumberland, dear sister watches over them, as well she knows the Great and allwise Being is watching over all.

I do kindly say to our missionaries and their loving companions, Dear ones, be not discouraged, for God will care for you in dark temptation's hour if you are faithful, and will richly reward you in the end, so I close with these words:—

May many, many more years be added to your sum,
When late at last in tenderest love the beckoning angels come.

As ever in the faith,

IDA L. JONES.

DANBURY, Conn., Sept. 12.

Editors Herald:—August 31 we left Providence by advice of missionary in charge to attend Broad River, Connecticut, conference and labor in the New York district as we might find opportunity for a season. Saturday, 1:30 p. m., a goodly number of saints from Brooklyn, New York, boarded the steamer near the great bridge and we all enjoyed the forty-mile ride up Long Island Sound with its, to the stranger, interesting scenes and sights of numerous craft of all kinds.

The sights and sounds of the great city passed at Hell Gate, the view changing to a fine, natural scenic display in the green shores and pleasant villas as the Sound widens out in places to a distance of from three to ten miles.

Landing at South Norwalk about five p. m., all boarded trolley car for Broad River, conference convening 7:30; Bro. George Potts, district president, and the writer chosen as officers presiding at conference.

The attendance of strangers was not large, but the church representation was excellent, and the social services especially of a marked spiritual and satisfactory character. The writer was unable to dodge the insistence and burden of all the preaching services, which, however, seemed to be satisfactory from a one-sided view at least.

Bro. Stone, of New Canaan, was chosen as their district president for ensuing six months by a margin of one vote; everything pertaining to the business part of the conference passing off without friction or jar, and was of a pleasant and expeditious character.

The district Sunday school association convened Monday following, and Bro. Stone refusing to serve longer, Sr. Viola Squires, of Brooklyn, was chosen as their president. We are glad to see the young people everywhere taking hold of our religious work, in church, Sunday school, and Religio departments.

Tuesday we returned with saints who had not already gone before to Brooklyn, preaching at that place Wednesday and Friday evenings. Having made previous arrangement with Bro. Hobson to come to this place last Saturday, on Saturday at twelve, noon, we left Grand Central Depot, New York, arriving here about 2:30 p. m., where now we are comfortably quartered and nicely enter-

tained at the home of friends, Mr. and Mrs. Underhill, who although not of the faith in full or so far as obedience to the law of the gospel is concerned, seem to be headed that way, their former religious experience with ministers and churches having disgusted them, and leaves them face to face with the alternative of the truth or nothing in the way of religion so far as future prospect may indicate. Present prospect for a crowd, however, seems very slim, and between the phariseism that dominates the religious world and intimidates the timid and the coward and time server of no faith, and the numerous "lovers of pleasures" and general craze after every species of tomfoolery, we are not, at present date, expecting to turn the town over. Indeed, if the other side is as bad as the one already presented, we don't care to.

Churches closed, of course, and our present place of meeting is uninviting and in a measure undesirable. We have sought newspaper aid and advertisement and have been courteously treated as pharisaical politeness and business interests would allow.

There are two or three persons interested already in our work, but this has already been started through the efforts of our faithful resident brother, Bro. William Hobson, who has a good reputation as an honest man, and of his zeal, no one is disposed to question.

We may go from here to New Haven. Some talk was had at conference looking that way, but we are waiting for word that arrangement has been made or way opened for gospel work.

There are interested people in Brooklyn; more strangers and better liberty according to our feeling and view than any other place we have as yet seen.

In the faith,

M. H. BOND.

LENORA, Kan., Sept. 10.

Editors Herald:—I have always considered that I was under more obligation to state my trials and troubles to the saints than to those outside the church, and I think it is the duty of every saint to help their brethren, especially over the rough and stony roads of our journey in this life, and guide them to a more navigable highway. Two years ago my little ones and I had the misfortune of losing a tender mother and loving companion and wife, and has thrown the children in the care of the outside world principally.

I have a good home for them, but cannot care for and raise them properly without some one that will take the place that their mother did. If God would bless me in this respect, I would feel that my home had been restored and I could train them as I used to. Otherwise it will be necessary for me to seek some parties that want to adopt them in their homes, and will train them in a way they should be trained. I have three children, the oldest one a girl seven years old, the second one a boy four years old, the third a boy two years old.

I will gladly and promptly answer any correspondence from the saints.

I desire God's blessing to be with me and guide me in the proper course to take in be-

half of my children, and that my life may be an example for them; and I pray that I may be permitted to instruct them.

Anyone writing, please address Lenora, Kansas.
H. E. BROWN.

Mothers' Home Column.

EDITED BY FRANCES.

"Wo to the soul which, having let Christ go,
Some better thing than he is hopes to find!
For in uncertain wanderings to and fro
(As one whose eyes are blinded walks behind
A groping leader that himself is blind,
Its hunger, still unsatisfied, shall grow,
Its cry shall ring unanswered on the wind,
And only endless sorrow shall it know.
Be not, O soul of mine! this lost, sad thing;
But as a bird flees to the mountains, flee
Rejoicing to the cross on Calvary,
And find thy refuge with thy Lord and King.
Only the Crucified can make thee whole.
Fix there, fix there thy resting place,
My soul!"

PERE CHENEY, Mich.

Dear Sister Emma Burton:—In August *Autumn Leaves* you ask, "Will the Spirit bear witness to others in like manner?" I can testify that the Spirit bore witness unmistakably to me in power and tears. Especially in this number, and in the number where you related the dialogue you had with the Spirit, and had a vision of Jesus, before going to Australia. I had after reading that, the strongest manifestation of the Spirit I ever had since joining the church, about six years ago. It happened this way, and I thought I should write it at that time, thinking it might cheer you to know the good your history was doing, but I put it off. But I can no longer wait, as you ask about it. A widow lady, a neighbor, who was staying with us, investigating the latter-day work and believing, and our district school teacher being with us, also believing from reading our literature, one Sunday, as conversation lagged, I asked if I should read to them out of our new *Autumn Leaves*; they gladly assenting, I said, "Shall I read Beatrice Witherspoon first?" They had read the most of the former chapters, as that was the preferred piece, I commenced to read. My husband and some of the children listening as well. As I read, the Spirit bore witness more and more strongly, until as I was reading the narration of the dialogue you had with the Spirit, the manifestation was so strong that all in the room felt it, and were in tears. The power was on me from head to foot. I turned to the teacher and said, "Do you not feel a power?" and she said, "Yes, I do!" Tears were streaming down the cheeks of my husband and Mrs. Wilson.

Mrs. Wilson was baptized about two weeks ago, at Oxford, Michigan, by Elder E. H. Durand of Detroit. She was converted by Elder J. J. Cornish's preaching up here last autumn. The *Autumn Leaves* is considered the best of reading in this community. One family takes it now. Elder Cornish has been here preaching recently, and we think there is a branch in embryo here. Grand sermons,

preached by the power of God, and deep interest amongst the people. Those interested are called Mormons already, but it does not feaze them. They are a noble little band of Bible students at present, and we look forward with joy to the time when we can call them brothers and sisters.

Your sister in the bonds of gospel love,
ELLA S. THAYER.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Bro. R. C. Russell, of Hillman, Michigan, requests the prayers of the saints in behalf of his brother, "who has lately been afflicted with sunstroke, apparently beyond all human aid."

OUR HARVEST HOME.

What have you done, oh, gleaners all,
What have you done with the year?
What seed have you sown in the furrows deep,
What sheaves are you bearing here?
"What have we done? 'Tis a mighty tale
You would have us tell to-day,
For the year was long and the fields were wide,
And we'd never an hour to play.
What have we done with the year? Oh, year!
What a story you could tell
Of the souls that have turned to pathways safe,
From the yawning mouth of hell.
Some days when the sun shone full and strong,
We toiled in the furrow's way;
Some days when the storms rode in the sky,
We turned us aside to pray,—
For work and prayer go hand in hand,
As the fields need sun and shade,
And the work is better left all untouched
If the heart has never prayed."
Had ye victories ever, gleaners all,
From the sowing to harvest day?
And why are you wearied who gather here?
Was there never an hour to play?
"Ah, ye cannot know or ye would not ask;
Strict watch doth our enemy keep;
Shall we then turn from the furrow-side
For an hour of idle sleep?
Had we victories ever? Nay, not so,
For that enemy stands beside,
But his doom is written in sentence sure,
And we'll win whate'er betide.
We work and pray, we watch and wait,
We hope and we help alway;
Our Master hath care for his harvest fair,
And there cometh that great white day,
When the serpent who follows our weary feet
To the hurt of the precious grain,
Shall know the end of his power to slay,
And lie himself with the slain.
"Oh, Chieftain, *your* sheaves are many and full,
Your faith hath been large and deep;
While *you* are beside in the harvest field,
Where our vigilant watch we keep.
Our courage grows with the growing year,
We crown you with love to-day.

The One who hath led us all, will lead
Till we find that perfect way,
Where the children's feet may walk un-
harmed;

And our youths and maidens fair
Shall know no hurt in the path of life,
No clutch of the dread despair
That follows the steps of a sinful joy.
Oh, the future looks heavenly bright!
The victory cometh—its herald sign
Is the gleam of a ribbon white!"

—Ada M. Melville.

CHICAGO, Illinois.

Sunday School Department.

ELDER T. A. HOU GAS, EDITOR.
Henderson, Mills Co., Iowa.

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

THE SUNDAY SCHOOL TEACHER'S TEN COMMANDMENTS.

1. Thou shalt reverence the Bible above all other books, and shalt not make for thyself an image of other Bible students, nor bow down thyself to serve them.
2. Thou shalt take a teachers' journal and read it, that thou mayest be informed.
3. Remember the teachers' meeting, and come prepared to discuss the lesson.
4. Honor thy superintendent, and aid him in carrying out the program of the school.
5. Thou shalt be present at all sessions, and in place on time.
6. Thou shalt close class work on time, and be ready to comply with requests of the secretary.
7. Remember the power of example, and do not indulge in questionable amusements.
8. Thou shalt not neglect thy daily study, nor to continue steadfastly in prayer.
9. Thou shalt not teach that which thou dost not live. Beware of hypocrisy.
10. Thou shalt strive to be a Solomon in wisdom, a Moses in meekness, a Paul in perseverance, a John in faithfulness.—*Selected.*

HOW CAN WE HOLD OUR PUPILS?

How can we hold our pupils is a question that sometimes puzzles the alert as well as the indifferent teacher. The visiting committee complain, We get new pupils to come, but the teachers fail to hold them; and when we visit them to inquire the cause of their absence, have been answered, "O, we got tired." One little girl said she had rather stay at home, because she could go barefooted and play in the sunshine. Was she interested in the lessons taught? Did she love her teacher? A father was trying to persuade his little boys to go to a Sunday school nearer their home than the one they were accustomed to attend, and when he had talked for some time, one of the little fellows said, "I tell you what Papa, you had better let us go to that other school, because the teacher makes lumps come in our throats." How many of the teachers have enough of the love and Spirit of Christ to make lumps come in the little throats. Those of you who have, will have success holding your pupils in

school. It takes a love for both Christ and the children to enable the teacher to so interest the little minds that the heart rises in stifling love for her and the great Teacher.—*Selected.*

GEMS.

Search others for their virtues, thyself for thy vices.

Teachers, become familiar with the school library, and help and advise your pupils in their reading.

Let thy discontents be thy secrets.

Get to your class work. Do not give the children time to begin to play and whisper to each other before the lesson begins.

Grace thou thy class, and let not that grace thee.

There is just one way, that is the right way.

Have a definite aim. Go straight for it. Master all details.

He that can have patience can have what he will.

Make good use of other men's brains.

The noblest question in the world is, What good may I do in it?

Preserve by all means in your power a sound mind in a sound body.

Who has deceived thee so oft as thyself?

A true teacher educates both himself and his pupil.

As we must account for every idle word, so also we must account for every idle silence.

INTROSPECTION.

Am I a superintendent? If so, do I prepare the review with every class in mind, and select such questions as are suited to each? When the hour of meeting arrives, am I on time, and do I ask my assistant to aid me each Sabbath? Do I try to select teachers exactly suited to each class, and classes suited to the teacher? Do I hold teachers' meetings? If so, is it because I know all there is to be known, and I want to tell the teachers a little, so they will have something to teach? or is it because I desire to learn of others, and we meet that we may better acquaint ourselves with the views of others, that we may be better equipped to carry on our work?

Am I a teacher? If so, do I come in late? and do I spend more time on my toilet Sunday morning than I have on my lesson during the week, because I positively have not had time to get my lesson? or have I prepared my lesson carefully, thoughtfully, and prayerfully, with my class in mind, and a desire to do them good?

Am I a secretary? If so, am I ready to attend to all duties promptly, and do I read with a voice that can be heard across the room? If I do not, will some one please ask me to resign?

Am I a librarian? If I am, do I understand the books of the library, and can I read in a pupil's face what his failing is, and suggest a book that will lead to the road to a higher and a nobler life? Can I tell by the childish countenance just the kind of stories most interesting to the mind? If I find a pupil who is not fond of reading, can I tell

him enough about some good book that he will want to know the rest, and will take the book and read it? Do I distribute and gather up the books without confusion?

Am I a pupil? If so, do I love my teacher, and do I think each week of the lessons learned, and try to live better because I have studied them? Do I prepare my lessons either to please my teacher or myself?

Am I a parent? If I am, do I send the children to Sunday school, or do I take them? Do I sit down and say, "Come, children, let's study our Sunday school lesson?" or when the children ask to go to play, say, "O you had better get your Sunday school lesson," which they do. Do they? Do I tell them the last thing, "Now be careful and don't muss your hair or dress, for none of the children look so nice as you do?" or do I remind them that they are going to the house of the Lord, and to reverence the same? Do I give them the eggs the hens lay on Sunday to sell for their Christmas offering, and then tell them the hens lay more on Sunday than any other day? Do I do these weak, vain things? or do I try to teach them by the example I set, as well as the teachings of the Master, that humble, meek, and loving spirit that brings peace to every soul?

Do we each and every one ask God's guidance in all our undertakings, and to him render all honor for our success?

Conference Minutes.

POTTAWATTAMIE.

Conference convened at Crescent City, Iowa, on Saturday, September 2. President H. N. Hansen having gone on his mission, and his associate, D. R. Chambers, being called home on account of illness, Elder Isaac M. Smith was called to the chair; J. Chas. Jensen secretary, J. A. Hansen assistant. Delegates were present from Boomer, Council Bluffs, Crescent, Hazel Dell, North Star; these branches, and Fontanelle also, sending reports. Boomer reported 28 members; no change. Council Bluffs 259; gain 10. Crescent 153; loss 2. Fontanelle 32; loss 1. Hazel Dell 73; gain 9. North Star 100; no change. Wheeler, no report. Reports were read from H. N. Hansen, D. R. Chambers baptized 19, S. Butler, Hans Petersen, D. Parish, J. S. Strain; verbal reports from Elders D. K. Dodson, C. Carstensen, I. M. Smith baptized 7, Alex. Liles, J. P. Carlile, C. G. McIntosh. Priests P. M. Hansen, C. C. Larson, John Evans. Teachers A. E. Madison, A. B. Smith, Owen Jones. Deacons G. C. Christiansen, J. Kirkwood, D. Gittings. J. P. Carlile, Bishop's agent, reported: Balance on hand last report \$51.10; collected since \$913.05; paid to E. L. Kelley, Bishop, \$400; ministry \$45; poor \$18; balance on hand \$501.15. Report of committee on resolutions read, and after amending, adopted. Elders J. S. Strain, and Isaac Carlile, Jr., appointed to labor at Ransom school-house; D. K. Dodson at Neola; J. P. Carlile and Priest P. M. Hansen at Weston, Underwood, and Eight Mile Grove; D. Parish, J. Carlile, and Teacher A. E. Madison in Boomer and Honey Creek; C. G. McIntosh and Priest J. Evans, vicinity of Crescent City and Honey Creek. By resolution all elders, priests, teachers, and deacons not provided with missions or local appointments are invited to push out from the branches and do missionary labor for the advancement of the work. On vote by ballot D. R. Chambers was elected president of the district for this

quarter, also authorized to choose an assistant. On oral vote J. Chas. Jensen was elected secretary. J. P. Carlile sustained as Bishop's agent. The General Conference appointees sustained and thanks extended to local saints for entertainment. Adjourned to meet at Wheeler's Grove, November 25.

ST. LOUIS.

Conference convened in St. Louis, Missouri, Saturday evening, September 2; J. C. Hitchcock president, J. G. Smith clerk. Delegates' certificates examined and approved. Ministry reports: Elders J. D. White, J. C. Hitchcock, N. N. Cooke, W. O. Thomas; Priests J. Christensen and G. F. Barraclough; Teachers J. J. Billinsky and F. Wiley. Branch reports: St. Louis 450; 11 baptized, 4 received, 5 removed, 3 expelled, 2 died. St. Clair 14, no changes. Wearso 68, no changes. Bishop's agent, J. G. Smith, reported: Last report, June 9, balance tithing, \$107.89; received since, \$109; paid out, \$90; September 1, balance on hand \$126.89. Audited and found correct. Financial report of committee on reunion, held at Ramona Park, St. Louis, July 21 to 31. Receipts \$92.72; disbursements \$87.55; due the district \$5.17. Audited and found correct. Moved and seconded, that the matter of the lot and meeting house of the saints at Belleville, with its complications, be referred by this conference to Bishop E. L. Kelley for adjustment. Carried. Sunday services, preaching morning and evening by Elder John D. White. Baptism, confirmation, sacrament, prayer, and testimony service in the afternoon. Adjourned to meet in St. Louis, on Saturday evening, January 6, 1900, at seven o'clock, and on following Sunday for worship.

BIRMINGHAM.

The above district conference convened May 20 to 22, at Summerfield branch, Icknield, Port Road, Birmingham, England, at 7:30 p. m.; C. H. Caton presiding, C. Walton secretary. The statistical report was called for and read; after some discussion on the new report forms, conference adjourned till Monday morning. Sunday morning services in charge of Elder C. H. Caton; Elders W. Eccleston and J. T. Norton speaking. Afternoon service in charge of Elders F. Swan and J. E. Meredith; a good time was had, 17 speaking in testimony, and 3 offered prayer. Elder C. H. Caton in charge in the evening, and Elder J. R. Greenwood as speaker; thus closed a good and profitable day. On Monday business was resumed. Ministry reporting: High Priest T. Taylor; Elders J. Dyche, G. S. Greenwood, W. Eccleston, H. Pearce, H. Tabiner, J. D. Davis, E. A. Webb, C. Tyler, J. E. Meredith, J. R. Greenwood, J. Matthews, J. T. Norton, C. Walton, F. Swan, C. H. Caton; Priest J. Healey. Branches reporting: Birmingham, Priestly Road; Birmingham, Icknield, Port Road; Stafford and Leicester. Financial report: Cash received and in hand £5.14s. 10d., expenditures £3. 15s. 10d., leaving cash in hand £1. 18s. 11d. Elders F. Swan and J. E. Meredith appointed as auditing committee. The licenses of ministry reporting to conference were ordered to be endorsed by vote of conference. J. T. Norton's motion on the use of tobacco and strong drink was placed before the conference, discussed, and lost by vote. The conference decided that in future the cost of conference be defrayed by the several branches composing the district. Bro. Newport, Leicester, was recommended for ordination to the office of deacon. Leicester branch was instructed to attend to the ordination. Election of district officers: C. H. Caton president and treasurer, J. R. Greenwood vice president, C. Walton secretary. The authorities of the church were sustained, and votes of thanks to deacons and workers for services rendered closed the session. Adjourned to meet at Leicester in 1900.

Sunday School Associations.

POTTAWATTAMIE.

Convention met at Crescent, Iowa, September 1, at 2:30 p. m. Superintendent D. R. Chambers in charge, Sr. Jennie Scott secretary. Schools reporting: Council Bluffs, Underwood, Crescent, Hazel Dell, and Grand View. Fontanelle Sunday school to be received as a member of the Pottawattamie district. Superintendent D. R. Chambers, Paul M. Hansen, and Julia E. Hansen were chosen as committee on institute work. Discussion: "How many parents assist their children in preparing the lesson?" by D. R. Chambers. Paper: "Our position," by J. A. Hansen. Interesting speech: "What are the benefits of the Sunday school?" by Paul Hansen. Entertainment in the evening. Adjourned to meet six months from now, the Friday previous to the conference, and at the same place.

CONVENTION NOTICES.

Sunday school convention of Northeast Missouri district will meet at Higbee, Missouri, Thursday evening, October 12, at 7:30 p. m. Please remember the rule in regard to reports, statistical and superintendents. Miss Mary A. Richards, Bevier, Missouri, is the one to whom reports should be sent. Bring your Quarterlies and Winnowed Songs.

LOUISE PALFREY, Supt.

Miscellaneous Department.

NOTICE BY GENERAL CHURCH RECORDER.

Branch reports have not yet reached me from the districts named below. Such reports are now overdue, and they should be forwarded without further delay, if it is possible: District conferences were held in May, 1899, whose reports have not arrived, as follows: Southern California, Idaho, and Fremont.

June conferences were held by the Southern Indiana, Montana, and Southwestern Texas districts and the branch reports have not yet come to hand.

In July the Northeastern Texas and Central Texas districts met in conference. In August the Central Nebraska district held conference, but branch reports have not been received from their officers yet.

Neither have reports come from the Ohio district since their session of August, 1898, a year ago; nor from Nevada for a still longer time. From Oklahoma district no reports for February and May, 1899. From Utah the only one received during this year, is the report of the Provo branch, forwarded by kindness of the clerk.

Numbers of districts have appointed to hold sessions in September and October, and if the district clerks will forward branch reports promptly I will feel greatly obliged. Those so appointed are: London and Chatham districts, Ontario; Mobile, Central California, Florida, Northern Illinois, Kewanee, Nauvoo, Des Moines, Decatur, Little Sioux, Northeastern Kansas, Spring River, Eastern Maine, Western Maine, Massachusetts, Southern Michigan, Far West, Northeastern Missouri, Independence, Southern Missouri, Northern Nebraska, Southern Nebraska, New York, Kirtland, Ohio, Oklahoma, Pittsburg, Southern Wisconsin.

Those that adjourned without date, or have not yet published notice of time, are as follows: Sheffield, Alabama, Idaho, Southeastern Illinois, Kentucky and Tennessee, Eastern Michigan, Northern Michigan, Northern California, Southern California, Southern Indiana, Montana, Nodaway, Clinton (Mo.), Northeastern Texas, Central

Texas, Eastern Iowa, Fremont, Southwestern Texas, and West Virginia.

I publish the above in order to urge upon delinquents the need of closer attention, while those who are habitually prompt need not be hastened. To avoid times and seasons of "rushing," it is better to attend to business promptly, that reports may be copied upon the General Record soon after conferences are held. Where district clerks can have branch reports corrected I am glad to allow a reasonable time for that work, and in such cases, help will be afforded so far as I can give aid. Respectfully submitted,

H. A. STEBBINS,
General Church Recorder.

LAMONI, Iowa, September 8.

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REUNION NOTICES.

Texas Central district will convene with Texas Central branch, near Hearne, November 10 next, in Sunday school association, conference, and reunion. All saints and others are solicited to attend; especially the ministry, and let us enjoy ten days of communion with God and each other. Clerks of branches please send up reports in time. Trains will be met at Hearne by conveyances.

S. R. HAY, Pres.

CONFERENCE NOTICES.

Northeast Missouri district conference will convene at Higbee, Missouri, Saturday, October 14, at ten a. m., continuing over Sunday. Let all who can, attend. Priesthood and branch reports should be sent to George Tryon, Huntsville, Missouri. The missionaries to district will be present if nothing hinders.

J. A. TANNER, Pres.

Conference of Decatur district will convene at Lamoni, Iowa, October 13, at 7:30 p. m., continuing over the 14th and 15th. Will branches please be sure to get their reports to the secretary, B. M. Anderson, Lamoni, Iowa, before the 12th. Come, everybody, and bring the Spirit of God with you. A priesthood meeting will be held the evening of the 12th, the night before conference begins. Will all the priesthood of the district be present, as far as can?

F. M. WELD, Pres.
B. M. ANDERSON, Sec.

Eastern Michigan district conference will convene October 14 and 15, at Juniata. Full reports are requested from all branches. Branch presidents and clerks will please attend to this, and address them to Elder William Davis, secretary, Juniata, Michigan. All officers are requested to report in writing.

A. BARR, Pres.

Northeast Kansas district conference will convene at saints' meeting house in Atchison, October 14, to transact necessary business for the advancement of the work in said district. It is earnestly hoped that all excuses will be laid aside, and a good attendance had, and a spirit of zeal, with a strong desire for progress made manifest. Come, and let the Spirit come with us, and good from the Lord will be our portion.

FRANK LOFTY, Pres.

Nauvoo district conference will be held at Rock Creek, Illinois, Saturday and Sunday, October 7 and 8, opening at 10:30 a. m. The Sunday school convention will be held on the 6th. Let all the branches send in their reports in good time to Herbert Salisbury, Carthage, Illinois.

JOHN R. EVANS.

Montana district conference will convene at Deer Lodge, October 14. A full report from all branches and ministry is desired. Reports should be sent to the secretary at

Bozeman, so as to reach him no later than October 8. After that date communications will reach him at Deer Lodge in time for conference. A good attendance is asked for. Come, brethren, turn out; make an extra effort to attend. We cannot expect the world to be interested in this work unless we manifest an interest in it ourselves. John E. Reese president, Gomer Reese secretary.

Conference of Nevada district will convene at Mottsville, Douglas County, at ten a. m., November 11 and 12. Hoping to see a good attendance, and all come with a portion of God's Spirit, that we may all be blessed and acknowledged as the children of God.

THOMAS DALEY, Pres.

NOTICES.

While I have received quite a number of responses to my requests for addresses of isolated saints in the district, as well as the names of saints living in Chicago, I have not heard from as many as I expected, and request that any who have relatives or friends living in Chicago, or in the northeastern part of Illinois, as well as all saints living in this district who have not reported to me already, who may read this notice, will please sit down at once and send on what names or addresses they may have. We have succeeded in locating several saints in Chicago through former notice, but feel positive there are still others, and hope the saints throughout the church who are in a position to furnish any information in connection with this matter, will do so. Address No. 1972 North Marshfield Avenue, Chicago, Illinois.

ELMER E. JOHNSON.

BORN.

SUTTON.—At Fulton, Iowa, June 23, 1899, to Bro. J. R. and Sr. Libbie Sutton, a daughter. Blessed August 13 by Elders John Heide and J. R. Sutton, and named Letha Neomi.

ELLIS.—May 10, 1899, at Lydney, Gloucester, England, to Henry and R. E. Ellis, a daughter. Blessed by Elders A. N. Bishop and T. S. Griffiths, and named Marjorie Myrtle.

MILLER.—Robert Earl, son of Robert and Rhoda J. Miller, born July 8, 1899, at Cleveland, Ohio. Blessed July 28, by Elder E. H. Garrett.

CLARK.—At Providence, Rhode Island, March 29, 1899, to Thomas H. and Sr. Sarah A. Clark, a daughter. Blessed July 9, by Elders M. H. Bond and William Bradbury, and named Hazel Louise.

NIVATON.—To Mr. Joseph and Mrs. Susan Nivaton, July 8, 1899, a son, and named Lavergne. Blessed August 27, by Elders Charles Albertson and Morgan Jones, at saints' chapel.

WAYTELL.—To Mr. Noel B. and Sr. Claudia S. Waytell, Malad City, Idaho, August 13, 1899, a son, and named Noel Morgan. Blessed by Elders Charles Albertson and William Richards, September 3, at saints' meeting in chapel, Malad City.

HILL.—At Chelmsford, Massachusetts, September 8, 1890, to Mr. Oscar and Sr. Annie Hill, a son, named Kenneth Page. Margaratta Watson, born May 16, 1893, at Waverly, Massachusetts. Pauline D., born at Wilmington, Massachusetts, December 17, 1896. All blessed at Somerville, Massachusetts, July 2, 1899, by Elder M. H. Bond.

HAYNES.—At Auburn, Massachusetts, December 27, 1894, to Fredrick and Sr. Edith Haynes, a son, named Fredrick Lincoln. Blessed at Somerville, Massachusetts, May 28, 1899, by Elder M. H. Bond. To same parents, at Fitchburg, Massachusetts, January 31, 1892, a son, named Paul Hamilton. Blessed at Somerville, Massachusetts, July 2, 1899, by Elder M. H. Bond.

MARRIED.

HOLMES—RANGE.—At the Russ House, San Francisco, California, August 20, 1899, Bro. William E. Holmes and Sr. Etta L. Range. "May their lives in future blending, know the sweetest of earth's peace."

DIED.

ROBLEY.—In Johnson, near Providence, Rhode Island, August 15, 1899, Violet Minnetta, daughter of Bro. George W. and Sr. Annie Robley, aged 2 years, 6 months. Funeral service conducted by Elder M. H. Bond.

"Another hand is beck'ning us,
Another call is given;
And glows once more with angel steps
The path that leads to heaven."

EVANS.—At Ross Fork, Idaho, August 23, 1899, Leo, son of Henry W. and Mary J. Evans. Born March 20, 1899, at Malad City, Idaho. Funeral services at the residence of parents of H. W. Evans, Henry A. Evans, Malad City, August 25, 1899, by Elder Charles Albertson. "Blessed are the dead who die in the Lord."

BOWEN.—Jeremiah Bowen was born May 29, 1885, died August 27, 1899. He took sick Wednesday, and died Sunday morning. Though not a member of the church, he called for the administration, but received no permanent benefit. Services were held at the house by S. J. Jeffers and H. E. Moler. He was then buried in Bowen cemetery, after which the large concourse of people repaired to the saints' chapel, where James Moler tried to give words of comfort to the sorrowing ones.

DEROSS.—Lilly May, daughter of Mr. and Mrs. DeRoss, born August 30, died September 2. Funeral sermon by Bro. John M. Hooper, at the home of the child's parents, and interment in the Burns cemetery.

NEPHEW.—Killed by boiler explosion, at Kasson, Michigan, August 18, 1899, Bro. Robert Nephew, aged 31 years. He was baptized in June, 1896. He leaves a wife, five brothers, five sisters, and father and mother to mourn. He lived a good consistent life, and died strong in the faith of the restored gospel. Funeral sermon by Bro. James Davis.

BIGGS.—At Minneapolis, Minnesota, August 28, 1899, Sr. Mary Biggs passed to the other side. She was sick for six weeks or more; her suffering was severe at the last. She was baptized June 10, 1894. Leaves a husband, one daughter, and three sons to mourn. Funeral at the house, by Elder I. N. Roberts.

SHACKLEY.—Thomas Shackley passed to the beyond September 6, 1899. He was born in Maine, February 13, 1826. He moved to Grinnell, Iowa, in 1856, where he has ever after made his home. Mr. Shackley was a hard working, industrious man, abhorring idleness, and taking delight in serving others. He and his wife were injured in the cyclone a few years ago, from the effects of which Mr. Shackley never fully recovered. Up to the time of his affliction two years ago, he was a very active man. Has been a consistent member ever since he joined the church. He leaves a wife and many friends. His remains were interred in Hazelwood cemetery. Funeral services in the G. A. R. hall, Sunday afternoon, by Elder J. S. Roth.

ROOT.—In San Francisco, California, June 29, 1899, Gertrude Aileen, beloved daughter of Mr. and Mrs. G. W. Root, and granddaughter of Mr. and Mrs. J. F. Root.

REARDEN.—At her home, Balmain, Sydney, New South Wales, August 4, 1899, Elizabeth Louisa Rearden. Interment at Waverly cemetery, and funeral sermon at saints' chapel, August 13, by Elder G. R. Wells. Deceased was born in London, September 2, 1844; came to Australia about thirty years ago; baptized at Balmain, May 20, 1898. The last two years she was an invalid, requiring the constant watchcare of a faithful daughter, who with one brother and stepfather mourn her loss.

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

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THIS is a book just issued by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, from the pen of Elder Heman C. Smith, Church Historian. It is a complete answer to and refutation of Elder B. H. Roberts on "Succession in the Presidency of the Church," and to Elder C. W. Penrose on "Priesthood and Presidency." It follows Mr. Roberts closely and points out his false statements, misrepresentations, historical inaccuracies, illogical arguments, and untenable interpretations; while answering Mr. Penrose directly and incidentally.

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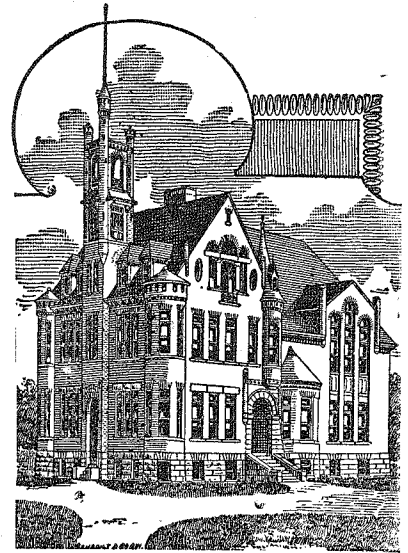
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The committee has outlined and located the civilizations, lands, cities, rivers, and boundaries of countries named in the Book of Mormon. These are shown on six specially prepared Maps, included in the report. Other engravings also appear—illustrations of "Mexican Picture Writing," "Landa's Maya Alphabet," "LePlongeon's Egyptian and Maya alphabet," "Book of Mormon characters," "Bas Relief from Palenque," and "Inscriptions from Palenque."

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THE SAINTS' HERALD

OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER

SS Salyards

DAY SAINTS.

Vol. 46.

Lamoni, Iowa, September 27, 1899.

No. 39.

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LIFE BY MEANS OF DEATH.

DR. F. W. GUNSAULUS ON THE
RESURRECTION.

"The Resurrection of Jesus and Optimism" was the theme of the Rev. Dr. Frank W. Gunsaulus' sermon yesterday morning at Central Church. His text was from Luke 24: 32: "Did not our heart burn within us while he talked with us by the way and while he opened to us the scriptures?" He said:—

"The life of Jesus was one process of divine self-manifestation. His transfiguration marks one of its stages; his resurrection marks another. The same latent power which made his face shine at Hermon carried his body at a later day through the broken sepulcher and past the Roman guard. In one Christ's 'power' was manifested as 'glory;' in the other his 'glory' was manifested as 'power.' Jesus is 'declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead.' The resurrection was the gleaming fact which shone through his death with such transfiguring glory as to give Moses and Elias, whose bodies of resurrection were seen in the light of Christ's transfiguration, not death as their theme, but the exodus—of whose glory they could see a prophecy in that glowing face.

"He, the reason of every law and force, has come out into manifestation, traveling in the chariot of every force and along the avenue of every law, and being now incarnate, flashes back through their mysteriousness the illumination of himself, making them clear and radiant. He is the

spirit, the informing and authoritative fact of all laws, for he is love, and law is only love's order. He includes in his person all laws, for love is the all-inclusive law—a law unto itself. Is not this the desideratum of all philosophy?

"It is obviously an incomplete account of matter and force which leaves out such a scene; and philosophy has written her death warrant unless she willingly and gladly follows out the evident movements of force in matter, the certain modifications of which matter is the subject, which, 'far beyond' the 'ooze and slime,' so leap with the infinite motive power within them, and glow with the eternal and changeless reason, which, in the silence of some remote past, augured their existence and destiny. Christian philosophy enthrones the Logos, the Christ, as this motive power and reason.

"Christianity is as eternal as the soul. It is the love of love. Every element of life that lifts the soul to that self-centered life it takes up and fulfills. All morality is thus more than 'touched with emotion'; it is transformed; and, in hours when Jesus is transfigured in some human soul, it comes from its home, and, like Moses, is seen in the light of something far more divine, which is its fulfillment.

"They talk of morals, O thou bleeding Lamb!
The true morality is love of thee.

"As love, in the incarnation, did complete law, and in the nature of God must ever give it its fullness, so in the real life of a man, the life in which he partakes of God in Christ, 'love,' and love alone, 'is the fulfilling of the law.' The power returns at last, to its source.

"The resurrection of Jesus is a fact of the deepest philosophical significance. Philosophy is confessing a 'groaning creation.' It is evident that a Logos has been in things from the beginning. The more we study the Christ, in the light of the deeper thinking of our own day, the more we are ready to confess that in him is 'the nature of things.'

"Things seem tending through all the universe to some such fact as the resurrection. Life by means of death—death as the servant of life—are facts appearing on every side. An occult law is touched by the quivering atom and the brain of man, which promises a goal for creation—a goal which includes not only the transfiguration of matter, but its transformation as well. It is with a grip almost prophetic that

materialism will not let the most spiritual scheme forsake matter.

"All that Christ was is ours. We live in him and through him. Our halting faith waits in the valleys of humiliation; he points a significant finger to the heights of glory and says, 'Follow me.' When the flash dazzles us and the scene bewilders our souls yet half asleep we grow faithless, yet we must follow. Our faith in ourselves is astonished when he says to his Father: 'The glory which thou hast given unto me I have given unto them.' Life is transfigured. But he who receives the transfigured and transfiguring Christ has within him a force that never rests. 'Christ' is 'formed within, the hope of glory.' There is something beyond. A process is going on that includes the destinies of soul and body. John, remembering, perhaps, the transfiguration and its prophecy of the resurrection, understood it when he said: 'Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for [the reason that] we shall see him as he is.'—*Chicago Tribune, April 10, 1899.*

SPEAKS FOR A NEW FAITH.

MRS. CELIA PARKER WOOLLEY ON
MODERNIZED CHRISTIANITY.

Disavowal of dogmas in favor of practical religion was the suggestion offered for "modernizing" Christianity by Mrs. Celia Parker Woolley at the Unitarian Memorial Chapel yesterday morning. Her sermon topic was "What Kind of a Religion Does the World Need To-day?" The harmonizing of scientific thought with religious feeling by the church, she said, has been made necessary by the growth of an analytical tendency in the popular mind. Common interpretation of the worship prescribed by the Bible, she declared, frequently has led to "a sort of blind, perfunctory worship."

"The world has outgrown a religion that bids a man to despise himself," she continued. "We need a religion that gains its foothold, not through fear and humiliation, but through fortitude and self-confidence. The trouble with some of the present religious creeds is that they are kept pinioned to antiquity. By neglecting to modernize Christianity in accord with nineteenth century culture it almost seems as if we were afraid to advance religion.

"But the old religion which decried human nature and was built upon the dogma of total depravity is passing away, and is to be replaced by a faith which, in Channing's phrase, teaches the dignity of human nature. Belief in man—not in his attained, but potential goodness—is the foundation stone of the new faith, the growing instinct in man—that is, the germ of his religious life.

"The coming religion must be of a kind which inspires respect for honest human effort of every kind, which teaches reverence for every natural law and bases faith upon knowledge. It must be one that will seek to develop the sense of human accountability, putting its greatest trust in the human conscience. Man has learned to trust and honor himself in every other field. He must learn also to depend upon himself as his only true religious savior and guide. He must work out his own salvation.

"The religion that man needs to-day is one that will bid him think fearlessly, revere all truth, and conform his life to his highest ideals of right. Fear of dogma will be replaced by love of principle, superstition by true worship, springing from love, and religion will dwell with us as no casual possession, but a constant presence, an atmosphere of spiritual aspiration and desire, as essential to life as the coarsest breathing stuff with which we fill our lungs.

"Faith demonstrated in works, a deepening sense of justice, greater kindness, courage to speak the truth, that alone will make lasting appeal to men.

"The new faith will wipe out the line between the secular and religious life, for all life will grow religious in proportion as we come to understand the divine laws controlling it. Every duty will then be a sacred duty and virtue the best piety. This new religious consciousness in men will become an active element in the commercial and political world. It is already becoming so. The demands of the age for honest government and more equitable relations between men and classes of men, for a purer domestic life, better education of the young—these are religious demands and every act performed in their accomplishment is a religious act.

"We have become analytical and synthetical and therefore worship is worthless save where it expresses some tangible thought. In the reformation of our religion praise and prayer will cease to be perfunctory. Heretofore we have built our religious structure from the top down; we have put up an ephemeral roof and plastered in abstract nothings. Now we must have a meaningful religion. We must be practical. Religion is nothing if it is not practical."

THE INTERNATIONAL DATE LINE.

For most people there is still more or less mystery about the sudden losing or gaining of a day in crossing the Pacific Ocean. In one of Poe's stories there is a cruel father who ironically promises to give his daughter to a certain love-lorn suitor when three Sundays occur in one week. The obdurate parent is duly confounded and the lovers made happy by the appearance of two ship captains who have circumnavigated the earth in opposite directions. The bringing together of three Sundays in this bit of fiction is matched by the anecdote in a recent book of travel telling how the pious passengers on a vessel bound for the Philippines placarded the cabin one Sunday morning with notices of divine service to occur at a given hour, but before the hour arrived the Captain posted another notice announcing that the 180th meridian had been crossed and it was now Monday morning.

An article in the current *Century* explains the puzzle, not only in the ordinary way but also with some interesting historical side lights. Any one who has traveled knows that going westward fifteen degrees causes one to lose an hour, while traveling eastward the same distance results in the gain of an hour. By the time the journey has extended half way around the earth there is a difference of twenty-four hours between travelers who have come in opposite directions. As longitude is now universally measured from Greenwich, the meridian on the other side of the earth from Greenwich has by common consent become the international date line where the discrepancy is corrected. This 180th meridian is near the middle of the Pacific Ocean. It is a curious fact that the United States, since its acquisition of the Philippines, is the only nation in the world that has to cross the date line in order to reach one of its dependencies.

The portion of the *Century's* article that is most interesting is its account of the confusion that at first resulted from the absence of any recognized date line, and the erratic course of the line before the 180th meridian was finally agreed upon. British, French, and other European colonists went to the Orient by way of the Cape of Good Hope, while the Spanish and certain British explorers came to the Asiatic coast by way of Cape Horn. The result was that neighboring settlements often went by different calendars. Gradually an irregular date line became established, beginning in Southern Alaska, coasting Kamchatka and Japan, but running on the other side of the Philippines. At that time no day was dropped in sailing from San Francisco to Manila. The result was that vessels arrived a day ahead

of the local time. To remove this inconvenience the Archbishop of Manila decreed that December 30, 1844, should be immediately followed by January 1, 1845. This brought the date line to the hither side of the Philippines. In 1867 the purchase of Alaska further straightened the line by moving it to Behring Strait, though it has all ways continued outside the farthest island of the Aleutians. Since then there has gradually grown up a non-official agreement to regard the 180th meridian as the international date line. The line deviates from the meridian, both at the Aleutian Islands and at Oceanica, but it follows the meridian for the greater part of its course, and it will always be necessary to drop a day or add one in crossing the line, as long as we continue using our present system of counting time.

IAN MACLAREN ON THE CHURCH.

It has been known for some time that Ian Maclaren has been critically studying modern church methods, and the results are now to be made public in *The Ladies' Home Journal*. His first article is called "The Candy-Pull System in the Church," and in this he frankly states what many have felt but have scarcely ventured to publicly assert with regard to social tendencies of the church. The great English author will then handle "The Mutineer in the Church," and after that answer that somewhat startling question, "Should the Old Minister be Shot?"

NEBRASKA'S GREAT CORN CROP.

300,000,000 BUSHELS IS THE ESTIMATE AND IT MAY BE MORE.

A conservative estimate of Nebraska's corn crop, which is now safe from frost, is 300,000,000 bushels. It is hard for the mind to grasp just what these figures mean.

Counting 60 bushels of shelled corn to the load, it would take five million teams to haul the crop to market, a caravan that would reach around the world. It will take an army of 80,000 men over two months to husk it if they husk 60 bushels a day each. If loaded into cars of 30,000 capacity it would take 600,000 cars to haul the crop, a train over 4,000 miles long. At no time within the past ten years has there been such a tendency on the part of farmers to look for new locations, either to better themselves or to provide homes for their children. Many sections in the East are overcrowded while thousands of acres of rich, well watered lands can still be had in Nebraska and Northern Kansas at comparatively low prices. Thousands will visit that country this fall as the railroads have announced cheap-rate harvest excursions for September 19, October 3 and 17.

ADDRESSES.

- Daniel MacGregor, care J. H. Tyrrell, Box 396, Chatham, Ontario.
- M. F. Gowell, Rosendale, Missouri.
- W. R. Armstrong, No. 1 Shakespeare St., Ardwick, Manchester, England.
- T. W. Williams, 1014 Alpine Street, Los Angeles, California.
- George Jenkins, Byrneville, Ind.
- A. H. Parsons, Temple, Lake Co., Ohio.
- E. L. Kelley, Presiding Bishop, Lamoni, Decatur County, Iowa.
- J. B. Roush, permanent address, Wray, Yuma County, Colorado.
- F. B. Blair, No. 618 Fifteenth Street, Oakland, Cal.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lords for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, SEPTEMBER 27, 1899.

NO. 39.

The Saints' Herald.

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

LAMONI, IOWA, SEPT. 27, 1899.

LIBERTY AND DEVELOPMENT.

Lovers of liberty, lovers of truth, who believe the revelations of God, one of which declares, "It is not right that any man should be in bondage one to another" (D. and C. 98:10), will see in the results following action of the late Chamber of Deputies of Belgium a cause for gratification. The unequal suffrage laws of Belgium have caused open violence and other disturbances among the people. Recently the Chamber "rejected a motion to revise the constitution, the vote standing 59 for, against 31. The motion was intended to pave the way for a universal suffrage bill."

The *Literary Digest*, August 5, 1899, thus comments upon the situation, including quotations from Belgian papers which follow:—

THE BELGIAN TROUBLES.

Since 1884, the Catholic Party has ruled in Belgium. Its opponents were unable to muster sufficient force, for, being divided into Liberals, Radicals, and Socialists, and giving full scope to the individual opinion of the voter, they were ill matched against a party whose followers are trained to strict obedience on religious principles. Of late, however, the opposition parties have shown a tendency to unite, and have been hoping for victory at the next election. To prevent this, the premier has proposed certain "reforms," suggested by M. Schollaert, abolishing the "blanket ballot" in the large cities, but retaining it in the country districts. This, it is charged, would insure the election of Clerical candidates where the Catholics are in the majority, and while enabling the Clericals to avail themselves of the services of a strong Catholic minority in the cities, the Opposition minority in the country districts would be prevented from making itself felt.

Serious riots were the result. Stormy scenes in Parliament ensued. A general strike was threatened by the Socialists, who have sufficient power to make good their word, and the Government has been forced to pigeonhole the obnoxious redistribution bill. The *Independence Belge*, Brussels, says:—

"There is only one way out of the difficulty. The country must be divided anew, yes; but in such a way that the majority rules. A redistribution which is intended solely to benefit the Clerical Party is not to be tolerated. The system which allows the Clericals to obtain a seat at a second ballot must also be abolished. What we need is a system which enables each party to muster its full strength on the first ballot, and quiet will not return for good until these much needed reforms have been accomplished."

It appears that the opposition parties are very much in earnest, and that the militia could not well be depended upon to support

either the king, the ministry, or the present parliamentary majority. The *Etoile Belge* expresses itself in the main as follows:—

"The militia is with the people. At Doornik, when General Tournay called for cheers for the king, only three officers responded, the men all remained silent. At Liège a militia officer addressed the crowd as follows: 'We have inscribed on our swords the device "For King and Country." But if the king interferes with the rights of the people, we will say: "For the Country only." Every one who is not an out-and-out supporter of the Clerical Party indorses these sentiments."

The *Clerical Gazette de Liege* suggests a referendum, but it seems that the majority is so certain to be with the Opposition that the Government would only suffer moral defeat by risking a referendum. "There is no doubt that even good Catholics are revolting against the Clerical Party," says the *Paris Journal des Debats*. Naturally developments are watched with much interest in the neighboring countries, for a revolution in Belgium would lead to serious international complications.

There is cause for gratification in the growing sentiment in Belgium for universal suffrage, and in the fact that the Clericals and other ultraconservative elements have been obliged to place themselves on record. The people are growing in independence and are vigorously demanding their rights, and propose to assert them; peacefully if they can, forcefully if they must. Success to the Belgian patriots.

Another, and also a significant indication of the growth of the spirit of liberty in the world, is seen in the result of the late German elections. The canal bill, a pet project of the Emperor and his government, and which was strongly urged upon the Prussian Landtag, was rejected by the constitutional assembly and the bill defeated. For the first time in the history of Prussia, it is said, the mandates or wishes of the Kaiser were disregarded and the government subjected to ignominious defeat. This is encouraging. It indicates the development of independent thought and manifests a proper disposition to think and act independently, a wholesome sign indeed.

The world is yet to be taught the "self-evident" "truths" that "all men are created free and equal, and are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness"—liberty and life, both; both free bestowments by the Creator.

The following item shows what is stirring the independent-minded among the German people of Prussia. It serves to show the friction that has been and is being generated, and

which must eventuate in defeat for the Kaiser and larger liberties to the people:—

Berlin, Aug. 31.—Action against officials who voted against the canal has taken the form of a warning not to do it again. The official paper to-day publishes a communication to the provincial presidents, in which the ministry regrets that a portion of the state officials appear to be unaware of their obligations to the higher political officials. The "landraete," the nearest German equivalent of justices of the peace, are privileged to allow themselves to be guided by the opinions and wishes of their districts, but they are obligated to actively support the government, especially in important questions. Under no circumstances may their personal views cross the government's designs or interfere with its plans. Such lack of discipline is contrary to the traditions of the Prussian civil service, and cannot be endured. The ministry hopes it will not be necessary to take further steps.

And later we have this also from Berlin:—

The Kaiser has taken another step against the opponents of his canal schemes and has banished those dignitaries who voted negatively from the court.

In Austria the same general causes for discontent exist and the same mutterings are heard. "The people," affected by the microbe that is propagating the prevailing epidemic of popular rights and equal privileges, are demanding changes and reforms which must inevitably result in their final and complete emancipation. We quote from the *Chicago Tribune*, August 25, 1899, the following, published under the heading, "Discontent in Austria":—

Men of all parties are uniting to make miserable the life of Count von Thun, the Austrian Prime Minister. That dissatisfaction which has given rise to the frequent demonstrations that are the theme of dispatches from Vienna and Prague is due to the fact that Austria is being governed without a parliament, which is in defiance of the constitution. When the Emperor found that parliament would not come to an agreement on matters of legislation the parliament was dissolved, and since then Austria has been governed by decree, just as Russia is governed. Through Count Thun the Emperor gives effect to his will. One of the latest measures to irritate the people is the imposition of a tariff on sugar, that has doubled the price, and this was done without the sanction of parliament. Indignation meetings are broken up by the police, and the military suppress any attempts at remonstrance by the people, leading to constant turmoil in the empire. Count von Thun is well fitted to carry out a reactionary policy, being a hater of democracy, a retired army officer, and one of the richest men in Bohemia. He is likewise brave, and has the courage to fight to the end in support of his reactionary principles.

This is another case of "taxation without representation," which sometime ago was ruled out of date, and which stirred another people to suc-

cessful revolution and contention for popular government.

The universal, the general and widespread movements of the race, as by a common impulse, in the line of human liberty, the desire for a full and fair opportunity to develop and enjoy the privileges of life equally, is in itself a strong evidence of the divinity of such influences and of such principles. A power superior to man is being diffused abroad upon the human family, and he is slow indeed to observe who fails to see the constant and increasing movements of the masses toward liberty universal.

All hail the glorious day when all mankind shall be free and equal. Success to the divinely commissioned men and women, who, baptized with the spirit of true fraternity and equality, would and do proclaim liberty throughout the world "unto all the inhabitants thereof." May God strengthen their hands for the conflict, whether waged with tongue or pen, with spear or sword. They are in unity with the master spirits of the age upon whom God has breathed a portion of his strength that they may stand forth boldly and fearlessly in the day of battle.

It is comforting to read what has been revealed in "these last days," in which "God has spoken unto us by his Son," concerning constitutional liberty and equal rights "to all mankind." We quote section 95, paragraph 2, Doctrine and Covenants, as follows:—

And now, verily I say unto you, concerning the laws of the land, It is my will that my people should observe to do all things whatsoever I command them, and that law of the land, which is constitutional, supporting that principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me; therefore, I, the Lord, justifieth you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less than these, cometh of evil. I, the Lord God, maketh you free; therefore, ye are free indeed: and the law also maketh you free; nevertheless when the wicked rule the people mourn; wherefore honest men and wise men should be sought for, diligently, and good men and wise men, ye should observe to uphold; otherwise whatsoever is less than these, cometh of evil.

Again, from the same, section 98, paragraph 10, as follows:—

Those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine, and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of

wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.

The spirit of the latter-day work is thus seen to be broad and true, and such as we are compelled to admire, and which we should imitate. It furnishes substantial ground for hope of enjoyment of "the glorious liberty of the children of God," both "in this world, and in the world to come." It means and stands for God through liberty enlightening the world, preparing and conditioning the masses for development, discipline, emancipation, education, redemption—the means in his hands—the eternal principles by which alone can deliverance be wrought and perpetuated. Humanity, like the plant of the field, needs proper opportunities for growth, for culture, for fruit-bearing. Enslaved mentally or bodily, it is impossible to bring about the fruitage, the results possible under right conditions. Hence liberty, access to equal privileges, and right to obtain and enjoy, are among the eternal, the necessary, the absolute necessities in the matter. It is therefore apparent that in the application of God's fatherhood, which means his "eternal purpose," that all shall have free opportunity of and access to the means of development, we have the application of scientific principles, of *truth* itself, in all its phases, material, social, political, economical, and spiritual, to the race. God is manifest in principle. God lives to assert, to maintain, and to *apply* principle. Without the application of principle there is no God in any movement so lacking; hence only so far as any people, any person, any association, applies principle—truth—truth unequivocal, unhampered, undiluted by evasions or policies or methods contrary thereto, are they, he, or it in harmony and in rapport with God; justified, and accepted with him. We hold these truths also to be "self-evident." Jesus said, "He who is of the truth heareth my voice;" that is, obeys true principles and seeks not to vary therefrom.

God's "paths are straight" and "his course is one eternal round." It is not seemly that humanity should longer continue determined to move in contrary orbits. It is becoming to wise, considerate men and women that they study and seek to learn the ways of God—his paths and methods—and conform and adhere firmly, faithfully, truly thereto; and suffer no one, few or many, no influences, however popular, to permit them to drift from God and truth. Human history past and present is replete with the sad and distressing examples of human failure, human drifting, human miseries, caused by failure to be governed by and in harmony with the divine will, the very law of life and being.

It becomes those upon whom the light of the latter-day glory has dawned to see to it that their conceptions, their sympathies, their acts, their movements, their personal influence and agency, public and private, are exerted in support of truth—diamond truth, pure, true, just, grand, and unsullied. It is the palladium of the liberties of the race. It forms the only substantial hope for attainment and usefulness. Observed, it will bring its faithful follower to the presence and into the image and character of God himself, the infinite and eternal embodiment of truth.

How important is our profession of faith in God; how true should be the characters and service of those called to "put on Christ!" Shall we be content to be mere professors of the faith? Shall we stop growing and attain merely to childhood in our spiritual relationship to Christ? Let it not be, but let us be strong, passing safely, judiciously, wisely, through the formative periods of Christlike manhood and womanhood—our spiritual and moral childhood and youth—unto the fuller and mature stature to which we are called in Christ. By so doing we shall become able to accomplish in his service; being not children in *understanding* nor in character, but rounded out and developed in symmetrical harmony and equilibrium of character, having "the mind of Christ;" able to discern and faithful to do in the work unto which we have been called.

"Many are 'called,' but few are 'chosen.'" Many are baptized into the kingdom, but few, comparatively few, attain to the highly developed spirituality and wisdom and effectiveness seen so fully developed in the Christ and in his really spiritual and devoted followers.

Let us strive, all of us, to be among the "called," the "chosen," and the "faithful;" that God may be in us "to will and to do of his own good pleasure." Such is the designed freedom and glorious liberty of the children of God.

It is in evidence of and in keeping with the divinity of present developments for good in the world, that God has brought forth the kingdom of God and established it upon the earth that the fullest development and complete salvation of the people be provided for and placed within the reach of all. The revival of letters, the re-discovery of arts, and the invention of new ones in the renaissance, turned the people from intellectual sleep to mental activity. A spirit of universal inquiry moved upon the masses as a common impulse. Light was radiated, diffused abroad. Men and women awoke from the stupor of mental and moral and civil stagnation, touched by a common inspiration,

Desire for freedom from bondage also moved them to demand improved civil and political conditions; the power of priest and king was largely curtailed and new significance began to attach to the worth and rights of the man, the individual.

Physical discoveries made possible advanced civilization, in which further privileges brought out and developed the mental, moral, and intellectual life of the people. Man, given opportunity, began to comprehend and to use the forces about him. Life took on a broader meaning; the scope of view was broadened as the elevation of the masses enabled them to see abroad and beyond. Larger life, increased breadth of mind, greater intelligence resulted; and the good work of education goes on in the application of principles of physical, mental, moral, and general science to the race.

This divine economy or spirit of liberty of action is destined to be extended abroad until liberty, light, freedom, toleration, equal privileges, and equal opportunities to life and happiness, are enjoyed by *all*, in all the world. No force is able nor will any be able to withstand it; it is divine in its origin, to be universal in its ultimate; for God himself is the author and finisher of the work of universal emancipation.

We are therefore, as those called to be free indeed and to proclaim the truth which makes men free, in sympathy with every means and end designed to liberate the oppressed and to extend liberty throughout the world. We are called to be active supporters and strong helpers of every true movement to that end, at home and abroad; "to every kindred, tongue, and people."

SCIENTISTS AND THE DOCTORS.

The *Ensign* quotes from the Kansas City, Missouri, *Journal*, for September 9, 1899:—

Springfield, Illinois, Sept. 8.—Attorney General Akin rendered an opinion to-day that the medical practice of 1899 does not prohibit the treatment of disease by mental, or spiritual methods by Christian Scientists or others where no medicine is used, and that where a person dies during such treatment, it is not an offense under the criminal code of Illinois.

Attorney General Akin is a sensible man, and states an opinion on just ground.

While we do not accept the theories of the Christian Scientists as applied in their methods, we can see no just reason why persons who are sick, or their friends for them, should be compelled by law to employ physicians whose methods are no more infallible than the ministrations of skillful nurses and prayerful friends.

If there were remedies known to the medical fraternity which were specific and infallible cures for rec-

ognized diseases, it might be more reasonable to compel sick people to take such remedies at the hands of medical practitioners; but while it is acknowledged that there are no specifics known for any one, or all diseases; and that even the remedies that are known and used do not have the same effect upon all persons, owing to constitutional differences, and temperamental conditions; and that the same remedy given to the same person does not always have the same effect, for reasons not known to either physician or patient, it is absurd to urge that physicians only shall be privileged to give pills and potions, kill or cure the victims of disease, and be protected in their privilege to do so by law.

It may be said that doctors do not kill patients. Perhaps not; but who knows whether they do, or not? Do the doctors choose to claim that they always cure; that no one dies under their administrations? Who is it that kills a patient, when that patient is under the hands of an operating surgeon, who knows that the chances for life under the effects of such operation are as one to two or one to ten against recovery? Who is it that is responsible for the life, or chance for life, where the physician neglects the patient, neglects, or refuses to give proper attention to the possible changing conditions of the sick man?

Physicians all agree that it is not in their power to give life. Some say, If the patient has vitality enough to respond to the remedies given, then the doctor may cause a recovery by means of the medicines given; if not—ah, there's the rub!

Again, as there are quacks and charlatans among scientists, healers, curers of human ills, curers by prayer; so are there quacks, charlatans, and impostors in the practice of medicine. And, in the recognized regular medical fraternity there are different orders, differing materially in their theories of disease, the causes for and remedies calculated to eradicate. The range from the homeopaths, to the old school, through the herbalist, the mineralogist, the massage and bath advocates. And it is a pertinent question among those being and to be sick, which of these varying schools of medical practitioners should be entitled by law to care for the people, cure them, kill them, or let them die when sick, and which should be excluded from such privileges.

We are not writing against the doctors to deride them or their profession; for our experience with them has fixed our respect for them as men, brave, conscientious, benevolent, as a class; and where really skillful, great benefactors of their fellows; but until they can show, by a better class of evidences than we have yet seen, that they are absolutely necessary to the

prolongation of human life; that their practice is invariably followed by cure of and return to health of those who unfortunately become sick, the people should not be compelled by law to employ them, take their remedies, and pay their bills.

Attorney General Akin, is surely correct when he urges that when a person dies while under the treatment of the Christian Scientists, or others who employ mental or spiritual methods, "it is not an offense under the criminal code of Illinois;" nor should it be in Iowa. If a mind curer, a Christian Scientist, or one who believes in the anointing with oil and the laying on of hands for the healing of the sick should be made liable to prosecution and punishment, by fine, imprisonment, or death, because a person undergoing their treatment respectively should die; then for the same reason, and upon the same principles should an allopathic, an eclectic, a homeopathic, or any other sort of a physician be subject to like prosecution and punishment, whenever man or woman or child should die while being treated by them. If the first-named should be held responsible for the lives of those whom they treat, so should the last named, and for the same reasons, and upon the same principles.

MAYSVILLE REUNION.

The tabernacle and some tents were up in Jackson's Grove, near Maysville, Missouri, as early as September 7. Late in the afternoon of that date there came suddenly upon the camp a severe rain and wind storm which leveled the large tabernacle and also all or nearly all the individual tents. The few who were on the ground were treated to a complete drenching.

On the 8th the reunion was duly organized with Elders H. O. Smith and A. White in charge.

We arrived on the ground the evening of the 9th and participated in the proceedings until the last, except the closing prayer meeting held the morning of the 18th.

Perfect order prevailed, and a good spirit was manifested. One peculiar feature is worthy of mention. No police were appointed and to the credit of Maysville and vicinity be it said that no advantage was taken of this omission.

Health was more than usually good. After the storm in the beginning was past the weather was perfect until the last Saturday night and Sunday, when a heavy rainstorm dampened the camp, but not the ardor of the campers. Saturday night the large tent leaked so much that many sat under umbrellas during the service, while the noise of the falling rain on the canvas threatened to drown the

speaker's voice; but Bro. M. T. Short seemed specially adapted to meet the emergency, and his voice arose above the din of the storm while he delivered an elaborate address on first principles. The preaching was usually very good, and considerable spirituality was manifested in the social meetings.

The general missionary force was represented by Heman C. Smith, of the Twelve; G. H. Hilliard, of the Bishopric; J. C. Foss, M. T. Short, H. O. Smith, M. F. Gowell, and F. J. Chatburn, of the Seventy; and Alfred White, of the Elders. Quite a supplement of the local force was also in attendance.

Graceland College interests were represented by Bro. Dr. J. H. Hansen; the Bishop's Department by Bro. G. H. Hilliard. The Religio work was in charge of Sr. Louise Palfrey. Children's day exercises, including Sunday school work, was in charge of Bro. C. P. Faul. The interests of the publishing department were looked after by Bro. E. A. Smith and wife.

The people of Maysville received and entertained the visitors courteously.

The *DeKalb County Democrat* gave us special mention, publishing names and addresses of visiting ministers, names of campers on the ground, and the program from the 14th to 18th, with the following comment:—

The *Democrat* is a newspaper, therefore it accords to every religious denomination the same fair treatment, publishing the news pertaining to each without bias or prejudice. Our readers belong to all churches, therefore we publish the news of all churches. The Constitution of the United States guarantees religious liberty to every citizen that he may worship God according to the dictates of his own conscience. The Methodist, the Catholic, the Presbyterian, the Baptist, the Latter Day Saint, the Christian, and the Salvation Army soldier of the cross have equal rights under the Constitution of the republic, with special privileges for none. We have visited all churches and find that all are working to the same end—the salvation of the soul—and they differ only in their creed. We are satisfied to let each denomination continue along their own lines. By visiting the meetings of the Latter Day Saints we find the members of this church to differ from the congregations of other churches only in their creed. They are as intelligent, respectable, and law-abiding as the members of other churches. They are not polygamists, but denounce this evil in as strong terms as any church. Their meetings are conducted the same as at other churches. Perfect order prevails and the members seem to be a refined, intelligent, and cultured body of people.

We do not think it necessary to thank the *Democrat* for telling the truth about us; but in this age of misrepresentation and unreliability we certainly appreciate the courage and fairness of the *Democrat* in frankly telling the situation as it was. We also heartily commend the sentiment expressed regarding religious liberty and equal rights under the Constitution of the Republic.

The reunion was decided a success and provision made for the holding of the eighth annual reunion to be held in 1900. Bro. T. T. Hinderks, C. P. Faul, A. W. Head, Ben Dice, and A. B. Hawley were appointed a committee of arrangements. May success attend their future gatherings as in the past.

EXTRACTS FROM LETTERS.

Bro. I. N. Roberts writes thus of his work among the people at Bemidji, Minnesota, where he spoke, night about, with several ministers of the Seventh-day Advent faith, but who refused to debate; date September 17:—

Books received, and many thanks for your trouble in getting them for me. The night about preaching is over and they never tried to answer any of the doctrines of the church, but came in with Tullidge's History and attacked the character of Joseph Smith. Their text was, "Mormonism vs. the Bible." After his first speech I showed he had belabored himself to show us wrong by a rejected history. It had the desired effect with the people. Next he was going to show up the rottenness of the Book of Covenants; how it contradicted the Bible. But I was able by the blessing of God to soon silence his battery on that score, showing that every part that he used harmonized with the Bible; and as I would read the texts from both books you could see him wilt, as it were, and the eyes of the people would rest upon him. They could see how he had garbled the work in order to carry his side of the questions. They refused me the use of the books they used, which was a give away to them in all candid thinking minds. I caught them in a lie and showed it to the people. They made the statement public and private that they (their church) never had any rules of order and did not use them at all. I was looking over some of their pamphlets and found in their catalogue two books of rules published by them and on the market at fifty cents a copy. They refused emphatically to debate any single subject, the Sabbath and soul-sleeping included. I was to have another speech, but cowards as they are, they took that privilege away and used it themselves. I am thankful to our heavenly Father for his Holy Spirit that was with me. At times I was so full of the Spirit I scarcely knew whether I was on the platform or not. The meeting was held in the Adventist's tent and was very well attended for such a busy time. I only wish it could have been a little later in the season and that we could have announced a regular debate. Many people wanted it that way and would have attended had it been so. I begin here to-morrow (Sunday) at eleven o'clock.

Bro. John Smith, New Bedford, Massachusetts, September 17, presents the following correction:—

In the *Saints' Herald* for September 13, in your article on your Massachusetts trip, you say John Smith is district president. This is an error; Bro. Richard Bullard is our district president. "Honor to whom honor is due."

EDITORIAL ITEMS.

Over 3,000 persons are dead and missing as a result of the recent typhoon in Japan, according to late advices.

Bro. Henry C. Smith, of Lamoni,

has been appointed by the Presidency to labor in Northern Ohio and Southern Michigan; Kirtland, Ohio, being his objective point. He left Lamoni for the East on the 25th, accompanied by his wife, who will assist him in his labors as she has done heretofore. Bro. Smith's address is Temple, Lake County, Ohio.

Miss Alida Logan, of Chicago, formerly of Pt. Louis Mary Institute, part of Washington University, has been engaged as instructor in shorthand and typewriting in Graceland. Miss Logan teaches the Pitman-De ment system, heretofore taught in the college.

Bro. J. W. Edwards, Alma, Michigan, asks prayer in his behalf for restoration to health.

Original Articles.

THE TWO COVENANTS.—NO. 5.

THE BIBLE IS THE OLD TESTAMENT AND THE NEW TESTAMENT; OR, THE OLD AND THE NEW COVENANTS.

BY ELDER JOSEPH F. BURTON.

THE NEW COVENANT.

Jesus came to Israel. He never preached to the Gentiles. Before his death and resurrection, he sent his disciples to the lost sheep of the house of Israel only. And Israel was most zealous of the law, but they were lost sheep, although they thought that they observed the law very strictly. Jesus went among them, saying, "Repent: for the kingdom of heaven is at hand." He showed them from Moses and the prophets and the psalms that he was indeed their Messiah, but they would not receive him. He offered to them the law of redemption, by which they might be free from sin and enjoy the communion of the Holy Spirit, but they rejected him. He manifested the divinity of his mission by extraordinary miracles and signs among them: The sick were healed, the lame walked, the blind saw, the lepers were cleansed, multitudes fed, devils cast out, the tempest stilled, and the dead raised to life by that Christ who offered to Israel redemption from the bondage of Sinai's covenant and from sin, and promised to them under his new covenant an inheritance in that heavenly Canaan which should be eternal, but they still refused him. And when he made known plainly to them the divinity of his mission, they being yet zealous of that old Sinai law, "Thou shalt have no other gods before me," cried out, "Crucify him. Crucify him."

What was the covenant which he offered to them? It was the gos-

pel—believe in God *and* in Christ, repent of all sins and dead works, all false or self-righteousness, be baptized in the name of the Father and the Son and the Holy Ghost, for the remission of sins, and receive the laying on of hands for the gift of the Holy Ghost, and then live an upright life. These upon the part of man. And God will bestow the remission of sins, and the Holy Spirit and its gifts, and the ministering of angels. These with the help of God the Father and Jesus Christ will aid man in conquering sin and evil while in this world, and will raise him from the dead and give man an inheritance among the redeemed ones in celestial glory.

This new covenant was offered to Israel. It was refused by them, so the apostle said to them:—

It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth.—Acts 13: 46, 47.

THE NEW COVENANT TO BE RECEIVED BY ISRAEL.

When the apostle was writing concerning this he said:—

Blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: for this is my covenant unto them, when I shall take away their sins.—Rom. 11: 25-27.

And the place in which it is "written" says:—

And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.—Isa. 59: 20.

Therefore at the time that God makes that new covenant with Israel there will come out of Sion a deliverer, who will take away their sins. For under that new covenant they will be baptized for the remission of sins, for that is the covenant with them, that their sins and iniquities will be taken away.

But before that time comes, Israel must be gathered, and the Deliverer will come unto them that turn from transgression in Jacob, (the law was added because of transgression,) and standing upon mount Olivet will deliver Israel. Then will they recognize their Redeemer. Then will the fulness of the Gentiles be come in, and all Israel will be saved by entering into the new covenant, and then their sins shall be taken away.

And under that new covenant with the new law in their hearts, they cannot remember that old covenant, to regard it, for they will know God the Father, and Jesus Christ the Son of God; neither will they observe that Sabbath which was a memorial of their deliverance from Egypt, for,

Behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt. But, The Lord liveth which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them; and they shall dwell in their own land.—Jer. 23: 7, 8.

The miraculous power of God which will be manifested in bringing up Israel from the land of the north, especially spoken of by the prophet, as well as from all other countries, will so far exceed the deliverance from Egypt, that it will be forgotten, and after they are thus gathered into their own land the Lord says by the prophet,

And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more, The ark of the covenant of the Lord: neither shall it come to mind; neither shall they remember it; neither shall they visit it; neither shall that be done any more. At that time they shall call Jerusalem the throne of the Lord.—Jer. 3: 16, 17.

When Israel forgets the ark of the covenant, he will forget the covenant; when he no longer says, The Lord liveth which brought us up out of Egypt, he will not keep the sabbath which was given to him as a memorial of that deliverance.

And when Israel are gathered again, and when they "turn to the Lord, the vail shall be taken away," and when the vail is taken away what will they see? Will they see the old covenant? No. They see that now; but they will see that he whom they pierced and wounded on Calvary was their Messiah, the Son of God, God with us, and therefore, that the gospel which he brought to them was and is the power of God unto life everlasting; then the parable of the prodigal son will be fulfilled. And the apostle says,

Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fulness? . . . For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?—Rom. 11: 12, 15.

Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: . . . And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away.—Isa. 35: 5, 6, 10.

MOUNT SINAI AND MOUNT SION.

Abraham a descendant of Shem, who was a son of Noah, received the promise of Canaan's land for himself and his seed; and another promise, that in his seed all the world should be blessed. And in fulfilling these promises, God ever kept the children of Abraham as a peculiar people, and after their sojourn in Egypt he led them by his mighty power out of bondage into liberty. And from Sinai, that mount which burned with fire,

roared with mighty thundering, was made vivid by flashing lightning, and the ever increasing sound of a trumpet, came the voice of God; all of which produced such an awe upon the millions of lately liberated Israelites, that they entreated that the word should not be spoken to them any more. And from thence came Sinai's covenant to Israel and for Israel, the first covenant of redemption for them as a nation, redeeming them from Egyptian bondage and idolatry. And Moses did not know the name of Israel's God until he was told to say to Israel, "I AM" hath sent you. Therefore he whose power and majesty were visible on the mount was he who told them, "I am the Lord thy God," and that was Jesus of Nazareth.

And because Israel would not or could not abide in the gospel, their God gave to them laws, commandments, and statutes, the tenor of which were, "Thou shalt not," the principles of which were, "An eye for an eye." Under such laws no forgiveness was possible, no remission of sins could be had, no hope for the sinner, except in looking forward to the fulfillment of the covenant made to Abraham. But Abraham's seed had not yet come; not yet had Israel learned the law by which they might be redeemed. And for ages Israel sought to walk uprightly, but ever wandering and returning; violating repeatedly the covenant so sacredly made at the holy mount, then repenting, and God in mercy forgiving them, until the law, finally, was made of no effect by the traditions of their elders and rabbis, and then their God, upon his part, annulled the covenant. And when the Savior was put to death on Calvary, the vail of the temple was rent in twain, which hid from curious gaze the ark of the covenant, and the holy of holies into which no foot might tread but that of the high priest once a year, upon which no eye might look except he who annually offered an offering for himself and for the sins of the people. But no more is there a holy of holies on earth; for the heavenly tabernacle is established, and our great high priest has entered into the holy of holies in the heavenly tabernacle not made with hands; and the earthly tabernacle is ended with all its solemn service of offering and sacrifice, and the ministration of that law and its glory is swallowed up in the ministration of the gospel and the glory of the Spirit of God. And now as the seed has come, and the way into the holy of holies is opened, man may receive a remission of sins, and may receive of the divine nature and thus become the sons and daughters of God.

And when the true Pentecost was fully come, again was God's power displayed; not as at mount Sinai, on

the mountain, in thunder, in tempest, in lightning; not in trumpet and darkness, but in the hearts, in the minds, in the understanding of the disciples of Christ. The sound, indeed, of a rushing mighty wind was heard, and tongues of fire which rested upon the disciples was seen, but it was the Holy Spirit of God, producing, not awe only, but giving miraculous power to those who received it. And under its power the apostle said to assembled Israel in Canaan's land,

REPENT, AND BE BAPTIZED EVERY ONE OF YOU IN THE NAME OF JESUS CHRIST FOR THE REMISSION OF SINS, AND YE SHALL RECEIVE THE GIFT OF THE HOLY GHOST. For the PROMISE IS UNTO YOU, AND TO YOUR CHILDREN.—Acts 2: 38, 39.

The promise was to them and to their children, for they were the children of Abraham. But Abraham had two sons; one was rejected, the other was received. Which son were those Jews the descendants of? Those who accepted Christ and cast out the old covenant were the children of Abraham through Isaac. Those who rejected Christ and his covenant, were the children of Ishmael, and Jesus said to such, "Ye are of your father the devil." Jesus was the seed of Abraham, as was Isaac; and the children of Ishmael mocked Isaac again in Jesus, and were cast out, they and their covenant, with all its ordinances and temple ceremonies.

And this promise on Pentecost day was the promise of the Holy Ghost which is received through the covenant of Abraham and Isaac, and not through the covenant of Moses or Ishmael.

And not only "unto you, and to your children," is this promise, but to all the world. For in Abraham and his seed all nations shall be blessed, but in Moses and Ishmael only Israel was included in the covenant.

For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek. . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.—Gal. 3: 27-29.

And this is the glad tidings of great joy to all people. Thus Israel was again before a mount. Not a mount that might not be touched, and that burned with fire, nor unto blackness and darkness and tempest, but

unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant.—Heb. 12: 22-24.

Hear, O Israel, The seed of Abraham is come; he is Jesus the mediator of the new covenant, and in him is fulfilled the law and the prophets; and the covenant of Sinai with its glory has passed away in the bringing

in of a better hope, by which all Israel, and all the world, may draw nigh unto God, through him, and his message of eternal life.

ISRAEL BEFORE CALVARY.

See yonder devout Israelite to-day, standing before the cross on Calvary. He is not there to worship, but to wonder. How devoted he is, for in all his generations from Abraham, he has been looking for the promised seed, whom they have known as the Messiah, who should have come near two thousand years ago. And because he has been gazing so long in anxious expectation of his coming to redeem Israel, there has settled upon his countenance an ever present peering look, a patient gazing look, a far off look, as though he would pierce the walls of the far off future with his steadfast gaze, and hasten the coming of their long expected Messiah.

He looks backward three thousand eight hundred years and hears the beautiful promises to Abraham: Israel shall dwell in Canaan's land, and all the world shall be blessed in thee and in thy seed.

He afterwards sees Jerusalem—beloved Jerusalem—in her glory; the magnificent temple adorning the city; the renowned rabbis instructing the aged and the youth in the mysteries of the great law from Sinai; and all Israel rejoicing.

Then came he whom men called the Anointed One, the Messiah. But says this Israelite in his soliloquy, He did not come as a conqueror, nor as a king to deliver us from the power of Rome's hated government. And as he violated our law by ascribing to himself the title of God, thus making himself equal with God, we could not receive him. We have a law, and by our law he ought to die because he made himself the son of God. And then there came O such a long night of sorrow to Israel. Our temple defiled and destroyed; our people slain or scattered over the wide world; and no nation so small or insignificant but might with impunity pillage, deceive, rob, and kill Israelites. Over eighteen centuries have passed since our temple was destroyed. And all these long, weary years we, in exile, have been looking anxiously for our Messiah. And we are well-nigh disheartened. And our rabbis now tell us that we have made the mistake of believing too literally the word of God by our prophets. Ah me! that cannot be, for the promises of God are sure and steadfast. But can it be possible that our fathers made a mistake when they slew this most remarkable man, before whose cross I stand? Was he, is he indeed our Savior of whom Moses and the prophets wrote?

And while this Israelite thus meditates, looking through his veil at

Calvary's cross, he would fain accept Jesus as the Messiah. But he immediately hears the roar of the thunder, and sees the lightning's flash of Sinai, and hears again, "Thou shalt have no other gods before me." "Hear, O Israel: The Lord our God is one Lord." And there settles again upon his countenance the fixed, far off looking gaze; and with an appearance of almost utter despair he turns away from Calvary.

He is still waiting! gazing! How long O Lord! how long, ere the blindness shall depart and the veil be taken away from Israel, and he be permitted to see clearly that Jesus was indeed Immanuel, God with us, and that on Calvary ended the thunders of Sinai and all Israel were then made free to accept God the Father and God the Son.

O, thou God of Israel. O Jesus, thou Lamb of God, have mercy upon Israel. Remember thou thy covenants with their fathers, and burst asunder the veil which is upon their hearts in the reading of thy word, as thou didst the veil of their temple so long, long ago, and free Israel from Sinai's bondage. Then shall all the righteous of the earth rejoice and be glad and sing praises unto thee forever and ever.

PAPETE, Tahiti, January 14, 1899.

Letter Department.

MANEBACH, i Thür., Germany, Sept. 7.

Editors Herald:—No, doubt some like to hear from this side of the globe. Three sermons is all I have to report, and it is just possible that will be all that will be preached in Germany. I have succeeded in getting permission to preach in private houses, in the province of Schwarzburg, Sondershausen. At present I have it to do with the government of Saxe-Coburg-Gotha. I have written a letter to the Duke Alfred. He is an English prince. He informed the ministerium that I wanted to preach openly in his realm, and that body, in turn, wrote to the superintendent of the preachers to wait on me. From the superintendent I received a letter asking me to correspond with him in the German language or speak in person.

He was very friendly, and said he was to find out what I had, and then report. I told what I had to preach, and that it belonged not to the common people only, but also to the preachers, and that I was born and raised in Manebach; that I received my education there and was well instructed in the Lutheran doctrine, therefore he should consider that I must have been aware before I came to Germany that I would have to meet the learned divines, and unless I knew that I had more truth than they had, there would be no use of my mission here. I told of God, who is a God to-day; of Jesus; of the angel's appearing; of Joseph Smith the prophet of God at the eleventh hour or last dispensation; of the

authority and first principles of the everlasting gospel with the signs following them that believe it.

I told him the reason why only a few go to church was the absence of the truth, and therefore no Spirit of God, no signs and blessings, because no authority; therefore the people had no desire to go to church while there be no proof that God existed; but if the truth be preached through the Spirit of God and he bestows his blessing by healing the sick, the people would have reason to go to church and would gladly go, to give thanks and praises. His words to me were: "I wish that all Germany were as spiritually-minded as you are."

This happened in Gera, one and one half hour's walk from here. I wrote a letter at once and sent it to the superintendent to send same with his report. In this letter I proposed a thorough examination of my mission and the doctrine that I have, to be preached. I have no answer yet.

I have also reported to our worthy brethren the President and the Bishop of the church that we missionaries in Germany have to pay for our board if we want to eat. If the church cannot pay for what we eat, we cannot stay here; there is absolutely no other way to get anything to eat. Again, we have to rent a private room to preach in; and unless the church can do that, she must get us away from here. I know it is not expected that an elder shall make debts for the church to pay, but this will have to be an exception.

We have no word yet from the brethren, although we have to eat, and accomplish nothing for want of means; but we are patient, because we see in the *Herald* that they are not at home. We may receive word before this gets in print; we hope so; we are both willing to stay if we are supported.

We confess that with so much money as it takes to labor here much more can be done in America; but if the church is able, she should not give up, but get a footing here as soon as possible. This people has no idea what religion is. With all their so-called learning, they know nothing of God or his ways, and my prayer is that God may give wisdom and direct the affair of the German mission to the salvation of many souls and to his glory.

In answer to the question: Is American money good in Germany? I say, yes. I am weak in body for some time.

I am for the establishing of the truth,
ROBERT OEHRING.

OLIVER, Mich., Sept. 17.

Editors Herald:—It has been some time since I have written anything for your columns; being at home to-day on account of our baby's sickness, I will write a few words, that the saints of the district may know of my whereabouts, also what I am doing.

After the conference at Freesoil, June 16 and 17, I went to Cadillac, where I baptized a promising young man and wife; from there I went to the vicinity of Sugar Grove, and in the LaGraff schoolhouse organized another Sunday school, also baptized Bro. George Keith and wife, who I believe will make noble saints. In this district two years ago

the Christians and others tried to crowd us out, but they only hurt themselves, for they have let the Sunday school and meetings go down, while we have a flourishing school of near fifty members, with Bro. Buell Shelley as superintendent. There is a growing interest through that part of Mason County, and, I believe, if the work is properly executed there will be a great ingathering ere long.

I delivered three lectures on Mormonism at the Sugar Grove schoolhouse, where they shut me out last winter; but many of the patrons of the district were very indignant about it; so when I went back in the summer, the officers let me in. Although it was a very busy time, the schoolhouse would not hold much over half the people that came to hear. The Free Methodist man that preaches at this place said some very hard things about the saints, and especially about Joseph the Martyr; hence I delivered these lectures, that I might exonerate Joseph and get our cause properly before the people. I believe much good was done, and a great deal of prejudice removed by the friendly feeling manifested by those who came to listen.

Since that time I have been laboring in Boyne City, Mancelona, South Boardman, Kingsley, Inland, and other places, trying to extend the Redeemer's kingdom among the children of earth.

I am especially interested in the Sunday school work, and desire to see this department of church work advance more rapidly in this district in the future than it has in the past.

We invite the coöperation of every saint in the district in this noble cause, for we understand the destiny of this work, and also the nation, depends largely upon the children of to-day. I believe we should heed the counsel of the wise man. Proverbs 22:6: "Train up a child in the way he should go; and when he is old, he will not depart from it." Let us see to it, dear fathers and mothers in latter-day Israel, that we do this thing, that our children may be better qualified to carry on this work than we are.

Trusting that we may all labor together in love, for the advancement of this good work, I remain,

Your brother in Christ,
W. D. ELLIS.

CENTRALIA, Kan., Sept. 18.

Editors Herald:—I came here about ten days ago, and have preached in the Holiness church in town, also in a schoolhouse six miles in the country, congregations varying in size, but attention good, as a rule. The few saints in this vicinity, with Bro. Frank Pierce as president of branch and superintendent of Sunday school, seem determined to hold the fort. May they be richly blessed and rewarded in their efforts.

I leave to-day for Effingham. We are endeavoring to build up the work in this field, to the best of our ability. Brn. Hudgens and Gurwell have just moved the tent to Elmont. They are both men of energy and push, and deserve the confidence and support of our people and friends. Good use has been made of the tent this summer, and I

trust that weather will permit the use of it for some time yet. Saints should not forget to send their contributions for the tent to Bro. L. G. Gurwell, Fanning. Now is the time to labor. Let us all work together, and make a strong effort to advance the work in this beautiful, promising, and inviting field of ours here in the Northeast Kansas district, that we may all be partakers of the reward in store for the faithful children of God.

My field address for the present is No. 219 North Fifth Street, Atchison, Kansas.

In bonds,
PETER ANDERSON.

GALLAND'S GROVE, Iowa, Sept. 14.

Editors Herald:—I was ordained priest in this (Galland's Grove) branch nearly one year ago, and since then have endeavored to discharge my duties as best I knew. I am ready to state that there is a power and Spirit granted to individuals peculiar to their office and calling, but they must pray for it. This must not be construed to mean that God will fill the mouth of anyone he has called to the ministry upon ordinary occasions. God fills the mouths of his servants in the sense that he will allow them to tell yarns in the pulpit as well as any place if they have not been careful to properly post and prepare themselves, and *think* out clearly the matter to be presented *before* presenting it to the public.

But is not this "taking thought for the morrow?" Not necessarily. It is preparation for future work as occasions require, let it be on the morrow or any other time. The minister (not God) will be held responsible for what he says in the pulpit. Doesn't God give a called servant his Spirit when preaching? Yes, if the servant is preaching the *law* and has complied with it himself, by preparation as the law requires. Let it be remarked, however, that the Spirit of God is not a feeling we get sometimes. I like the term disposition better. If we cultivate the disposition towards others that God has towards us, we are sure to have the Spirit of God. A good disposition is more likely to produce the fruits of the Spirit than an impulsive feeling that often comes over us. A good disposition in the pulpit is more commendable than an impulsive feeling to which ministers are quite sure to give expression unless careful.

I know that God blesses his ministers with the power of his Spirit so far as they teach and go according to law, but no farther. We must think and study and pray. If God will not help a minister in thinking a thing out clearly for presentation to the public, pray, how can we expect him to help a minister *talk* it out clearly? I want the kind of faith in God that believes that every available effort must be put forth on the part of humanity to become efficient, then I can look to a loving Parent (who works only consistently) for aid.

The ministers, especially the young, should not be disappointed if they do not make marked progress. It takes years to become efficient. How many times have you thought over your sermons and time after time discovered some weak point in them? Next

time you had the weak point strengthened. So perfection is accomplished. Toadstools spring up in a single day. They bear no fruit and soon die and decay. They leave little or no impression for good. Their existence is not remembered. But the tree of the forest or orchard mounts heavenward but a few inches each year. Its growth is slow and steady, but it bears its fruit year after year, and its good to the world in other ways is almost incalculable. Does not the mind of the Creator as reflected in nature itself protest against rapid growth? I think the Psalmist in his comparison of the righteous to a tree, and the Savior in his comparisons of the kingdom of God to a mustard seed and other things undeveloped, so understood it.

May it be our happy lot to grow unto perfection, is the prayer of,

Your brother in Christ,
FRED B. SHUMATE.

WILBURTON, I. T., Sept. 12.

Editors Herald:—I can say of a truth that the good Lord in his abundant mercy has blessed me beyond measure, in sparing my life when I was, as my neighbors put it, killed in my coal mine by a fall of slate, on the 9th of June, 1899. I knew nothing of the elder administering to me until I felt something on my head; then I began to regain consciousness, and said to myself: "The priesthood of God." Then the Spirit told me I would not die, but should live; for the Father had a work yet for me to do.

While waiting for the elder to come and administer to me I told my sons that it was impossible for me to live unless God would spare my life. I felt the pangs of death coming over me. I told my sons where to bury me and bade them good bye; then I became unconscious until I felt the elder's hands on my head.

Now the good Lord spoke peace to me and gave me the gift of faith; then was my faith centered in the power of God. To him be all the praise for raising me up from death.

I would not let any doctor touch me nor take medicine from any, but I said I would trust God and apply his remedies; so I told my brethren that the Lord said in the Book of Covenants to apply tobacco in cases like mine, so we applied the tobacco, the natural leaf, and let me say it proved a healing balm.

On the 11th of June, two days after I was hurt, my bones began to pop and crack until you could hear them all over the room, so on the 13th, two days later, I felt myself with my hands, then I received the witness of the Spirit that everything was in its proper place; and to my surprise, when I felt myself with my hands my rupture was gone which I had had for about four years.

Now I, Elder Peter Adamson, testify unto all people that I was raised up by the power of God. To him be all the praise forever and forever.

We had a visit from Bro. G. H. Hilliard. He preached to us some soul-cheering sermons and gave the saints such counsel and instruction as none but a servant of God is able to do. If Bro. Hilliard could have staid with us a week longer O, what a work he

could have done! for the people were anxious to hear him longer on his soul-cheering sermons.

Bro. E. A. Erwin has paid the Wilburton branch a visit and preached the gospel every night to us for eight nights in the power of God's Spirit. The branch was so well pleased with him that we passed a motion giving him a vote of thanks for his labors of love among us in bringing about peace in the branch. He baptized two into the kingdom of God while here, and I also baptized into the kingdom of God; so the good work rolls on in this part of God's vineyard.

Our heavenly Father is blessing us in administering to the sick, both in the church and to our neighbors outside of the church. May the Lord hasten the time when the saints will be gathered home to Zion and the honest in heart be gathered into the kingdom of God, and prepare ourselves for the coming of our Lord and Savior Jesus Christ.

I now start for Oklahoma for a short visit. Asking you to pray for me, I remain,

Yours in gospel bonds,
PETER ADAMSON.

OSKALOOSA, Iowa, Sept. 14.

Editors Herald:—We are still striving against opposing forces and conditions with the usual hopes and fears common to poor, weak humanity. That forces set in opposition to God's work are surely at work both within and without, cannot be denied; and that all branches experience more or less the effect of these forces, there can be no doubt. And I believe our branch has its portion of said experiences. I believe the greatest evil with which we have to contend among the branches is the spiritual indifference manifested by many of the saints. So many are too conspicuous by their absence from the meetings, hardly ever attending any of the services.

God has made it the duty of one of the officers whom he has set in the church to see that the saints meet together often. God certainly has a purpose in this. He knows that it is necessary for his people to meet together, to pray together, to exhort one another; to cheer and strengthen by their presence; to invite the Spirit by their zeal and ardor and manifested love for the work. This is the place God has provided for the saints to obtain their spiritual meat, and if they fail to come and procure a necessary supply where God has provided it, and continue so to neglect, they will surely starve to death spiritually in the end.

Some excuse their non-attendance by saying there are those who do attend who have treated them badly. Now I suppose if the accused would quit attending meetings; or go to those whom they do not know they have offended by any information that they which claim to have been offended has given, that complainant would return to duties again. Here is an open confession of violating God's law, for God has commanded that those receiving offenses should go to the one giving the offense, and go alone, and not go to everyone else and tell them all about it and say nothing to the offender.

Some are becoming discouraged because not many outsiders attend the meetings, and predict that the branch will go down; when they themselves are hardly ever there to set the example. Now I have taken the risk of being called a chronic grumbler and of being accused of talking discouragingly. God forbid that any should become discouraged, but what we think to be evil, either in ourselves or others, should be strongly avoided by us, lest we all should fall in the same error, or something as bad or worse.

I send you clipping from the Oskaloosa Herald, September 7; setting us aright concerning the Utah Church. This is the more appreciated by us because it was written wholly unsolicited by us. Four of the Utah elders made their appearance in our city and did some street preaching, but did not stay very long. One man accused them of practicing polygamy, especially among their leaders, and referred to B. H. Roberts as having four wives. One of the elders replied that they were being misrepresented, for Roberts had but three wives. From present indications I think there is no danger of these people gaining much ground in this vicinity. Hoping for truth's final triumph,

In bonds,
C. B. BROWN.

SELKIRK, Ont., Sept. 16.

Editors Herald:—Our little branch is still intact, and we continue to hold our regular Sunday services. It is about seven years since we were organized. The attainment of our present membership, the totality of which approximates twenty,—two or three less,—has been of a very gradual character. Nearly all who have come in thus far were members of other churches previously, and have come in very intelligently, too. The power of God has been manifested to their knowledge in and out of the branch, so that they are all pretty well confirmed in the faith of this grand and glorious gospel.

It seems to me that the spirituality of a branch is affected to a very large extent by the frequency of its prayer services. Where members are anxious about their manner of life, they will want to meet together often to confess their sins and to refresh their spiritual strength. Where no prayer services are held, the condition of that branch is questionable, suspicious.

Then, again, the success of such services depends in great measure on the interest and activity of all the members during service. It is all right enough to be there in time, to be punctual in attendance; yet he or she who is faithful in these things, but takes no part in the meeting by way of offering vocal prayer or bearing testimony, and then finds fault with their brother who comes late but generally takes part, strain at a gnat and swallow a big elephant. It is incumbent on all to take part. Those who neglect to do so are religious dunces—if they persist in it at length after their duties have been pointed out. Drones are out of the question in this latter-day work. In a social service or saints meeting, one has as much right to be silent as another, and if all remain silent and in-

active, the service will be quite foreign to being *social*. It is a duty as well as a privilege, and none are exempt from obeying it. To simply come to warm a seat, to fill up space, or to observe what is going on, will not answer the purpose of God in instituting such meetings. And to get off the old threadbare "I can't," is a very deficient excuse, for God would not ask of us an impossibility. We have only to study the standard books to find out that he does ask it of us. They are duties which all can perform who are willing to begin at the bottom. A contrary inclination to begin at the top is the one, I fear, which obtains on the part of those who say, "I can't." They may begin with little, but if faithful will end with much. Remember, "To him that hath, to him shall be given," etc.

The Sunday school work also is undoubtedly a very important factor to the church. Truly it is deserving of every care, attention, effort, energy, and time that our finite minds can reasonably bestow upon it. In the interest of this work, we have lately had our Sister Maggie MacGregor among us for a season, who by her splendid adaptability to the work, did us no little good. Her visit was much for the betterment of our school, and it may well be hoped that her appointment to labor along that line may be long continued, and that she may meet with a cordial reception wherever she may go.

ALVIN KNISLEY.

SPRINGERTON, Ill., Sept. 19.

Editors Herald:—The much talked of debate between Elders Clark Braden and I. N. White is a thing of the past; the first session opened on the morning of September 12, in Waller's grove, near Orchardville, Wayne County, Illinois, closed on the 17th. Propositions: 1st. Was Joseph Smith a prophet of God? 2d. Is the Christian Church (commonly called Campbellites) in fact the Church of God, harmonizing in faith, doctrine, organization, and practice with the Church of Jesus Christ, set up by divine authority eighteen hundred years ago? Elder Braden denied that Joseph Smith was a prophet of God. After hearing Elder Braden through the entire discussion, I could not believe the reasons stated by him in his argument on the first proposition were his real reasons for not believing that Joseph Smith was a prophet of God.

Mr. Braden is a man of more than ordinary intellect, and men with the degree of intelligence Clark Braden has, can't help but see, if they are not blind, the books he assails and calls the productions of Joseph Smith, could never have originated in the mind of mortal man; and instead of them being an evidence against Joseph Smith being a prophet of God, they should be and are the very strongest evidence in favor of his prophetic calling. Elder Braden says the church,—after it was stripped of all or nearly all of its officers and all of its spiritual gifts and blessings, and power and influence of the Holy Spirit,—was in a much higher state and condition than when it was clothed upon with the Spirit and power of God. He says the Holy Ghost

did not make any one any better for having received it. The Corinthian church exercised the spiritual gifts more than any of the others, and was in the worst condition of any of them; as much as to say it would have been better off without them.

A close examination of Elder Braden's church discloses these facts, that the church he represents is without apostles and prophets, without the spiritual gifts and blessings of heaven; no Holy Spirit, and denies the power of God being in it. But Mr. Braden says they have attained to that perfect state and condition, seeing face to face and know as they are known, hence are not in need of any of the spiritual gifts or prophets. No place for a prophet in their church, and of course would reject Joseph Smith or any other man who came in the name of a prophet.

But with the keen eyes of Bro. White, he was unable to find in the Bible Elder Braden's church, and Mr. Braden could not find a church in the New Testament like his, and I think the majority who heard the debate decided in their minds the Christian Church was not in harmony with the church set up by divine authority eighteen hundred years ago. Latter Day Saints being the judges, the debate was a decided success. May the glory be given to the God who gave it.

On my arrival here in White County this morning, I found the town had been billed for Braden to lecture here, but some of the more thoughtful ones of his church sent him word not to come.

If Elder Braden's love for the faith was as intense as his hatred is against what he calls Mormonism, he might be a power for good.

Yours truly,

J. D. STEAD.

MCPAUL, Iowa, Sept. 20.

Editors Herald:—Our reunion held on the grounds of Bro. D. Hougas was all that we could wish for. It was quite a task on the part of the brethren of that branch, with help from Wheeler Grove branch, to make necessary preparations, as heavy rains threw them late with their work, in caring for their harvest; but they worked hard, did bravely, and with the help of brethren from a distance, who also made effectual efforts to be on hand, at the time appointed, all things were made ready. Our preachers did well, all were satisfied with their work. The saints were strengthened and built up in the faith, and took new courage to press forward in the good cause, eight were baptized. We think much good was done.

Since our meeting we have labored in Hamburg, Mill Creek, and Shenandoah, doing the best we could, considering the hot weather.

September 15, came to McPaul, to assist in a two-days' meeting, in charge of Elder J. C. Moore, who has had the work in charge for several years in this place. He is one of these kind of men who do not make a big noise, has no special desire for notoriety, but moves forward in the line of duty, doing the best he can, getting others to help when an opportunity offers. The saints from Plum

Hollow, Bartlett, Tabor, and other places came to help in the good work, cheering us with their presence, for which we felt thankful, and were more than pleased to meet them. Bro. C. Fry took charge of the singing, and with the able help afforded him by the saints, did exceedingly well; the air fairly rung with the sweet anthems of praise that ascended to that God who has in this dispensation manifested his love to us and all people, in restoring the gospel in its fullness. Five were baptized—four adults and one girl of thirteen years. We are still holding forth here for a few nights to fair audiences, who are paying good attention.

We go from here to Bartlett for a few nights and one Sunday, and then south of Emerson, where labor is wont to be done in the interest of our work.

We hope to see a good attendance at our district conference, to be held with the saints of Thurman branch, October 15 and 16. May the blessing of the Master attend every effort put forth for the advancement of his cause.

Yours as ever in gospel bonds,

HENRY KEMP.

CLARKSDALE, Mo., Sept. 21.

Editors Herald:—In reporting the Northern Missouri reunion, which was held at Maysville, Missouri, September 8-18, I will say as the secretary of this gathering, it proved to be a success from start to finish. Of the General Conference appointees we had Brn. Heman C. Smith, G. H. Hilliard, M. T. Short, J. C. Foss, M. F. Gowell; with H. O. Smith, A. White, and F. J. Chatburn, our missionaries in Far West district; these brethren make a good team we all can be proud of. It has been said on the ground, and since coming away, by those who have attended, that the reunion was the most spiritual yet held. Saints were strengthened by listening to the word preached; all went away encouraged to go on in the good work. I think I am safe in saying all who attended are thankful to our Father in heaven for his blessing given us during the meetings. Bro. H. O. Smith was elected to act as chairman and chorister, Sisters Carrie Lewis and Lettie Byergo as organists; the music and singing was splendid.

Good order prevailed throughout all the meetings; in fact we had no need for police, or watchman at night. The attendance was not as large as in former reunions. This was on account of a severe storm which passed over north Missouri on the evening of the 7th inst.; hay stacks and small buildings were turned over; all our tents blown down with exception of five, hence many were hindered from coming.

Dr. J. H. Hansen was in attendance in the interest of Graceland College. Bro. Elbert and Sr. Clara Smith represented the *Herald* and *Ensign*. The editor of the *Ensign* was on the ground one day, just long enough for the brethren to say, How do you do, Bro. Garrett. Sr. Louise Palfrey was here in the interest of Zion's Religio. This organization was given one day, Friday. Children's Day was Thursday. All these meetings made

the reunion interesting. Saturday, at two p. m. was business meeting; it was voted that we hold a reunion in 1900, with T. T. Hinderks, Charles P. Faul, A. W. Head, Ben Dice, and Ben Hawley as committee.

C. P. FAUL.

ORCHARDVILLE, Ill., Sept. 18.

Editors Herald:—The White-Braden debate, which has continued for six days has just closed, with a grand victory for our work.

Six sessions were devoted to the question, Was Joseph Smith a prophet of God? And six sessions were occupied on the question of the Christian Church being in harmony with the Church of Christ set up by divine authority eighteen hundred years ago.

It was thought by our people here, to be one of the most successful debates and one of the most complete victories ever witnessed. Braden, to use a common expression, was whipped from beginning to end. He was as weak against Joseph Smith's work as he was in maintaining the claims of his own church. Bro. White was fully prepared to meet him on every important question.

There is no danger of Braden hurting our work as long as we have such men as Bro. White to look after him. I think Braden surely saw his weakness in meeting our position. We give God all the glory for such a glorious victory for the truth.

Hopefully in the work,

F. M. SLOVER.

DES MOINES, Iowa, Sept. 21.

Editors Herald:—Des Moines district reunion is a thing of the past. It was a success. The speakers were: J. R. Lambert and Herman C. Smith, of the Twelve; C. Scott and J. S. Roth, of the seventy; J. W. Morgan, M. H. Cook, and T. J. Sheldon, of the elders. Twenty-five sermons were preached, and the preaching was of an elevating and instructive character. There were nine prayer meetings. Brn. W. C. Nirk, J. P. Knox, and others in charge. The prayer meetings were good, and a means of spiritual strength. The peaceful influence of the Holy Spirit prevailed, and a profitable time was had. There were ten baptisms and confirmations. It is considered a success, and another reunion is in prospect for next year; the committee of arrangements are C. Scott, J. W. Morgan, and W. C. Nirk. The Sunday school was not forgotten, and the Religio also was remembered. I have attended larger reunions, but none better, and we look forward to the Des Moines district reunion of 1900.

Yours in the one hope,

T. J. SHELDON, Sec. Com.

WHITTEMORE, Mich., Sept. 20.

Editors Herald:—The work is still progressing in Michigan. Elder J. A. Carpenter and I held meetings in Gladwin County where much good was done. Bro. Carpenter has been laboring much in that part and has made many friends to the work among the better class of citizens, and is troubling the waters often. Our two two-day grove meetings were very successful.

Last Saturday and Sunday we met with the saints of Moore's Junction in a two-day meeting. Bro. Carpenter was again chosen to preside, and the Spirit of the Master was with us throughout. Brn. Carpenter, Burr, Burtch, and your correspondent were the speakers. A very enjoyable meeting it was. At the close of the Sunday afternoon service, an old gentleman, whose locks were snowy white, came forward and expressed his thankfulness for what he had heard and holding my hand in his, requested baptism, the tears coursing down his cheeks. At the close of the meeting he and a United Brethren exhorter were buried beneath the wave, Bro. Burtch, the branch president, officiating. So the work moves on. I desire to always labor for the upbuilding and extension of the kingdom. My prayer is for grace to continue, and that I may labor acceptably.

E. A. GOODWIN.

Mothers' Home Column.

EDITED BY FRANCES.

REQUIRED READING FOR OCTOBER MEETINGS OF DAUGHTERS OF ZION.

PRACTICAL HEALTH HINTS.—CONTINUED.

The household's food has much to do with the household's health. If it be unsuitable in quality, badly cooked, or given at irregular intervals, disordered stomachs result. Nourishment, not stimulation, is what your children and yourselves need; hence you should avoid feeding them on rich, greasy, highly-seasoned, or other stimulating food, and give them only those kinds that will make good blood to nourish the bodies. That you may be able to do this you should study the chemistry of food sufficiently to know what is needed to nourish bone, teeth, nerve, and muscular fiber. You may feed your children to surfeiting on starchy or saccharine substances, and they may grow fat thereon, while nerve, tooth, and bone are literally starving because in the food is nothing to nourish them. Decayed teeth often come from this cause; not because, as some suppose, the sugar rots them, but because in a diet made up of sugar and starch, there is nothing to nourish them. The lime and the phosphates which brain and bone and teeth need, are utterly lacking in the food of some pampered children. If the parents are farmers they reason correctly from cause to effect when the hens lay thin-shelled eggs, and act on that reasoning by feeding the hens lime; a similar use of their reasoning powers would build up strong bone and nerve and muscle in their children by feeding them food containing the necessary ingredients for such building.

Milk and wheat are nature's typical food, each containing the elements necessary to nourish the body; milk being especially adapted to young, growing animals, wheat containing elements needed for advanced development. In fine white flour the elements of the wheat necessary to build bone and nerve tissue are sacrificed to its whiteness;

for this reason bread made from whole wheat flour is most nourishing. From the kernel of wheat has been rejected nothing but the outer husk. All the rich nutriment lying just below it, is retained. It is preferable to graham flour which retains the husk that sometimes irritates delicate stomachs. In five hundred pounds of the whole wheat flour there are seventy-eight pounds of muscle material, and eighty-five pounds of bone and teeth material; while in the same quantity of fine white flour there are only sixty-five pounds of muscle material and thirty pounds of bone and teeth material. These figures explain the flabby muscles, poor teeth, and bones that result from a diet of superfine flour. "Bread and butter" are closely associated in our thought and speech, and with good reason, as butter is the natural complement of bread, each supplying some element the other lacks. We know some people object to giving children butter; but this fact we have noted; children deprived of it, or disinclined to use it, seem more inclined to consumption than those who do eat it moderately. We leave it to doctors to decide which is cause and which effect, simply stating a fact noted by many observers. Another fact germane to the subject is this: A favorite medicine in consumption is cod liver oil; this seems to point to a lack of fats in the consumptive's make-up. Of course butter and all sorts of fats can be, and very often are, used in excess, with disastrous results, especially where there are scrofulous tendencies. Probably most families need cautioning on the side of eating too much fats, especially in the forms of rich pastries and gravies.

Cracked wheat, germicilla, and especially oatmeal, are very nourishing, and can be prepared so as to be very palatable. Take pains to so prepare them, and accustom your children to use them regularly if you would have your family strong and healthy. Give them meat, varied with "fish, flesh, or fowl," once a day at least in winter, accompanied with vegetables in their season. With both meat and vegetables good cooking is a vital point. Do not overload your tables, and so tempt your family to overload their stomachs with a great variety of food at one meal; let there be variety at different meals and different days, but one kind of meat and two kinds of vegetables are enough for any dinner. Fresh fruits and simple puddings for desert instead of rich pastries, will make the after-dinner hour less stupid than it often is, and will tend to make dyspepsia less common. Fresh fruits are valuable, not so much for their nourishing properties, for these are not great, but because they assist in assimilating other food. They should be taken at mealtime and not haphazard at any hour of the day or night.

Highly seasoned food should never be eaten, especially by children. We sometimes see a child follow his father's example in making his potato black with pepper, but seldom see such a child who does not have a "delicate stomach," because a diseased one, and a capricious appetite. Usually the fathers have their sense of taste deadened by tobacco, hence must use condiments to make any impression upon it. Their children follow

their example, if indeed, they do not inherit their vitiated taste, and thus the evil is perpetuated. The vitiated taste and disordered stomach give rise to unnatural cravings and unreasonable antipathies; such children soon reject simple, nourishing food, and crave that which is unwholesome and stimulating. The drink crave often has its roots right here; you cannot be too careful of the dietetics of your household, because of their relation to bodily, mental, and spiritual health.

Shall children use tea and coffee? We believe nine tenths of the thoughtful people will answer No, even though they believe in their use for adults. Disordered nerves, capricious appetites, and irritable tempers are likely to result from their use. Milk and water are nature's drinks, the drinks to make children strong.

We have said so much about healthy dress in former chapters that we need not dwell upon it here. But we must again emphasize the importance of loose clothing, supported entirely from the shoulders, to the health of girls. No girl can grow into symmetrical, healthy womanhood, fitted to perform well the duties it will bring her, who has not from childhood worn loose clothing, whose weight rested on her shoulders, not on her hips. This matter is of vital importance; do not neglect it at the peril of your daughter's health and happiness. Combination suits of underclothing, and waists to which all skirts are buttoned, fulfill the conditions of health and comfort. And as your girls grow older, do not discard the waist for the corset. The Bates waist supplies everything a corset ought to supply, without doing any of the bad things a corset is apt to do. And train your girls from their childhood to such a true sense of beauty that the wasp-like waist will seem to them not a thing of beauty, but a deformity, as it really is, and as it appears to the true artistic eye. Powers, the sculptor of the Greek slave, walking behind one of these fashioned deformed ladies exclaimed, "Where does she put her liver?" Such thoughts, not very complimentary or pleasant, you must admit, are aroused in the minds of every true artist and every one who understands the wonderful mechanism of our bodies, by seeing the deformity caused by tight dresses. Educate your girl's eye and taste by familiarizing her with the woman's form in Greek sculpture, confessedly the highest type of beauty the world has ever produced. To do this a trip to Europe is not necessary; models and copies of the Venus de Medici and other famous statues are to be found everywhere. Show them to your daughter and direct her attention to the perfect proportions of the waist, and how its symmetry and beauty would be marred if made to conform to the fashion-plate model. Some girls will be influenced by considerations of this nature who would not be reached by reasons based on considerations of health.

Guard your daughters well in those critical years of their early teens. That you may do so intelligently and wisely we recommend every mother to procure Mrs. E. R. Shepherd's book "For Girls" and first study it for herself and then with her daughters. A little book which will do younger girls much

good is Mrs. E. P. Miller's "A Mother's Advice."—*Childhood: Its Care and Culture.*

(To be continued.)

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

Sr. Ida L. Jones, Canton, Illinois, writes: "I ask you kindly to set aside Sunday, October 1, for fasting, in order that our dear sister, Winifred Grimm, may be healed of her great affliction, if it be the Lord's will. We dislike to see this loving one taken from among our midst just in the prime of life, as her daily walk indicates a promising life in the future."

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.

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

"SHOULD HAVES" OF A SUPERINTENDENT.

J. R. PEPPER, SUNDAY SCHOOL HELPER.

Should have two good feet, like the two hands on a good clock. When it is 90 minutes after eight, they should point to 9:30 exactly, and not to 95 minutes past eight.

Should have two good eyes, or at least double as many eyes as mouths. Good order is gained much more quickly through the eye than the throat.

Should have two good ears. Illustrations are gathered more readily through that organ than the printed page. The pigeon holes in the head should be systematically and continually filled through these little doors opening thereto.

Should have one good back, and he will have use for it during the whole year. Pile upon pile will be laid upon it, until he will begin to think of himself as a second edition of that old man Atlas, whose pictures used to adorn the covers of the geographies of our father's time.

Should have a quality and quantity of patience that would run over the top of the barrel that belonged to the ancient man of Uz. Like funds in bank, it should be drawn upon.

Should have every member of the school labeled in good large letters, that he may read at sight. Tommy Babcock don't want you to think he is now Willie Whittaker.

Should have a big stock of perseverance in carrying out plans. Many people have no vision that reaches from the beginning to the end. Perseverance, like killing a snake, has our own preservation in it. The head of the snake must be flattened.

Should have at least as many new suits covering his plans as there are seasons in the year. Because he reads alternately with the school one Sunday is no reason why he should do so six months in the year. If he closes with the Lord's prayer for a while, why not commence with it at some other time?

Should be a specialist and an enthusiast. Not the kind that turns the crank with one hand and gestures wildly with the other, but in the best sense of the term. His zeal

should have an intensity of purpose that will amount to a perpetual internal shout.

Should have a blackboard and use it, as a helping instrument in real teaching, and not as a wooden horse to make fantastic excursions on to the mystical fields of symbolism.

Should study the lesson himself as well as those over whom he presides. To sit on a platform and look wise will not stand the test of the bright-eyed interrogation points projected by quick-witted boys and girls of this rapid, trotting nineteenth century.—*Selected.*

PRIMARY WORK IN COUNTRY SUNDAY SCHOOLS.

I think I need not dwell long on the importance of this subject this morning. Statistics show that two thirds of the people of the United States live in rural districts. This fact alone convinces us of the importance of country work.

I will give you a few lines from a speech made by Supt. E. B. Stevenson of Cedar Rapids, Iowa, at the International Sunday school convention last April:—

"It is a fact that a great majority of our leading men of this country came from farms. Nineteen of our twenty-four Presidents of the United States were country boys. Of the 127 of the leading business men in Chicago, 125 of them were country boys. Five years ago I wrote a letter to each of 100 of the leading business men of my home city, asking them where they spent the first fifteen years of their lives. Ninety-eight of these busy business men were kind enough to reply. Eighty-nine of these were country boys. Of the nine which remained, two were bootblacks and three were widow's sons, who were obliged to work from early morn till late at night to assist their mothers in getting a livelihood for other members of the family."

Study the statistics of all lines of life, and you will find the same conditions prevailing, thus indicating that the work in the rural districts is of the highest importance.

Our principal disadvantage in these places is that we have no separate room for our primary department. The children are present during the opening exercises of the entire school; and as these songs, prayers, and reading are usually incomprehensible to them, they become wearied before their time for work comes. Then when they are permitted to retire to their accustomed corner, the arrival of late comers, and the noise of the other classes, attracts attention to other things rather than the lesson.

However, even this condition offers advantages. The class is usually smaller than in city schools, and we can easily become acquainted with the home life of the children—a thing very necessary to proper teaching. The small amount of space forces us to get nearer the pupils, which is an advantage in discipline. The children get to talk more frequently, etc. Under such conditions the primary teacher must use great tact and ability, in order to keep her work the most attractive thing in the room, or she will accomplish very little. Much of this trouble can be obviated by the simple device of hanging a curtain or placing

a screen in front of this class. Either device is easily attainable and no school need be without either one or the other arrangement. True, we cannot sing in there; but we can learn and repeat hymns and motion songs, the commandments, the Beatitudes, Psalms, etc., always remembering to use as low a tone as possible.

Let us go to our classes fully prepared with the lesson and our illustrations. First learn the lesson from the Bible, then from the *Quarterly*, and then write it out in your own language, not necessarily to memorize it, but to establish the points well in mind. Then close your books and helps, and recite the lesson aloud, giving it just as you intend giving it to your class. Practice and prayer are the keystones to success. Be sure that your stories touch upon the point in the lesson that you are trying to make prominent, and that your illustrations do not detract from the lesson itself. When you are before your class, do everything just as you have planned before coming. When we thus carefully prepare, God in his infinite mercy will bless us.

There are many appliances for the advancement of the primary teacher. In fact this department is the foundation for the whole thing, and should receive our greatest attention. If we wish to build a temple, we put in the foundation the strongest material, but we are not so particular about the foundations of our playhouses. For the benefit of teachers we have our institutes and conventions, and it is often the case that only our best teachers attend these, because they are the most anxious to advance. A course in reading is what we need and must have before we can teach acceptably. Some think there is no use trying to present spiritual things according to "book methods," but that God will supply the method. However, it seems to me that if the Lord blesses some bright mind with the power to put into a book the *how* of presenting a lesson, and that book is within our reach, it is unnecessarily bothering him to request another manifestation of that identical plan. Furthermore, I do not believe he will help us in that way. It is not in accord with his law. He will be more apt to say, "You have Moses and the prophets; hear ye them" (Luke 16:19). I believe the Father likes a hustler, and unless you put thoughts in your head he will not put words in your mouth. If my friend sends me a present by a brother or sister, it would be considered ill-mannered in me to refuse it, simply because the friend did not present it personally.

Let us avail ourselves of the many helps which stand ready for us. Many good men and women are willing to direct us aright in these matters. Are we reading any of the Sunday school papers of the day? There are very few farmers who have not their papers on stock raising, poultry raising, and fruit culture, and they will frankly tell you they could not farm successfully without them. Shall we value our Sunday school work less than we do our cattle, poultry, and apples?

There is a course of study for primary teachers being prepared by the central com-

mittee appointed by the International convention, that will undoubtedly be of use to us. Let us avail ourselves of this or some other good course.

Many of our classes in the country schools are improperly graded. It is impossible to do good teaching in a class composed of children whose ages range from four to thirteen. Do not attempt it. Put those that are five and under, in a kindergarten class; those from six to ten first primary; from ten to twelve or thirteen, second primary. Have a fixed time, once a year, for promotions. It must be discouraging to a child to remain in the same class from the time he is four years old until he is thirteen.

It is possible to do just as good work in the country school as in the city school, and it is being done in many places. It takes more exertion to keep the work up to the standard and we must be continually on the watch for new and useful hints.

If time permitted, I should like to tell you of some of the good things I have been reading about recently from the *Sunday School Times* and the *Quarterly Bulletin*. The Primary Rallies, the Cradle Roll, the Perry Pictures, Birthday Letters, Birthday Box, Mothers' Meetings, etc. One game for learning the order of the books of the Bible I thought would be very interesting. I saw it in the *Sunday School Times*. These were the directions: "Cut from cardboard 66 pieces, each 6 by 2½ inches. Print or write on these the division of the Bible, the title of the book, the style, the number of chapters, the date when written if known, and the writer. They will look like these:—

O. T.	N. T.
Proverbs.	Romans.
Poetical.	Epistle.
31 Chapters.	16 Chapters.
About 1000 B. C.	60 A. D.
Chiefly Solomon.	Paul.

"Put these 66 pieces of cardboard into the hands of the child in a disorderly arrangement. Have the child try to place them on the floor or table in their proper order. Repeat the exercise until skill and accuracy are secured."

Experience has shown that by this game, children soon acquire a readiness in the use of the Bible.

This is only one of the many games and devices for assisting in the study of the word of God that the journals are filled with. Let us be earnest in our endeavors to do practical teaching, always remembering that the primary work is the most responsible, and God will call us to account if we do not avail ourselves of the helps he places within our grasp.—*Dora Young, for the late Woodbine reunion.*

A recent contrivance for protecting the legs of horses from flies consists of a band attached to each leg, with a number of cords dangling from each band.

It is estimated that one crow will destroy 700,000 insects every year.

Conference Minutes.

OHIO.

Conference of Ohio district convened at Creola, September 9-11, Pres. Joseph Smith occupying the chair, assisted by Brn. W. H. Kelley and James Moler, Hiram K. Smith secretary. Ministry reports: L. R. Devore baptized 5, A. W. Kriebel, W. H. Kelley, James Moler, A. B. Kirkendall, J. L. Goodrich, and S. J. Jeffers. S. J. Jeffers, Bishop's agent, reported: Receipts \$239 94; expenditures \$262.58; due agent \$22 64. Audited and found correct. Branch reports: Creola 20; gain 1. LaGrange 57; gain 4. Hemlock 26. Milton 48; loss 4. Byer 66; gain 2. Liberty 62; loss 1. Vinton 102; gain 2. No reports from Bierly, Highland, Hocking Valley, Middletown, Morgan, and Syracuse. Total membership of district 693. Delegates to next General Conference: W. H. Kelley, A. B. Kirkendall, G. P. Beatty, Srs. A. B. Kirkendall and E. M. Defigh. Election of officers: James Moler continued as president, S. J. Jeffers vice president, H. K. Smith secretary, S. J. Jeffers sustained as Bishop's agent, A. B. Kirkendall district treasurer. The ministry to report hereafter in writing. Thomas Matthews and David Thomas of Syracuse were authorized to confer with the Bishop regarding church property at Syracuse, with a view to its sale if found practicable. Preaching at seven p. m. by J. L. Devore. Sunday services: Morning social meeting in charge of B. Bell and G. P. Beatty, in which a fine spirit was felt throughout. Preaching in the forenoon by Pres. Joseph Smith. At noon the assembly retired to the water's edge and two were baptized, Bro. J. L. Goodrich performing the ordinance. At two p. m. was the dedicatory service of Creola chapel, in charge of James Moler; Pres. Joseph Smith preaching the sermon and W. H. Kelley offering the dedicatory prayer. Meeting at seven p. m., Bro. W. H. Kelley being the speaker. Monday, nine a. m., social and business meeting in charge of W. H. Kelley and James Moler. A resolution was passed against the seating of Brigham H. Roberts in Congress. A vote of thanks was tendered the people of Creola for their kind hospitality towards the visiting brethren. Time for holding next conference was fixed for the Saturday before the holding of the West Virginia conference which is the last Saturday in August. Place of holding next conference was left with the district officials.

PITTSBURG.

Conference convened September 16, at Fayette City, Pennsylvania, in saints' hall. W. H. Kelley chosen president, L. R. Devore and James Craig associates, E. E. Omohundro and C. E. Miller secretaries. Branch reports: Pittsburg 176; no change. Wheeling 156; baptized 4, expelled 1. Fayette City 49; baptized 2, expelled 9. Fairview 49; baptized 3. Beaver Falls 14; baptized 2, received 2, expelled 1. Banning 20; expelled 2. Ministry reporting: W. H. Kelley, L. R. Devore baptized 5, James Craig baptized 4, Jacob Reese, J. F. McDowell, L. D. Ullom baptized 3, F. J. Ebeling, O. J. Tary baptized 1, C. Edward Miller, Joseph Maxon; Priests William E. Rush, J. F. A. Smith, W. H. Forbes baptized 1, Louis Serig, W. Hodge; Teacher T. S. Hadfield. Bishop's agent's report: Total receipts \$540.48; expenditures \$465.81; balance on hand \$74.67. An appeal having been taken from decision of court of elders on a case at Beaver Falls, the following court of elders was appointed to examine evidence, etc., in the matter: J. F. McDowell, James Craig, and F. J. Ebeling. The following decision was given later by the court: "We, the undersigned court of appeal, having examined evidence presented,

are of the opinion that the charges are not well sustained; and also that the law of limitation excluded the feasibility of bringing the case to trial. We therefore reverse the decision as referred from Beaver Falls branch." As Bro. Davore's services are in great demand in the southern part of this mission, Bro. J. F. McDowell was chosen president of the district, Bro. James Craig vice president. A vote of thanks were given Bro. Davore for services as president of district. E. E. Omohundro was reelected district secretary. L. D. Ullom was sustained as Bishop's agent. The tent to be left in charge of district president. Brn. L. R. Devore and L. D. Ullom reported verbally in regard to tent work. Tent has been used at Beaver Falls. Preaching by F. J. Ebeling, W. H. Kelley, and J. F. McDowell. Bro. W. H. Forbes was ordained an elder during Sunday morning prayer service. The Spirit of the Lord was with the saints during this meeting, and many fervent prayers were offered. A large attendance of the ministry and members helped to make the conference a success. Adjourned to Pittsburg, date to be set by district president.

NORTHEASTERN ILLINOIS.

Conference convened at Chicago, Illinois, September 2; J. H. Lake elected president, Henry Southwick and J. M. Terry associates. E. E. Johnson, secretary. Bishop's agent, J. Midgorden, reported: Balance on hand last report \$379.43; received \$336.02; paid out \$448.22; balance on hand \$267.23. Branches reporting: Piper City 27; no change. Ladd 23; gain 2; Chicago 153; gain 1; Sandwich 81; loss 1; West Pullman 46; gain 6; Plano 191; loss 1; Mission 128; gain 6; Wilmington 62; loss 1. Ministry reporting: H. E. Moler baptized 4, A. J. Keck, F. M. Cooper, G. H. Henley baptized 2, G. H. Graves baptized 2, F. J. D. Earl, C. G. Lanphear, S. C. Goode, Henry Southwick, J. M. Terry baptized 1; John Midgorden baptized 4, P. Pement baptized 2. Henry Southwick was sustained as district president, A. J. Keck assistant, E. E. Johnson secretary, and John Midgorden Bishop's agent. A committee was appointed to see about a location for a reunion in this district sometime next year. A resolution was adopted protesting against the seating of B. H. Roberts in the American Congress. Adjourned to meet at Plano, Illinois, next February, exact date to be appointed by the missionary in charge.

Sunday School Associations.

KEWANEE.

The above district Sunday school association convened at Peoria, Illinois, September 1, district superintendent F. A. Russell in the chair. Mrs. Ed Lamb secretary. A very peaceful and beneficial session was enjoyed, and the papers on Sunday school work that were prepared for the program of the evening session were grand, and could not but be a credit to those preparing, and a benefit to all who are interested in Sunday school work, and this we all ought to be.

CONVENTION NOTICES.

Eastern Iowa Sunday school association will convene October 14 and 15, at Green Valley branch, near Onslow. All on program will be notified as soon as possible. All who can come are earnestly requested to do so, to help the work along. Any schools that will not be represented may send reports to Florence Green, Box 117, Onslow, Iowa.

FLORENCE GREEN, Sec.

Clinton district Sunday school convention will convene at Rich Hill, Missouri, Friday,

October 13, at nine a. m. This is time for the election of officers, and all interested in the work are requested to be in attendance. The presence and assistance of the ministry are especially desired. Let all come who can, and pray that we may have the Spirit to guide us in our work. Lucy Wright secretary, Portia, Missouri; Mrs. Ella Miller superintendent, Verdella, Missouri.

Far West convention will meet at German branch, Stewartville, Missouri, October 13, at 10:30 a. m. Program: Opening exercises; business; senior class work—a model lesson by Bro. William Worden, discussion; recitation; superintendent's review, J. N. Cato, discussion; what is our aim in Sunday school work, C. T. Hinderks, discussion; Sunday school newspaper, Sr. Ida Pearson and Walter Head. We trust each one will come prepared to give some light on the subjects to be discussed. MRS. D. H. BLAIR, Sec.

Sunday school convention of Nauvoo district will convene at Rock Creek, Illinois, Friday, October 6, at 10:30 a. m. Will superintendents of the different schools please see that all reports and credentials and such other matters of business that are to come before the convention are sent to the secretary on or before Wednesday, the 4th, so that all business may be transacted in the morning, leaving the afternoon for class work and the evening for program. George P. Lambert superintendent, Adrian, Illinois; Marjorie Wright, secretary, No. 1001 South Tenth Street, Burlington, Iowa.

Central California district Sunday school association will convene at the district conference held in Monterey, October 13. We would urge all who can, to come prepared to help make the convention interesting and profitable.

ERIC CARMICHAEL, Sec.

The following program has been prepared for convention of Decatur district Sunday school association to be held at Lamoni, Iowa, October 12: Four p. m., "Our district conventions": 1. Shall they be discontinued? G. W. Blair. 2. What good are they? Flora Scott. 3. Who do they benefit? J. W. Talbot. 4. The trouble, can it be remedied? Anna Salyards. 5. "Let us hear the conclusion of the whole matter," Duncan Campbell. General discussion. At 7:30 p. m., song. Prayer. Music. Some needed improvements, J. A. Gunsolley. Music. Our responsibilities toward the Sunday school, Sr. M. B. Nicholson. Music. Sunday school newspaper, A. H. Mills and LaJune Howard. October 13, nine a. m., prayer meeting. At 10:30 a. m., business session. At 2:30 p. m., Religio work. Three-thirty, primary work: Class drill, Sr. Campbell. Paper, Duties of Sunday school officers, Roxanna Gaylord: 1. Superintendent. 2. Secretary. 3. Librarian. Everyone who is interested in the Sunday school work, or should be, is invited to be present. J. A. GUNSOLLEY, Supt.
J. P. ANDERSON, Sec.

Convention of Chatham Sunday school association will meet with Petroia branch, Friday, October 13, at two p. m. All are cordially invited to attend and take part in the work. Superintendents, send in a full report of the condition of your school. Secretaries, please see that your reports are sent in time, as we would like to have all schools reported at this convention. In electing your delegates, please remember "that a delegate can represent only one school," according to resolution of convention held in June. A programme is being prepared, which we trust will be instructive and interesting. Come prepared to assist and enjoy a spiritual feast. JESSIE A. HACKETT, Supt.
MINNIE GREEN, Sec.

Miscellaneous Department.

WHITE-BRADEN DEBATE.

Editors Herald:—Thinking your readers might be somewhat interested in knowing how the late White-Braden debate came out, I thought I would write a short account of it for *Herald*. The debate was held in a grove near Orchardville, Illinois, commencing September 12 and continued six days, having two sessions a day. The attendance was from two hundred to more than one thousand if properly reported. Braden had early in July delivered a series of lectures on "Mormonism" at that point. His stock in trade was the usual amount of trash, with some added not yet heard of by the people. It consisted of such a tirade of abuse that our people living in the neighborhood thought it wise not to let it pass without some notice. They wrote me concerning the matter while the lectures were being delivered. I promptly sent some circulars explaining some things in answer to Braden's challenges that he was sending out and *daring* us to meet. These were met by Braden branding them "Mormon lies;" that we were all a set of cowards and *dare not meet* him in public debate upon the real issues of Mormonism. This, I promptly met by sending the following counter challenge:—

"COUNTER CHALLENGE TO THE CHRISTIAN CHURCH.

"Gentlemen:—There is no issue over the questions; 1. Was the church established eighteen hundred years ago, by divine authority, the history of which we have in the Bible, the Church of God in fact and accepted by him. 2. Were the teachings of that church the teachings of God and ordained by him, and its teachers sent of God? But the Christian or Campbellite church demands that all believers of the Bible accept the Christian or Campbellite church, as the Church of God, and accepted with him, and the teachings of the Christians or Campbellite church as true doctrines and its teachers authorized of God, the same as the teachers of the Church of God Organized eighteen hundred years ago.

"The real issue then is, Is the Christian or Campbellite Church the legitimate successor of the Church of God, established by divine authority eighteen hundred years ago, in faith, doctrine, organization, and practice? Is it identical in principle sufficient to establish a valid or legal claim to the heirship of the true Church of God? Are its teachers the true representatives of God and called by him?"

"The above propositions express clearly the position of those who reject Alexander Campbell and his claimant.

"No eagerness for discussion can justify omission of the above issue. The entire claim of the Christian or Campbellite Church shall be discussed under rules governing honorable controversy.

"Latter Day Saints Will Affirm also the scripturalness of their position in a proposition embodying (as admitted) that issue.

"Two Clear Cut issues—not one. And clear, honest work shall be the motto.

"PROPOSITIONS.

"1. Was Joseph Smith a Prophet of God? Latter Day Saints affirm.

"2. Is the Christian Church, (Commonly Called Campbellites), in fact the Church of God, harmonizing in faith, doctrine, organization, and practice with the Church of Jesus Christ set up by divine authority eighteen hundred years ago? Christians Affirm. The Bible, the standard of Evidence."

This "counter challenge" was in circular form and was freely distributed to Braden's hearers. This renewed the storm and Braden promptly notified the people that he hated I. N. White as he was a "black skunk," etc. I was called a coward and one who dare

not meet the *real* issue, the one Braden was doling out to the people by the hundreds, which contained "Challenge I;" "Challenge II;" "Challenge III," under fifty-one different heads of allegations against Joseph Smith, the Reorganization, etc. My "counter challenge" was publicly denounced as being unfair in not covering the issue in *demand*; hence it was rejected as a "cowardly dodge to evade a debate upon the true issue of Mormonism."

At this the lectures closed and Braden appointed a "special committee" to look after his interest and flaunt his challenges. Hearing this I sent the following letter which was put in circular form and sent broadcast:—

"NOTICE!

"To the Honorable Citizens of Orchardville, Ill., and Vicinity:—No eagerness for debate can justify the Campbellite in now trying to dodge the issue. They have, through Braden, their representative, challenged Joseph Smith's prophetic calling, revelations, teachings, etc. Have also claimed that the so-called 'Church of Christ' is the true Church of God, harmonizing with the Scriptures in its teachings, etc. In my counter-challenge have I not offered to affirm Joseph Smith a prophet of God and thus attempt to defend him and his revelations to be just what we claim for him and them? But now, it seems these Campbellites are weakening and fear the issue. I will agree to drop that proposition if they will now acknowledge in writing that Joseph Smith is a true prophet of God. Otherwise that proposition stands as it is, to perplex their righteous souls till they dare meet it in debate and attempt to prove it false. Will they do it? Also, if they will now agree in writing that the 'Church of Christ,' commonly called Campbellites, is *not* the true Church of God, and *not* in harmony with the New Testament Scriptures in doctrine, etc., then I will agree to drop that proposition. Otherwise that proposition stands just as it is to perplex their troubled souls to the day of eternity. Dare they affirm it to be just what they have claimed for it? *Or will they now back out and let it go to the public* that they dare not deny in public debate Joseph Smith a prophet of God. And are they now afraid to affirm in a public debate that their church is just what they have been claiming for it? If they dare not, cannot meet these two clear-cut issues with their boastful debater, Clark Braden, let them continue to smart under it till they have learned that it takes more than a basswood sword in the hands of 'I, Clark Braden,' to defend themselves in their boastful claims of being the true Church of God, and to deny ours to Joseph Smith being a prophet of God. Two clear-cut issues that cover the whole disputed field. We rest our case with these two issues.

"Yours for fair play and honest dealing,
"I. N. WHITE."

This "notice" reached far and wide and people that had not been interested before become involved in the issue it contained, and asked, "Cannot Braden meet this?" Presently, on July 26, Braden wrote Bro. Slover his acceptance of the propositions, but reversing their "order" and demanding only four sessions to the Christian church proposition and eight to Joseph Smith! Then adding at the bottom of his letter of acceptance these words: "Now sign without any more cowardly, contradictory, crawfishing or back square out. If you back out, I will scatter this letter, in circular form, all over Southern Illinois." This was forwarded to me and I answered through Bro. Slover, saying: "No amount of Braden's twisting, transposing, and long lingo of pettifogging in order to dodge the clean-cut issue, in its 'order' as found in my 'counter challenge' and 'circular letter,' can have any weight with me, since Braden so blatantly flourished his big (?) knife against Joseph

Smith's prophetic calling, and in defense of Campbellism's divinity during his late lectures, which raised this whole issue. Let Mr. Braden meet the propositions in the 'order' they appear in the 'counter-challenge' with equal time on each proposition, or say like a man, that *he will not, CAN NOT, DARE NOT*, and that will end the controversy. Otherwise we shall put this letter in circular form and let the people of Southern Illinois, and elsewhere know who it is that fears the issue."

This letter was sent to Mr. Braden and after some time the following answer received:—

AN AGREEMENT FOR A PUBLIC DEBATE.

There shall be a public debate, between Clark Braden, and a properly endorsed representative of R. C. J. C. L. D. S., in the Pleasant Hill Christian Church, Wayne County, Illinois, or in a grove near that church, on these terms:—

1. The propositions discussed shall be those published in the printed challenge of the R. C. J. C. L. D. S.

2. They shall be debated in the order in which they were printed.

3. Six sessions, of two hours each, shall be given to the discussion of each proposition.

4. There shall be three sessions each day, beginning at ten a. m., two p. m., and eight p. m.

5. The debate shall begin at ten a. m., Tuesday, September 5, and close Friday night, September 8, 1899.

CLARK BRADEN.

I notified Braden's committee through Bro. Slover that I had engagements for the 5th; and also a soldiers' reunion was to be in session on that very date and to be held only about one mile from place of debate. Hence, I objected to date and suggested 18th or 25th, not knowing at the time that it conflicted with Braden's work at the Southern Illinois Christian College. Should this date not suit Braden let him name a time after that and I would consider it. Braden answered through his committee saying: "Setting that time is a dishonest, cowardly dodge of Mormonism to evade debate, and pretend to be willing to debate." He then sets the 12th and added: "This quibble over time is a lying dodge to get out of debate." He closes his letter with: "Now take someone with you, and let Slover read this letter, and kick the coward into debate *if you can.*"

On receipt of this, I at once notified the proper authorities I would be there on the 12th to commence debate, the Lord willing. On the 11th, as Elder J. D. White and myself stepped from the train at Xenia, Illinois, Mr. Braden did. I presume he had been in the smoker, as I did not see him on the train. I had no opportunity to speak to him as he struck across the tracks, thus evading the platform where I stood talking with friends. I took dinner at Sr. Gauger's and then pulled out for the battlefield some ten miles south. When in the neighborhood I learned Braden was to lecture that night at the Christian church near by. Elder J. D. and others of our people put in an appearance and the burden of Braden's remarks were to pave the way for the debate. Some uneasiness had been indulged in by B's members since they had learned their church was to be debated. Mr. B. informed them that they must be prepared to hear their books handled in a different light than what they had been hearing them from their elders. The Latter Day Saints might expect the same. The announcement was made for the debate to commence at ten the next morning and to be renewed at two in the evening, two sessions a day and continue six days. This had been my advice when Mr. B. had made an effort to hurry the debate through with three sessions a day.

We met at ten and Braden signed the rules I had drawn up, without a word of objection—no change only in the time. We met an

anxious crowd of people. The man with the "big knife" was there to defend (?) from the same platform what he had said during his series of lectures; and there was also an opponent that dared to "interrupt" or speak up for the other side, without being "arrested on the spot." My large twenty foot chart was stretched in the rear. Braden chose for his moderator Rev. McKinley and I Elder J. D. White, our missionary of St. Louis. They were unable to agree upon a chairman. Braden had so prejudiced and poisoned the minds of the people during his lectures, that but few were qualified for that important place.

I opened the debate with an hour's speech upon, "Was Joseph Smith a prophet of God?" Told Braden that since Campbell had acknowledged an apostasy, and he himself had said in the Braden-Kelley debate (p. 220), "They [Thomas and A. Campbell] undertook a *restoration* of apostolic Christianity, and not a *reformation* of any or all existing denominations," as did Luther, Calvin, Wesley, etc., it was hardly necessary for me to prove the need of some man coming with a "Thus saith the Lord" to build Christianity anew. To save controversy over the authority of text books, I would quote Campbell upon the subject: "Since the full development of the great apostasy foretold by prophets and apostles, numerous attempts at reformation have been made."—Christian Sytem, p. 3. "Under the present administration of the kingdom of heaven, a great apostasy has occurred, as foretold by the apostles. As the church compared to a city, is called 'Mount Zion,' the apostate church is called 'Babylon the Great.'" "The 'Holy City' is still trodden underfoot, and the sanctuary is filled with corruption. It is indeed a *den of thieves.*"—Ibid. 178.

This being true from Mr. Braden's own standpoint, the need of a prophet of God to straighten up things, was certainly apparent. Why could it not be Joseph Smith? He came in the right time and in the right way. If it took a prophet to first *plant* Christianity, it certainly would not take less than one to *restore* it.

Campbell, on page 274, acknowledges that all the other sects and parties have failed in their attempt to restoration; and I now ask, Why could it not be Mr. Smith? Campbell says: "Societies, indeed, may be found among us, far in advance of others, in their progress towards the *ancient order* of things; but we know of none that has fully attained to that model." Therefore, Campbell says: "We want the old gospel back, and sustained by the ancient order of things."—Ibid. 234. Such important work as all of that could hardly be done without some special divine interposition. There must be found some man that is worthy to step forward with a "Thus saith the Lord." Was it Smith, or Campbell? These are the only two men that claim to have attempted a "restoration"—bringing back the "old gospel" to be "sustained" by the "ancient order of things." Hence, this fight will be on Campbell and Smith.

Did Joseph Smith come in the right time and in the right way? Did he preach the "old gospel" as left by Christ in Mark 16 and elsewhere in the New Testament? At this point I referred to my chart, quoting Matthew 20, in regard to the special work to be done in the "early morn;" at the third, sixth, and ninth and eleventh hours. The "early morn" was in days of Adam; third hour, Noah's day; sixth, Moses'; and ninth, Christ's. Showed Matthew 9 corresponded with Luke's, "I will send my beloved son," (chapter 20,) and Mark's, "one son, his well beloved" (chapter 12); establishing the fact by three witnesses. Since Amos 3: 7 says: "Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets," it looks very plausible that a prophet is needed to restore the "old gospel" back to man. Was Joseph Smith that prophet?

Mr. Campbell says: "For a divine warrant has always been essential to any acceptable worship. The question, 'Who has required this at your hands?' must always be answered by a 'Thus saith the Lord,' before an offering of mortal man can be acknowledged by the Lawgiver of the universe."—Ibid. p. 36. I am prepared to accept this statement of Mr. Campbell's.

Here I gave a detailed account of Joseph's life; his attending the protracted meeting, retiring to the woods and making special inquiry of God for light in harmony with James 1:5; of two heavenly personages appearing to him and the conversation that took place; of the angel's visit to him in September, 1823; and his connection with the Book of Mormon, and ordination under the hands of the angel; that Joseph did not come as an impostor, but came with a "Thus saith the Lord;" waded up through trials, persecutions, and died as he lived with the claim that his work was a message sent from heaven in fulfillment of Isaiah 29; Matthew 24: 44, 45; Revelation 14: 6, 7. Showed that God had been true to his word in all ages to do no marvelous work among the people without using a prophet. Adam in the "early morn," Noah in third hour, Moses in the sixth, and an angel being dispatched from heaven to inform him of his prophetic calling, and the needed restoration of God's children to their former standing; of the ninth hour—an angel visiting Zechariah, informing him of the need of a prophet, John the Baptist, to call God's people from "crooked paths;" of an apostasy that took place afterwards, which had been conceded by Campbell, also by my opponent, since he is indorsed by Elder J. H. Garrison to speak for their church in this debate. (Here I read his indorsement,) and explained the matter to the people; that I was not meeting Braden, but the Christian Church.

Again I turned my attention to the chart and hastily ran the church through the wilderness, and on this side find only two men claiming to have restored her to the world again—Alexander Campbell and Joseph Smith. Now the question is, Which, if either of these men did that work? John the Divine, has made a statement that shall be noticed first: "After this," (that is, after he had taken a view of the church as it then existed,) "I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which *must be hereafter*."—Revelation 4: 1. By prophetic eye he sees the church enter the wilderness. Here the Bible church was lost track of; an apostasy was declared to have taken place, and many attempts are made to reproduce the church, either by reforming that which they had, or restoring that which was lost. John looking forward for the things that "must be hereafter" sees "another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth."—Rev. 14: 6. "Another angel," may indicate that at other periods of the world's existence, angels were employed to introduce God's work to man. At the sixth hour an angel appeared to Moses in the burning bush; at the ninth hour to Zechariah; and now at the eleventh hour, since the apostasy, why not to Joseph Smith? Here is a prediction that must "come to pass;" it was something to take place "hereafter"—after the day of John. Campbell and Smith both claim to have restored that which was lost in the wilderness. Campbell says: "We want the old gospel back, and sustained by the ancient order of things." Campbell claims no angel's visit; but John says one shall come "hereafter," and with the "everlasting gospel." Smith says he received a visit from one; was ordained under his hands and authorized to preach the "old gospel," the "everlasting gospel," the very one Christ left with his people as found in Mark 16.

I made a short comment upon Mark 16, and introduced Paul, who received the gospel not of men, but of God, as found in Mark 16, and he preached faith, repentance, baptism, laying on of hands for the gift of the Holy Spirit, resurrection from the dead, and eternal judgment. This was the "everlasting gospel;" and Paul makes a statement that if angels or men preach any other, they should be accursed. (Gal. 1: 8, 9.) Mr. Smith, at once, after the claim of the visit from the angel in fulfillment of Revelation 14: 6, commenced to preach: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover;" as the "everlasting gospel" restored to him. Campbell and Smith, remember, are the only two men that claim a restoration of the "old gospel." These are the only two men in this debate. Campbell claims no angel, yet a restoration of the "old gospel," and he preached: "He that believeth and is baptized shall be saved; and these signs shall not follow them that believe." Smith claimed the angel of Revelation 14: 6, and a restoration of the "old gospel" and preached: "He that believeth and is baptized shall be saved; and these signs shall follow them that believe." Smith organized the church with apostles, prophets, evangelists, pastors, teachers, deacons, etc., as were found in the primitive church before going into apostasy. Campbell organized his church with elders, deacons, and an occasional evangelist, with no miraculous power to follow believers—the very condition the church was in while in apostasy.

Time being called Braden labored hard to prove that the whole of the Book of Revelation had its fulfillment shortly after John gave it. I referred to the "New Jerusalem," of chapter 21, coming to earth where God would "wipe away all tears;" and "there shall be no more death, neither sorrow, no crying," pain, etc. He still contended "The time is at hand;" "Surely I come quickly," etc. I crowded him for a "where" and "when" of the fulfillment of Revelation 14: 6, 7. If ever a man was snowed under on the saying found in the Book of Revelation, Braden was. I shall not hereafter attempt to give speeches in their order, but sayings here and there, as they occurred, so that the reader may gather from it what the contention was and how. Will give the pith and points.

WOODBINE REUNION.

The first session was held the afternoon of the 15th inst. Called to order by S. B. Kibler, chairman of reunion committee. Organization was completed by choosing Pres. Joseph Smith president, Isaac M. Smith and C. Derry associates; Bro. Derry declining to act, Bishop E. L. Kelley was chosen; S. C. Diggle secretary, J. F. Mintun assistant; S. B. Kibler and James Pearsall to have entire charge of music; Asa Hight, A. C. Hoffman, Charles Dykes, and Frank J. Seely police; P. Landingham janitor.

Short speeches were made by Elders J. F. Mintun and I. M. Smith, both admonishing the saints to carefulness in their conduct, having in mind the object for which the reunion was instituted, and to be wise in their diet. On the morning of the 16th, there were sixty-two tents on the grounds; the weather being warm and mosquitoes a pest. Preaching by J. F. Mintun at 7:30 p. m. The first prayer meeting was in charge of J. F. Mintun and W. A. Carroll. A peaceful spirit prevailed. Requests for prayers for Elder A. M. Fyrando and son of Sr. Emma Lane were complied with. 10:45 a. m., preaching by Elder I. M. Smith, in charge of Elder C. Derry. 2:30 p. m., preaching serv-

ice in charge of M. H. Forscutt, Elder Hubert Case the speaker. Four p. m., Sunday school and Religion met and organized by choosing J. F. Mintun superintendent, Oscar Case secretary, Nellie Ballentyne treasurer, Ruth Mintun librarian, W. D. Bullard chorister. Special instruction concerning work to be done and spirit in which work should be done was given by superintendent. 7:30 p. m., Bishop E. L. Kelley spoke upon "The foundation of God standeth sure," leaving an excellent impression. Daniel Hougas in charge. The ushers then chosen were W. D. Bullard, H. Purcell, G. Blackman, and Oscar Case.

Sept. 17. There are eighty-five tents now on the ground, and four covered wagons occupied. Morning prayer service in charge of Frank Criley and J. F. Mintun. 10:45 a. m., Isaac M. Smith spoke, the service being in charge of J. C. Crabb. An able effort. 2:30 p. m., service in charge of Bishop Kelley, preaching by M. H. Forscutt; delivering one of his old time instructive sermons. At close of service a collection was taken, amounting to \$32.25. Committee of administration was then announced as follows: C. E. Butterworth, Frank Criley, Hubert Case, W. A. Carroll, W. H. Garrett, and Doras A. Hutchings. 7:30 p. m., service in charge of W. H. Garrett, Elder C. Derry discoursing, urging an entrance into the way of life.

DIPHTHERIA AND CROUP.

A positive cure and very simple recipe, and which has proven to be very effective. It originated with Dr. Delthill, who reported his discovery to the French Academy of Medicine, and later was published in the Paris *Figaro*.

He found that the vapors arising from liquid tar and turpentine would dissolve the fibrinous exudations which choke up the throat, and are so prevalent in cases of croup and diphtheria. Dr. Delthill's method is described thus:—

He pours equal parts of turpentine and liquid tar into a tin pan and sets fire to the mixture; a dense resinous smoke arises which obscures the atmosphere in the room. "The patient," says Dr. Delthill, "immediately seems to experience relief; the choking and rattle stop, the patient falls into a pleasant slumber, and seems to inhale the smoke with pleasure. The fibrinous membrane soon becomes detached and the patient coughs up microbicides. These, when caught in a glass, may be seen to dissolve in the smoke. In the course of three days afterward the patient entirely recovers."

CONFERENCE NOTICES.

Southern Indiana conference will convene with Byrnsville branch, October 14 and 15. We will expect a full report from all branches of the district. Let all come who can, and have a good time. We will expect E. C. Briggs, our missionary in charge, to be with us. WILL KELLEY, Pres.
JOHN T. SCOTT, Sec.

Conference of Little Sioux district will be held at Missouri Valley, Iowa, October 21 and 22. Reports of all elders, priests, teachers, and deacons should be made out in writing, and sent to district secretary, mentioning in these reports number of sermons preached, places occupied, and number of baptisms. Mention any special manifestations of God's power in healings, or in the conversion of souls. Sunday school convention will meet at two p. m., October 20. A. M. Fyrando, district president; J. F. Mintun, district superintendent; Lenna Strand, district secretary.

Massachusetts district conference will convene with Boston branch, at No. 54 Broadway, East Somerville, October 21. Visiting saints should take any Sullivan Square,

Charlestown car, either on Washington Street, or in the "Subway," getting a free transfer at above square for Somerville, getting off at Lincoln Street. Branch clerks and the priesthood should remember the conference resolution providing for all reports to be with district clerk ten days previous to convening. Come and add your best efforts for a successful meeting. Address, M. C. Fisher, clerk, 21 Greenwood Street, Dorchester, Massachusetts.

Alabama district conference will convene at Pleasant Hill branch, October 21, at ten a. m. Presidents of branches, please send in branch reports. M. K. HARP, Pres.

Des Moines district conference will convene at Des Moines, Saturday, October 14, at 10:30 a. m. The newly organized branches in the district are especially requested to report to this conference, so that the secretary can transcribe the names during the winter months, when he will have time.

J. W. MORGAN, Pres.
H. A. MCCOY, Sec.

Conference of Chatham district will meet with Petrolia branch, Ontario, on Saturday, October 16, at ten o'clock. We hope all branches in the district will send in a report, also that the officers will be sure that they are correct.

GEORGE GREEN, Pres.
RICHARD COBURN, Sec.

Far West district conference will convene Saturday, October 14, at ten a. m., with German Stewartsville branch. Brethren of the priesthood, remember the resolution passed at last conference, that reports should be sent to the secretary one week prior to convening of conference; also, secretaries of branches, have your branch reports sent in time, according to former resolution passed. We would be pleased to see a large representation from all parts of the district. We, of the German branch, will see that you are well provided for. So, come; bring the Spirit of the Master with you, and we will have a spiritual conference, one long to be remembered.

T. T. HINDERKS, Pres.
C. P. FAUL, Sec.

Tennessee and Kentucky conference convenes with Eagle Creek branch, October 14, at ten a. m. D. W. COOK, Pres.

CHANGE OF PLACE.

Since placing the notice of Northeast Missouri conference in *Herald* and *Ensign*, to meet at Higbee, Missouri, October 14 and 15, circumstances have forced a change of place to convene. The Higbee saints have kindly petitioned the district president to relieve them of the burden of entertaining this conference. So the conference will convene same date, with Salt River branch. Visitors will be met at Macon by team, which will leave at four p. m., Friday, the 13th, and 8:30 a. m.; Saturday. Teamsters will wear blue ribbon on coat lapel.

J. A. TANNER, Pres.

Clinton district conference will convene at Rich Hill, Missouri, October 14. Sunday school convention the day previous. Let us have a full attendance, as it will probably be the last one held before General Conference. Abner Lloyd president, Ella Miller clerk, Box 11, Verdella, Missouri.

Oklahoma district conference will convene on Wednesday, October 11, at the reunion grounds, seven miles southeast of Stillwater. All the elders, priests, teachers, and deacons in the district are requested to report, either in person or by letter, labor done, etc. Each branch should have report approved by the branch and forward same to Bro. Stephen Smith, Stillwater, Oklahoma. Report should reach Stillwater not later than Saturday, October 7.

R. M. MALONEY, Pres.

Conference of Western Maine district will meet at Little Deer Isle, Maine, October 14. Branch and ministerial reports are desired and expected. Come and bring them in good time or send them to Elder J. J. Billings, Little Deer Isle, or to the district secretary, Sr. Luella Colby, Stonington. Meetings from Friday evening, October 13, over Sunday the 15th. Let all saints who can, come prepared to help. Bring your Harps and Hymnals. We hope to have Bro. A. H. Smith with us; possibly Bro. Joseph Luff.

T. C. KELLEY.

SCATTERED MEMBERS.

The following is a list of members of the San Francisco branch, whose whereabouts are unknown: Almira M. Calhoun, Lenora Livingston, Nellie Adams, Johanna Rusk, Louis Rusk, Margaret S. Benson, Minnie Webster, Anna Shaw, Judson Jennings, Joseph A. Edwards, Sarah Wilderspin, Henry Benson, Agnes Ellis, Mary Etta Spurgin, James Forsythe, C. T. Garvey, Emily Clancy, Clara Isadore, George S. Marcy, Sarah Chester, Mary Ellen Dunn, Marbay E. Smith, Charles T. Clark, Francis Jones, Margaret Irish, Maria Elizabeth Calback, Hannah Holmes, Ellen Cunes, Mariam E. Beebe, Valentine Bohn, Joseph Forrest, Alice Forrest, David Banford, Charles N. Halbery. Please send us your present address, as we are anxious to locate all the members of this branch. Anyone having information of any of the above-named brothers or sisters will confer a favor by writing to the undersigned at No. 1028 Market Street, San Francisco, California.

JOHN A. LAWN.

REUNION NOTICES.

Oklahoma reunion will commence October 6, on Elder S. J. Hinkle's farm, seven miles southeast of Stillwater, in Payne County, Oklahoma. Those coming by rail should get off at Mulhall, unless other provisions have been made, and take mail hack to Stillwater. Those coming by train should correspond with Bro. S. J. Hinkle, Stillwater, Oklahoma Territory, who will provide for transportation from Stillwater to reunion grounds. We expect a large attendance and a full representation of the ministry of the Southwestern mission.

R. M. MALONEY.

NOTICES.

Saints in Idaho wishing my presence will please write me immediately, at Fairfield, Utah, or 1509 Washington Avenue, Ogden, Utah. Those wishing the labors of H. N. Hansen, through Southern Utah, will please write him at Pleasant Grove, Utah. The missionaries of Rocky Mountain mission will please remember that their next quarterly report should be made out and forwarded to me October 1.

J. W. WIGHT.

At a special business meeting of Evergreen branch the following resolution was introduced: Moved by N. F. Liddy and supported by Peter Hager, "That we tender a vote of thanks to the Bishop for the very able and satisfactory manner in which he has adjusted all difficulties past and present, and that a copy of the same be placed upon the minutes and also sent to the official organ of the church for publication." The foregoing resolution was unanimously carried.

M. A. LIDDY, Clerk of Branch.

DIED.

CHAMBERS.—Bro. Francis E. Chambers of Muchakinock, Iowa, died September 5, 1899, aged 32 years, 7 months, 11 days. While playing baseball was overcome by the heat, was sick about a week, and in the night

climbed on the house roof, walked off at the highest point and fell to the ground, from which he died. The last two days of his life he warned all who called to see him to live faithful to the gospel, for he knew this was the true church. Funeral sermon by Elder J. S. Roth.

NEWBERRY.—At her home, near Page, Nebraska, August 1, 1899, of heart trouble, Mrs. Almira Newberry, wife of J. H. Newberry. Almira Fry was born March 15, 1855. She was married at Wheeler's Grove, Iowa, to J. H. Newberry, by Elder James Caffall, March 29, 1873. Deceased was the mother of ten children, six of whom are dead, and four remaining with the stricken husband.

CANFIELD.—At his home, Sheridan, Wyoming, September 9, 1899, after an illness of three weeks, George Canfield, aged about 63 years. Mr. Canfield was well known in Nebraska and Wyoming as a railroad contractor and hotel keeper. He was elected a Nebraska State Senator in 1882, and was in other enterprises as a business man. He was honorable in his dealings. Was buried in Omaha. A wife, one daughter, and one son are left to mourn his departure from this life. As a family they were all very kind and affectionate to each other. Honor to his memory.

ROSSIER.—At St. Joseph, Missouri, September 6, 1899, Mrs. Isabell Rossier, aged 43 years. Death resulted from an explosion of gasoline, which she was using at the time for cleaning house, the fumes of which caught fire from a match struck by her husband in the room. Before help could be secured, she was so badly burned that she died in a few hours; her husband was badly burned on the hands and arms, while attempting to save his wife. The body was brought to Kansas City. Funeral sermon by Elder F. C. Warnky. She was a devoted member of the Methodist Church. About two years ago we held meetings in her neighborhood; she attended, and became much interested. She loved and rejoiced in hearing the fullness of the gospel. A husband and son and daughter are left to mourn.

HANSON.—Claus Alma, infant son of Bro. and Sr. A. B. Hanson, at Detroit, Michigan, Wednesday, September 13, 1899, at 8:15 p. m. Aged 7 months and 5 days. Inflammation of bowels the immediate cause of death. Funeral from the home of its grandparents, Bro. and Sr. W. S. Claus, at 1340 Howard Street, on Friday, September 15. Elder Joseph Blackmore in charge of services. Interred in Woodmere cemetery. The death occurred while Sr. Hanson was in Detroit visiting.

MCALISTER.—Sr. Sarah McAlister was born December 28, 1834, at Chester, Pennsylvania, died at Oxford, Pennsylvania, July 18, 1899. She was baptized at Camden, New Jersey, October 11, 1896; she was away from home when taken sick, and died after being in bed two hours.

REDMAN.—At Little Rock, Arkansas, January —, 1899, J. B. Redman. Bro. Redman was born at Franklin, Missouri, May 28, 1838. Was baptized January 19, 1896, at Standley, Indian Territory. Bro. Redman was raised in the faith of the Methodist Church. His father was presiding elder in the Methodist Church in the St. Joseph, Missouri, district, for thirty years, his name being W. W. Redman. Bro. Redman was wounded by being thrown from his wagon, and suffered intense agony for a number of days, when death came to his relief. Was a graduate of St. Charles College, Missouri. He was a man of fine mind, and a great student. After his connection with the church, he lived an humble and faithful life, and often expressed an unbounded confidence in the work and the restored gospel, and who can say that his rest will not be glorious? He leaves an invalid wife and two daughters, members of the church, to mourn his loss.

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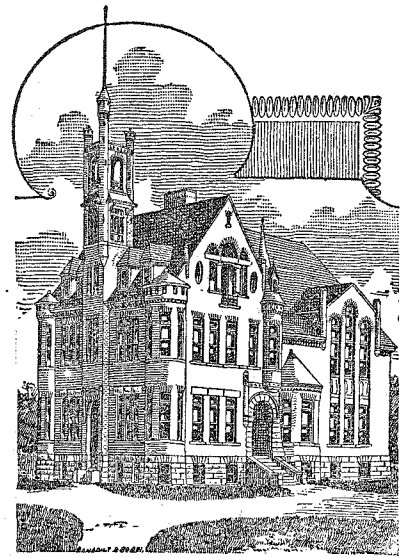
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Priests of Pallas and Karnival Krew, Kansas City, Missouri, September 28 to October 8. Date of sale, September 27 to October 7. Good returning up to and including October 9. \$4.85 for round trip.

Laying of the corner stone to new Government Building and Fall Festivities, Chicago, October 4 to 11, 1899. Date of sale, October 2 to 9. Good returning October 14. One standard fare for the round trip.

St. Louis Exposition, St. Louis, Missouri, September 11 to October 14. For dates and rates apply to local agent.

Reception to Admiral Dewey. New York, N. Y., September 29 and 30, Washington, D. C., October 2. For dates and rates apply to local agent.

Cheap one-way rates west; for points, rates, and dates apply to local agent.

Annual Convention of W. C. T. U., at Seattle, Washington, October 17 to 26, 1899. Date of sale, October 12 to 15. Going limit, October 20. Returning final limit, November 16. Rates can be obtained from

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THE SAINTS' HERALD

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

Vol. 46.

Lamoni, Iowa, October 4, 1899.

No. 40.

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SIGNS OF THE TIMES.

Berlin, Aug. 5.— . . . Asked his view on the present situation in France, Bismarck [Prince Herbert] replied:—

"The Dreyfus trial is the beginning of a struggle of parties. As a nation France may recover from her present sickness after a time, and so may Spain from her seething discontent and bankruptcy, because Spain is also a rich country, with fertile soil and splendid mineral wealth, which only need development. But the Latin races are doomed unless they are liberated from the medieval clergy. Look at the condition of Belgium, where the clerical party is bound to cave in, the Flemish being victorious. The general military service, as forecasted by General Brialmont, will be introduced and no mistake.

"Italy presents a miserable state of affairs, approaching bankruptcy. Taxation is pushed to the uttermost, while workmen during the summer only earn two lire daily. Only 3,000,000 out of 31,000,000 earn over 250 lire yearly. A million and a half people subsist upon alms. The condition there is deplorable.

"Revolution is sometimes predicted in Sweden, but this will never occur, though the Norwegians continue to foment that teapot storm. The Scandinavians are not likely to form a unit, but may within the next fifty years lean upon some paramount power.

"My opinion is that the unrest which converts the continent into one huge camp is mainly attributable to

Muscovite statesmanship and nothing else."

Berlin, Sept. 28.—In a speech at Forchheim to-day, according to the *Tageblatt*, the Kaiser said that many centuries would pass before the theories of eternal peace would be generally recognized, and that in the meantime the best safeguard of peace was in the German Empire, its Princes, and its army.

Paris, Sept. 26.—Minister of War de Gallifet is daily growing in disfavor, as he has the unhappy knack at present of always doing the wrong thing. . . .

Other political men attack the Minister of War for mentioning the name of the Deity in his discourse at General Brault's funeral and say it is outrageous to speak of God and a better world in public.

The agitation over this incident brings to light a scandalous omission upon the part of the French nation and indicate that what the nation needs is to be taught the difference between religion and clericalism and that neither atheism nor infidelity will aid France to pull out of the present situation.

Religious intolerance is growing stronger and more bitter than in the Middle Ages, and politicians are not willing to accept De Gallifet's declaration that the Dreyfus incident is closed and want to keep France in the throes of anti-Dreyfusardism. . . .

Clemenceau, editor of *L'Aurore*, stated concerning the Dreyfus case, in a telegram to the *Chicago Tribune*, dated Paris, August 8: . . . In this way we shall deliver our republic from the threatening plots of faction, who openly aim at the renewal of religious hatreds long gone by, to crush freedom of thought in France as they have done in Spain, and establish a dogmatic infallibility on the ruins of justice and law.

London, September 15.—The *Times* prints this morning a four-column article from its Rome correspondent on the Pope and Americanism, who says:—

"The duel between the Anglo-Saxon temperament and the Jesuit discipline will be worth watching, for the stake of civilization in its outcome is by no means small.

"So long as the American Catholics formulate no doctrine, claim no liberty, and avoid all action which might give a handle to their foes, they may hope to live in peace.

"The question arises: How long will respect for their past, their inde-

pendence of spirit, and especially the constant influence of the American environment, permit them to hold their tranquility on sufferance or to enjoy their freedom by stealth?"

CARDINALS TO STUDY DEMOCRACY.

The leaders of the so-called Christian democracy in the Catholic Church are greatly encouraged by the appointment by the Pope of a commission of Cardinals, which is to study all the developments of democracy as they may relate to the welfare of the church. At the head of this commission is Cardinal Maxsella. It is pointed out that pressure has been brought to bear upon the Pope by the imperial governments of Italy, Austria, Germany, and Belgium to prevent him from recognizing in any way the principles of Christian democracy, and that the appointment of this commission shows that the papal authorities, while not interfering in any way with the old ideas, are ready to accept what may seem good in the new.

NEW CRISIS IN AUSTRIA.

The resignation of Count Franz von Thun, Prime Minister of Austria, creates another crisis in the affairs of the empire. The resignation of the Minister is the result of the bitter feeling growing out of the fact that Austria is being governed without a Parliament, which is in defiance of the constitution. Men of all parties have assisted in making things uncomfortable for Count von Thun, through whom Emperor Francis Joseph has given effect to his will. The dispatches from Vienna and Prague have recorded several scenes of violence growing out of the indignation meetings held to protest against the action of the Emperor. The new complication will certainly not make more secure the throne, to which the Archduke Francis Ferdinand is the heir apparent.

Constantinople, Sept. 24.—Later reports from the district of Aidin, in Asia Minor, which was visited by an earthquake on September 20, indicate that over 200 persons perished.

Calcutta, Sept. 26.—Earthquakes, floods, and landslides occurred at and near Darjeeling, in the lower Himalaya, last night. Great damage was done and no fewer than sixty natives and twelve Europeans were killed.

There was a rainfall of twenty-eight inches in thirty-eight hours. Three bad landslides took place between Darjeeling and Sonada. Nine European children and twenty natives were lost between those two points.

The whole Calcutta road is blocked, and the Paglajhore line has been seriously damaged. About a thousand acres of tea has been destroyed from Jalapahar to Burchill.

Missoula, Mont., Sept. 26.—Seventeen States and Territories were represented at the meeting of the National Irrigation congress to-day. Dr. Draphagan of Montana, Professor Whitney of Washington, D. C.; Professor Buffum of Wyoming, and others discussed at length the question of reclaiming alkali lands. The principal address at the afternoon session was by Elwood Mead of Wyoming, on "Water Right Problems." Indiana, on the east, the coast States on the west, Montana on the north, and New Mexico on the south represent the limits covered by State delegations in attendance.

St. Paul, Minn., Sept. 16.—A so-called "Christian social organization," a colony to be run on communistic principles, is to be started near Shell Lake, Wisconsin, by seventy-five German families from Butterfield, Minnesota. The people have bought 3,200 acres of land on the Omaha Railway, and all lands will be held in common. The lands are now being cleared and buildings put up. The station and postoffice will be called Sarena.

Berlin dispatch:—Sixteen hundred representatives of the 18,000,000 Catholics of Germany to-day closed a conference at Neisse, Silesia. The resolutions reaffirm the traditional position on most questions, support the Pope's hopes for worldly power, regret his exclusion from the peace conference, demand the repeal of the laws against the Jesuits, and condemn Sunday excursions. The assemblage closed with a "hoch" to the social Kaiser and to the social Pope.

Rennes, France, July 26.—Gambling in France is reaching tremendous proportions, and more than 222,000,000 of francs (\$44,000,000) has been made in France annually, nearly all of which is from Paris. The Department of the Seine has estimated that half the suicides are caused by losses at the races. The government is seriously studying the question with a view to taking preventive measures.

Calcutta, Sept. 28.—Four hundred lives were lost through the floods at Darjeeling in addition to those drowned on the plains.

Great havoc has been caused at Kurseong. The Margaretohope estate lost 100 acres and the Mealand factory was destroyed. Some coolies were buried in the ruins of the manager's house which was partly destroyed.

The Avongrove estate lost thirty acres and 4,000 tea bushes. The coolie lines were swept away and

many persons were killed, but the exact number is not known.

The story of the destruction of the Ide Villa branch of the Calcutta Girls' School, supported by the American Methodists, is related by Miss Stahl, who saved many of the children. . . .

It is estimated that the loss to the tea garden proprietors alone is about \$5,000,000.

London, Sept. 28.—The *Echo* to-day says the Greek government was informed yesterday that the severe shock of earthquake around Smyrna, reported several days since, killed 1,000 persons, injured 800, and demolished 2,000 houses and two villages.

Paris, Sept. 28.—To-day's papers are full of envy at the American reception to Admiral Dewey. One of them declares:—

"It is a fortunate country which can give way to maddening enthusiasm and have the object of their enthusiasm remain a simple, manly man, devoid of self-ambition. Such adulation would turn the heads of any of our Generals who have never brought home a victory. In twenty-four hours a French General in Admiral Dewey's position would be plotting to overturn the government."

—*Tribune*.

HOW TO STOP WORRYING.

. . . Suppose you were to go into a completely dark room, wishing it to be light. How would you set about the work? Would you try to scoop the darkness up in buckets and carry it out at the door? Not at all. You would just open the windows and shutters and let in the blessed sunlight. You would replace the darkness with light. So it is with worry. The only possible way to get rid of it is to replace the worry attitude of mind with the non-worry attitude. And this can always be done when the person is sincere and patient in his desire to bring it about. All he has to do is to be passive and let Nature have her own perfect way with him.—*Ex.*

POOR TEETH OF THE YOUNG.

A rapid tendency to decay, hitherto unknown in extent, is taking place in the teeth of the children and youth of the present generation. That the disease is assuming alarming proportions is painfully evident. A few years ago a school committee was appointed by the British Dental association to acquire more knowledge of the condition of children's teeth at various ages. Of the children of a large number of parochial, industrial, and other schools over 10,000 mouths were examined, and the condition of each tooth was marked upon a chart. Less than 15 per cent of such boys and girls of an average age of 12 years did not require some treatment for decayed teeth. The large majority, therefore, of over 85 per cent demanded skilled attention.—*Nineteenth Century Review*.

Speaking of the Rev. Jenkin Lloyd Jones' book *Jess*, which the author also calls *Bits of Wayside Gospel*, "The Outlook" for September 23d, says in its review "that it is a book which will refresh and inspirit any reader," and they "earnestly and heartily recommend everyone who loves nature, but especially

everyone who loves the uplands of the spirit to read the book. Amidst the rush and turmoil of this end of the century it is a pity that time has not been found, by the few who can do such work, for the writing of more volumes of this character." "*Jess*" is a saddle horse, and out of that horse's service its master extracts the kind of sermons and genial philosophy in which an exquisite sympathy between the horse and its rider, the charm of the landscape, and a broadening of the religious spirit of man are blended.

The Rev. Jenkin Lloyd Jones is the editor of the *Chicago Unity*, and his book is published by The Macmillan Company.

GOOD ROADS CONVENTION.

One of the conventions to be held in Des Moines carnival week, and which will also help swell the multitude, is the Good Roads meeting. A meeting of parties interested in good roads has been called and will be held October 6. Those who have the undertaking in hand predict an attendance of several thousand. Gen. Roy Stone, who built roads for the American army in Cuba and Porto Rico, will be present and will talk on what he knows of the subject. W. H. Moore of St. Louis, president of the national good roads association, will also be in the city, and will personally conduct the meetings. Harrison, of the government good roads commission, will accompany General Stone, and assist him in educating the people of Iowa to the belief that they want improvements along these lines. It is the intention to organize a state association. Samples of roads will be built in the outskirts of the city, where farmers driving in may pass over them and form an estimate as to what they are really worth. Captain Brewer is in Des Moines in charge of a good roads office at Commercial Exchange, and spends his time advertising the matter, traveling about to the district conventions, of which several are being held, and answering all questions as to what will be done.

Traveling on the Burlington Railroad on the way to Denver, a little town called Atlanta, near Hastings, Nebraska, is pointed out as a point of interest because of the corn cribs built there along the tracks. In all there are twenty-four separate cribs, 12 feet wide and 12 feet high, with a total length of 5,964 feet, or a distance of nearly a mile and a quarter. This year's enormous crop (three hundred million bushels for the State of Nebraska) will test their capacity. Everybody seems prosperous in Nebraska. Nobody complains but the bankers, who find it hard to lend their money. Nobody wants to borrow it.

With the Fall Fiction Number of *The Saturday Evening Post*, of Philadelphia, that journal will be enlarged from a sixteen to a twenty-four page weekly magazine, with a double number every fourth week. The Fall Fiction Number will have a handsome colored cover and thirty-two pages of short stories and entertaining articles by well-known and popular writers. It will be on all news stands September 28. The price has not been raised.

SEPARATE TOWELS FOR CHILDREN.

Two or more children should not be permitted to use the same towel. Each child should have a separate one, and be taught to regard it as personal property. Towels may be bought with initials woven in them, which makes it easy for the owner to distinguish his own. Diseases of the eye and skin diseases are easily communicated by the indiscriminate use of the same towel by different persons. If carelessness in this matter be indulged in childhood it may save much suffering.—*September Ladies' Home Journal*.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, OCTOBER 4, 1899.

NO. 40.

The Saints' Herald.

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

LAMONI, IOWA, OCT. 4, 1899.

JOSEPH E. TAYLOR'S ARREST.

We learn from the *Deseret News* of September 14, 1899, that Elder Joseph E. Taylor, first counselor to Angus M. Cannon, president of Salt Lake Stake, has been arraigned for unlawful cohabitation with one Clara Taylor, who resides at 352 East Second South Street, Salt Lake City. The complaint was sworn to by Charles Mostyn Owen, and it is alleged that said Clara Taylor gave birth to an illegitimate child on or about March 4, 1899, and that said Joseph E. Taylor is believed to be the father of the child. Angus M. Cannon, Heber J. Grant, C. W. Penrose, et al., are cited as witnesses.

The *Deseret News* persists in the claim that there is a material difference between polygamy and unlawful cohabitation, yet it does not deny, but admits, that unlawful cohabitation is a crime against the statutes of Utah.

Will the *News* please explain why parties pleading guilty of this crime, Angus M. Cannon and Heber J. Grant, for instance, are permitted to retain official standing in the church without any effort upon the part of the church to call them to account? In an editorial "Address to non-Mormons," published in the *Deseret Evening News* for September 9, 1899, is found the following:—

We do not attempt to apologize for, condone, or advise the infraction of any law of the land.

This sentence standing alone would look harmless enough; but what will be the effect of the following sentiments found in the same address, and published in the official organ of the church? After making an effort to show that polygamy is only the contracting of plural marriages, and does not include the living with plural wives in the relation of husband and wife, the *News* continues:—

We ask your patient consideration of the facts in the case. It is an old subject revived, but has been forced before the country as a present issue. The Manifesto of 1890 has been published many times. The gist of it is contained in these words:—

"Inasmuch as laws have been enacted by Congress forbidding plural marriages, which laws have been pronounced constitutional by the court of last resort, I hereby declare my intention to submit to these laws and to use my influence with the members of the

church over which I preside to have them do likewise."

"And I now publicly declare that my advice to the Latter-day Saints is to refrain from contracting any marriages forbidden by the law of the land."

It will be seen that this advice from the only officer recognized in the "Mormon" faith as holding authority to permit a plural marriage, reached simply to the cessation of marriages contrary to the law of the land. It was so understood by the thousands who endorsed the counsel in general conference. No other meaning can be fairly attached to the language used. The probability is that if it had been worded so as to command or advise men and women who had contracted plural marriages under the regulations of the Church, and by solemn covenants for time and all eternity, to separate in violation of those sacred agreements, the Manifesto would not have been accepted by the people to whom it was addressed.

If the intention of this statement was not to condone "the infraction of the law of the land," against unlawful cohabitation, will the *News* please explain its purpose in so stating the case?

To escape the effect of the opinions of Presidents Woodruff and Snow, et al., who stated under oath before Judge Loofbourow, in effect, that the scope and meaning of the Manifesto "covered association with plural wives," the *News* states:—

Whatever was explained was the view and opinion of the witnesses as to the meaning they attached to the language of the document, etc.

It then argues that the people are not pledged to, nor bound by such opinion. If this is not condoning, and indirectly advising an infraction of the law what is it?

Again, this same address contains the following:—

When the President of the Church issued his Manifesto against the further contracting of plural marriages, and when Utah entered the Union as a State on an equal footing with the other States, there were a number of men who had contracted marriages under the ordinances of the Church to which they belonged, and which the parties regarded as entered into by divine authority and sanction. The covenant between the man and his wives was an eternal religious contract. It was for time and all eternity. According to their faith it was "sealed on earth and sealed in heaven." Unless for transgression of the conditions of the covenant, no man had the power to dissolve it. The marriage was binding and could not be dissolved even by death. It was to remain in this world and in the world to come, "in and after the resurrection from the dead."

This may not be accepted by you whom we are addressing, but it was and is a part of the faith of the parties who entered into those contracts. Thus, they fully believe that the obligations they entered into are sacred and eternal. The plural wife is in that sense as much a wife as the legal wife. While the secular law does not recognize this status, the Church covenant and ceremony are exactly the same as in the first or legal mar-

riage. You cannot change a religious sentiment, conviction, or belief by law. It cannot be stamped out by violence. Chains, the dungeon, the fires of persecution, ignominy, the denunciations of the majority, the ridicule of the unbeliever, the anathemas of the pulpit, the fulminations of the press, will not remove it from the souls of men and women.

Here we have it concisely stated; viz., the secular law does not recognize the plural wife as a wife, but "the church covenant and ceremony are exactly the same as in the first, or legal marriage," and "the plural wife is in that sense as much a wife as the legal wife."

Is there not then a conflict between the law of the land and the church covenant of these lawbreakers?

While this church covenant is pleaded by the *News* as a justification for these confessed law violators, why should it have the monumental assumption to say: "We do not attempt to apologize for, condone, or advise the infraction of any law of the land?"

In addition to this, we append the defiant words of President George Q. Cannon, uttered at Mount Pleasant, Utah, September 3, 1899, and published in the *Deseret Evening News* of September 5:—

There are ministers who are devoting their time to circulating evil and false stories about us; our enemies are wrought up against us. If they could they would treat us just as Egypt did ancient Israel. They do not want us to have children, they would stop it if they could. But we will have children, we will multiply and increase and no earthly power can prevent it. Many are finding fault because some of our men have had children by their wives. I do not say this is not violating the law of the land, but their love for the increase of their posterity is of such a character that they can endure the consequence and are willing to go to prison if necessary for it. I have not disobeyed the law and I can talk freely about it. The Lord is with this people and he will continue to bless us. We shall prosper and increase.

This having of children, which Mr. Cannon declares will continue, and "no earthly power can prevent it," must have reference solely to having children by plural wives, for no one has found fault with men having children by legal wives, nor is there any law against it; but Mr. Cannon admits that the practice which he refers to is "violating the law."

Will the *News* claim that Mr. Cannon did not "attempt to apologize for, condone, or advise the infraction of any law of the land"?

Whether he did or not, he certainly hurls defiance at the law, and yet we are asked to let them alone and wait for unlawful cohabitation to cease with the death of those who practice it.

WOODBINE REUNION.

President Joseph Smith wrote of the Woodbine Reunion, under date of September 25, as follows:—

I reached Woodbine, Sunday, September 17, in time for the afternoon exercises; Bro. Forscutt occupying I believe in his old-time style and vigor, doing excellently well.

It is useless for me to try by memory to follow the events of the week, as the one succeeded the other; it being sufficient to write that from the opening to the closing "all went well."

Organization had been effected before I came, and Brn. E. L. Kelley, Isaac M. Smith, and myself were put in charge; Brn. Kelley and Smith having presided with skill and good effects till I came, after that we presided conjointly.

So far as preachers were engaged, Brn. Derry, I. M. Smith, J. C. Crabb, Kelley, Garrett, W. A. Smith, J. S. Roth (the latter gained a new sobriquet of "the unbridled Dutchman"), Hilliard, Forscutt, C. E. Butterworth, and the writer, all did what they could to build up the cause and conserve the general good.

Excellent helpers were found in Brn. Hudson (H. J.), the veteran from Columbus, Nebraska, Case (Hubert and Oscar), Dodson, Strain, Carroll, Cushman, Kibler, Hutchings, Baker, Criley, and a number of others, who had charge of prayer service and assisted in preaching services. Not keeping the list we may fail to remember them all.

The weather was fine from first to last; the only drawback being that the long, dry spell covered the weeds with dust, which the winds blew into the camp in fine percolating showers. Sunday, 24th, was especially bad in this regard.

The thousands of feet that threaded the rounds of the tent, the avenues and streets of the canvas city, ground the fine soil into powder, which rose like fine mist and covered tents, wagons, people, and seats till things took on one sober gray tint, the tint of "Iowa soil."

The police force was ample, the order good. We heard of no jar or disturbance.

The sanitary conditions were not quite so good as last year; local causes, the high water of the late summer, the scarcity of laborers caused by the grading of the Illinois Central Railway through the county and town, all combined to prevent the citizens' committee and the saints' reunion committee from doing what was contemplated and promised; but the grounds were in fair condition; all that talk about their being overflowed and dirty, was a mistake; it not being the case. Had the grounds been unfit to be occupied the brethren of the

committee would have certainly informed the saints by due notice. So, after this if any such rumors get afloat, let those who contemplate attending the reunion be at ease in mind about the location and the condition of the grounds. If anything goes wrong, the committee will give due and proper notice.

The song service was good, Brn. Kibler and Pearsall, with Bro. Mark Forscutt to help, gave good selections, and their band of singers all did well.

The water supply was good and abundant. No ice was used, which was better, we think, than to have had it, as the use of iced water to those not accustomed to it at home, is provocative of stomach and bowel disorders, which it is well to avoid. Personally, we preferred the good fresh spring water to that chilled by ice.

The expenses of the reunion were practically inconsiderable, taking into account the numbers in attendance; less than one hundred and forty dollars, the amount needed by collections, making use of only one of the Sunday services, on the 24th to complete it.

The attendance was possibly not so large during the entire session as last year; but on Sunday, the 24th, the grounds were crowded; probably twelve hundred to fifteen hundred teams being in the grounds and the town. This last day's preaching services were by Bro. I. M. Smith, at 10:45 a. m.; M. H. Forscutt, at 2:30 p. m.; and the writer for the evening. The morning and afternoon services were hard ones for the preachers, the wind coming strong and fresh from the north filled the air in and around the big tent with fine dust that filled nostrils and throat, to the annoyance of the speaker. The evening was not so bad, as not so many were astir around the tent.

An overflow meeting was conducted in the afternoon by Brn. J. S. Roth and S. F. Cushman, which was attended by some hundreds of the saints and visitors, who were much interested and pleased with Bro. Roth's exposition of gospel themes.

Nineteen baptisms were had; some of them those who had long known the doctrines, but had never seen the opportunity to obey, until the present. Brn. Hubert Case and W. A. Smith performed the rite, while the confirmations were in charge of Brn. C. E. Butterworth, Charles Derry, and others; all being delighted to be of use in the Master's cause.

There was a committee of administration in laying on of hands. In conversation with Bro. Butterworth, chairman, we learned that there had been quite a number of administrations; only two or three being for serious causes. In nearly all relief was given as the result of the service,

There was no very serious illness, the health of the camp was good.

The next reunion will be held at Dow City, Brn. J. M. Baker, C. E. Butterworth, W. A. Carroll, A. H. Rudd, and Claire Butterworth being the committee. The time is left with committee to determine and give notice.

 AGENCY, ADMINISTRATION, AND CRITICISM.

To those who study the general problems of the world, and its conditions, and therewith the problems of the church and its work, this, we think, must be apparent: The trend of present events shows that there must be developed among the people a well-defined personal interest in all problems affecting human life. The people—the masses of them, not a few only—must be awakened to a deep interest in, to an active study of and participation in all things affecting the welfare of church or state. Those who rule and those who administer must be held to a strict account of stewardship; no evasion of responsibility must be permitted, no misuse of power or position be tolerated. The people themselves and their representatives must insist upon a frank and full administration, a conformity to the letter and spirit of the law of God and man.

The day is past for taking important matters for granted. Human nature is naturally ambitious and liable to err. Power conferred upon anyone is liable to be misused by the holder or to be controlled by others to the detriment of the masses concerned, without intelligent and just attention upon the part of the people, in whose behalf power is both conferred and to be administered.

The history of all the past, remote and recent, teaches us that intelligent comprehension of conditions by the masses, and the exercise of watchful discrimination with a view to insisting upon strict conformity to law in the interest of all concerned, upon the part of the representatives, administrators, and executives of the people, in church and state, are strictly necessary to preserve the liberties of the masses and to insure their further development and entire emancipation.

While those chosen to act for the people should be given *loyal* support, the support should not degenerate into *unquestioning* support. Their acts and general policies should be inquired into, with due respectfulness; but the inquiry should not be neglected.

True leadership invites and does not evade nor fear close inspection; and they who love the people will encourage such source of procedure, and insist that the people, whose interests, including the interests of truth and

right reposed in them to a great degree by God himself, shall be frankly and justly and considerately dealt with, and have abundant opportunity to comprehend the exact condition of affairs.

Tyrants and ambitious men have been able to injure the people through the ignorance or indifference of the people themselves. God has placed in the hands of the masses the opportunity of acquainting themselves with the principles and details of his moral and spiritual and general system of government. He designs that *all* shall *know* the *truth* in all things pertaining to life here and hereafter. He would not have a few leading minds comprehending conditions, but *all*.

Granted that men would always do right and administer wisely, could the people ever attain personal, individual development by folding their hands, closing their minds, and moving on in the consciousness that some one else would carry on all work to be done? Certainly not. We should therefore see to it that by faithful close attention to the problems of church and general life we are prepared to act our individual part in our personal moral agency, under the conditions and laws of life in which God has placed all intelligence to act.

While it is regrettable that offenses arise, yet every difficulty is an opportunity. If men do wrong or act unwisely, the responsibility rests upon some others to be prepared to act in correction; hence to do so there must be clear, intelligent observation and a just and righteous criticism as a basis for proper action.

God himself cannot benefit a people as he would until they learn to hearken to his voice and to continue under the tuition of his Spirit until they become enlightened, developed agencies capable of doing his will. It is that kind of coöperation with him that will enable us as a people to become *one in the truth*, able to coöperate together, and under the blessings of God to succeed in our work for humanity. The gospel is broad and grand in its scope. It includes every agency for good, every principle of truth, in every realm, in every sphere in which God moves and rules to redeem the race. It is therefore necessary that as the people of God in name we arise to an intelligent conception of our work, and prepare ourselves for full and complete coöperation with the Lord. Mere entrance or induction into the kingdom amounts to little or nothing if not supplemented by usefulness as *growing factors* consecrated to and *capable* in the service of God.

Modern Israel has been in the wilderness because she did not rise above the conditions that hindered her development.

We are admonished that we have been intrusted with a great and solemn responsibility having in view the salvation of mankind. We should remember, therefore, that all agencies employed—all men and all women, official and laity—are under solemn obligation to labor as "servants," in the spirit of humble service in which the Christ sought not his own glory, but the glory of the Father in the good of mankind universal. If we coöperate in this spirit, we will separate ourselves from every motive, every policy, and every influence that asserts itself contrary to the spirit of the gospel, the spirit of sincere humbleness of mind. We shall then stand firmly for right, for truth, for the common good—for God. We shall then, as rapidly as is wise for us to move, solve present difficulties—inquire into them frankly and fearlessly, rendering to every man and every measure a just but impartial examination—and move forward and coöperate in all things spiritual and temporal as we should to the redemption promised the faithful workers together for good.

In conclusion: When the latter-day work burst forth upon the world, it called its converts from many conditions of life. Men and women came from the influences of sectarianism and from different political and social systems of government, all of which influenced to a great degree the character and habits of people subject to such conditions and influences. The fact that God had spoken and had raised up a prophet, had called apostles, etc., was with many enough. The necessity of comprehending the full purport of the work was not understood by many; the functions of men in official station were not clearly apprehended, and the tendency was to strongly overestimate them; to follow without understanding; to repose blind, indiscriminating confidence.

Loyalty and confidence in men are good, and not to be decried against; but *true loyalty*, or *intelligent confidence* should exist; not a misconception of such principles. People taught from childhood to look up to classes regarded as above them, are more apt to render unquestioning obedience than those taught to regard all men as equal, as fellow men of one common flesh and blood. Neither extreme—of unquestioning confidence nor of unjust criticism—but the happy medium of judicious and just criticism, (which is strictly essential to due appreciation of men or principles, as it is also to guard against error,) and in the spirit of brotherly kindness and charity, are, in the judgment of the writer at least, "just and true"—just and true to the ones thus observed, and to the cause of humanity.

We are in the work to labor, not to

build up any particular persons or branch of the human family, not to follow human policies or designs, but in the interests of the race, by strict adherence to the truth. Just so soon as we are sufficiently developed to adhere closely to the spirit of our work, in all branches of the service, ministerial and lay, we shall be permitted to enter in and occupy higher conditions and to move still further forward. We have been admonished to occupy higher ground, necessarily so. It is absolutely necessary to our success and the success of truth that this be done.

HOME READING AND PRAYER.

Scripture reading at family worship, morning or evening, or both, is an excellent practice. Perhaps the children do not read the word themselves, perhaps they are not interested in it or have not been taught it. At all events the home reading of the word, in the family circle, will leave its impress indelibly and remain within the mind and heart, a lamp to guide and a force to control and bless the children and youth of the rising generation.

Gather your children around you and read to them or let them take "turn about" in the home reading of the word. Perhaps they are wandering, becoming worldly, as any are apt to be unless interested in the cause. Nothing is nor can be more potent than the word of truth. It is an old-fashioned practice to read the word at family worship, and the "higher critics" in modern life may not indorse it; but it is the right thing to do, nevertheless. Try it, and continue it, if you do not now make a practice of it, and your children will be blessed by it and be a blessing to many in return. The hour of family worship, once a day at least, should be faithfully observed.

Children are what their surroundings make them. Spiritual-minded parents and home influences develop spirituality; worldly or carelessly conducted life and homes mean the same things in children raised under such influences. Keep the children in touch with God and his work; do not neglect it, whether you are in a branch of a thousand members or a scattered and lonely family isolated from all church privileges. The Lord has commanded observance of the service of prayer. Those who neglect the office of prayer are "weakened thereby." "Pray often that your mind may become strong," was the advice of the angel to the young Seer. Jesus, the Master, commanded his saints to "pray always," to continue in prayerfulness in life. He prayed much himself, for he found it necessary. *You need to pray; your children*

ought to be brought up under the influences of prayer. No one, from least to greatest, in all Israel, can walk in the light without prayer. All need to "watch and pray."

Let us not neglect the family altar for any mere bauble of pleasure or "social function." If we are God's people we should seek unto him and live in him, and not be carried away by the spirit of Babylon and neglect to observe the great office of prayer. Are we living unto God, striving for the life that is hidden in him, or are we living "after the manner of the world"? There is need for thought and action along these lines, by all of us.

MORE ARRESTS IN UTAH.

We learn from the *Deseret Evening News* for September 25, 1899, that Mr. Charles Mostyn Owen has turned up at Richfield, Utah, where he has filed affidavits with the county attorney charging President Joseph S. Horne and O. P. Borg with adultery, and Paul Poulson, Hans Christensen, and L. P. Christensen with unlawful cohabitation. He cites the Stake presidency and Ward Bishops as witnesses in each case.

THE Oskaloosa, Iowa, *Herald*, September 7, contains the following; clipping sent us by Bro. C. B. Brown:—

THE OTHER MORMONS.

The Reorganized Church of Jesus Christ of Latter Day Saints which is holding its reunion at Kansas City has no connection with the Mormon church whose headquarters are at Salt Lake, save a historical connection. The head bishop of the former organization is the son of Joseph Smith who was killed by the mob at Nauvoo, Illinois. The organization is entirely independent of the Utah Mormons and has its headquarters at Lamoni, Iowa, and numbers thousands of adherents in Iowa, Missouri, Illinois, and other States. It is bitterly opposed to polygamy and has always been since its organization. It regards the Book of Mormon not as a substitute for the Scriptures, but as auxiliary, or rather as an addition to the Bible. This church believes in the continuity of divine revelation. It holds that revelations have been made since the time of the apostles and that Joseph Smith, "the Seer," was a latter-day prophet. The membership is made up of good people, but they have been exceedingly modest in disseminating intelligence concerning their beliefs, and have therefore been confused with the Utah Mormons.

BISHOP E. L. KELLEY hands us the following item:—

JUST BUT NOT TECHNICAL.

The National Church Mutual Insurance Company, at Lisbon, Iowa, in which was insured the church building at Knobnoster, Missouri, that was moved from its foundation by a cyclone in 1898, has duly returned the money that was paid out by the church for the replacing of the building. This is particularly commendable to the company for the reason that notice had not been given the company as the rule requires, the matter having been overlooked by those in charge at Knobnoster, Missouri, and also by the Bish-

op's office. The company, however, did not stand upon this, but settled the matter at once, through its secretary and manager, Rev. W. S. Furnas.

The National Church Mutual Association is, therefore, just, as well as reliable in its work, and may well be commended.

GOING to press, we received the following card from Bro. G. W. Rogers, son of Bro. Israel L. Rogers. Pray for him if it be not too late.

SANDWICH, Ill., Oct. 1.

Dear Brother Criley:—I write to you and ask that you and all the saints and the Prayer Union would pray for Father. I. L. Rogers is a very sick man and unless God helps him—he is confined to his bed and I see no hopes for his recovery—except God interposes and blesses him; and I hope and pray that God will help him.

EDITORIAL ITEMS.

Arrivals from the Woodbine reunion include Bro. and Sr. Criley, Bishop Kelley, and President Joseph Smith, wife, daughter, and son; all well pleased with the gathering and its results.

Bro. I. N. White, writing from Independence, Missouri, late date, says: "Good meetings here yesterday; best for a long time. God was with the saints." We once had a correspondent at Independence—"Critic." What has become of him?

Bro. H. Goreham, Chicago, Illinois, writes briefly of his interest in the work of the church. He rejoices in added evidences of its truth.

Sr. Rebecca Deason, Gregville, Conecuh County, Alabama, asks prayer for her mother, who is an invalid. She expresses an earnest interest in the work.

"A brother of Joseph Knox, of Sandyville, Iowa, desires that some of the ministry visit Mr. Thomas Knox, employed at a lock factory at Terryville, Connecticut." This is reported for consideration of the missionary in charge by one of the mission force of the Des Moines district.

Brn. Duncan Campbell, E. B. Morgan, and J. R. Evans, of the ministry, were visitors at Lamoni of late, on church business.

The International Geographical Congress opened its sessions at Berlin, Germany, on the 28th.

Dr. Boucher, of the late anti-compulsory vaccination congress held in Berlin, declared that vaccination had caused the spread of the plague in India and in other countries. It seems that even doctors disagree on the question of vaccination.

The present address of Bro. F. G. Pitt is, No. 16 Carlingford Road, Harringay, N. London.

Bro. J. H. Lake reports the Southern Wisconsin reunion as passing pleasantly. Brn. Adams, Clark, Crawford, Stebbins, Russell, and

McDowell present; some of them from the Kewanee district.

Our cover items this issue reflect to some extent the diversified conditions and movements of humanity. It is necessary to note and to study the inspirations and movements of the people to comprehend conditions that exist and aid in changing them to what they ought to be. The world needs the gospel—the gospel applied to the physical, moral, social, economic, and spiritual life of the race.

A report of the second proposition of the White-Braden discussion will appear in next issue of the *HERALD*.

"The Christian Scientists have petitioned the School Board of Independence, Kansas, to change the physiology in use to conform to their belief."

The threatened revolt by Episcopal clergy against Bishop Potter for his "liberal" action in ordaining Doctor Briggs has quieted down; a broad church committee being appointed at the late Episcopal convention, which was tantamount to an indorsement of the liberal wing of the church.

Original Articles.

GATHERING. HOW ACCOMPLISHED?

In writing upon this or any other subject it is hoped that whatever criticisms it may call forth, none will indulge in such expressions as, "That bold and fearless defender," or terms of like import. All such expressions, while well intended, are uncalled for and may result in so "swelling" the head of the one for whom they are meant as to detract from his future usefulness, if not destroy it altogether.

One of the first prerequisites to the gathering is to fully *observe* the following:—

And now, behold, I give unto you a commandment, that when ye are assembled together, ye shall instruct and edify each other, that ye may know how to act and direct my church how to act upon the points of my law and commandments, which I have given; and thus ye shall become instructed in the law of my church, and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me, that inasmuch as ye do this, glory shall be added to the kingdom which ye have received. Inasmuch as ye do it not, it shall be taken, even that which ye have received. Purge ye out the iniquity which is among you: sanctify yourselves before me.—D. C. 43: 3.

The "assembling" may be in either branch, district, or General Conference capacity. Or, better still, in a General Assembly, in quorums or quorum, or possibly in membership group. But we are to be *sanctified* by that already received and "act in *all holiness*" before the Lord. In doing this we will purge out the iniquity among us and thus be *prepared* to go

up to Zion. The Lord is so very particular in the matter that in the short quotation given above he repeats the necessity of our becoming sanctified.

Our people are at times a little touchy on the question of sanctification, but if we purge out the iniquity we will be in a sanctified condition.

If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—1 John 1: 7.

We have it in our hands to have the gathering either near or far, as we will. In section 3: 15 the Lord says:—

I will gather them as a hen gathereth her chickens under her wings, if they will not harden their hearts.

The above emphasis is to show that we have it in *our* power.

Purge ye out the iniquity which is among you.

Again.

Gird up your loins, and take upon you my whole armor, that ye may be able to withstand the evil day, having done all ye may be able to stand.—D. C. 26: 3.

With this couple the following:—

And it shall come to pass that the righteous shall be gathered out from among all nations, and shall come to Zion singing, with songs of everlasting joy.—D. C. 45: 14.

Better wait till we are "righteous" before we start! *Better get "righteous" just as soon as possible!* But whatever we do, don't let us gather before we are ready. Don't let our Zionie impetus be so great that trouble will ensue. Listen:—

And let the work of the gathering be not in haste, nor by flight, but let it be done as it shall be counseled by the elders of the church at the conferences, according to the knowledge which they receive from time to time.—D. C. 58: 12.

And now, behold, this is the will of the Lord your God concerning his saints, that they should assemble themselves together unto the land of Zion, not in haste, lest there should be confusion, which bringeth pestilence.—D. C. 63: 8.

Therefore, a commandment I give unto all the churches, that they shall continue to gather together unto the places which I have appointed; nevertheless, as I have said unto you in a former commandment, let not your gathering be in haste, nor by flight; but let all things be prepared before you; and in order that all things be prepared before you, observe the commandments which I have given concerning these things.—D. C. 98: 9.

And let all my people who dwell in the regions round about, be very faithful, and prayerful, and humble before me, and reveal not the things [to the outside world] which I have revealed unto them, until it is wisdom in me that they should be revealed. Talk not judgment, neither boast of faith, nor of mighty works; but carefully gather together, as much in one region as can be consistently [done] with the feelings of the people: and, behold, I will give unto you favor and grace in their eyes, that you may rest in peace and safety.—D. C. 102: 7.

But verily thus saith the Lord, Let not your flight be in haste, but let all things be prepared before you.—D. C. 108: 4.

To the Reorganization through the present Joseph, the Lord says:—

Let my commandments to gather into the regions round about, and the counsel of the elders of my church guide in this matter un-

til it shall be otherwise given of me.—D. C. 117: 13.

Surely the above quotations are sufficient to show three things: 1. We are to have all things prepared before us, hence, 2. We are not to gather in haste. 3. We are to be guided by the counsel of the elders. What should the elders counsel? Nothing only that which is in harmony with revelation, and especially with the following:—

Wherefore it is wisdom that the land should be purchased by the saints.—D. C. 57: 1.

But says one, "How can we purchase?" After we have purged out all our iniquities—and we won't do that till we have complied with tithing as well as every other law—then put what money we can either into the hand of the Bishop or of any man whom we may choose as one in whom we have confidence as the one through whom the purchase can be made, of land in Zion for our inheritance. "An epistle and subscription" was to be written by Sydney Rigdon,

to be presented unto all the churches, to obtain moneys, to be put into the hands of the bishop, to purchase lands for an inheritance for the children of God, of himself or the agent, as seemeth him good, or as he shall direct. For, behold, verily I say unto you, The Lord willeth that the disciples, and the children of men, should open their hearts even to purchase this whole region of country, as soon as time will permit.—D. C. 58: 11.

It may be said that Rigdon is dead and the command is no longer binding. There are but two ways to get the land, by purchase or by blood. "If by blood, . . . lo, your enemies are upon you." If, then, we want the true inheritance, we *must purchase*. The sooner, then, we begin to lay by the money for such purchase, the better we will be prepared for the redemption of Zion. "The love of money is the root of all evil." "Purge ye out your iniquity."

And again, inasmuch as there is land obtained, let there be workmen sent forth, of all kinds, unto this land, to labor for the saints of God. Let all these things be done in order. And let the privileges of the lands be made known, from time to time, by the bishop, or the agent of the church.—D. C. 58: 12.

Here, saints, is God's Zionie plan. Will we take him at his word and thus furnish employment for the worthy poor?

Wherefore, I, the Lord, willeth, that you should purchase the lands, that you may have advantage of the world, that you may have claim on the world [before the law], that they may not be stirred up unto anger.—D. C. 63: 8.

Read that which follows, very carefully. But to make the matter as plain as it is possible, the Lord says:—

Observe the commandments which I have given concerning these things, which saith, or teacheth, to purchase all the lands by money, which can be purchased for money, in the region round about the land which I have appointed to be the land of Zion, for the beginning of the gathering of my saints; all the land which can be purchased in Jackson

County, and the counties round about, and leave the residue in mine hand.—D. C. 98: 9.

A very simple and plain duty this, and imposed by the Lord. The question for us to settle is, Do we really believe the Lord? If so, will it not be a very good plan to show our faith in him by simply doing what he requires? It is easy to put in practice. Let each branch make of the Bishop, or an "honorable" man chosen by *themselves*, a savings depository of all the money they can spare for this purpose and let it be used for the purchase of lands. Or in other words, just take God at his word, is to follow, and *don't try any other scheme*, if we really want to "gather." Coöperative associations may work O. K. from a business standpoint, but they are dangerous things to meddle with unless God has commanded their organization. If as communities you can thus combine and work harmoniously and purchase lands in Texas, Southern Missouri, or any other place, you will likely prosper, for a time at least; but it is well to remember that God has commanded that we should purchase "in Jackson County, and the counties round about, and leave the residue in mine hand." However others may feel, I prefer that as for me and my house, we shall obey God.

Now, verily I say unto you, Let all the churches gather together all their moneys; let these things be done in their time, be not in haste; and observe to have all things prepared before you. And let honorable men be appointed, even wise men, and send them to purchase these lands; and every church in the eastern countries when they are built up, if they will hearken unto this counsel, they may buy lands and gather together upon them, and in this way they may establish Zion.—D. C. 98: 10.

This is so plain it scarcely needs comment. If branches and communities, either "east," west, north, or south, for now the saints are in all these directions from Jackson County, or those in foreign countries or the islands of the sea, wish to purchase lands in Jackson or adjoining counties, let them save up as they can and put into the hands of the Bishop, or some "honorable" or "wise" man whom they may prefer beside, all moneys possible for this purpose. But "be not in haste;" that is, don't get so anxious about the matter that you will rush off to that land before all things are prepared before you, neither get into such a hurry as to sell your property at a needless sacrifice, and have cause to repent of your folly when the deed is done. Just simply begin the matter *now* and turn over *what you have* if it be not more than five cents. By and by it will amount to quite a sum, and before you are aware of it you will have enough to purchase a home there. While you are waiting to move there after such purchase is made, the Bishop can hire workmen to till your

land and pay them out of the proceeds, thus giving employment to the worthy poor. See another beauty in the Lord's plan. He knows that we feel more "at home" among those with whom we have an acquaintance, hence let branches and communities combine in the saving of their means for this purpose and with their combined means purchase sufficient land in a body to move onto it together. Possibly you may prefer to go on your own "hook" in this purchase. All right, the Lord will let you exercise your own agency. I would prefer, however, to hold his knowledge in the affair as far superior to mine as the infinite is above the finite.

One more quotation:—

For it is my will that these lands should be purchased, and after they are purchased that my saints should possess them according to the laws of consecration.—D. C. 102: 8.

The laws of consecration make us "stewards" over our lands, and are the best calculated to remove selfishness from our nature of anything I know of.

That we are to purge ourselves from all iniquity; have all things prepared before us before gathering; be not in haste to gather; put our moneys into the hands of the Bishop or some "honorable" or "wise" man whom we may choose for this purpose that they may purchase lands for us to "gather" upon in Zion, the above quotations make plain.

Individually, I will be proud of the Rocky Mountain saints if they take the initiative in this matter. Desiring to write in a plain way about a plain fact, rather than to elaborate needlessly, and that whatever movement the saints may feel like making in this direction they will seek to comply with the law in the case, and with a prayer for Zion's weal,

J. W. WIGHT.

"THE WORD OF WISDOM."

Upon several occasions, when attempting to defend the "Word of Wisdom," I have been accosted with these words, "You elders read into that Word of Wisdom that which is not there." Now I hardly think any of the elders would wilfully or maliciously "read into," or misinterpret the counsel of the Lord; but by faith and study would be enabled to give a rendering of his word, which if heeded, would meet his approval, and prevent a vast amount of our present ailments, and save a deal of contention. To wholly meet the divine approbation of our Creator, and receive his benedictions like softening showers upon the thirsty land, we are required to submit our all to him, and live by "every word that proceedeth out of his mouth." There is no question with Latter Day Saints as to its origin; but to the manner of its being

interpreted. Now, as "no prophecy of the scripture is of any private will of man," the necessity and surrounding conditions must be taken into consideration, in order to draw a logical conclusion.

The Word of Wisdom was given for a purpose, and has a real true meaning couched somewhere; and it is for us,—by prayer, faith, and study,—to search it out, and put it into practice as soon as possible, that when the voice is heard, "Go ye out to meet him," we are not met with those remorseful words, "slothful servant."

The word of the Lord,—whether law, counsel, or otherwise,—is among the things that does not pass away, either with using or abusing; but "liveth and abideth forever." And when all things of a transitory nature have run their course, and pass into the great ocean of oblivion, the records of heaven and earth will remain, and by them we will be rewarded or punished, according to our acceptance or rejection. The words which I have spoken, said the Savior, shall judge you; "and the dead were judged out of the things written in the books," etc. Is not the Word of Wisdom written in one of the books that we, through the kindness and love of God, are permitted to peruse, and learn his mind and will touching both our temporal and eternal welfare? Certainly; and his knowledge and ways are as much superior to ours as the heaven is higher than the earth. Hence, when it is recorded that the wisdom of this world is foolishness in his sight, I conclude that it is not safe to rely on the conflicting words of even saints, when the Lord has spoken to the contrary; but as Peter would say, we ought to obey God rather than men, or as God would say concerning his Son, "Hear ye him." The Preacher said, "Fear God, and keep his commandments, for this is the whole duty man." "But," says one, "this Word of Wisdom is not a command, it is only a saying, like many others, and is not compulsory."

I can readily admit that it is not compulsory, for the Lord does not force, but loves a willing heart and mind. Suppose it is a saying, is that any benefit to the objector? Certainly not; for says the Master, "He that loveth me not keepeth not my sayings;" and in the revelations of Jesus Christ to John, we read, "these sayings are faithful and true;" and further, "blessed is he that keepeth the sayings of the prophecy of this book." Not the book of revelation only, but all those intrusted to our care. The thought is broadened in these words, "Whosoever heareth these sayings of mine and doeth them, is like unto a wise man," but those who do not, are classed among the foolish. Now, in the parable of the virgins, those who

had kept his sayings, were robed in their spotless garments of righteousness, and were given a hearty welcome to the marriage supper of the Lamb; but where were the foolish saints of the parable? O, only on the outside with closed doors, still knocking! But listen; if hearts are not brought to a realization of their position before then, what will be the nature of the remorse, when the calm, clear words ring out, from the immaculate Son, saying, "I know you not"?

Now what does the Word of Wisdom say? "That inasmuch as any man drinketh wine or strong drink among you, behold, it is not good, neither meet in the sight of your Father." If it is not good, then it must be evil, and injurious. "But," says one, "it does me good to take a glass of spirits now and again." Well, if that be true, then you have proven the Lord to be in error, for he says it is "not for the belly," and "is not good for man."

"Again, tobacco is not for the body, neither for the belly, and is not good for man." But has not God ordained that "all wholesome herbs" are "for the constitution, nature, and use of man?" Yes; but tobacco is not good for his constitution, but to be skillfully applied to strains, bruises, and be administered to sick cattle. Smokers claim to receive peace of mind and comfort from the use of this herb that the Creator declares "is not good for man," which to a certain extent may be true; but let me assure every conscientious user, that there is far more comfort and peace of mind among those who do not use it; but who have received this warning as from a loving friend, who is interested in our welfare, and has kindly pointed out the dangerous rocks upon which we are liable to be harmed. But is not tobacco using a good disinfectant? Perhaps; still we have a better in him who holds power over all diseases, and has said, "All saints who remember to keep, and do these sayings, walking in obedience to the commandments," etc., "I, the Lord, give unto them a promise that the destroying angel shall pass by them, as the children of Israel, and not slay them."

Brethren, is it not better to hearken and heed the counsels of the Lord than run chances when the destroying angel is abroad?

And what can be the meaning of "hot drinks"? Certainly, not whisky, brandy, gin, or others containing alcohol, for they are disposed of under the heading of "wine and strong drinks." It is an entirely new subject, and has no reference to wine or liquors; nor can it refer to ginger, pepper, etc., for these are not hot drinks, but herbs steeped in water and used as a medicine, in accordance

with the Word of Wisdom, which states, "All wholesome herbs God hath ordained for the constitution, nature, and use of man, every herb in the season thereof, and every fruit in the season thereof;" and there are other mild herbs which the sick are to be nourished with also. Is then hot water or milk prohibited, or does the importance of the statement hinge on the word "hot"? Let us see. In this revelation is shown "forth the order and will of God in the temporal salvation of all saints in the last days," "adapted to the capacity of the weak, and the weakest of all saints, who are or can be called saints." "Behold, verily thus saith the Lord unto you, In consequence of *evils* and *designs* which do and will exist in the *hearts of conspiring men in the last days*," etc.

Now the reason of this Word of Wisdom being given appears just at this point, and the Lord forewarns the saints against the work of "conspiring men," in certain evils and designs they have in the preparation of these beverages. What! hot water? No, they have nothing to do with that; for that is wholly a work of the saints, and surely you would hardly class them among the evil and designing men of the last days."

What evil design would a good housewife, a true saint, have in preparing a cup of milk and water? None at all. Then we must look somewhere else for the meaning. Competition has become so keen and cutting in these days of grabbing to get something for nothing, that almost every commodity is so adulterated, that many of the articles offered for sale, are unfit for human consumption. Tea, coffee, cocoa, and several others, of the common beverages in use, come in for an extra amount of these admixtures, in their preparation, that they are injurious to the system, and unfit to be used. So the Lord in his kindness and foreknowledge of these evils, says, I warn you and forewarn you, that to indulge in these unnecessary adulterated compositions called "hot drinks" is not good for man, hence must be evil, or at least has an evil effect upon the system. I know not what effect these articles in their pure state would have upon the body or mind; but as the Lord does not speak until the necessity exists, and as we read nothing on this subject, until the Word of Wisdom was given, I think, therefore, that "hot water" can justly be excluded, as it is pure in itself, and evil and designing men have nothing whatever to do with its preparation, but is wholly prepared by the saints.

Now, as then, is a clear line of distinction drawn between "strong drinks" and "hot drinks," and both are said not to be good, or fit for the body or

belly, what wisdom is there in a brother getting up to "slate" smokers and chewers, who habitually drinks these adulterated beverages himself. Thou sayest that saints should keep the Word of Wisdom, in order to escape the impending doom which shortly will visit the ungodly. Dost thou keep the Word of Wisdom?

In 1887 the Lord said: "Avoid the use of tobacco and be not addicted to strong drink in any form, *that your counsel to be temperate may be made effectual by your example.*"

Great are the privileges and promises held out to the faithful observer of this Word of Wisdom! But I heard one of our ministers say that "he had tried this hot water and milk racket for several years and he never had received any more knowledge," and had gone back to his accustomed drinks. Well, to this I can only say, Lord have mercy upon any saint who lives for several years in this latter-day work, whether he drinks tea or not, and does not increase in knowledge. They will need to get the reign of Christ extended considerably beyond the appointed time to attain to the "measure of the stature of the fullness of Christ," at their present rate of growth. "Let us hear what God the Lord will speak," and when he does speak, "hear ye him," and we will arise higher by leaps and bounds, and soon be prepared for a greater endowment. Lord hasten the day.

Yours in Christ,

C. A. BUTTERWORTH.

Selected Articles.

THE FUTURE OF PALESTINE.

It is very remarkable how persistently a large portion of mankind insists upon regarding the future of Palestine as in some mysterious way associated with the destiny of the race. The feeling is not confined to Christians, among whom the stupendous events enacted in that country have become the groundwork of faith; it is shared in by Jews and Mohammedans, both of whom alike regard that little strip of territory that has been under the heel of the Turk so long with a vague belief that at some time, in some way, it is to be the scene of tremendous events affecting both the religious and political well-being of all peoples.

The persistency of this belief is all the more remarkable because the material interests of the nations and the conditions of Palestine do not warrant it. The country itself is a strip of land no larger than the State of Vermont, hemmed in on one side by an almost inaccessible coast, and on the other by the Syrian Desert. Denuded of its timber and made arid by tyranny

and neglect, it offers little temptation to the territorial greed of Europe or the vast industrial schemes of modern enterprise. And yet, notwithstanding all this, the legendary interest of the domain for three vast divisions of the human family, and the profound conviction that somehow this memorable spot lies waiting either for a new evangel or a political crisis, have so entered into the minds of men that Palestine with each succeeding year becomes more and more the Mecca of civilization and the mystery of the ages.

The population of Jerusalem is now three times what it was thirty years ago, and a large proportion of this influx has been made up of Jews and Christians, who here bridge their differences with a common veneration. At the last annual meeting of the Palestine Exploring Fund in London, at which Lord Amherst presided, the reports of this slow but steady growth occasioned considerable surprise. It was shown that in spite of the discouraging conditions of labor, and existence generally under the Turkish tax-gatherer, there was a steady increase, not only of capital, intelligence and enterprise, but of the world's interest in the future of the country, and that something quite independent of commercial attractiveness was slowly changing the aspect of affairs along the Jordan Valley, where colonies of Jews are now planting olive gardens and vineyards side by side with Christians who are planting chapels and schools.

This growth and restitution of the Holy Land by agencies that elsewhere have been antagonistic presents one of the most profound phenomena of our time, for in each of the sects is the same ineradicable belief that the territory that has been buried so long "under the drums and trappings" of a hundred conquests is once more in some mysterious and millennial way to put on its beautiful garments. Such a sentiment, surviving and growing, despite the Westward pressure of the world's activities, must in any aspect of it command our reverential attention. Already Palestine is in the centre of a world-wide pilgrimage. Not only the Christian, but the Jew and the Mohammedan go there to muse amid its ruins, and, mayhap, if not like Kubla, who,

"Mid this tumult heard from far,
Ancestral voices prophesying war,"

they may at least, in the confraternity of interests, be helping to realize one of the oldest prophecies of peace.—A. C. Wheeler, in *Saturday Evening Post* for September 23, 1899.

Onions are commended as a specific against epidemics if sliced and kept in a room where they will absorb any atmospheric poison.

Letter Department.

ORTING, Wash., Sept. 19.

Editors Herald:—When last I addressed you I was in Oregon *en route* for reunion. Well, I found the place at last, and as you have been informed concerning it, I will say nothing. I was only there two evenings, Bro. Griffiths thinking our time could be more profitably spent elsewhere, so I left for Tacoma, where Bro. Griffiths did some branch work. We tried to preach to the people, but they had no disposition to hear. I went to Eatonville, by the request of Bro. Griffiths. He had made a short visit to Orting, thinking good might be done there; advised me to go there from Eatonville. I was in Eatonville seventeen days. Preached sixteen discourses to an interested few. Baptized four, did visiting through the day, and talked till it seemed my brain was on the whirl. I was kindly cared for by the saints and friends while there, who esteemed it a pleasure to provide for my wants. May the good Lord reward them for the same. I left others convinced of the truth we teach, but some little things had to be attended to before they could accept, but I expect them to do so some day. It was with sadness I took the parting hand of those kind saints and friends, and I shall long remember them. Some will say, Why did you not remain? Well, it was harvest time with them, and nearly all were going away to work, and Brn. Emerson and Hiram Van Eaton are there, and will look after the work. Bro. Hiram kindly took me up in his stage and brought me down again, and his house was headquarters while there; and anyone who is acquainted with him and his noble wife and family knows they make one feel at home, while others were not behind them in their effort to make one feel at home, and they did not forget that the elder needed help other ways than just a home while with them. May the Giver of all good blessings give the reward they need.

I came to Orting, where I met as noble a band of saints as you will find anywhere, and who spared no pains to make my stay pleasant. I could not ask any more than I have met with here. Some not with us in membership, yet are in works, which we regard as works of righteousness, equal to many who have the name. While here I have preached almost nightly; so you see I have been doing some *work*, and I might say that I left home to come to this field to work, not to find a "playground," for if I had been looking for the latter, no doubt I would have been "catching fish or eating clams," or reclining on some "lonely island writing up the situation."

I am now in Western Washington, but shall not remain here always. While my ministerial experiences are not very great, yet I do not need to travel over a field more than four years to tell the probable best time for gospel work in it, hence shall (or hope to) return to Eastern Oregon when people have the time to listen to our message.

One thing I noticed in the advertisement of our reunion was that Bayview was a good

place for "fishing, and clam digging, and boat riding." But remember this country is no "playground," but a place of work. So I ask the saints and friends in Oregon to let me know what the opportunities for preaching in their places are. Address me at Castle Rock, Washington, or Lone Rock, Oregon.

In Orting I met Elders John Davis and N. C. Enge, both alive in the Master's work. Bro. Davis is working in the hop fields, and will keep up the gospel work on Sundays while here. Bro. Enge is at work, but will return home this week, where he also keeps the camp fire blazing.

Yours ready for work,
D. L. HARRIS.

PUEBLO, Colo., Sept. 22.

Editors Herald:—I left home the 8th inst., for this place, in response to a letter from my wife's sister, Sr. W. E. Wolfe, which stated if I could be here by the 9th I could have the use of a fair-sized tent for meetings. On the 9th I was on the ground ready for duty. Found the tent all equipped and ready for use. It seems a few of the ladies who have become somewhat disgusted with the popular churches formed themselves into a Prayer Circle, and organized a mission. They procured this tent for services and have been holding nightly meetings most of the summer. Their efforts have been rather discouraging to them, and when I came I found they were praying the Lord to send some one to the tent who might do some good. One of them said she guessed the Lord had sent the Latter Day Saints.

I began meetings the 10th with rather a small crowd, but withal some of the best people of the town. On the 16th Bro. C. R. Duncan came to my assistance, and we have been preaching every night since. Our audiences have not been large, but there is one encouraging feature, we have about the same people every night; most of those who attended the first service have attended nearly every meeting since. We are to have the tent over this Sunday, and while we have no baptisms to report, we think the prospect encouraging for a good work to be done here. This is the first preaching done in this town to our knowledge.

One gentleman marveled because we have taken up no collection, and wanted to know how our expenses were met. I informed him my brother-in-law was bearing the expense of this meeting; then he wanted to know if I had a brother-in-law in every town. Of course the joke was on me, and Bro. Duncan thinks it is pretty good. Sr. Wolfe and her husband, though not a member of the church, have stood by us faithfully; he leading the singing every night. Sr. Cora Dove is also kindly remembered as assisting in these meetings. She and Sr. Wolfe are the only saints in this city that we know of. They have the respect of all who know them, and have done much toward removing prejudice and making an opening here possible. If we succeed in getting our district tent for the season next year, we believe a good work can be done in Pueblo.

I hope the saints of Eastern Colorado will

come to our assistance in this matter, for it seems we need a tent very much, and I think great good will be done with it. The committee appointed by the last conference to solicit means and purchase a tent is composed of Brn. O. B. Thomas, C. R. Duncan, and myself. We will be glad to receive your subscriptions, whether they are little or much. If we do not succeed in calling on you personally, you can send your money to me at Wray, Yuma County, Colorado. Bro. Duncan goes to Falcon on Monday, to look after the work there, and the writer to Denver. I find in Bro. Duncan a careful workman and a genial companion.

Your brother and coworker,
JOHN B. ROUSH.

ADAMSTON, W. Va., Sept. 19.

Editors Herald:—I have just returned from Barbour County, West Virginia, where I was moderator for Bro. D. L. Shinn in a debate with A. A. Bunner of the so-called Church of Christ, commonly named Campbellites. The propositions were on the organization, faith, and practice of the two churches. The debate was held in the courthouse, and we had to pay our board at the hotel, there not being a Latter Day Saint nearer than forty miles that we knew of. Well, as to the result. His church with elders and deacons; and water baptism for the remission of sins; and no baptism of the Holy Ghost; no Comforter to lead and guide and enlighten the understanding; and no living apostles; no gifts of the Spirit; the elders and deacons usurpers, not sent, hence no priesthood in the church; was compared with the church set forth in the New Testament, with its living apostles, prophets, evangelists, pastors, bishops, teachers, and deacons, with the nine gifts of the Holy Spirit; with faith, repentance, baptism for the remission of sins, and gift of the Holy Ghost by the laying on of hands, to comfort and to lead and to guide into all truth, and to take of the things that are freely given of God, and show them unto us, would have to fall into insignificance, and the congregation could see the point made, and laughed him to scorn, and he thirsted for revenge.

When Bro. Shinn made his first affirmation, instead of Bunner following in the negative, as he had agreed to do and had signed an article to that effect, he brought in Braden, Bays, Neal, and all the slander that he could get from any source, and undertook to prove that Joseph Smith was the author of polygamy, Adam-god worship, blood atonement, and all the Brighamite abominations. So we gave him the rope and let him run, telling the people that his slang would be answered to their satisfaction after we had set the church up.

So Bro. Shinn in his last speech read the two records of the courts in the United States and the one in Canada, and to his confusion and shame, down went all Brunner's argument the negative of our proposition. This was in the presence of lawyers, doctors, merchants, and the county officers, and all other shades of men, for the debate was held in the courthouse in the center of the town, and

had been advertised in the county papers in advance, consequently drew a large crowd. A lawyer of the town was chairman, and one night he could not attend he got ex-judge Lee of the circuit court to preside, so we had the intelligence of the county out to hear.

As to the result, I will give you the signs and you can judge as well as we can. The postmaster was heard to say, "The debate has done us all good; we have all learned something we never knew before." J. S. Thacker, a Campbellite, asked, "When can you come and hold a meeting for us? write me, and I will meet you at the station." The people said they would be glad to see us come again and preach for them. One man said, "When you come again, remember the latch of my door hangs on the outside; come in and make yourself at home." Prejudice all gone. Yes, we will go back right soon and preach for them.

We will go from here to Washburn, to engage in debate with them again on the 25th of September, on the same propositions. We are not challenging anyone; but when they protest against what we teach, we will try to give a reason for the hope within us, and defend what we teach. The work is onward in West Virginia, and we are rejoicing and are hopeful of success in the end. Pray for us that we may accomplish our mission and be saved. Your brother in the one faith,
G. H. GODBY.

WILMINGTON, Ill., Sept. 25.

Editors Herald:—After remaining in Chicago more than two weeks, assisting the brethren in doing street work, and withstanding the Brighamite elders, I left on the 20th inst. for this place, having shipped the tent the day preceding. Arriving at Wilmington, I found that the tent had already arrived, and everything was in readiness. By the assistance of Bro. Elmer Kahler, and Bro. Walrath and son, we erected the tent the same day I arrived, and began meetings the following night. Interest has been good from the beginning, and has increased up to the present. The people give good attention, and we have felt well in presenting the word. Preached three times on Sunday.

In the midst of our discourse on Sunday afternoon, a gale blew down the tent; notwithstanding quite a crowd of people were in the tent, no one was hurt. Some of the sisters who were working so hard to make the effort a success, felt very much discouraged, thinking that the people would be afraid to return. But with the assistance of the brethren and friends, we soon had the tent righted and ready for meeting at night.

When time came for meeting, we had a larger crowd than ever; so all felt encouraged again. We had our prayer signally answered at night. When I came to the tent to arrange for the night meeting, the wind was still blowing hard. I prayed that the wind might cease, and that conditions might be favorable for meeting. Soon the wind subsided, the clouds disappeared, and all was calm. Yes, "it might have happened anyway;" but somehow when I ask a favor of God, and receive it, I feel like giving the praise to the Lord. Whether it was done for our especial

benefit or not, he is entitled to the praise.

Bro. and Sr. Kahler are doing everything to make the tent work a success. Bro. and Sr. Walrath also are giving excellent assistance; the saints are cheerful, and all are hopeful of good. So far I have been alone in the preaching, but expect Bro. A. J. Keck to come to my assistance to-day.

I remain yours, still in the conflict,
H. E. MOLER.

HONOLULU, H. I., Sept. 13.

Editors Herald:—I forward copies of the *Advertiser* and *Independent*, which editorially discuss the decadence of Protestantism in these islands. So far as learned, the *Independent* correctly states the situation. God help the heathen if missionaries have been the same everywhere. Catholicism and Utah Mormonism are quite popular, because of the unbridled license allowed. If this place is a fair sample of the world, the end must be very near; it is decidedly Sodom like. One constantly witnesses scenes that make the heart sick, as we travel over the island. Bro. Poepoe, my native assistant, and myself have visited several neighborhoods, one of them seventy-five miles from the city. Let me describe one service: from twenty to thirty people on the ground, dimly seen by the light of one lantern; and dogs—black dogs, yellow dogs, brown dogs, spotted dogs, big dogs, little dogs; when one barked they all barked. Whether the dogs or the preachers started the roosters crowing I never knew, but they all struck in. It was a never to be forgotten serenade.

We visited one Mormon settlement and occupied their church three evenings. Their leaders are industriously circulating the *lie* that we have changed the books—Book of Mormon and Book of Covenants—and manufactured those historical statements about Brigham Young's teaching. When I opened *their own books* and read therefrom, was gravely charged with "taking a little here and there just to do their church injury," as if it were possible for one to injure them worse than their own leaders have done.

At Laei they have a sugar plantation, which supports the mission and something besides. They have twenty white missionaries who go out for five months on the different islands, then return to Laei to see their families and attend conference. An excellent plan. We occupied their church one evening and partook of their hospitality. Natives informed us that in coming to the plantation they consecrated all their property, and now pay rent for their houses, for pasturing their horses, and are obliged to trade at the plantation store. Several walked to Kahuku with us, in the early morning hours, who claimed to receive higher wages there, and money for pay, who desired to move away when possible. The chains are forged pretty tight. One evening I partook of poi and fish, which taste all right till I was told it was *shark*—then! I wondered how many dirty Chinese or Japanese fishermen it had eaten? Was I turning into a second-hand cannibal? I felt queer at the stomach for some time.

We are plodding along in this far away mission, slowly; there is but little to encourage. How my soul longed for the spiritual association of saints at the New England reunion. So far away, under vastly changed conditions, among a class who have no apparent desire to hear or obey the message of life, we longed for the spiritual refreshing. Our present method is to visit every home, leave a copy of our church paper, *Ka Elele Ewanelio*, and some tracts in the native tongue, offer the Book of Mormon and Doctrine and Covenants for sale, and talk with all who care to listen. There are no churches, halls, or schoolhouses open, save now and then a Mormon church for a night or two. We hold services outdoors or in houses. Natives will not go far to church. Our church paper is sent to about eight hundred people every month. In addition to the Sunday school lessons, other matter is supplied, setting forth the gospel, and showing the difference between the Reorganized Church and the Utah people. We will advertise if we don't baptize. This *country*, so far as climate and scenery go, is all one could desire for a home, if the loved ones were here. I wish to thank the friends in the East who have cheered many lonely hours by their letters. Write again. For this final triumph of Zion may we ever labor, in his name.

U. W. GREENE.

REUNION AMONG LAMANITES.

VINITA, I. T., Sept. 25.

Berry's Ferry, Indian Territory, reunion begun September 15, closing September 24, lasting ten days. Preaching by J. D. Erwin, E. A. Davis, F. C. Keck, S. W. Simmons, W. S. Macrae, A. M. Baker, Henry Smart, T. S. Hayton, Brn. Haden and Decker; other elders assisting in presiding over meetings. Bro. F. C. Keck was chosen to preside over the reunion; and he is the right man in the right place to preside, being a whole-souled, good-natured fellow, not a lazy bone in him, and is one of the pushing missionaries of the church. The work will never languish in his field if he can help it. Sr. E. A. Davis was chosen chorister, assisted by several of the fine young ladies from Weir City, Kansas, and Webb City, Missouri. The sisters from Weir, Kansas, Joplin, Missouri, Maysville, Arkansas, and Webb City, Missouri, assisted nobly in the singing service. Eighteen baptisms performed by S. W. Simmons, J. D. Erwin, E. A. Davis, and F. C. Keck. Some of the prayer meetings were very spiritual and grand. One young *Lamanite* sister, about twelve or thirteen years old, uttered one of the grandest testimonies I ever heard from the lips of one so young. She arose, and the Spirit rested upon her in great power. She stated there are two kinds of Latter Day Saints—pretending Latter Day Saints and true Latter Day Saints. Also a prophecy had been uttered over her, promising her she would come to that reunion. About this time the writer was so melted under the power of God's Holy Spirit, he lost the other words declared by this young Sr. Clark. Another full-blooded Wyandotte Lamanite, Bro. Kerry, arose, saying God had shown

him he had a work for him to do; pointing to another brother Lamanite, said that he had a work to do. Also one Bro. Depue, of Tiff City, Missouri, arose and declared in prophecy the time is near at hand when God will endow his elders with a great endowment or power.

We had three sermons daily, which were logical and spiritual. One day was set apart for Sunday school work, conducted mainly by Srs. Davis and Lizzie Macon of Weir, Kansas, also Sr. Martha Macon. These sisters proved their ability in Sunday school work, which is greatly needed everywhere in the church. Bro. W. S. Macrae assisted splendidly on this line, and seemed to be a live Sunday school worker.

Three *Lamanites* were baptized among the eighteen baptisms performed.

The work is onward in the Cherokee Nation, which is a great field for labor; and according to vision and revelation to Bro. Keck and others, many branches will be raised up. Bro. S. W. Simmons is laboring hard to advance the work, and having a nice team and buggy, he can drive all over the country without purse or scrip. It would be very unwise to move him out of this field of labor. Bro. Henry Smart has also labored successfully.

Thus ended one of the most important reunions ever held by the Reorganization. There were thirty-two tents on the ground, and two hundred and fifty people in camp. The attendance must have reached as high as five hundred people. The influence of this meeting will reach out in every direction, and do much and lasting good. But the saints of Spring River district moved their next reunion to Cherokee Creek, near Sherwin, Kansas, next September.

The reporter,

J. D. ERWIN.

CORRECT, Indiana, Sept. 19.

Editors Herald:—Some time has elapsed since you have heard from me, yet I have not been asleep all the while; only a part of the time appointed to man for that purpose. I have been very busy this year, however, not all the time in the ministry. I wondered last week, while, taking my corn knife in hand,—for about ten days, earning my bread by the sweat of my face,—if there are any more of the ministry under like circumstances. (By the way, we think it no disgrace to labor with our hands.)

During this year many have been the encouraging features along the gospel line, as well as some discouraging. We think the work is gaining ground all the while, although others have different opinions; but we remember one small spot is not the entire district. We are frank to say (yet sorry) that there seems to be a sleeping time with many of the members, and we fear, if the bridegroom should come to-night, there would be a great cry, "Give us of your oil, for our lamps have gone out." Nevertheless, we believe it is as it was in Noah's day, some are ready to enter in. We have visited the greater part of the district and tried to stir the saints up to duty. But too often, after the preacher is gone, they like Peter of old,

go a fishing. These things ought not to be. I trust God will inspire our hearts more and more, that we may arouse. Be more energetic; be up and doing while time and opportunity is ours. To-day is ours; to-morrow may not be. I hope we will resolve henceforth to take up our line of march more earnestly, heed the great admonition, Come up higher.

We want to make our bodies fit abodes for the indwelling of God's Spirit. This cannot be done so long as our bodies are saturated from head to foot with tobacco and such like; or our stomachs filled with strong drinks, thereby crazing the brain; or our minds reaching after and indulging in the orgies of the world. One of God's servants says, "Cleanse yourselves from all filthiness; perfect holiness in God's sight." There will come a time some day when we may be weighed in the balances and found wanting.

Every one of us have our influence; we know not who are watching our conduct. How often do we hear some one say, I am as good as Brother A. Why, I heard him swear; I saw him drunk; that sister attended a dance the other night, and such like.

Ah, my dear saints, are we as the Savior said we should be, the light of the world, a city set on a hill whose light cannot be hid? While it is true we must answer for ourselves, it is also true, Woe to them that cast a stumbling-block in one's way.

Assuredly the district is gaining in prestige. Prejudice is subsiding. More people come to hear; more places are being opened for preaching. Additions are few. We are of the opinion the people should thoroughly understand themselves before entering the fold. Should this have been the case hitherto, we would not have to encounter so much trouble. Courts of elders would not be so often needed. We want all the honest in heart gathered in, but those of the opposite character we can get along without. Taking into consideration the vast amount of territory in the Southern Indiana district, with only three missionaries, and so many hindering causes, the writer thinks the district is getting along nicely. Bro. M. R. Scott, Jr., has been unable to labor much, on account of sickness, of himself and family. Bro. Jenkins has been afflicted like one of old, with boils, which rendered him unable for missionary work. The writer has been obliged to work for a living a part of the time. This is the way the matter stands.

A few words to the saints: Don't neglect your tithes and offerings. Remember we shall be rewarded according to our works. If all would help a little, how much relief it would be to ye missionaries.

Yours in bonds,

W. C. MARSHALL.

BUFFALOGAP, Texas, Sept. 21.

Editors Herald:—I am a lonely traveler in the mission of our Lord and Master, so far as being surrounded by those of the same like faith as myself, although I realize the promise "Lo I am with you alway." After leaving home in Sweetwater, Texas, some two weeks ago, I made my way to Abilene,

preaching by the way. On arriving at Abilene, I sought admittance, but was refused a hearing by the self-righteous bigots of this world. Those people are of the wealthy class. I then remembered that Christ said how hardly shall a rich man enter the kingdom. As I was pondering in mind, what move I should make next, the Devil entered and told me to go home and stay there; but I remembered the Savior's example and the counsel of St. James with profit to myself. A little later I learned, by mere accident, or an overruling providence that Bro. F. M. Oldham was living fifteen miles from Buffalogap. This is one of the most beautiful and lovely spots on earth, or at least that I have ever had the privilege of looking upon—a beautiful valley, somewhat broken and interspersed with live oak and elm. A thriving settlement is here, with good farms and pastures well stocked with improved cattle and horses.

In company with Bro. J. G. Emmons, who lives near Abilene, I came to this place, he returning to his home the same day. Bro. and Sr. Oldham are alive in the latter-day faith, and lost no time in telling the neighbors that a preacher was at their house, and I was called upon to preach on Saturday. We held over Sunday, and left an appointment for Tuesday. On Monday morning, in company with young brother M. U. Oldham, made our way to Guion, ten miles from this place. Stopped with Bro. H. B. Alexander and his excellent family, preaching to a small audience in the evening, and returning to this place Tuesday to fill appointment.

This place was at one time the county seat, but not now; hence a vacated jail in which are comfortable seats for school and other purposes. The stone walls are of fine workmanship and massive. I was told that it cost the county nine thousand dollars. In this we preached to as large and attentive a congregation as I have ever had the privilege of standing in the presence of. When I entered those walls, I had very peculiar and solemn reflections. I thought of Paul and Silas, and I imagined I could almost see them crouched against those walls and hear the chains clanking. Then I thought how they rejoiced for Christ's sake in their suffering, and it seemed to me that I could hear the sweet strains of music floating upon the atmosphere, as the two sang praises to God at the hour of midnight. I thought, too, of the time when Bro. Joseph and his fellow prisoners lay in Carthage jail, and perhaps the sweet strains of song in praise to their Master had hardly died away before the floors of that jail, and the hands and hearts of a ruthless mob were stained with their blood. (I have been told that those martyrs had just finished singing:—

"A poor wayfaring man of grief,
Hath often crossed me on my way,"

the second time, when the mob entered the jail.) Then my mind wandered back to the earliest recollection of my childhood, when my mother and her helpless family, with hundreds of others, destitute and penniless, were driven across the bleak prairies of Missouri, Iowa, and Illinois, to seek shelter in an unsettled wilderness, and wait six long

months with only a hope of ever seeing my father, who lay languishing in company with the men above-mentioned, within the walls of Liberty Jail for opinion's sake, and the sake of Christ. And when I looked upon the floors and walls of Buffalogap jail, I wondered how many poor souls had been confined here under false accusations.

I will preach to-night, and close here for the present. On my announcement last night that I would preach to-night, a professor arose and announced that he would lecture at the same hour on vocal music; but he was ruled down by the congregation. Considerable cheer, but not much sand. I pray God that we may all labor together in harmony as laborers for Christ, until the little stone shall have gathered from every part of the earth, and the tree be fully developed.

Yours in Christ,

L. L. WIGHT.

IRVING COLLEGE, Tenn., Sept. 25.

Editors Herald:—Wife and I came to Tennessee the first of July, 1898. We came with the expectation of being the means of bringing several into the kingdom before this time. We were received kindly by nearly all the people that we have met; they have treated us splendidly all the time, and as a rule given me a fair hearing at all our appointments for preaching. We have preached in but four counties in this State, and one in Georgia. Many seem to believe the doctrine we teach, but still they remain where they are, so far as the church is concerned. I sometimes wonder why it is that people can believe as they seem to, and still remain out of the church. I do not urge them to come into the church, for I believe when they are thoroughly ready for the church they will come without any urging; yet I would love to see a number baptized while I am here, but whether they are baptized now or not, I am satisfied there is a good, broad foundation laid for future building. Nearly all churches and schoolhouses are open to us to preach in at any time when not in use by those who own them.

I have lately held a public discussion with a noted Baptist debater. The result was a victory for the good cause; the greatest I was ever the means of achieving. I have held several debates, but this one was with the most unfair man I ever met, his unfairness was one great cause of our victory. To God be the glory, now and forever.

One drawback here, as elsewhere, is the Brighamites; they tell the people that they don't believe nor teach the doctrine of polygamy. Some people believe them and have been deceived. Some in this section, as elsewhere in the South, that they deceived, have found out that they were deceived, stand aloof from all churches, declaring that a burnt child dreads fire. So they won't enlist with us yet, but we expect them to sometime. The outside people and members of other churches point to them as samples of deception, and some say that we are the same as Utah Mormons; and so the good people are kept in suspense. Yet I expect a good harvest sooner or later in this section.

There are enough places open for preaching to keep a dozen good elders busy. I am here alone as a missionary, and but three members of the church to meet with at any time. Nobody to write to the *Herald* and *Ensign* to cheer me up, like I see from other parts of the missionary fields. Well, I will just do the best I can, and wait as patiently as I can for the results. I would be glad to see the missionary in charge in these parts, so that he might see things as they are, and help me a little, if no more. I never felt better, spiritually, than now. Wife and I have been blessed with a reasonable portion of health ever since we came here. Sometimes when we think of Texas, the children, and folks, we would love to be there awhile at least; but we aim to remain at our post until our time expires in this field, or we are released, which we do not expect, neither do we ask it.

If another Baptist preacher don't back down, we will have another debate, but I now believe he will back down, as the Utah elders have done in this section. I have challenged them all, but none show up. I am still in the faith,

E. W. NUNLEY.

WHEATLAND, Mo., Sept. 26.

Editors Herald:—Elders D. C. White, C. P. Welsh, and M. Sory have just closed a ten-days' arbor meeting, which resulted in five baptisms and others quite favorable to the work, and I think much prejudice removed. The saints have been greatly strengthened spiritually and in numbers, for which we are thankful to our heavenly Father.

In bonds,

JOHN A. SILVERS.

DUNSEITH, N. D., Sept. 25.

Editors Herald:—I was guilty of unintentional omission in my letter from North Dakota. I should have reported that I. N. Roberts organized the Star Hope branch, at North Dakota. True, two hundred and thirty pounds avoirdupois, is not to be trifled with, but credit to whom credit is due, is the thought.

In bonds,

JAMES CAFFALL.

LONDON, Eng., Sept. 22.

Editors Herald:—Dear brethren in the Lord. It is many a long day since I intruded upon your valued columns, fearing to thus aid in excluding more pressing and important matter from abler penmen. I have, moreover, lost the letters of some of your fellow laborers in "Zion's goodly land;" and have thus been precluded from replying to their kindly communications.

London still remains the gigantic spiritual problem it ever was! The city of the richest; the city of the poorest; the city of royalty; the city of refuge! The city of science and learning; the city of hydra-headed want, and ignorance containing within its environs the carriages of lords, dukes, earls, countesses, and viscounts; containing also, I grieve to say, many thousands to whom the certainty of a day's food is a vanishing quantity. How to grapple with even the *fringe* of such a theological problem surpasses the learning

of the wisest and the astuteness of genius itself.

Many of the ablest minds and noblest powers, backed up by the possession of almost fabulous riches, have for many years past bent all the energies of mind and body to the elevation of London's "submerged tenth;" and have, so far at least as *human* sagacity can discern, simply "spent their strength for nought, and their labor for that which satisfieth not."

Is it, then, to be wondered at that a comparative handful of Latter Day Saints, destitute of the adventitious aids of social influence, power, wealth, or position, should fail to effect any visible amelioration in the very "seat and synagogue of Satan," or be able in any adequate degree, to preach the gospel to "every creature" in this the world's metropolis. Yet this is the eternal, unceasing, and never-ending problem which is "ever with us."

Talk of mathematical problems, why! the twenty-ninth problem of the fifth Book of Euclid is as nothing in comparison to this; and the *pons asinorum* itself is mere child's play, and unworthy of being mentioned in the same breath; for I am convinced that were the highest and brightest luminaries in the church to labor unremittingly in London for fifty years, they would hardly then have preached the gospel to "every creature" within its gigantic and everwidening bounds!

The brethren who have been sent among us in times past, and the brethren who are now on Britain's shores have faithfully and I believe conscientiously upheld Zion's banner in London, commensurate with their several phrenological talents and capabilities; and this branch will be long ere it ceases to have their names and their labors in *grateful remembrance*.

The recent work of Apostle Heman C. Smith upon Presidency and Priesthood is a monument of didactic skill, and forensic acumen and discrimination. Many articles, too, which have recently appeared in your welcome pages, ought to be printed and disseminated broadcast throughout England. Your editorial articles are distinctly *good* and discriminating.

I miss Elder M. T. Short's breezy and epigrammatical articles and letters of late. Write again, Bro. M. T.

Elder William Newton, before he went to conference, delivered us a course of rousing, earnest, and soul-searching discourses; while Elder F. G. Pitt has also instructed us in many things touching the kingdom of God, and the name of our Lord Jesus Christ. Let the dear old *Herald* teem with *variety*; for "*variety* is the spice of life." With sincerest respects to the senior editor and his gentle partner in life, I remain,

Yours in hope of the never-ending *victory*,
F. R. TUBB.

WEAUBLEAU, Mo., Sept. 27.

Editors Herald:—Leaving the Washington Park reunion on September 4, I came to Harrisonville and stopped a short hour and took dinner with Bro. and Sr. Cummings. They are in the work both heart and soul.

I stopped over night at Blairstown; next day on to Lowry City; found Bro. T. R. White and wife in the faith and wanting to have a tent meeting. Bro. C. P. Welsh met me here with faithful "Lizzie," as we call her, and on Friday morning, the 8th, "Lizzie" was harnessed and hitched up and away we went through dust, rocks, stumps, and hills. After traveling about twenty-five miles we landed safe at James N. Stephenson's.

We began meeting at Squire Prairie school-house and continued one week. Bro. M. L. Sory met with us here and we divided our force, occupying in two schoolhouses. Good was done at the first named place. We were kindly cared for by Mr. and Mrs. William D. Bridges. Though not of the faith, but warm at heart. Bro. Welsh met with a disappointment at this place. He was reading the Book of Mormon and laid it down on the railing of the porch, and a big black dog slipped up and stole it and almost ate it up. We called him "Mormon dog" after playing such a trick. We watched the dog to see if (or hoped) he would die after such a bundle of truth as that in him; but he seemed to want more. We thought, Could the people take it down like that, our work would be a success.

On September 17 we began a ten-days' meeting in a grove arbor at Sr. Mary U. Paxton's, four miles northwest of Wheatland. We had a spiritual and profitable time, baptizing five on Sunday. Bro. A. Lloyd, the district president, was with us a few days, and while one morning he and I were out in secret prayer the Lord spoke to us through the Spirit by tongues and interpretation. I was admonished, counseled, and directed in my labors, and promised that I should yet stand before thousands both in and out of the church to declare the gospel; and one special feature of the tongue was that our prayers were heard and recorded and we should read them when we appeared before the Lord. This makes the second time the Lord has spoken to us by the gifts since I left home, July 19. My work has been pointed out to me and my "work not yet finished in the Clinton district." The Lord is truly with us and has blessed me "in a dream, in a vision of the night," and "openeth the ears of men, and sealeth their instruction."

We came to this place yesterday. Bro. E. L. Terry had arranged to hold services in the schoolhouse and bills had been posted up and scattered over town to that effect, but when time came for preaching no key and no one could tell where it was. The only way we could account for this was that one or two of the local churches had just closed a (distracted) meeting in which many had joined and they had enough. But we have rented a vacant storeroom for one week, paying two dollars and fifty cents for the use of it and shall seat it up, and make our defense for the restored gospel. Yours in bonds,

D. C. WHITE.

It has been found that in bald people the growth of the hair is stimulated and its color changed by the judicious application of electric currents.

Mothers' Home Column.

EDITED BY FRANCES.

FROM the Daughters of Zion department of *Autumn Leaves* we copy the following instructions, intended as helps for local organizations, and do so with greater pleasure, because we have long felt the need of just such helpful suggestions as are here found. Believing that a wider circulation may be obtained through the *Herald*, we cheerfully give them place.

PLEASE TAKE NOTICE!

To all who have charge of local organizations of Daughters of Zion, and those whose interests and influence could further the work, we wish to submit the following thoughts and suggestions, trusting each one may receive at least some help regarding their respective needs. Many inquiries have been received by our corresponding secretary as to objects and aims of the society, also how to proceed to organize and conduct the meetings. These questions have been answered personally by the secretary, Sr. H. H. Robinson, Box 437, Independence, Missouri.

We think it also best to answer in a general way, part of which will be a reproduction of parts of the Constitution of Daughters of Zion and also that given out by advisory committee published in *Autumn Leaves*. (See January and February numbers, 1899.)

In Constitution, page 2, article 2, it reads:—

"The objects of the organization shall be:—

"First, To unite for mutual benefit and to increase love for the sanctuary of home; to study to educate our children in the principles of the gospel, to prepare them to resist the evils of the world, and to become active agents for good.

"Second, To promote social purity and teach the sisters the great responsibility of motherhood, that they may be mothers indeed, guarding the interests not only of their own children, but of the children of others.

"Third, To extend a helping hand to erring ones and to do all in our power to win them to paths of righteousness.

"Fourth, To be ready to sustain every good work, that our influence may assist in the establishment of Zion, the pure in heart."

On page 5, Constitution, instructions are given as follows:—

"In organizing a local society, it may be desirable for the sisters to interest their branch president or other minister who may be willing to assist them. Should this be found to be impracticable they may proceed to effect organization without such aid. It is thought advisable to make public announcement of a meeting for that purpose, explaining briefly the objects and character of the society.

"At the called meeting, after choosing a temporary chairman fuller explanation of the work may be made by those interested. Permanent officers may then be elected; the length of their term of office and the time and place of monthly meetings being also decided upon."

Article 3, page 5, has been changed to read in

reference to locals, that presidents of local organizations must be Latter Day Saints in good standing. Members who are not Latter Day Saints may hold offices of secretary and treasurer.

The president, or one whom she may request, should offer the opening prayer. She could at times request a few others to follow. In one of the prominent locals it is the custom for the chairman to read the Bible lesson and the secretary read the "select reading" from Home Column in *Herald*, the chairman reading the supplementary readings for discussion.

Constitution, page 6:—

"The secretary shall keep a list of members, sending the names to the Recording Secretary for publication. She should call the roll and mark the attendance at each meeting. She should also send an annual report to the General Convention as to the numerical, financial, and general condition of the society. It is her duty also to write orders on the treasurer for any moneys to be paid out by the society."

Since the dues per month from each member has been dispensed with, the work of treasurer has pertained only to incidental expenses of their respective locals.

Will state further regarding meetings. Much will depend upon the executive ability of the chairman, and the active interest she will take in the local she has charge of, and that she in humility, trust prayerfully in God's help that she may be guided in wisdom's ways and light be given her in the discharge of her duties. It is advisable that the sisters bring their *Herald* containing the "select reading" to the meetings, as a help in noting points in discussion.

Page 6, Constitution:—

"The Question Box is intended to draw out discussion upon matters of interest to the society. The chairman may select from questions handed to her and call upon members for expression of views in answer to the question."

It is a custom that at some of the meetings a subject is named for a sister to write upon, and read at the following meeting.

A visiting committee should be appointed, whose duty would be to visit, in view of creating an interest in the work of the society, and to invite attendance at the meetings.

It is hoped that it is needless to state that perfect order should be maintained during the session, and the questions discussed never lost sight of by side issues, and all talks be addressed to the chairman.

We recommend that each local society purchase the "Report of Addresses of First National Congress of Mothers," that selections therefrom may be used in locals. Address, Secretary National Congress of Mothers, Washington Loan and Trust Building, Washington, D. C. Price thirty-five cents. Postal order or stamps taken.

It has been decided that we recommend for local use the book, "Child Study in Mothers' Clubs," by Harriet A. Marsh, principal of Hancock School, Detroit, Michigan. Price fifteen cents.

Roll call and business should not take up much time, unless special business pertaining to election of officers, etc., should call for it. The church "Book of Rules" has been adopted as authority in transacting business.

We feel thankful to report the work is advancing, and those who have taken hold of the work with interest have felt blessed in it, so far as we have heard. We have heard many testify of the help they have derived from the work. We pray the Lord will lead the minds of the sisters to still greater comprehension of their duties. Let us still hear of new locals being organized and reports from present ones.

MRS. M. E. HULMES,
Chairman Advisory Committee.

WILL those who desire to purchase the addresses and book recommended for use in local societies of Daughters of Zion, please send direct to addresses given in article above, instead of addressing corresponding secretary.

PROGRAM FOR OCTOBER MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, Saints' Harp 190. Prayer. Scripture reading, 27th Psalm. Discussion of select reading in Home Column. Roll call. Business. Closing hymn, Saints' Harp 192. Dismissal prayer.

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

APOLLO, Pa., Sept. 25.

I earnestly request the Prayer Union, and the saints everywhere, to appoint a day of fasting and prayer, in behalf of my dear son, that he may be restored, and freed from all worry of mind. We know the Lord is able, and I believe he is willing.

SISTER UNCAFER.

Conference Minutes.

NEW YORK.

Conference of above district was held at Broad River, Connecticut, September 2 and 3; M. H. Bond chairman, George Potts associate, S. Guilfooy secretary. Statistical reports: Brooklyn, present number, 116; gain by letters 3; absent from branch 27. Broad River, present number, 26; baptized 1, died 1; absent from branch 3. The following sent written reports: Elders Joseph Squire, George Potts, Albert E. Stone, Thomas Truman, William Clark. Priests: James Cocks, William Hobson. Teachers: George H. Box, Homer Buttery. Deacon Julius Cable. Elder William Rushton, on request, reported verbally. Bishop's agent, Thomas Lester, reported: On hand last conference \$3.40; received since \$154.85; paid out \$139; on hand \$19.25. District treasurer's report: On hand last conference \$10.72; collections from last conference \$2.65; on hand \$13.37. Elder Albert E. Stone was elected district president for ensuing six months, and S. Guilfooy was sustained as secretary and treasurer. Bro. Thomas Lester was sustained as Bishop's agent. General authorities of the church were sustained and upheld by conference. Sunday services provided for as follows: A morning prayer service, Sunday school at noon, prayer and testimony in the afternoon, Elder M. H. Bond was speaker for both preaching services which were well attended; a good spirit prevailed, all seemed strengthened for the battle of life. Collection during conference \$6.88, half of which goes to the district fund and half to Broad River branch. A vote of thanks was tendered to Broad River saints and friends for

their kindness in providing for visiting saints. Adjourned to meet at Brooklyn, New York, six months hence, date to be fixed by district president.

SOUTH MISSOURI.

Conference convened with Woodside branch, in Oregon County, Missouri, September 16; John A. Davis chairman pro tem., J. C. Chrestensen secretary. Elders reporting: John A. Davis, Joseph Ward, C. M. Bootman, John B. Graham, J. C. Chrestensen, A. M. D. McGuire, Henry Sparling. Priest Enoch Coose. Bishop's agent, Henry Sparling, reported: Receipts \$59.05; expended \$77; due agent \$17.95. Financial secretary and treasurer's report: On hand last report \$18.74; receipts \$25.00; expended \$12.64; balance \$8.60. Branches reporting: Woodside 42, West Plains 54, Pomona 60. Priest James P. Benson was cut off for apostasy. The two following resolutions carried: Resolved, that whenever the proposition shall be submitted to divide the district to any conference of the district, notice shall be given in the church papers one month prior to said conference, and shall be acted upon by two thirds of the branches in the district at said conference, and a majority vote of said delegation shall be necessary to carry the proposition. Resolved, that no new territory be added to this district without first giving notice in the church papers one month prior to district conference, and giving an accurate description of the boundary of said new territory. Preaching by Elders John A. Davis, Joseph Ward, and J. C. Chrestensen. A resolution was passed to the effect that each branch make an effort to contribute \$5 or more to the district president, to help defray his incidental expenses during the next quarter. Adjourned to meet with Pomona branch, in Howell County, Missouri, December 9, at ten a. m.

SALT LAKE.

Conference of above district convened at Provo, Saturday, September 16; Elder J. W. Wight in charge. D. W. Wight secretary. Reports received from Salt Lake, Ogden, Pleasant Grove, and Provo branches. Salt Lake branch reported present number 232; net loss since last report 12. Ogden 63; net gain 10. Pleasant Grove 74; net gain 20. Provo 78; net gain 57. Ministry reports received from Elders J. W. Wight, H. N. Hansen, S. D. Condit, Charles Albertson, and D. W. Wight. The missionary in charge was chosen district president, Sr. Maggie McLane secretary, and Sr. Jane D. Cooper recommended for appointment as Bishop's agent. The following were chosen as delegates to next General Conference. Srs. A. O. Andersen, Maggie McLane, Jane D. Cooper, Alice Wilson, Pauline Higgins, and Brn. J. W. Wight, H. N. Hansen, D. W. Wight, and F. Hansen. Bishop's agent's report since January 1, 1899: On hand \$26.95; received \$194.65; expended \$156.15; balance on hand \$65.45. Sunday school work taken under consideration and district organization effected, subject to approval of the several schools; D. W. Wight chosen superintendent and Hilda Andersen secretary.

Sunday School Associations.

CONVENTION NOTICES.

Sunday school convention for Northeast Kansas district will convene with Atchison branch, October 13, at 10:30 a. m. All schools will be expected to send full reports of their respective schools; also, all superintendents will please report. Send all reports to J. W. Burns, No. 219 North Fifth Street, Atchison, Kansas. W. S. HODSON, Supt.

CHANGE OF PLACE.

Notice is hereby given, that the Sunday school convention of Northeast Missouri district has been changed from Higbee, and will convene at Salt River instead, on Friday evening, October 13, at 7:30. Teams will convey visitors from Macon immediately after the south train on the Wabash comes in Friday afternoon, the 13th. Trains on both roads will be met Saturday. It is desired that all will come in time for the Sunday school convention, and we hope to have a repetition of the good time we had at Salt River once before, to the cheering and edifying of those that attend from other places, and the encouragement of the local work. Remember to send in your school and superintendent's reports, also delegates' credentials.

LOUISE PALFREY, Supt.

Des Moines district Sunday school convention will convene in Des Moines about the middle of October, 1899, at ten o'clock. Morning session devoted to business. In the afternoon we hope to discuss the following question: What method shall we adopt to promote a more regular attendance in our Sunday schools? The following brethren are asked to lead: J. W. Morgan, H. A. McCoy, Fred Chandler, Elder Sheldon, Sr. Mattie Hughes, C. B. Brown, and Bro. and Sr. Thorburn. MRS. ETTA SPRINGER, Supt.

Miscellaneous Department.

WHITE-BRADEN DEBATE.

Braden pitched into the Inspired Translation of the scriptures, with a vengeance. He accused "Joe" Smith of blasphemously crowding his "silly interpolations" into our "Holy Bible!" This ignoramus impostor has interpolated into it "baptism," the "crucifixion of Christ," "preaching of Christ and the gospel," hundreds of years before these things were even thought of. Even the prophets and apostles of the New Testament knew not a word about such things till introduced in their day. The book was held up and ridiculed before the people as a fraud from the hand of "Joe." Braden's lectures had been even more contemptible than what is penned here.

In one single speech I so effectually spiked Braden's guns in regard to the Inspired Translation that he nevermore referred to it during the whole debate. In my answer I quoted 1 Peter 1: 9, 10, 11: "Receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow." Then I read 1 Corinthians 15: 3, 4 (King James' Translation): "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures: and that he was buried, and that he rose again the third day according to the Scriptures." I stepped over to Braden and threw my Bible on his table and defied him to point out chapter and verse from the Old Testament, the very Scriptures Paul was referring to, where it "testified before the sufferings of Christ;" and that "Christ died for our sins;" and that he "rose again." Braden sat dumbfounded. I pointed to the Inspired Translation that lay on the table before him, and said: "You can find it in that book; that is the very book that Christ and the apostles used. Joseph Smith was only inspired of God to reproduce the things that had been taken from the Holy Bible by just such men as is Mr. Braden. Christ and the apostles quoted scripture that they had in their possession, that cannot now be found

in any translation of the Bible extant, outside of the Inspired Translation by Joseph Smith. I asked Mr. Braden to please take my Bible and show me where "Moses and the prophets" used such language as this: "Having therefore obtained help of God I continue unto this day, witnessing both to small and great, saying *none other things* than those which the *prophets* and *Moses did say* should come: That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." (Acts 26: 22, 23.) Where, Mr. Braden, can you find such doctrine as that in King James' Translation? You can find it in Joseph Smith's translation, in Genesis 7: 54, 57, 62, 63, 69; 15: 11, 12. How about this, Mr. Braden? "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things and to enter into his glory? And beginning at *Moses* and all the *prophets*, he expounded unto them in all the Scriptures the things concerning himself. . . . Then opened he their understanding, that they might understand the Scriptures, and said unto them, Thus it is *written*, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." (Luke 24: 25-47.) Where am I to find such doctrine as this taught in the Old Testament? It cannot be found outside of the Inspired Translation; yet Jesus and the apostles were using a Bible—the Holy Scriptures of God—that contained this doctrine of faith in the Son of God, and repentance, and baptism, and the reception of the Holy Ghost. Christ and the apostles had just such a Bible in their possession as is this Inspired Translation. It teaches in Genesis 4: 8, 43, 44, 45; and in 6: 53, 54, 62; and in 7: 12, 13, and elsewhere, just the doctrine imposed upon the apostles by Christ to preach to every nation, as I have just quoted. It is easy to see *how* they preached it by referring to Acts 2. It is then faith, repentance, baptism, and the promise of the Holy Ghost; just as Christ expounded it to the apostles from "Moses and the prophets," in his language just referred to.

As to preaching the gospel in the days of "Moses and the prophets," we quoted: "For unto us was the gospel preached, as well as unto *them*: but the word preached did not profit them, not being mixed with faith in them that heard it. . . . Seeing therefore it remaineth that some must enter therein, and they to whom it [the gospel] was *first* preached entered not in because of unbelief." (Heb. 4: 2-6.) The Bible knows of but one gospel; hence, when the law of Moses, which was *added*, was taken out of the way, the original gospel that was preached at the "*first*" by "Moses and the prophets," is now preached unto "us," by Christ and the apostles. When preached by "Moses and the prophets," they "were all baptized unto Moses in the cloud and in the sea; and did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them: and that rock was Christ." (1 Cor. 10: 1-9.) Moses and the prophets believed the gospel and looked forward to Christ, as we now believe it and look back to him.

Braden rejected the Book of Mormon as a fraud because the people of God were called "Christians" by the world some few years before Christ—(p. 326). To this I answered: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the *reproach* of Christ greater riches than the treasures in Egypt." (Heb. 11: 24-26.) This "*reproach* of Christ," could have been nothing less than what was renewed by the jeering populace of Antioch to the followers of Christ

about A. D. 44. The truth is, the difficulty lies in Braden, and not in the Book of Mormon, which harmonizes with the Bible. Braden in reading page 531 of Book of Mormon read: "And it came to pass that when they were all gathered together, every one to the army which he would, with their wives and children, both men, women and *babies* being armed with weapons of war, having shields and breastplates, headplates and being clothed for the manner of war," etc. He then made a great ado about the "*babies*" going to war, carrying arms and having shields and breastplates on. He racked across the stage in a way to try and raise a laugh. When I got the floor I read from page 354: "They were all armed; yea, even to their women, and all those of their children, as many as were able to use a weapon of war." Then I explained that in such extreme cases they used their children, those large enough to bear arms. Braden said: "I did not dare to read where he did." [He had a large Book of Mormon and I used a small one] I read on purpose where I did, thinking he would fall into a trap, and so he did. He said it was "*babies*" where he read. [Thinking I would not find the page in mine.] I stepped to Braden and said: Give me your Book of Mormon, and reached for it. Where is it, Mr. Braden? Page, I mean. He rose up and came to my side and showed me the page (473)—"There says he—you see it is *babies*." Braden at once took his seat, and I turned to him before reading it and said: Braden, if it reads "*babies*," I will give it up and acknowledge my mistake before this people. Turning to the audience I said: "Ladies and gentlemen, please listen to me read about Braden's *babies*," reading: "Both men, women and *children* being armed with weapons of war," etc. Anything there about *babies*? Not a word. The Book of Mormon is all right, when you leave Braden's "balderdash" out of it. Here I scorched Braden for his downright trickery; and he felt it too. He then tried his hand on Moroni's rent coat (p. 326). He read only the latter part of the eighth paragraph and paced over to my side of platform pretending to wave a hole on a pole; pretending that the "hole" had been written on by Moroni. Braden fell hard when I read the explanatory paragraph—the seventh—saying: "He rent his coat; and he took a *piece* and *wrote upon it*," etc. I renewed my gift to "scorch," and I don't wonder at Braden saying: "I *hate* I. N. White, he is a black skunk." Yes, about this time I had raised such a "stench" among Braden's admirers that it was being whispered around: "Bro. Braden has struck more than his match;" "Braden is down;" "Braden is snowed under." The thing got so hot for Braden, that I heard him say: "I am glad it is over." Though he said this privately and to his friends yet my ears were open and I heard it. I reminded Braden that he had run against a thunderstorm and one that would follow him to every nook and corner where he attempted to raise his puny arm against the work I represented. Braden makes another pass at the Book of Mormon; reading: "Endured the cross and despised the shame." "There, Watts' hymn! That was all the rage in Joe Smith's day." I read: "They who have endured the crosses of the world, and despised the shame of it." (p. 72.) How is that for Braden leaving out half a dozen words and twisting and distorting the statement with Braden's trickery to make a point against the Book of Mormon? Surely this opponent is getting hard up. Still Braden is not satisfied, and on p. 532, he reads: "And it came to pass that they '*fit*' all that day; and on the morrow they '*fit*,' and they '*fit*,' and '*fit*.' And on the morrow they rose up again and they '*fit*,' and '*fit*,' and '*fit*,' and '*fit*,'—What *balderdash!*" When I got the floor I read: "And it came to pass that they fought all that day, and when the night came they slept upon their swords; and on the morrow they fought even until the

night came . . . and on the morrow they fought again," etc. Did you hear any "fit" and "fit" in that? Not a word of it; but you heard plenty of Braden's "balderdash" which would corrupt any and everything it struck. I asked: Why did not the people laugh when I read the fighting story from the Book of Mormon? I turned to Braden and said: The people were not laughing at what was in the book, but were laughing at Braden and he did not have sense enough to know it. I admit this is rather hard language to use against an opponent; but some men are to be answered according to their folly. I pressed Braden hard in regard to the Spaulding manuscript being the source of the Book of Mormon, which he had so bravely (?) flaunted during his lectures, when no man was allowed to answer under the penalty of being "arrested on the spot." I begged and *dared* Braden to make an argument in its favor; but no, not a word.

We had quite a debate on Isaiah 29, Ezekiel 37, and Amos 9: 9, 14, 15, which would be interesting to those not at the debate, but it is too lengthy for the *Herald*.

Braden kept piled upon his table a lot of his circulars in which he averred that Joseph Smith was "a lazy loafer and idler;" "a vagrant and vagabond;" "a drunkard;" "a notorious liar;" "a pilferer and thief;" "polygamous," etc. These circulars were advertised by him at the end of every session during the first part of the debate. He made an attempt to flaunt them into my face with: "Will you face before a mutually chosen committee of lawyers an investigation of these issues?" I told Braden that was just what I was here for to "investigate these issues;" and I was lawyer enough to do it when he was brave enough to bring on his witnesses with his pretended evidence to prove his allegations. Do it, sir! I am here for that purpose; and for you to attempt to take it from before this assembly to a "committee" is admitting your defeat and inability to prove it to their satisfaction. My brethren have placed their cause into my hands, and yours have into yours. Now sir, if you have any witnesses to prove your allegations that you make against Mr. Smith, I want you to introduce them before this people. I will examine them to see if they prove. For you, sir, to crowd these circulars on the people without an attempt to prove what they allege, is begging the question, and an acknowledgment of your defeat. After this I noticed the "circulars" were crowded into the drawer of his table, and only occasionally saw daylight.

Braden's last effort on the first proposition was upon the Book of Doctrine and Covenants. He accused the Reorganization of dishonesty because they did not put into that book all the revelations that the church pretended to receive. He spoke of the ones in the Utah edition. And of the one on the war; asked why we suppressed it. I told him: I have it in my book. He asked: Let me see your book. I handed it to him. Turning the leaves said: What page is it on? I don't know, but it's there, I said. Braden still looking and not able to find it, slammed the book down on my table and said: "It is not in the book; you have *lied* sir!" Then he paraded me before the people for lying; called it a "Mormon trick to dodge the issue." People looked at each other as if to wonder if White had really lied—this *once* anyway. When I got the floor I produced the revelation which was marked "page 233" by my pen. Speaking to Braden: There it is, sir; who is it that has lied? Braden said: "Let me examine your book"—reaching for it. No sir, you cannot handle my book, said I. (I refused because I had a point to make by it.) "It is not in your book," says Braden. It is, and it is *bound* in the book too, said I. "Let me see it—I deny it being there, and I call for a committee to examine it," says Braden. (By this time everybody was excited and anxiety ran at high pitch.) I said: Mr. Braden, you cannot examine my book, but these

two moderators can; they are committee enough. The moderators were called and as they stood by me, I opened the book at page 233, and Braden's moderator says: "It is only pasted in." There, says Braden, it's a trick. I asked the moderator to give it a thorough examination. They did, almost tearing the leaf out to see if it was "bound in." They decided that it was "pasted in." Braden got the floor; it being the last speech for that evening. He branded the whole thing as a Mormon trick to deceive the people—"pasted in!"—White said it was "bound in" his book; that's another Mormon lie. Well, it might be thought risky to leave a thing just in that shape till another day. But I did—although Braden took pains to inform the people that he had been after Mormons before, and had he not been here to uncover this "trick," that revelation on the war would have been palmed off on the people as one "bound" in the Doctrine and Covenants. Morning came, and I found Braden and his moderator all worked up over that revelation—the debate would stop right here unless a chairman can be agreed upon. It was a trick of the Mormons to reject every man proposed for a chairman on purpose to let White get in his tricks. Name after name was presented for to act as chairman, but all were objected to by either one party or the other. What was to be done? Braden's moderator said: "I'll declare the debate off." I asked him: Who gave you so much authority? The debate has run for two days without a chairman, and can run one more—till this question of Joseph Smith a prophet, is finished, or you fellows will show the white feather.

More than one half hour of the time was squandered over this "parley," when the debate was renewed. Braden opened up at once and attempted to expose me because I refused a committee to examine my book, to see if that revelation on the war was "bound" in it or not. He still contended that I had lied about it. He spent considerable time along this line; and when I got the floor to answer, I produced my book again, and held up between my fingers, "That revelation 'bound' in the book." There had been so much said about this, that it caused no little stir when I produced the proof of what I had previously stated; and more especially since Braden had branded me a "liar" over it. All was excitement. Braden claimed I had gotten another book, and it was another one of my "tricks." I contended seriously that it was the same book. Braden called for a "committee." I refused "that committee"—the one Braden always calls for when cornered. Well! It looked like the debate would end right here. I told the people I would pass my book through the congregation and they could examine it; or I would let the two moderators with Braden and myself examine it. Finally it was agreed if I would let the Rev. Hays (a Campbellite) be added to my choice they would consent. I gladly did so and the "book" was put through a thorough examination, as much so as though the whole debate depended upon "that decision." The examination went on, right on the stand. The revelation "pasted in," on page 233, was there, torn at the top just as the committee had left it in their other examination. But where is it "bound in"? Well, I was slow to show them; I wanted to keep Braden on the anxious seat a little longer, probably I might get him to repent of calling me a "liar." Well, it's there, I contended. Presently I turned to page 29, following the concordance and sure enough there it was, and "bound" in too. I had to tell them: *Don't tear it out!* Their unanimous decision was, "It is bound in the book, and is the same book that I used the day before." Braden was beaten; White had told the truth; but what about that other fellow? If Braden lived to be a hundred years old, he would never forget that episode. I intended at the very first, that he shouldn't. My explanation of why that revelation on the war

did not appear in its regular time and place in Doctrine and Covenants was: The Doctrine and Covenant contains "covenants and commandments" to the church, and in the war, there was no "covenant" to bind the members of the church, nor a command for them to obey, more than to "stand in holy places and be not moved until the day of the Lord come."

Thus ended one of the most lively contests I ever had on, "Was Joseph Smith a prophet of God?" I was never better pleased with my effort in defending Joseph's prophetic calling. Our people stood right by me, and a better pleased people I never had the honor of meeting and representing. Thank God for so noble a people, and so grand a work to defend. To God and the Lamb be all the glory, now and forever. Amen.

(Continued.)

WOODBINE REUNION.

Morning prayer service as usual, at which time a tongue and interpretation was given. Prayer services at this hour were continued throughout the reunion, during which services the gifts were manifested, and great joy was had. Forenoon preaching by Pres. Joseph Smith, who recited events of the past, and gave special instruction concerning the building up of the work of the Lord in these last days and his association therewith. Preaching services continued each day at the same time. In the afternoon, Sunday school and Religio work, which was very interesting. Wednesday and Friday afternoons were occupied with same work, to the building up and strengthening these departments of the church. At four p. m., regular session of the Sunday school was held, which was the regular work of the reunion at this hour each day, except Saturday and Sunday. On Saturday no session was held, but on Sunday at eight a. m., one of the best sessions was held during the reunion, God's approval of the work being markedly shown. The children expressed themselves sorry that the sessions were not longer. In the evening, Bishop Kelley gave one of his best efforts on the subject of "faith," which was very strengthening to the saints. At this hour preaching services were held each day, being occupied the last Sunday by Pres. Joseph Smith.

At 7:45 on Tuesday and Thursday mornings, normal work connected with the Sunday school and Religio was held. The preaching services were occupied by Joseph Smith, E. L. Kelley, Isaac M. Smith, Hubert Case, M. H. Forscutt, C. Derry, J. F. Mintun, W. H. Garrett, John Roth, G. H. Hilliard, J. C. Crabb, C. E. Butterworth, and W. A. Smith.

The business session was held on Saturday afternoon, when it was decided to hold a reunion in 1900 at Dow City, Iowa. Three afternoon sessions were granted for the use of the Sunday school and Religio work.

The collections paid all expenses, leaving a small balance in the hands of the committee, to be turned over to the new committee appointed, consisting of J. M. Baker, A. H. Rudd, C. E. Butterworth, C. Butterworth, and W. A. Carroll. A resolution of thanks was passed to the outgoing committee, for their untiring efforts that have made this reunion a success.

The last day of the reunion was very trying, on account of the wind, dust, and the restless crowd, many of whom came to see and be seen, as appearance indicated. An overflow meeting was held, and yet there were thousands who could not hear had they wanted to. There was comparatively very little sickness in the camp, although there were a few stubborn cases. Some marvelous cases of healing reported, to the confirmation of God's people, some being led to investigate by reason of the testimonies borne concerning what God had done.

On Monday morning the work of destruction began very early, and by noon but few

campers remained. During the reunion one hundred and twenty-eight tents were erected, and about ten covered wagons were occupied. It can truly be said that the reunion was a success, although but nineteen were baptized. The primal object of reunion work was answered, in that the saints were instructed, admonished, and reproved, and faith and spiritual strength increased; the Lord's promises verified, in that the gospel was preached in power, and in the Holy Ghost and much assurance, as well as in word, and signs following confirmed the word.

JOSEPH SMITH, President.

ISAAC M. SMITH,

E. L. KELLEY,

Associate Presidents.

S. C. DIGGLE, Sec.

J. F. MINTUN, Asst. Sec.

NORTHERN AND CENTRAL CALIFORNIA REUNION.

The above reunion was held at Livermore, Alameda County, which is in the Northern district. It was called to order Friday, September 1, at eight p. m., by G. T. Griffiths, missionary in charge. The following officers were then elected: G. T. Griffiths president, F. M. Sheehy associate president, A. C. Barmore secretary, J. A. Saxe, E. Chase, and D. Joyce, ushers, with power to select assistants if necessary, John Driver camp manager, D. A. Anderson chorister, Miss Lizzie Driver organist, and Mrs. Thomas Hoffman reception committee. The meetings held were as follows:—

Saturday, September 2. Prayer meeting at ten a. m., in charge of G. T. Griffiths and A. C. Barmore. Preaching at eight p. m. by the latter.

Sunday, the 3d. Sacramento meeting at ten a. m., in charge of G. T. Griffiths. At 2:45 p. m. F. M. Sheehy preached. A. B. Phillips was the evening speaker. He dwelt upon the necessity of having the Holy Spirit in our reasonings.

Monday, the 4th. Prayer meeting at ten a. m., in charge of J. A. Saxe and D. A. Anderson. At 2:45 p. m. an informal meeting was held, for the discussion of "The Gathering." At eight p. m. D. A. Anderson was the preacher. His subject was Holiness of Life.

Tuesday, the 5th. The forenoon prayer meeting was in charge of E. Keeler and A. C. Barmore. At 2:45 p. m., Coöperation was the subject discussed. In the evening F. B. Blair was the speaker. He answered the questions: Why do we believe in Christ? Why are we Latter Day Saints?

Wednesday, the 6th. At ten a. m., prayer meeting was in charge of G. T. Griffiths and D. A. Anderson. In the afternoon tithing was discussed. In the evening E. Keeler addressed the audience. His theme was the Prophetic Mission of Joseph Smith.

Thursday, the 7th. The forenoon was devoted to the duties of officers. At 2:30 p. m., a prayer meeting was held, in charge of F. B. Blair and A. B. Phillips. At eight p. m., G. T. Griffiths occupied the stand. His subject was Charity.

Friday, the 8th. Prayer meeting at nine a. m., in charge of A. Haws and R. Ferris. At ten a. m. C. A. Parkin preached on the law of tithing. At two p. m., a Sunday school meeting was held. At eight p. m., A. C. Barmore preached. His subject was, "What shall we do to be saved?"

Saturday, the 9th. At seven a. m. a prayer meeting was held for the sick, afflicted, and others who had requested prayer. At ten a. m. the prayer meeting was in charge of J. B. Carmichael and F. M. Sheehy. At two p. m. a business meeting was held. The following business was transacted: It was decided that the Northern district hold a reunion next year and the Central decide in the future as to whether it will assist or not. Oakland was unanimously chosen as the place to hold it. Moved and carried that it begin August 31. (It was understood that its length should

be ten days.) Moved and carried that a committee on arrangements consisting of five be appointed, four to be selected by the body and the other to be a missionary appointed by the man who is missionary in charge at that time. Six were nominated, but the following were elected: J. A. Saxe, J. H. Driver, R. Ferris, and D. Joyce. The first received the largest number of votes and will as a consequence act as chairman. The committee on finance reported as follows: Received \$89.20; expended for reunion \$45.25; balance \$43.95. Moved and carried that the balance be divided among the missionaries present. A vote of thanks was then extended to Mr. Bailey, on whose land the reunion was held, for water and the use of his lot, also to the finance committee, whose report was accepted and committee discharged. At eight p. m. F. M. Sheehy was the preacher.

Sunday, 10th. At nine a. m. prayer meet- was in charge of J. M. Putney and J. A. Anthony. At eleven a. m. F. B. Blair was the speaker. His subject was, Sacrifice. At 2:45 p. m. F. M. Sheehy lectured on the archaeological evidences of the Book of Mormon. At eight p. m. A. C. Barmore preached on the scriptural evidences of the same.

The above is the story of an excellent reunion. The attendance from without was very ordinary, but the meetings held in the interest of the saints were especially good. The prayer meetings were very refreshing; but only two prophecies and one tongue were given. Plans were adopted in the business meeting which promise a far better reunion in a general sense next year. Among other things a sub-committee of three was appointed to have charge of the commissary department. The chairman was authorized to select said committee. His selections were Srs. Rehwal, E. Knight, and M. Brown. There is some talk of adopting coöperation in this matter, but no matter what course is pursued, all are satisfied the committee will be equal to the emergency, for they've been tried.

A. C. BARMORE, Sec.

UTAH REUNION.

Reunion of Rocky Mountain mission convened at Provo, September 8, and lasted until the 17th inclusive. Present of the ministry: J. W. Wight, H. N. Hansen, S. D. Condit, Charles Albertson, and D. W. Wight. Saints present from Nephi, Elsinore, Clinton, Springville, Richfield, Sandy, Murray, Ogden, Salt Lake, Pleasant Grove, Far West, and Fairfield. Weather excellent, and all seemingly happy. Sunday school work, Thursday, the 14th, gave evidence of great interest in this branch of the work. Seven baptized during reunion and six just previous. The reunion was probably the best ever held in this mission. On account of much interest and some controversy on lines of church differences, the meetings are being continued since close of reunion, Elder J. W. Wight being speaker, and large crowds in attendance.

D. W. WIGHT, Sec.

UTAH TENT FUND REPORT.

RECEIPTS.

Balance on hand last report . . .	\$10.00
Sr. Jane Chase	1.00
Sr. Lund	1.00
Sr. Sarah Littlewood	1.00
Sr. Jensen	1.00
Mr. Littlewood	1.00
Sr. James Toombs	1.00
Bro. James Toombs	1.00
Bro. Albertson25
Mr. F. Bee50
Sr. Brown	2.00
Mrs. Bergersen	1.00
Sr. C. Woodhead	1.25

Total \$22.00

EXPENDITURES.

Seats	\$ 5.00
Incidentals, repairs, etc	2.35
Coal oil60
Lamp chimneys	1.45
Balance on hand	12.60

Total \$22.00

D. W. WIGHT.

BISHOP'S AGENTS' NOTICES.

To the members of Decatur district. We are badly in need of means to supply the missionaries' families; cannot some of the brethren and sisters bring in wood, or potatoes, or something in the line of necessities, if you have not the ready money, and we will receipt you for tithing at market prices. It takes money to buy these things. We will receive cattle, hogs, poultry, corn, oats, wheat, rye, hay, wood, posts, butter, eggs, and any kind of produce at market prices, the same as money for tithing. Brethren, don't be neglectful in this part of our duty.

F. M. WELD, Bishop's Agent.

CONFERENCE NOTICES.

Conference of Northern Minnesota district will be held at Barnhard schoolhouse, Maine, Ottertail County, commencing at 2:30 p. m., October 14. Come all that can, and help to make a good conference.

T. J. MARTIN, Pres.

Chatham conference meets on Saturday, the 14th, not 16th.

RICHARD COBURN.

Northeast Texas and Choctaw district conference will convene at Cove, Arkansas, November 11, at ten a. m. We look for a goodly number of the missionary force, and wish to urge the saints to attend.

EARL D. BAILEY, Pres.

NOTICES.

Having examined Utah district record, we find no reports from the following branches for some years past.

As last reported, less—		Removed by Letter, Expelled, or Died.
Beaver	33	6
Heber	33	23
Springville	50	13
Ephraim	95	58
Wanship	44	11
Santaquin	12	2
Kays Creek	10	3
Richfield	40	22
Elsinore	20	

If clerks of above branches will immediately make out and transmit a full report to the district secretary they will confer a favor. In case of no clerk existing, anyone knowing the whereabouts of the branch record will please either transmit the record itself or a complete transcript to the district secretary *immediately*. We desire to get a *complete* record of Utah as soon as possible. J. W. Wight, district president; Margaret McLane, district secretary.

BORN.

MARTING.—Born August 22, 1899, to Bro. Henry and Sr. Carrie Marting, of McPaul, Iowa, a son. Blessed September 17, by Elders Henry Kemp and J. C. Moore, and named Charles Henry.

WAHLSTROM.—To Bro. John and Sr. Almeda Wahlstrom, at Lamoni, Iowa, August 10, 1899, a daughter. Blessed September 25, by Elders C. Scott and J. R. Lambert, and named Olga Enid.

JUDSON.—To Bro. Arthur and Sr. Lellia Judson, at Lamoni, Iowa, March 18, 1898, a daughter. Blessed January 1, 1899, by Elders C. Scott and F. M. Weld, and named Ruth Adiene.

MARRIED.

BRYANT—LAWRENCE.—At the home of the bride's sister, Mrs. Omer Hughes, No. 702 West Twenty-third Street, Kansas City, Missouri, Miss Hattie Bryant, a handsome and promising young lady of Kansas City, and Mr. Ervin E. Lawrence, a prominent young business man of Chicago, were united in marriage by Elder F. C. Warnky at four p. m., Saturday, September 23, 1899. A short reception was held, after which the happy couple started for their future home in Chicago. Their numerous friends join in congratulations, wishing them a long and happy life, and that Bro. J. M. Terry will guide them into the life beyond.

FISHER—SANFORD.—July 5, 1899, at Boston, Massachusetts, at the residence of Bro. E. H. Fisher, Bro. Myron C. Fisher and Sr. Florence E. Sanford; Bro. W. A. Sinclair and Ada M. Sanford aiding as best man and bridesmaid. Elder F. M. Sheehy celebrant. The happy couple departed the same day to spend the summer in Nova Scotia.

DIED.

MCBIRNIE.—Son of Bro. William and Sr. Gennie McBirnie, at Boonsboro, Iowa, August 15, 1899, aged 1 month and 20 days. Funeral services at the home, by Elder C. Scott. A sweet little bud of promise so early plucked and faded under the withering hand of death. The spirit twinkled a loving light but for a moment, then passed to its native light behind the divine wall.

DILLON.—At his home in Daviess County, Indiana, August 15, 1899, Bro. Joseph Dillon. Said brother was born in Kentucky, August 15, 1830; united in marriage to Sr. Mary Grove, May 20, 1855. Their union was blessed with four children, who mourn their loss. Joined the church July 19, 1891. Funeral services by Elder William C. Marshall.

SHAVER.—At Lincoln, Nebraska, September 22, 1899, Bro. John Henry Shaver. He was born January 9, 1868, at Shelby, Ohio; was baptized July 3, 1890; married to Sr. Lota Moore, at Brownville, Nebraska, September 9, 1890; of this union four children were born, one son and three daughters. He came to Lincoln to visit relatives; but he was unable to return to his home, Independence, Missouri. The sermon was by Elder J. W. Waldsmith, at Emerald, in the M. E. church, after which the Order of Modern Woodmen took charge of and conducted the interment at the cemetery, six miles west of Lincoln. This order, of which the deceased was a member, kindly cared for him through his sickness, also bearing the expense of the funeral.

BOOTH.—At Fall River, Massachusetts, September 19, 1899, Thomas Booth, husband of Sr. Sarah Booth, aged 60 years, 6 months, and 9 days. Funeral from the saints' chapel, with services by Elder John Smith. Many friends gathered to pay their tribute of respect to the departed.

SEAWORTH.—After a short illness, Mr. William Coray Seaworth, at his home, nine miles west of Wilber, Nebraska, September 25, 1899. Deceased leaves a wife and child, also a father, mother, brother, and sister, to mourn his sudden departure. He was born February 18, 1865, in Ogle County, Illinois. Funeral service at the saints' church at Wilber, sermon by Elder C. H. Porter, from Mark 11: 22.

MOORE.—At Independence, Missouri, September 24, 1899, Sr. Sophia A. Moore. She was born at Watertown, New York, June 30, 1829; was the mother of seven children, three of whom, with her husband, have gone on before. Two sons and two daughters are left to mourn. United with the Reorganization in 1863, at Nauvoo, Illinois. She was ever patient, faithful, and hopeful in the hope of the gospel. Funeral at the church, in charge of Elder I. N. White, and sermon by Robert M. Elvin.

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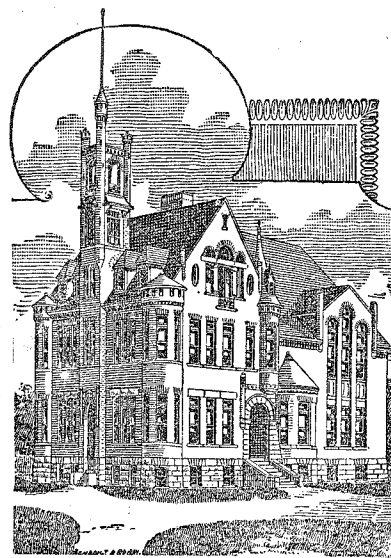
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Annual Convention of W. C. T. U., at Seattle, Washington, October 17 to 26, 1899. Date of sale, October 12 to 15. Going limit, October 20. Returning final limit, November 16. Rates can be obtained from

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

Vol. 46.

Lamoni, Iowa, October 11, 1899.

No. 41.

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TWAIN ON CHRISTIAN SCIENCE.

Mark Twain has written his impressions of the doctrine of Christian Science, and after reading them no one can doubt his views on that subject. He uses all of his power of satire on the belief itself and for the book of Mrs. Eddy, which is the fountain head of the cult, he uses as weapons both satire and direct attack. The article is in the *Cosmopolitan* for October.

To embody his idea Mark Twain uses a mythical tale of an accident he suffered in Europe. He had walked off a cliff and accumulated 234, more or less, compound fractures. The only medical help he could obtain was from the village horse doctor and Mrs. Fuller, a Christian Science healer from Boston. The healer came first, and after scorning to look at his tongue and pulse, repeated her axioms. She scratched herself with a pin and said: "Ouch!" Then, to quote:—

Just at that point the Stubenmädchen trod on the cat's tail, and the cat let fly a frenzy of cat profanity. I asked, with caution:—

"Is a cat's opinion about pain valuable?"

"A cat has no opinion; opinions proceed from mind only; the lower animals, being eternally perishable, have not been granted mind; without mind, opinion is impossible."

"She merely imagined she felt a pain—the cat?"

"She cannot imagine a pain, for imagination is an effect of mind; without mind there is no imagination. A cat has no imagination."

"Then she had a real pain?"

"I have already told you there is no such thing as real pain."

"It is strange and interesting. I do wonder what was the matter with the cat."

In the same manner he goes through the doctrine as explained by Mrs. Fuller:—

"It is quite simple," she said: "the fundamental propositions of Christian Science explain it, and they are summarized in the four following self-evident propositions: 1. God is all in all. 2. God is good. Good is mind.

3. God, spirit, being all, nothing is matter. 4. Life, God, omnipotent good, deny death, evil, sin, disease. There—now you see."

It seemed nebulous: it did not seem to say anything about the difficulty in hand—how non-existent matter can propagate illusions. I said, with some hesitancy:—

"Does—does it explain?"

"Doesn't it? Even if read backward it will do it."

With a budding hope I asked her to do it backward.

"Very well. Disease sin evil death deny good omnipotent God life matter is nothing all being spirit God mind is good good is God all in all is God. There—do you understand now?"

It—it—well, it is plainer than it was before; still—"

He read Mrs. Eddy's book to pass the time. These are his conclusions:

For of all the strange and frantic and incomprehensible and uninterpretable books which the imagination of man has created surely this one is the prize sample.

The book's serenities of self-satisfaction do almost seem to smack of a heavenly origin—they have no blood-kin in the earth. It is more than human to be so placidly certain about things and so finely superior and so airily content with one's performance. Without ever presenting anything which may rightfully be called by the strong name of Evidence she finds the whole Bible in an unclarified condition, and at small expense of time and no expense of mental effort she clarifies it from lid to lid, reorganizes and improves the meanings, then authoritatively settles and establishes them with formulæ which you cannot tell from "Let there be light!" and "Here you have it!"

He closes the paper with this:—

"Nothing exists but Mind?"

"Nothing," she answered. "All else is substanceless all else is imaginary."

I gave her an imaginary check, and now she is suing me for substantial dollars. It looks inconsistent.

The whole thing is a delicious satire, interspersed with logic and spiced with something of invective.—*Tribune, Sept. 24, '99.*

NORTH POLE ITEMS.

DR. NANSEN ON POLAR SEAS.

Berlin, Oct. 2. - Nansen's lecture on "Oceanographic Conditions of the Polar Seas," while scientifically one of the most important events of the Geographical Congress, proved a great disappointment to nine tenths of the audience which packed the house of delegates. Dr. Nansen stuck closely to his subject, using a stereopticon to project scientific tables instead of icebergs, dog sleds, and polar bears. The interest flagged after he had stated his reasons for believing that the polar ocean was practically an inland sea. He said that he had discovered that the southern part was separated from the northern by a ridge covered by comparatively shallow water, which connects Spitzber-

gen with Greenland. The depths in the northern part, he said, range beyond 3,000 and 4,000 meters. He exhaustively discussed the temperature and saltness of polar waters and the influence of the gulf stream, polar currents, and the Siberian rivers upon the climate. He said he found the surface water in polar regions hardly one fourth as salty as the Atlantic.

ANDREE'S NORTH POLE BUOY.

Stockholm, Sweden, Oct. 2.—The buoy marked "Andree Polar Expedition" which, with an anchor attached, was found September 9 on the north coast of King Charles Island by the master of the Norwegian cutter *Martha Larsaak*, was opened yesterday in the presence of a number of experts and members of the Cabinet. It was found to be the so-called north pole buoy, which Andree had arranged to drop if he succeeded in passing the pole.—*Chicago Tribune, Oct. 3, 1899.*

WILL MOODY'S HOPES BE REALIZED?

Mr. Moody, who is in Chicago now, tells a reporter that "we want to stir the churches—to wake them up." Very likely some of them do need stirring up, and he knows how to do it. He has wakened up Laodicean churches before this. But Mr. Moody says also, "The time is ripe for a great revival of religion." He thinks so because "the material interests are in evidence everywhere. There is great wealth in the world. There should be a spiritual advance along with the material and it must come. The world is ready for righteousness."

Mr. Moody may be able to read the signs of the times correctly, but in the past prosperity has not been the mother of revivals of religion. When Jeshurun waxed fat he did not take interest in religious matters, but devoted himself exclusively to the pomps and vanities of this wicked world. Religious revivals usually follow in the wake of panics and hard times, of earthquakes, and pestilences. Then it is that men see the emptiness and uncertainty of worldly things and feel that they should devote more attention to their spiritual interests than they have been doing. Then the noonday prayer meetings are thronged. So, too, are the revival meetings, large and small.

It is to be hoped that Mr. Moody is not mistaken when he says the world is ready for righteousness. Assuredly the need of it is great. Were there more righteousness in England there would be more Englishmen speaking

out in behalf of the Boers. Righteous nations do not covet the property of others and endeavor to acquire it by threats of force. Were there more righteousness in New York and in Chicago, each of those cities would have an honester and more efficient government than it has. If Mr. Moody can do anything during his stay in Chicago to increase the number of its righteous, and, therefore, good, citizens, he will be entitled to heartfelt thanks. The politicians will be the only ones to blame his "pernicious activity."—*Chicago Tribune, Oct. 1, 1899.*

ANTI-SEMITE HATRED IN AUSTRIA.

Anti-Semite hatred and prejudice have again been aroused in Austria by the discovery that Anna Hruza, a Christian girl of nineteen, was recently found murdered in Polna, Bohemia, the body being absolutely bloodless when found. The authorities immediately jumped at the conclusion that the girl was murdered and the body drained of blood to be used for ritual purposes. The Judge, public prosecutor, jury, and the representatives of the anti-Semite press sympathized with the grewsome theory, and a Jew of bad repute named Hilsner, who had been arrested for the crime, was found guilty upon the most flimsy evidence and sentenced to death. The ritual theory is nonsense and the grossest injustice to the Jewish Church, but the popular prejudice is so strong in Austria that the event has been used to inflame the resentments of the people against the Jews.—*Chicago Tribune, Oct. 6, 1899.*

CHURCH AND CLERGY.

There are 345,000 native Protestant Christians in Dutch East India.

The President of Venezuela has signed on behalf of the State, the act of consecration of the republic to the blessed sacrament.

It is thought that the conflict between ritualists and the Episcopal authorities of England is likely to break out anew later in the fall.

The Lutheran Church in the United States is said to be growing and increasing its membership. It now has 1,500,000 connected as members with its churches.

The new catechism recently prepared in England is being printed in Spanish by the American Tract Society and will be circulated in our new island possessions.

The Catholic priests in Belgium have secured the passage of a law compelling parents to give to their children no names except those in the calendar of saints.

Nine "Sisters of the Holy Ghost" are on their way from Ireland to St. Antonio, Texas, where they will es-

tablish a school for training young negroes and Aztecs in the Catholic faith.

The Pilot is authority for stating that the struggling Catholic colleges and convent schools in Ireland much more than ever hold their own with the richly endowed Protestant institutions.

It is stated that there are "fifty sects of Buddhism in Japan alone, and that they have now reached their furthest limits, and Buddhism is destined to disappear from the face of the earth."

The Presbyterians who operate in the north of Corea have about 7,000 converts, the Methodists in the middle, 5,000, and the Australian and Canadian Presbyterian missionaries are having great results. The features of the work are self-help, self-support, and the spread of the gospel through converts instead of through helpers.

According to official statements published by Pastor de la Roi, himself a convert from Judaism, the total gains made from Jewish sources by all branches of the Christian church since the year 1800 have been in round numbers 224,000. These converts have gone into the Protestant, Roman Catholic, and Greek Catholic Churches.

The Rev. W. A. Jarrell writes to the *Texas Standard* that he is open to engagements to preach special sermons "against Romanism, infidelity, Campbellism, Mormonism, Seventh-day Soul-Sleeping Adventism, Russell Millennial Dawnism, Spiritism, so-called Christian Science, or any other of Satan's inventions, or, where necessary for debates."

The great incense question is still agitating the English Church. The latest submission to the "opinion" is that of Mr. Ram of Norwich, who on Sunday reverted to George Herbert's "use" of "sweetening" the church before service. It is expected that many clergymen who have not heretofore used incense will adopt this method of the old Caroline divines when they had emerged from the persecutions of the Puritans.

"There has been a decline of interest in Christianity in Japan since the successful war in China produced a high degree of national self-confidence among the Japanese," says the *Christian Intelligencer*. "The cry was heard everywhere, 'Japan for the Japanese.' One result was religious, and became manifest in a decline in the number of converts to the Christian faith, and a falling off in the membership of the Christian churches. Not a few abandoned Christianity. At the same time the policy of some of the missions was modified. Self support was more and more insisted on both in relation to churches and schools. Contemporary with these influences has been perhaps a decline,

under the power of an increasing materialism, in the interest and the prayers of the churches which have established the missions."—*Chicago Tribune.*

"TRUST" LEGISLATION.

It seems to me—simply as an individual, of course—that almost every paper or address we have heard has made some admissions or concessions which may form a basis for some conclusions, and if you will allow me I will formulate some of them only, as follows:—

1. Combinations and conspiracies in the form of trust or otherwise in restraint of trade or manufacture, which by the consensus of judicial opinion are unlawful, should so be declared by legislation, with suitable sanctions and, if possible, by a statute uniform in all jurisdictions, and also uniform as to all persons, and such a statute should be thoroughly enforced, so that those who respect it shall not be at a disadvantage as compared with those who disregard it.

2 That the organization of trading and industrial corporations, whether under general or special laws, be permitted only under a system of careful governmental control, also uniform if possible in all jurisdictions, whereby many of the evils of which complaint is now made may be avoided.

3. The objects of the corporation should be confined within limits definite and certain. The issue of stock and bonds, which has been a matter of so much just criticism and complaint, should be guarded with great strictness. If mortgage bonds seem to be required, they should be allowed only for a moderate fraction of the true cash value of the property that secures them. As for issues of stock, they should be safeguarded in every possible way. They should only be allowed either for the money or for property actually received by the company, and dollar for dollar, and when the property is so conveyed it should be on an honest appraisal of actual value, so that there may be no watering of stock.

4. And finally there should be a thorough system of reports and governmental inspection, especially as to issues of bonds and stock and the status and value of property, whether corporeal or incorporeal. Yet at the same time, in the matter of trading and industrial companies, there are legitimate business secrets which must be respected by the general public. In short, we need to frankly recognize the fact that trading and industrial corporations are needed to organize the activities of our country, and that they are not to be scolded or belied, but controlled, as we control steam and electricity, which are also dangerous if not carefully managed, but of wonderful usefulness if rightly harnessed to the car of progress.—From "Chicago Conference on Trusts: the Final Word of the Presiding Officer," by the Hon. William Wirt Howe, in *Review of Reviews*, October.

ADDRESSES.

- Henry C. Smith, Temple, Lake Co., Ohio.
- F. G. Pitt, 16 Carlingford Road, Harringay, N. London.
- Daniel MacGregor, care J. H. Tyrrell, Box 396, Chatham, Ontario.
- M. F. Gowell, Rosendale, Missouri.
- W. R. Armstrong, No. 1 Shakespeare St., Ardwick, Manchester, England.
- T. W. Williams, 1014 Alpine Street, Los Angeles, California.
- George Jenkins, Byrneville, Ind.
- A. H. Parsons, Temple, Lake Co., Ohio.
- E. L. Kelley, Presiding Bishop, Lamoni, Decatur County, Iowa.
- J. B. Roush, permanent address, Wray, Yuma County, Colorado.
- William Newton, No. 9 Etherley Road, West Green, South Tottenham, London, England.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, OCTOBER 11, 1899.

NO. 41.

The Saints' Herald.

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

LAMONI, IOWA, OCT. 11, 1899.

BRO. WILLIAM MARKS' STATEMENT.

For the reason that the elders from Utah are misstating the statement of President William Marks, as given in the HERALD in its first number, for January, 1860; and for the further reason that some of the brethren request it, we herewith republish the statement entire:—

OPPOSITION TO POLYGAMY, BY THE
PROPHET JOSEPH.

Brother Sheen:—I feel desirous to communicate through your periodical, a few suggestions made manifest to me by the Spirit of God, in relation to the Church of Jesus Christ of Latter Day Saints. About the first of June, 1844, (situated as I was at that time, being the Presiding Elder of the Stake at Nauvoo, and by appointment the Presiding Officer of the High Council) I had a very good opportunity to know the affairs of the church, and my convictions at that time were, that the church in a great measure had departed from the pure principles and doctrines of Jesus Christ. I felt much troubled in mind about the condition of the church. I prayed earnestly to my heavenly Father to show me something in regard to it, when I was wrapt in vision, and it was shown me by the Spirit, that the top or branches had overcome the root, in sin and wickedness, and the only way to cleanse and purify it was, to disorganize it, and in due time, the Lord would reorganize it again. There were many other things suggested to my mind, but the lapse of time has erased them from my memory. A few days after this occurrence, I met with Brother Joseph. He said that he wanted to converse with me on the affairs of the church, and we retired by ourselves. I will give his words verbatim, for they are indelibly stamped upon my mind. He said he had desired for a long time to have a talk with me on the subject of polygamy. He said it eventually would prove the overthrow of the church, and we should soon be obliged to leave the United States, unless it could be speedily put down. He was satisfied that it was a cursed doctrine, and that there must be every exertion made to put it down. He said that he would go before the congregation and proclaim against it, and I must go into the High Council, and he would prefer charges against those in transgression, and I must sever them from the church, unless they made ample satisfaction. There was much more said, but this was the substance. The mob commenced to gather about Carthage in a few days after, therefore there was nothing done concerning it. After the Prophet's death, I made mention of this conversation to several, hoping and believing that it would have a good effect, but to my great disappointment, it was soon rumored about that Brother Marks was about to apostatize, and that all that he said about the conversation with the Prophet was a tissue of lies. From that time I was satisfied that the church would be disorganized, and the death

of the Prophet and Patriarch, tended to confirm me in that opinion. From that time I was looking for a reorganization of the church and kingdom of God. I feel thankful that I have lived to again behold the day, when the basis of the church is the revelations of Jesus Christ, which is the only sure foundation to build upon. I feel to invite all my brethren to become identified with us, for the Lord is truly in our midst.

WILLIAM MARKS.
SHABONA, De Kalb Co., Ill., Oct. 23, 1859.
—*Saints' Herald*, Vol. 1, No. 1, pp. 22, 23.

There is not a sentence in this statement that implicates the Prophet Joseph Smith as having taught, or having been in the practice of polygamy; nothing to show that either President Marks, or President Smith was in any way connected with the practice; but to the contrary.

1. Joseph Smith desired to have a conversation with President William Marks on the subject of polygamy. The reasons for this desire are given:—

(a) Pres. Marks was the President of the High Council. It was the duty of this council to try offenders upon complaint and information.

2. The Prophet was satisfied—(a) That the doctrine of polygamy was a cursed doctrine and (b) That it must be put down, or (c) that it would overthrow the church.

The Prophet then stated to President Marks what he proposed as necessary to put this "cursed doctrine" down.

3. He, the Prophet, would go before the High Council; (a) And prefer charges against those in transgression. (b) President Marks as President of the High Council was to try those against whom charges were preferred, and sever them from the church.

It is not reasonable or logical to assert from these evident facts, so clearly stated, that Joseph Smith was himself one of the transgressors. And it is clear that the transgression to which the Prophet referred was the teaching, and possibly the practice of polygamy, as this follows as a sequence to the conversation.

Joseph Smith has been called a fanatic, an enthusiast, an unlearned man, a knave, etc.; but has never been called a fool. And surely, if he was himself in the same transgression as the statement assumes that others were, he would certainly not have made the statement to President Marks which that worthy states that he did. Nor would he have been so foolish as to have offered to make charges against men for transgression of which himself was guilty, he

knowing that those men knew of his guilt.

That the Prophet knew that there were some who were guilty, is possibly deducible from the statement that he would prefer charges against them. Had he lived he would have kept his word to President Marks, and the church would have been freed from the "cursed doctrine."

The idea that this statement inculcates the Prophet in either the teaching or practice of polygamy is entirely untenable and not worthy of belief in any sense.

MOHAWK AND HEBREW SIMILARITY.

The following purported interview contained in a "Denver [Colorado] special" and published in the *Kansas City Journal* for September 19, 1899, will be interesting to our readers as corroborating the claims of the *Book of Mormon* regarding the American Indians being of Hebrew origin. The interview was said to have been had with Mr. Dayolheasala, of Spokane, Washington, a chief of the Mohawk Indians, who was at the time sojourning at the Albany hotel, and who was in the employ of Boston capitalists locating or purchasing copper mines. Among other things Chief Dayolheasala said:—

There are now only four thousand six hundred of us on the Mohawk reservation, comprising six nations—the Mohawks, Tuscaroras, Delawares, Oneidas, Cayugas, and Onondagas. Some Indian tribes will become extinct, just as some branches of the white race will become extinct, but not so the Mohawks. We have an unwritten law which prohibits intermarriage with the whites, and that is strictly observed. And then we have written laws of health which are stringently enforced.

Before entering into matrimony both parties must undergo a medical examination, and if not in a state of perfect health the marriage will not be permitted. Morally the Mohawks are ahead of any other nation. They are total abstainers as far as liquor is concerned, and crime is almost unknown among them. It was entirely unknown until the whites came to this country. We are now the happiest and most contented people on earth, and originally our lot was a more contented one than it is now in some respects. Our people are engaged in farming and mercantile pursuits, and our life may be likened to that of a commune. Every man is considered the equal of another, whether he is wealthy or not. The poor Mohawk holds his head as high as the man of means.

Our school system is an excellent one, and when the Mohawk graduates from our high school he is ready to enter any college in America. The only hope for the Indian is in education, and our tribe has long since come to a full realization of that.

RELIGION RESEMBLES THE HEBREW.

Their religion is almost the exact counter-

part of the ancient Jewish religion. We have not accepted modern forms of worship. We believe in a supreme being and follow many of the ceremonies in vogue among the Israelites. In fact, we observe all of their feasts except that of the Passover. The general belief among the people of the tribe is that we are descendants of one of the lost tribes of Israel. At certain periods of the year we gather for religious worship, and our priests are the old men of the tribe whom we reverence. They tell us what we shall do and what we shall avoid in order to reach a future state of happiness, and we place faith in their teachings and follow them.

We are taught to love one another, to respect property rights, the laws of marriage, and in all respects to follow what to the religion of the white man are the Ten Commandments. We are taught nothing about a place of future punishment, and to the mind of a Mohawk the belief that a good God can condemn a frail human being to everlasting punishment is preposterous.

Of our origin, anything that may be said is purely speculative. That we were at one time in a state of the highest civilization is evidenced by utensils which are still in our own family. They are of beaten copper and of the most exquisite handiwork. This is a lost art among us.

Further comment is unnecessary. Our readers are sufficiently alert to catch the salient points.

THE "ORIGINAL" MANUSCRIPT.

Every now and then something like the article here inserted, which is taken from the Troy, New York, *Press*, which copied it from the Richmond, Missouri, correspondence of the *St. Louis Republic*, goes the rounds of the papers and passes for truth, but simply shows how little the public journals of this country know on the subject of "Mormonism" and the "Mormons:"—

"The original manuscript of Joseph Smith's 'Book of Mormon,' the Bible of the Mormon Church, is kept in a bank vault in this town. The elders of the Mormon Church in Utah made different attempts in past years to get possession of it, but failed. Once they offered \$100,000 in cash for the old and yellow manuscript, but its keeper, David Whitmer, one of the founders of the church, refused the offer because he believed the Utah branch of the church wished to get hold of the manuscript to insert into it by forgery a clause that would authorize and sanction the practice of polygamy. Last week two representatives of the Mormon Church of Utah were here making another attempt to buy the manuscript.

"This original manuscript, written at the dictation of Joseph Smith, is now in the possession of George W. Schweich of this town, a retired merchant, the grandson of David Whitmer, who was one of the three witnesses to the writing of the manuscript. The manuscript of the 'Book of Mormon' contains 600 large sheets of linen paper the size of foolscap, written closely on both sides. The paper is yellowed with age, and the ink is faded to brown. The pages are bound together with strings of yarn. The manuscript contains 350,000 words. It was written in 1829."

The facts in the case are that the manuscript, said to be stored in the vault of a Richmond bank, is without any considerable financial value. It is not the original manuscript of the Book of Mormon, but simply a copy of the original. The copy was sent to the printers, after careful comparison, and the original was retained. After the experience with the pages taken away by Martin Harris, Joseph the translator took good care not to send to the printers the original manuscript, but kept it safely, and finally, with his own hands, deposited it in a box with some other relics in the southeast cor-

ner of the foundation of the Nauvoo House. When that portion of the building was taken down by the late Major Bidamon, who married Emma Smith, the Prophet's widow, the box was discovered. The manuscript was very mouldy, and only the central portion of the pages was decipherable. All that was thus left of it is now in this city in possession of church authorities.

The copy in the bank at Richmond contains the marks of the printer, from whom the manuscript was obtained after publication, by Oliver Cowdery, who gave it to David Whitmer. He set great store by it, and would not part with it while he lived. President Joseph F. Smith in company with the Apostle Orson Pratt called on him once at Richmond, and suggested that it would be safer to have the manuscript deposited in the Historian's office in this city, but he declined. He was not offered any sum of money for it, nor would he have been paid any large amount for it if he had been willing to let it go. There was no great anxiety to obtain it, for it is of no worth except as a relic.

The idea that, after the Book of Mormon had been published in several editions and translated into many languages, an interpolation such as suggested could have been effected, even if desired, is simply preposterous. There is no wish on anybody's part to change the doctrine and purport of the book, and no one in his senses would attempt such an absurdity. The notion however, is about as sane as many others entertained by people and papers that are hostile to "Mormonism."

No one has been authorized by "the Mormon Church of Utah" to negotiate for the manuscript, and the suggestion probably comes from some one who is anxious to sell it. The document is not needed for any purpose, and is absolutely without commercial value, and would fetch little if anything more in the market than the strings of yarn with which it is tied, the newspaper yarn included.

The foregoing is from the *Deseret News*, Utah, for September 27, 1899. We give it place because we are receiving every few days or so clippings or papers containing similar information as the quotation which the *News* gives, those sending them thinking some possible advantage might come to us from noticing the facts stated.

In 1884 the church appointed a committee consisting of Brn. W. H. Kelley, A. H. Smith, and Thomas W. Smith to visit Richmond, Missouri, and with the consent and under the supervision of Elder David Whitmer, to compare the current editions of the Book of Mormon with the manuscript in his possession.

Elder Whitmer objected to this examination unless "Joseph, the son of Joseph the Seer should be present." We therefore went to Richmond and took part in the reading and comparison.

One of the party held the Palmyra or first edition; one held the Nauvoo edition, and one held the edition published by the Reorganized Church, and one read from the manuscript.

This examination occupied some ten days or more. Elder Whitmer was present nearly the entire time; and when fatigue or increased feebleness prevented his being present, a relative of his by the name of Philandi A. Page, was present in his stead, as a witness to the proceedings.

A memorandum was kept of every possible difference in wording, spelling, and punctuation, and note made of each one. This memorandum was published in the *HERALD* for August 23, 1884, in a report from the committee.

We agree with the *News* that the principal value that now attaches to this manuscript now in the hands of Mr. George Schweisch, at Richmond is as a relic; the probability of any tampering with the text of manuscript by interpolation or other changes, are very remote, made so by the examination we refer to and its publication in the report of 1884.

Four of the witnesses to the examination are still living, we believe, Mr. Page, Brn. W. H. Kelley, A. H. Smith, and the Editor. We were not one of the committee, but agreed with the members of it in all essential features of the report; and were much pleased to have had the privilege of sitting with them in such examination and comparison; for the reason that it set at rest much that was being said about "changes in the Book of Mormon."

We understood that the "Whitmerite" brethren were to publish an edition of the book from the manuscript, but have not yet seen a copy, and suppose the project either failed or is delayed for the same reason that other schemes fail—want of means and unity of action.

At all events, such publication cannot seriously affect the editions of the Book of Mormon now current. The market for the book would be limited, and there would be little money in it to the publishers, if any.

We are satisfied with the custodianship of the manuscript at present, but should it change hands, we would prefer that it fell to us as a people, or to some others of the faith as originally held from the teachings of the book.

The committee were of the opinion that the manuscript examined was the one from which the book was printed in 1829, and so reported that it was the "original," the copy that was in the printer's hands, as it showed evidences to that conclusion. Subsequently to the report, we believe, Major L. C. Bidamon, in removing the wall of the east wing of the Nauvoo House, unearthed the corner stone, and found that water and frost had shattered and split the stone so that the contents were ruined. He sent us a small box of such contents, among them being a few pages of manuscript, on paper similar to that of the copy at Richmond, the writing being a part of some portion of the Book of Jacob. The writing was hardly legible when we received it; and upon exposure to the air the writing faded and the paper crumbled

to pieces. We believe like the *News* that the original manuscript, or first copy of the book was the one placed in that corner stone and thus lost. This would leave the one at Richmond the only written copy as a relic.

EXTRACTS FROM LETTERS.

Bro. D. R. Chambers, Fontanelle, Iowa, October 3:—

I am laboring here at Fontanelle at present. The work is progressing nicely; shall continue here for some time, God willing.

A private letter from Bro. Joseph F. Burton, written from Papeete, Tahiti, August 12, 1899, announces that Bro. and Sr. Peterson arrived there on the July mail vessel. He states:—

Bro. and Sr. Peterson have taken hold of the work here vigorously, and have tackled the language and otherwise are striving to make themselves at home among the dark-skinned inhabitants of these lands. He is relieving me somewhat of my tasks as well.

Bro. Burton's health of late is not very good, and if it does not improve he and Sr. Burton think of leaving for California on the January vessel and thence on to the General Conference in April next.

Sr. A. J. Carter, of 2470, 115th Street, Kensington, Illinois, a suburb of Chicago, a convert to the faith under the labors of Bro. George H. Graves, writes of the peculiar circumstances of her conversion, and of the joy and peace in Christ she now enjoys. She writes of herself and husband:—

We realize the most intimate communion with Christ; that we are one with him. We must partake by faith, or it will be of no avail. Food is of no use, unless we eat it. It holds up the infinite love of God, who gave his only begotten Son. It reminds us that that salvation like the bread of life, in fruit of the vine is the gift of God. It brings to remembrance the life of Christ; all who he was, and did, or said; it makes him a living reality to us. It is an irrefragable proof that he lived and died for us. As the Passover to the Jews, so this supper helps us to realize the grievous bondage of sin from which Christ has redeemed us. It holds up before our eyes the atonement, the sacrifice for sin, the body of Christ given and his blood shed for us. It teaches that Christ is the food of the soul as our food makes us what we are and becomes in us bones and flesh and sinew and blood; as our intellectual makes our minds what they are, coarse or refined, barbaric or cultured, disciplined or wild and riotous; so our spiritual companionship makes our spirits what they are. This fact makes his ordinances universal; and thus typical of the kingdom for every race and every person. By eating together, we learn the blessings and power of the oneness of God's people, many as the waves, but one as the sea; like the radii of the circle, the nearer we are to the center, Christ, the nearer we are to one another.

If one so recently born into the hope of Israel can so feelingly and beautifully write of the effects of the sacramental service, what ought the older members of the fold to feel as to their part in the feast?

Bro. L. E. Hills, Marion, Iowa, September 30:—

My wife, daughter, and self went to the Janesville reunion, 16th September. The weather was bad most of the time, but we did enjoy the meetings so much. Bless those dear saints there, how hard it was to part with them. Bro. Lake, Stebbins, Cooper, and others from out of the district were there and all enjoyed themselves regardless of the bad weather. Bro. Lake was taken very sick the last day of the conference, but as he was better the next morning when we left, we hope he is all right again ere this. Bro. Crawford, of Savannah, Illinois, with Brn. Frank Russell, J. W. Adams, and — Clark, came from Savanna with a team and were with us a few days, also Bro. Johnson, of Rock Island, Illinois; all of whom helped to make the meetings a success. The young people's entertainment, Saturday evening 23d, was well attended and a most excellent program was rendered. Too much could not be said of the readings and recitations. The hospitality of the saints in charge of the boarding tent, and of Bro. O. N. Dutton and family, will long be remembered by all. We arrived home last night, tired, but with good appetites and stronger (if possible) in the faith than ever.

EDITORIAL ITEMS.

Something more is required of a man in the gospel sense, than simply to belong to a church or *the church*. It is not enough to be able to say, I have been baptized into Christ. A man must so live that it may be said of him, "He has put on Christ."

The disciple of Jesus should be something more than an outwardly professing Christian. He must so have the love of God in him, that he loves his fellow men; and must make this love manifest in a consistent effort to do them good. He must learn the art of assimilation, and cultivate the faculty of rightly judging his fellowmen. He must learn that speech is silver and silence often gold. To know when to speak, and when to keep silent is a qualification greatly to be desired; like wisdom it is above price. Few choose this golden mean.

He who would govern others successfully must first learn to govern himself.

He who would serve well where he would need to command men, must first learn the value of obedience and himself obey.

The cause of truth has lately been defended and maintained both at Philippi and Washburn, West Virginia, by Brn. D. L. Shinn and G. H. Godbey, both of whom are long residents and laborers in the cause of Christ in that field. After the two discussions Bro. Shinn returns to that city, by request of the people, and Bro. Godbey will labor in Calhoun County. These brethren are deserving of high commendation for the faithful and courageous manner in which they have opened up the work and defended the gospel message among those who hitherto were wholly strangers to the faith taught by the Reorganized Church.

Elder W. H. Smart reports a goodly number of baptisms of late in the Indian Territory, some of the converts being full blood natives. We trust the Lord will go before and prepare the way for his work among the people.

Wabash, Indiana, reports a case of facial paralysis resulting from excessive gum chewing.

"At Hollister, Ohio, Gus Exenkemper and his wife went to a wedding celebration and their two children, aged three and five years, were burned to death at home."—Press dispatch.

The General Council of the Lutheran Church at Chicago of late passed resolutions advocating more stringent laws against the divorce evil, and asked Congress to take action in the matter.

Senator Simon, of Oregon, is the fourth man of the Hebrew race to hold a seat in the United States Senate.

"Simla.—It is estimated that the Indian government must spend 5,500,000 rupees (\$1,100,000) to relieve famine in the central provinces, and that the local chiefs must expend at least one third of this amount in addition."

"Constantinople, Oct. 3.—It is now estimated that 1,500 persons perished in the earthquakes in Asia minor, around Aidin, September 20.

"About 500 persons were killed at Sarakeni and some 500 at Denizli, where three fourths of the buildings fell.

"The disturbance has not yet subsided, although its strength appears to be spent.

"One consequence of the earthquake is the subsidence of the level of the Aidin district by two yards."

Pekin advices via London assert that Russian ascendancy is a thing of the past; that the Japanese are having all their own way, the Chinese having put themselves unreservedly in the hands of the Japanese for the remodeling of their army and navy; that as soon as Japanese cruisers and battleships building abroad are completed, Japan will seize Corea and with Chinese help endeavor to drive Russia from Chinese territory.

Bro. Heman C. Smith left home for points in Michigan and Indiana on the 6th inst.

Every time you are prompt in attendance at church or Sunday school you aid and encourage the presiding officer, as you also do by regular and interested attendance. All need to strengthen and to help, and every helpful man or woman, boy or girl, is an inspiration for good to the cause. The work is a mutual one. It can be made successful only by mutual interest and mutual effort.

Many talk of the virtues of long-suffering and forbearance; few practice either.

With the growth of the church there should be a corresponding growth in the subscription list of the church organ, the SAINTS' HERALD. Those interested in the success of the HERALD as a means for good are requested to look after its interests among the saints and the friends of the latter-day work. Every family should take it that they may keep in touch with the developments of the church for good. By adding to its list the paper could in due time be enlarged, as it should be, to meet current and growing demands. Price \$1.50 per year.

Original Articles.

CATHOLICISM: IS IT FROM HEAVEN, OR OF MEN?

On the hypothesis that nothing that comes within the grasp of mortals is too sacred to touch, or too true to investigate, I propose to contrast Catholicism with Christ's teaching, and thus determine its origin.

"The gospel" but implies one method, known in the New Testament Scriptures as the everlasting gospel, which distinguishes it from human dogmas and creeds. As the infinite God is everlasting, it follows as a logical sequence that he will sanction nothing purporting to be gospel, or religion, in lieu of this everlasting gospel, which he gave to Christ to preach, and which Christ in turn gave to his chosen servants, with a command to preach it in all the world, which is preclusive of the thought that he would sanction more or less than this gospel revealed or made known, which claim is rendered formidable in the fact of a day or time for righteous retribution, when all are to be justified or condemned—hence God's judgments are eternal, being decided by the principles of the everlasting gospel. These thoughts meet with confirmation, in the fact of Christ's declaration:—

He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day.—John 12: 48.

He that is of God heareth God's words: ye therefore hear them not, because ye are not of God.—John 8: 47.

Then said Jesus unto them, When ye have lifted up the Son of Man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him. And as he spake these words, many believed on him. Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.—John 8: 28-32. See verse 47.

Those who contended with him were by him informed that they were of their "father the devil," who "was

a murderer from the beginning, and abode not in the truth." Thus we have narrated a clear, straightforward advocacy of God's word reflective of the everlasting gospel; which an ordinary mind, whose spiritual vision has not been beclouded by human dogmas, may understand, and understanding, may decide and act intelligently.

A brief search will enable a God-fearing biblical student to see that Christ's chosen servants in prosecuting their ministerial work were actuated by the same inspiration as is evinced in the fact of their advocacy of the verity—and therefore the imperativeness of God's word.

And with many other words did he [Peter] testify and exhort, saying, Save yourselves from this untoward generation.—Acts 2: 40.

The work of those thus addressed, in order to save themselves, consisted in evidencing faith in Christ, repenting of sins, and being baptized for the remission of sins, with a promise of the gift of the Holy Ghost; these conditions, being revealed to Peter by the Comforter, the Spirit of truth, by which these illiterate fishermen were to be guided, and kept in the ways of truth, as the infinite God had decreed. This Pentecostal gospel being thus revealed proved a test in all subsequent time for the God-fearing, by and through which they could discriminate between the true and the false. This is quite compatible with Christ's teaching:—

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?—Matt. 7: 15, 16.

Without doing violence to the teachings found in this chapter, it may be claimed that it pleased our Lord to present his thoughts on this occasion in figurative language; thus comparing true prophets to good trees, which cannot bear corrupt fruit, and false prophets to corrupt trees, which cannot bear good fruits. Wherefore, by their fruits (teachings) ye shall know them. In conformity with this, he bade his disciples beware of the doctrine of the Pharisees and Sadducees (Matt. 16: 13). And as if to meet an exigency, he denounced tradition, declaring it made the word of God of none effect; and definitely, authoritatively, and inspirationally declaring that the worship of those was vain, who taught "for doctrines the commandments of men" (Mark 7: 7). Thus it was that Christ came to teach, instruct, and thus inform the mind; hence his appeal to the better judgment of man, portraying by moral suasion, coupled with consistent examples, the advantages that would accrue to man in the acceptance of the doctrine his Father had sent him to preach, and equally anxious to in-

form as to consequences ensuing if rejecting the counsel of God. This being done, man was left to choose life or death.

The Roman Catholic Church is very blatant as to its claims of an unbroken succession, which gives them (as they think) a pretext to declare the Roman Catholic Church is the one and only church; yet the New Testament scriptures evince a deathlike silence so far as a recognition of a church with such distinctive features as "The Roman Catholic Church" of Jesus Christ.

The fact of successors presupposes predecessors; it therefore follows that the claims of the former must be proven or disproven by or in the light of the teachings and practices of the latter. The New Testament scriptures being a reflex of these teachings and practices, and the organic structure of the church Christ said he would build (Matt. 16: 18).

The disciples, as per command, assembled and tarried at Jerusalem, to receive the light and power of the Comforter, which Christ said he would send; which Comforter was to lead them into truth and show them things to come; and through its interposition they were to receive power to be Christ's witnesses (Acts 1: 8). This, together with the frequent reiteration of Christ that the doctrine he taught was given him by the Father, was prohibitive of the thought that their work consisted in formulating creeds or dogmas, which were to be known as a religion of a Christian body, etc.; for God reserved the right to himself to devise, and revealed the means of salvation.

Yet we find this Romish Church, despite their claim of an unbroken succession, floundering until the sixteenth century like a ship at sea without rudder or compass, or so it would seem; for we find the Council of Trent opening its session A. D. 1545, closing A. D. 1563, and the fact having obtained publicity that an agreement had been reached as to the number of sacraments being seven, which sacraments are found and explained in a catechism book, approved by Cardinal Vaughan, and the Bishops of England, and which forms a basis for that known as Catholicism. Therefore Catholicism found its origin in or by the Council of Trent. It cannot therefore be of heaven, and must be considered a human product. But lest this conclusion be thought premature, I will examine some of the sacraments of Trent in the light of Christ's teachings:—

Q.—How many sacraments are there?

A.—There are seven sacraments: Baptism, confirmation, holy eucharist, penance, extreme unction, holy order, and matrimony.—Page 44, Catechism.

Q.—What is baptism?

A.—Baptism is a sacrament which cleanses us from original sin, makes us Christians,

children of God, and members of the church.
Q.—How is baptism given?

A.—Baptism is given by pouring water on the head of a child: saying, "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost."

Q.—What do we promise in baptism?

A.—We promise in baptism to renounce the Devil and all his works and pomps.

Thus we learn from this Trent baptism: 1. That it cleanses from original sin. 2. That its mode consists in pouring water on the head of a child (infant). 3. That a promise is made to renounce the Devil and all his works and pomps. But as the recipients of this Trent baptism cannot resist the Devil, etc., sponsors or godfathers and godmothers are provided to resist for the babies. Thus speaks the Council of Trent, and all Roman Catholics say, Amen.

But be it known, that a greater one than the Council of Trent and all Catholics combined has spoken, and the corroding tooth of time cannot diminish aught from his word, or render it null and void.

Then there were brought unto him [Christ] little children, that he should put his hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, and forbid them not, to come unto me; for of such is the kingdom of heaven. And he laid his hands on them, and departed thence.—Matt. 19:13-15.

Thus we have the fact given by Christ, that little children are of the kingdom of heaven, therefore not contaminated with original sin, which should be an end to controversy. The Catholic Church is therefore in error in declaring children under condemnation through original sin, needing cleansing by pouring water on their head. This practice is further condemned by Christ in his instructions:—

And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mark 16:15, 16.

This needs no comment, as it proves beyond successful contradiction that belief is an essential prerequisite to baptism, which is preclusive of the thought that a baby is the proper subject for baptism.

Matthew (28: 19, 20) so represents Christ commanding the apostles to "teach all nations, baptizing them;" making the fact apparent that teaching was to precede baptism. The fact also being just as apparent that they were to teach subsequent to baptism; the ostensible purpose of which must have been that the recipients of baptism might act intelligently. This could not have been applicable to infants; this the Catholics virtually concede in providing godfathers and godmothers to do for the recipients of this Trent baptism, what they cannot do for themselves. John had ministered baptism to those capable of confessing their sins (Matt. 3: 6). Again he addressed them, saying:—

I indeed baptize you with water unto repentance.—Verse 11.

Beside all this, we find him "baptizing in Enon, near to Salim, because there was much water there: and they came, and were baptized." So we learn, those receiving baptism at the hands of John possessed the power of locomotion. We may therefore safely conclude that this John, "the prophet of the Highest," knew nothing of this Catholic arrangement of godfathers and godmothers, and pouring water on a child's head for the God-revealed baptism. Nor Mark, nor Luke, who both testified that John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins (Mark 1: 4; Luke 3: 4).

But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women.—Acts 8: 12.

And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch: and he [Philip] baptized him.—Acts 8: 38.

Many other confirmatory quotations might be adduced to further substantiate the facts that faith and repentance were prerequisite to baptism for remission of sins; and that faith, repentance, and baptism for remission of sins (Acts 2: 37-40) were prerequisites for the gift of the Holy Ghost; but a point once established is sufficient, and in the mouths of two or three witnesses every word reflective of Christ's saving method is established.

The reader who is capable to think, must see an irreconcilable antagonism between the Council of Trent and the Romish Church on the God-given "baptism." In which event one of two things must be conceded, either Christ is right and the Romish Church wrong, or Christ wrong and the Romish Church right. Choose ye, kind reader, whom you will serve; but in the effulgent light radiating from Christ's teachings, Roman Catholicism is not from heaven, as you must see.

Gahan, a Roman Catholic historian, is credited with having said that Novatian was baptized in bed, and he adds that it was not by immersion, which he says "was then the usual method." The Catholics defend the change to sprinkling, by saying that the authorities of the church, as the successors of Peter, holding the keys, had a right to change the ordinance if they thought necessary. I don't vouch for its correctness, nor is it material, so far as the issue is concerned. For certain it is, that the Catholics advocate and practice a baptism by pouring, etc., hence their practice of it renders them culpable, whether the change was made at their instance or not.

Had it been a fact that Peter was the first Bishop of Rome, and he as per divine injunction had appointed,

properly charging and instructing his successor, the presumption that the church would have been following in the footsteps of their predecessor in contending for the faith once delivered to the saints is a fair one (Jude 3), which would have superceded the necessity of ecumenical councils at so late a period of the world's history as A. D. 1545, closing A. D. 1563, for the formulation of dogmas as a basis for Catholicism. But as it is, one of two things is made apparent, — either Peter failed to appoint a successor, or he did appoint a successor, and said successor failed to lead the church or point them to the teachings of the predecessor. We must therefore believe that this Council of Trent were rather seceders from, than successors of, the apostles—and that the church of Rome was the beginning and perpetuation of the apostate church, represented under the figure of a fallen woman in Revelation 17, in contradistinction to the church represented in the twelfth chapter of Revelation.

Christ enjoined upon the people the searching of the scriptures, because they testified of him (John 5: 39). Paul taught the church to prove all things, saying:—

I speak as to wise men; judge ye what I say.—1 Cor. 10: 15.

Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.—2 Cor. 1: 24.

But the Council of Trent prevents the laity from reading the Bible in the vulgar tongue. The following was confirmed by Pope Gregory XVI.:

Moreover, we confirm and renew decrees received above delivered in former times, by apostolic authority, against the publication, distribution, reading, and possessing of books of the Holy Scripture, translated in the vulgar tongue.

I will now briefly consider the sacrament known as Transubstantiation:

Q. What is the sacrament of the holy eucharist?

A. The sacrament of the holy eucharist is the true body and blood of Jesus Christ, together with his soul and divinity, under the appearance of bread and wine.

Mr. Chiniquy, a Catholic for fifty years, and acting priest twenty-five years, who wrote a book assigning reasons for recantation, says on page 119:—

I was ordained a priest of Rome in the Cathedral of Quebec, on the 21st of September, 1833, by the Right Reverend Signale, first Archbishop of Canada. No words of mine can express the solemnity of my thoughts, the superhuman nature of my aspirations, when the delegate of the Pope imposing his hands on my head, gave me the power of converting a real wafer into the real, substantial body, blood, soul, and divinity of Jesus Christ. The bright illusion of Eve as the deceiver told her, "Ye shall be as Gods," was child's play compared with what I felt when assured by the infallible voice of my church, that I was not only on equal terms with my Savior and God, but I was in reality above him; and that hereafter I would not only command, but create him.

As a matter of course Mr. Chiniquy

is stigmatized as an apostate, but as he speaks according to the catechism, he should be heard. On page 123, he says:—

I have often been asked, Was it possible that you sincerely believed that the wafer could be changed into God by you? And that you have really worshiped that wafer as your Savior? To my shame, and to the shame of poor humanity, I must say, "Yes;" I believed as sincerely as every Roman Catholic priest is bound to believe it; that I was creating my own Savior, God, every morning by the assumed consecration of the wafer; and I was saying to the people, as I presented it to them, "Ecce Agnus Dei!"—"This is the Lamb of God, who takes away the sins of the world; let us adore him." It seems almost incredible that anyone with a sound mind could believe and teach anything half as monstrous, but so it is.

We do not expect to gather grapes from Christ, because he calls himself a "vine" (John 15); or that he is a door made out of oak plank, because he says, "I am the door" (John 10: 9); because the very nature of such sayings proves at once they are of a figurative character. Nor can it be expected that a morsel of wheaten bread, called a wafer, can be turned into Christ's body, and be placed upon the tongue of a communicant, and slip down into his stomach.

But whatever Christ taught touching the bread and wine,—reason, propriety, and good common sense,—must suggest that the significance and meaning thereof is reflected in these words: "This do in remembrance of me," so the apostles understood and taught (1 Cor. 11: 23-25.).

Pope Gregory XVI. is credited with having said, "Mary is the only hope of sinners." So says Mr. Chiniquy in a sermon he preached, on the Virgin Mary, while yet in the faith (page 327).

Perhaps the most effective time for the advocacy of Mary as a mediator, is while the priest is preparing children for their first communion, of which Mr. Chiniquy speaks, pages 49, 50:—

Priest to the child: When you have been guilty of some fault at home, who was the first to punish you—your father or your mother?

Answer: My father.

You have answered correctly, my child, said the priest.

So the priest continues at length; then he informs the children, saying, You have a father and a mother in heaven, dear children. Your father is Jesus, and your mother is Mary. Do not forget that a mother's heart is always more tender and more prone to mercy than that of a father's.

With this strong appeal to the emotions or sensitiveness of the children, he now pours into their ears that which forever holds them bound in the meshes of Catholicism, unless at sometime in their natural lives reason and studiousness shall lead them to think and act as free men and women.

The priest says, Often you offend your father by your sins; you make him angry against you. What takes place in heaven then? Your father in heaven takes his rod to punish you. He threatens to crush you down with his roaring thunder. He opens the gates of hell to cast you into it; and you

would have been damned long ago had it not been for the loving mother you have in heaven, who has disarmed your angry irritated father.

Thus in the promulgation of the Romish dogmas these self-styled successors displace God, the Father of our Lord Jesus Christ; makes Christ the Father, presenting him as a monster, having the gates of hell open ready to crush you (the children the priest is preparing for their first communion) with his roaring thunder; but Mary steps in and prevails upon this cruel monster to desist from his contemplated design, in crushing and throwing these children into hell.

Thus we have these successors denying the God that bought them, in fulfillment of Peter's prediction (2 Peter 2: 1, 2), and in the denial of God making Mary supreme. Was blasphemy ever more conspicuous? What say the predecessors:—

There is one God, and one mediator between God and men, the man Christ Jesus.—1 Tim. 2: 5.

My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.—1 John 2: 1.

But he answered and said unto him that told him, Who is my mother? and who are my brethren? For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother [Christ].—Matt. 12: 48-50.

This Christ was not negligent in duty; hence, if Mary had rights and privileges over others, this was an occasion on which the fact should have been known. He makes no distinction by which Mary was to fill the position of an intercessor. It is blasphemous, therefore, for this Romish Church to do so. And why should sound-minded men or women allow themselves to be entangled in such a base delusion?

On page 334, Mr. Chiniquy refers to doubts arising in his mind subsequent to a sermon he delivered on the Virgin Mary. Meeting his Bishop, in his distress he solicited the privilege of propounding some questions to this important prelate, whom he addresses my lord. His request being granted, he opened his mouth and said:—

Well, my lord, who came into this world to save you and me? Is it Jesus or Mary?

It is Jesus, answered the bishop.

Who was called and is, in reality, the sinner's best friend? Was it Jesus or Mary?

The bishop answered, It was Jesus.

Many other similar questions were presented and answered, to which the bishop responded, and in each response recognizing the superiority of Christ over Mary.

At length the bishop informed Mr. Chiniquy he would find answers to your [his] questions and difficulties in "The Holy Fathers."

Can you lend me "The Holy Fathers," my lord?

He replied: "No, sir; I have them not."

This last answer, says Mr. Chiniquy, from my bishop shook my faith to its foundation, and left my mind in a state of great distress. With the sincere hope of finding in "The Holy Fathers" some explanations which

would dispel my painful doubts, I immediately went to Mr. Farbre, the great bookseller of Montreal, who got me from France the splendid edition of "The Holy Fathers," by Migne.

Continuing Mr. Chiniquy says, What was my desolation, my shame, and surprise, to find that the Holy Fathers of the first six centuries had never advocated the worship of Mary; and that the many eloquent pages on the power of Mary in heaven, and her love for sinners, found in every page of my theologians and other ascetic books I had read till then, were but impudent lies, additions interpolated in their works a hundred years after their death.

When discovering these forgeries, under the name of "The Holy Fathers," of which my church was guilty, how many times in the silence of my long nights of prayerful meditations did I hear a voice telling me, "Come out of Babylon," etc.

Continuing, Mr. Chiniquy says, Thus as the unexpected contradictions of "The Holy Fathers" to the tenets of my church, and their furious and uncharitable divisions, among themselves were striking to me, I plunged deeper and deeper in the deep waters of "The Holy Fathers," and the word of God with the hope of getting rid of the deadly darts which were piercing my Roman Catholic conscience, etc., etc.

How deep was the wound I received from Gregory the Great, one of the most learned popes of Rome, against the supremacy and universality of the Pope of Rome, as taught to-day, the following extract from his writing will show:—

But I confidently say that whosoever calls himself a universal bishop, or desires to be called so, in his pride, he prefers himself to rest. And he is led to error with a similar pride. For as that wicked one wishes to appear as God, above all men, whosoever he is, who desires to be called a Supreme Bishop, extols himself above all other bishops.—Epist. Greg. Mag. Lib. 7 Indict 15 Ep. 23 ad Maur Aug.

Those words wounded me painfully. I showed them to Mr. Brassard, saying, Do you not see here the incontrovertible proof of what I have told you many times, that during the first six centuries of Christianity, we do not find the least proof that there was anything like our dogma of supreme power and authority of the Bishop of Rome, or any other bishop, over the rest of the Christian world?

My dear Chiniquy, answered Mr. Brassard, did I not tell you when you bought "The Holy Fathers" that you were doing a foolish and dangerous thing? In every age the man who singularizes himself and walks out of the common tracks of life is subject to fall into ridicule, etc. You are also too free and imprudent in speaking of what you call the contradictions of "The Holy Fathers," and their want of harmony with some of our religious views.

Surely the reader will begin to see that all is not smooth with the prelates of this Roman Catholic Church.

Mr. Chiniquy states the time of the origin of the dogma of the immaculate conception. He says:—

The 5th of December, 1854, Pope Pius IX. was sitting on his throne; a triple crown of gold and diamonds was on his head; silk and damask—red and white—vestments on his shoulders; five hundred mitred prelates were surrounding him; and more than fifty thousand people were at his feet, in the incomparable St. Peter's church of Rome. After a few minutes of most solemn silence a cardinal, dressed with purple robe, left his seat and gravely walked towards the pope, kneeled before him, and humbly prostrated himself at his feet, said: "Holy Father, tell us if we can believe and teach that the mother of God, the Holy Virgin Mary, was immaculate in her conception."

The supreme pontiff answered: "I do not know; let us ask the light of the Holy Ghost."

The same was repeated the third time, then the response came from the pontiff: "Yes; we must believe that the blessed Virgin Mary, the mother of God, was immaculate in her conception."

There is no salvation to those who do not believe this dogma.

Mr. Chiniquy states:—

It is only in the twelfth century immaculate conception began to be openly preached by some brainless monks. But then it was opposed by the most learned men of the time. . . . Philip III. and Philip VI. made what we may call supreme efforts to force the popes, Paul V., Gregory XV., and Alexander VII. to stop the shedding of blood, and disarm the combatants, by raising the opinion in favor of the immaculate conception to the dignity of a Catholic dogma. But they failed. The only answer they could get from the infallible head of the church of Rome was that "that dogma was not revealed in the Holy Scriptures; had never been taught by the apostles, nor by the Fathers, and had never been believed, or preached by the church of Rome as an article of faith."

At the Council of Trent the Franciscans and all the partisans of the "immaculate conception" gathered their strength to have a decree in favor of the new dogma; but the majority of the bishops were visibly against that sacrilegious innovation, and they failed.—Chiniquy's book, pp. 395-397.

Thus we learn that the infallible popes, up to 1854, denounced the immaculate conception, but the infallible Pope Pius IX. declared it a doctrine, daring to say, "That the Holy Ghost revealed it." Thus you see, kind reader, some of the glaring inconsistencies, contradictions, and bold assumptions of these self-styled successors. A little sober thinking will at once reveal the fact of Pope Pius IX. being deceived in claiming to be inspired by the Holy Ghost in his decision. For we have learned that the Holy Ghost was only attainable by complying with God's revealed conditions: Faith, repentance, baptism by immersion for the remission of sins.

Can you think, kind reader that God made this blessing conditional to the predecessors and bestows it upon these who claim to be successors who practice and teach in opposition to these conditions? How could you think thus? The effects of practicing the dogmas of the Romish Church may be understood by considering the effusions of some of the influential men.

If Catholics ever gain a sufficient numerical majority in this country religious freedom is at an end. So our enemies say; so we believe.—"The Shepherd of the Valley," official journal of the Bishop of St. Louis, November 23, 1851.

The Catholic Church is the medium and channel through which the will of God is expressed. While the state has rights, she has them only in virtue and by permission of the superior authority, and this authority can be expressed only through the church.—"Catholic World," July, 1870.

Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic Church.—Rev. O'Connor, Bishop of Pittsburg.

The Catholic Church numbers one third the American population; and if its membership shall increase for the next thirty years as it has the thirty years past, in 1900 Rome will have a majority, and be bound to take this country and keep it. There is ere long to be a state religion in this country, and that state religion is to be the Roman Catholic.

1. The Roman Catholic is to wield his vote for the purpose of securing Catholic ascendancy in this country.

2. All legislation must be governed by the will of God, unerringly indicated by the pope.

3. Education must be controlled by Catholic authorities; and under education, the opinions of the individual and the utterances of the press, are included; and many opinions are to be forbidden by the secular arm, under the authority of the church, even to war and bloodshed.—Father Hecker, "Catholic World," July, 1870.

It was proposed that all religious persuasions should be free, and their worship publicly exercised. But we have rejected this article as contrary to the canons and council of the Catholic Church.—Pope Pius VII., Encyclical, 1808.

Every one knows that one of the first and most solemn acts of the present pope, Leo XIII., was to order that the theology of St. Thomas Aquinas should be taught in all the colleges, seminaries, and universities of the Church of Rome, throughout the whole world, as the most accurate teaching of the doctrines of his church. Well, on the 30th of December, 1880, I forced the Right Rev. Foley, Bishop of Chicago, to translate from Latin and English, before the court of Kanakakee, and to swear that the following law was among those promulgated by St. Thomas as one of present and unchangeable laws of the Church of Rome.

Though heretics must be tolerated, because they deserve it, we must bear with them, till by a second admonition they may be brought to the faith of the church. But those who after a second admonition remain obstinate in their errors, must not only be excommunicated, but they must be delivered up to the secular powers to be exterminated.—St. Thomas Aquinas, *Summa Theologia*, vol. 4, p. 90. Chiniquy's Book, pp. 468, 469.

It may appear absurd, in view of the fact of volumes having been written on Catholicism, to attempt to make anything like an *expose* within the limits of a tract. But the absurdities of this Romish Church are so palpable that a few points well considered were better than darkening counsel with many words. Christ's gospel is perfect, and exists in integral parts, and an ignoring of one of its fundamentals must lead to a further digression. Let the reader think well, looking to the heavenly source for light to guide.

Those are to be filled with righteousness who thirst for it, none else (Matt. 5: 6). Should you, perchance, have cherished a love for the dogmas of the Romish Church, you will never lose that love until you studiously and prayerfully think of and make the contrast between those dogmas and the simplicity and grandeur of Christ's teachings. That being done, you will never again (if you ever have) bow down to the Virgin Mary; but you will love God, and him only, through Christ, will you serve.

JAMES CAFFALL.

Letter Department.

SACRAMENTO, Cal., Sept. 26.

Editors Herald:—The reunion of the Northern and Central California districts, held at Livermore from September 1-10, was a success. Seven of the general missionaries were in attendance, besides a goodly number of the local ministry; a fair turnout of saints, but only a small attendance of strangers.

The social services were spiritual and of a high character. Short prayers and speeches were the order, and all made it a point to keep within bounds of the rule; and it seemed that each meeting was a little better than the one preceding, in point of spirituality. An exceptional feature of these meetings was that nothing whatever occurred during the sessions to mar the peace of the saints. The preaching was excellent; every sermon seemed to be relished and appreciated by the people, and the speakers were blessed to a marked degree in dispensing the precious words of life. To God be the praise.

The spirit of peace and true brotherly love prevailed from beginning to end, and it was with regret and reluctance, that they gave each other the parting hand. What a glorious day it will be when we meet in that great reunion of the redeemed with Christ as the King of kings, and where parting will be no more.

The expense of the reunion was met without taking up one public collection; and the traveling ministry were remembered, as each received liberally and equally from the donations that were made. The California saints do not have to be urged to do their duty along that line. They will surely receive their reward.

Bro. Sweet and Sr. Young, who had the responsibility of arranging of affairs in general, did nobly the work assigned them, and their untiring efforts were highly appreciated by the visitors.

Bro. F. M. Sheehy, true to his promise, returned to his mission in time to attend the reunion, and rendered valuable service. He was accompanied by our young brother, A. B. Philips, from Connecticut, who will perform missionary labor in this State until next conference. He is at present with Bro. Barmore, operating one of the gospel tents at Walnut Creek. Brn. Blair and Ferris are with the other tent at Oakland. Bro. Anderson and myself are looking after church matters in this city.

The work here is looking up. Bro. Daley, president of the branch, with his collaborators, have expressed a determination to do all within their power to keep the camp fire blazing in these parts. Bro. Anderson will remain here for some weeks to supplement their efforts.

Bro. Joehnk still occupies his old stand at No. 511 K Street, and continues to manifest by his faith and works that he is in accord with the saying, "How beautiful are the feet of them that preach the gospel of peace," as he makes it a point to see that their feet are well shod, as none of the missionaries have yet been forgotten by him. May God con-

tinue to bless our brother in his temporal affairs as well as spiritually.

Bro. Keeler who was for some time confined to his bed with a fever, has by the grace of God recovered and is now busy at work in the vineyard, attending to his heavenly Father's business. Bro. Holt, Harris, Chase, Chatburn, and Williams all report progress. Bro. Gibson is confined to his home most of the time by reason of his aged companion's illness, but is doing all his circumstances permit in assisting the officials of the San Bernardino branch. Bro. Dana has done but very little ministerial work for over a year; has been engaged at manual labor all summer. He has the responsibility of caring for one of his sons who has for some time been confined in a hospital. At last advices he was much better. Perhaps Bro. Dana will be at liberty to devote his time to the ministry this fall and winter. Bro. Thomas Daley is unfurling the banner of truth in Nevada in the face of bitter opposition, but reports a number of additions to the church by baptism. Bro. Daley does not permit the grass to grow under his feet while out in the field. Continue to thrust in thy sickle, brother, you have the prayers and confidence of the saints, and the Lord will stand by thee.

The Utah Church claims seventy-five missionaries in California alone and the Reorganized Church has only nine to offset their influence and the stigma brought upon us by that people. I am inclined to believe that number correct, for we find them in every city and village we enter. Those elders distribute literature from house to house and are very active in street preaching. In many instances they tell the people that there is no particular difference existing between the two organizations—theirs and ours. They have frequently been invited to meet our elders in public discussion, but have backed down in every instance. Truly the harvest is great and the laborers are few. There is great need for more efficient laborers in this field to meet present and urgent demands.

In our late war with Spain and the one now being waged with the Filipinos thousands of our brave young men responded to the call of the President to take up arms to relieve millions of downtrodden and oppressed humanity from the yoke of bondage and slavery. The young men who thus volunteered their service sacrificed home with its endearments and worldly prospects, and also ran the risk of losing health and life, that they might be instrumental in bringing those who were under the yoke of tyranny and despotism under the banner of light and liberty. Now a word to our young men who hold the office of elder or priest; How many of you are willing to sacrifice home with its endearments and worldly prospects to engage in ministerial work, say for two years, and thus help the present warriors on the frontier to relieve the teeming millions of humanity who are under the bondage of sin, degradation, and religious bigotry and dogmas? Now suppose that fifty or one hundred young men should thus volunteer their service for two years, what a great benefit it would be to them individually, the church, and

mankind in general. Thus they would gain an experience that would be of more worth to them than gold. Also by this experience they would be able to ascertain which wing of the work they were adapted for, whether the local or the general missionary work; and the knowledge thus gained would better qualify them for either capacity. I am strongly of the opinion that men who have had experience on the frontier are better fitted for local work. By the time the first volunteers' term has expired another regiment of young men will be ready to relieve those who wish to retire from the general missionary work or to augment the ministerial forces. The church would derive great benefit from such help. "But," says one, "I don't know that I am called to engage in missionary work." But the Lord informs us that all are called who desire to thrust in their sickle and reap. "Behold, the field is white already to harvest, therefore, whose desireth to reap, let him thrust in his sickle with his might and reap while the day lasts, that he may treasure up for his soul everlasting salvation in the kingdom of God; yea, whosoever will thrust in his sickle and reap, the same is called of God."—Doctrine and Covenants 6: 2.

Another one says, "How will I get my support?" My answer to such is, "Have faith in God," and take him at his word. Please read Matthew 6:25-34, and if your faith is equal to that of the young Lamanites who engaged in the conflict under the leadership of Helaman (Book of Mormon, Alma 24 and 25), you will never fall a victim to the adversary nor lack any blessing that will be for your good. All you need to start out with is a suit of clothes, change of underwear, a satchel, the church books, and an earnest desire in your heart to win souls to Christ. If you will keep humble, be watchful, apply yourself to study, and seek to do your duty faithfully before the Lord, I'll assure you that you will be instrumental in gathering many precious sheaves into the garner. I will vouch for the statement that the Lord of the harvest will send his angels before you, and his Holy Spirit will be with you to qualify you for every good word and work.

We want such volunteers in the general field as have the moral courage to distribute literature from house to house and who will sound the gospel trumpet in schoolhouses, towns, and cities outside of branch organizations. In this connection read Doctrine and Covenants 83:13-16: "It is expedient that I give unto you this commandment, that ye become as my friends when I was with them traveling to preach this gospel in my power; for I suffered them not to have purse or scrip, neither two coats; behold, I send you out to prove the world, and the laborer is worthy of his hire. And any man that shall go and preach this gospel of the kingdom, and fail not to continue faithful in all things, shall not be weary in mind, neither darkened, neither in body, limb or joint; an hair of his head shall not fall to the ground unnoticed. And they shall not go hungry, neither athirst. Therefore, take no thought for the morrow, for what ye shall eat, or

what ye shall drink, or wherewithal ye shall be clothed." Read on.

But methinks I hear some young man say, "If I wasn't engaged to be married soon I would willingly volunteer my service for two years." Now my dear brother I advise you to do as did many of the United States volunteers—postpone your marriage for a time; and if you are engaged to one of our faithful Sunday school or Religio workers, I am strongly of the opinion that she will concur in the project and agree to the sacrifice; and she will think more of you for your loyalty to Christ and your willingness to help save your fellow men.

If you wait until after marriage your domestic relations may be of such a character as to forever debar you from doing the work which it is your desire to accomplish and that the Lord requires of all those who love him with all their heart, soul, and mind. Remember that there are great blessings in store for those who put themselves on the altar of sacrifice, for it is written that this "is a day of sacrifice," and that through sacrifice the work of redemption is to be consummated.

How many volunteers will be ready for the service of the Lord by next spring?

Your well wisher and coworker,

GOMER T. GRIFFITHS.

PAPEETE, Tahiti, Aug. 9.

Editors Herald:—We arrived here all safe and well on the evening of August 1, being thirty-two days and twelve hours enroute. Thus far we like the place and the mission very much—much better than we expected. The climate is very pleasant, at least at this season of the year. The women here scarcely know what clothes pins are, though they hang their clothes on lines; so you see the winds are mere zephyrs.

In Papeete one can buy almost anything one can obtain in America, and almost as cheap as in San Francisco. There are some things of course that cannot be obtained; butter for one, and a few other things are very high, such as wood and lumber.

The saints here have a comfortable little chapel and mission house. They are thinking of buying the house we live in (the one Bro. and Sr. Devore and Bro. and Sr. Case lived in) for a printing office. Bro. Burton publishes a paper called *Te Orometua*, which being interpreted is *The Instructor*; also a Sunday school question book, and other things.

The natives here are much more intelligent than I expected to find. Some of their sermons are really brilliant. One on the Sabbath question as interpreted by Bro. Burton contained some good and new points. I begin to think that I have come here to be taught rather than to teach.

I am feeling rather better than in America; Fruit diet agrees with me. I have long been troubled with catarrh of the stomach, and the fruit acid is helping me. Wife is well, and seems to enjoy talking, or trying to talk, with the natives. She was quite sick on the boat. My feelings were stirred to the center

yet I was not compelled to give up a mouthful I had eaten.

Bro. Burton is not well, but is better since we came. He is quite a little filled up with news from America. Sr. Burton seems quite well.

I have long desired a home at the foot of the mountains on the seashore, and now my ideal is realized. We will probably remain here till October.

Will our friends in America accept this as a personal letter to them, as my time is very much limited. Bro. Burton is behind, and I am helping him with his writing.

Yours strivingly,
J. W. PETERSON.

KNOX, Ind., October 3.

Editors Herald:—We closed our communication to your columns with a statement of progress in the two-days' series of meetings up to and including the effort at Marcellus and a week's meeting at this place. The Coldwater appointment followed and was a success, the attendance quite large, the interest good, and we closed with the baptism of three.

Wending our way to Anderson, Michigan, the following Saturday and Sunday we had a repetition of good times. Saints at that place are few in number, but are strong in the work. Visiting saints were present from Milan, Ypsilanti, Detroit, Webberville, Oak Grove, Clear Lake, Indiana; and Coldwater. Bro. Durand was present to aid in the good work and did aid very effectively.

The work at Webberville was conducted by Elders G. A. Smith and F. Granger. We learn that an interesting service was had. According to conference card, the following Sunday was occupied at Grand Rapids in conference capacity; a splendid representation. Here we met our genial Sunday school superintendent, Sr. Royce, who aided, cheered, and stimulated the work of the Sunday schools.

Conference was presided over by Elders E. C. Briggs and G. A. Smith. 'Twas a very interesting session. Elders Cornish, Ellis, Schreur, and Kaplinger, of the Northern district, were present and lent aid. Bro. Durand, of Eastern district, was also present. Enthusiasm was high and the Grand Rapids branch through one of its representatives thanked the conference for the light brought, to encourage on the way. Indeed, the Saints there are to be commended for the way and means of entertaining the large gathering.

On Monday, after completion of business and adjournment of conference, we all (the Coldwater and Clear Lake delegation—for there were just nineteen of us) took motor headed by Sr. Supry, for North Park, Soldiers' Home. After taking in sights and scenes there, we visited the famous John Ball Park, lovely sceneries of nature chiseled to advanced taste by the hand and policy of man. Returning to city for evening service, Elder G. A. Smith was the speaker. Tuesday morning we broke ranks, departing for our several homes; Bro. Durand going to Hartford, I to Coldwater and from thence to this place, where Bro. Durand precedes me one evening, he addressing the people on Friday

evening, presiding over the social service Saturday morning. I came on the afternoon train; meetings quite largely attended.

Sunday afternoon we repaired to the river, parted the waves, and buried three persons in the waters of baptism. Three children were blessed, and good done, in various ways. We continue the services for a few evenings this week, and then on to Flint, South Scott, et al., to meet the appointments. We find a hospitable home with dear Bro. and Sr. Prettyman. God bless them, with all the Knox saints.

Hopefully,
S. W. L. SCOTT.

INDEPENDENCE, Mo., Oct. 6.

Editors Herald:—I want to say to the readers of the *Herald* that Bro. J. W. Wight's article in this week's paper, October 4, meets my approval, and I would suggest that all read it carefully, and reread it, and act accordingly, and it will do us all good. I want to further state that Bro. Hilliard has no theory as to how the gathering shall be accomplished and the saints provided for. He has only urged and encouraged the Lord's way, as revealed and written in the books. I may err in judgment, and have a wrong understanding of what is written; but I have not and will not advocate or encourage any scheme contrary to that set forth in the books, as I understand it. We cannot urge too strongly the first preparation, that of the heart and mind. "Purge ye out the iniquity which is among you: sanctify yourselves before me," cannot be neglected, and must be done if we would accomplish the work entrusted to us. I trust that we may all see to it that we do our part of the work in every way as the law requires; and the Lord will do the balance as he has promised. Working and praying for the redemption of Zion, I am as ever in the faith,

G. H. HILLIARD.

WILMINGTON, Ill., Sept. 27.

Editors Herald:—Bro. Southwick and I had a pleasant surprise at Ladd. Last Tuesday we went there to undertake to adjust some difficulty in the branch. After preaching Wednesday and Friday nights and prayer meeting Thursday night, two requested baptism, a Bro. Shewey and wife. We went to the water Sunday morning to administer the rite, and Bro. Southwick buried those two with their Lord in baptism. Then it developed that two more, Sr. Turner and Sr. Mason had come prepared for the water. Then when those were ministered unto and the invitation extended for more, there was a moment's pause, then Sr. Snow (whose husband was already a member) yielded to the movings of the Spirit and went through the water of regeneration. Then we repaired to the home of the new brother, Shewey, and confirmed the five where we had expected two. The Spirit was present in power and wisdom and promise of yet more increase.

Ladd branch is small, but the young people there are showing themselves in earnest by study of the word and effort to better themselves by what they learn. I mention the young people and their work, there, because they are doing what many of those

young in years or young in the work fail to do; that is, acquaint themselves with all there is in the work for them and apply the truth in action. We cannot commend any in any place as examples of perfection, but when we find examples of progression, we feel to say to others whether young or old, "Go thou and do likewise." The true watchword of the divine life in man is "progress."

On Monday, Bro. Southwick and I left Ladd for Plano, whence, Tuesday morning, the former took train for home. I stopped one day with the better three fourths (wife and children), then came here to assist Bro. H. E. Moler in tent work. Judging by the attention they gave my weak effort to expound the "wonderful words of life," Bro. Moler has impressed our position favorably upon the minds of the people. The tent was nearly full, but the blow-down last Sunday made some of the people a little nervous.

I notice a feature of the financial side of our work that causes me to reflect seriously. There is a constantly growing willingness on the part of missionary and local forces to call upon the saints and friends for money. Is it right? When the work was founded the law for the support of missionaries was laid down thus: "Thou shalt take no purse, nor scrip, neither staves, neither two coats, for the church shall give unto thee in the very hour what thou needest for food, and for raiment and for shoes, and for money, and for scrip; for thou art called to prune my vineyard with a mighty pruning, yea, even for the last time. Yea, and also, all those whom thou hast ordained. And they shall do even according to this pattern. Amen."—D. C. 23: 7.

We note from this that the ministry were not burdened with the charge of tents, furniture, and appliances, which would make it necessary to advertise and plead for means to operate a device borrowed from the world of amusement. The expression "The church shall give thee . . . what thou needest," must be understood in the light of, "Whoso receiveth you, receiveth me, and the same will feed you, and clothe you, and give you money."—D. C. 88:16. This shows that it was not intended that the Bishop or saints at a distance should support the missionary, but those who received his ministrations. "But what if they don't do it?" *If we humble ourselves and have faith in God, they will do it.* For myself, when those to whom I minister fail to supply my needs, I ascribe it to lack of faith and humility on my part; for it is evident that the law contemplates that the missionary should trust in God in all things, and in men only as instruments. Those who do this may not dress as well and fare as well as those who are ready to call on the Bishop or the saints, but their real needs will be met. The last report of the Bishop shows a decided increase *per capita* in "elders' expenses" paid from the general funds. Are we to continue thus, until the Bishop, and not "whoso receiveth" the missionary, pays all his expenses? I hope not.

A word as to tents. The reason I work in tents is because they are owned and used in the church, not because I think they are the best means of doing missionary work. Good is done in and by them, but I believe their

use not strictly in line of God's intention for missionaries. Their use by local forces, and for reunions, etc., is a different thing. I have done tent work three seasons in different districts, and, so far as I am concerned, tent work is not a success. Nor has there come under my observation the measure of success by others that the same energy, talent, time, and money expended in other lines of work would have brought. But, lest the expression of my opinions should turn the church upside down, to its detriment, I desist.

In the faith,

ADAM J. KECK.

Mothers' Home Column.

EDITED BY FRANCES.

Kind looks, kind words, kind acts, and warm handshakes—these are the secondary means of grace when men are in trouble, and are fighting their unseen battles.
—Dr. John Hall.

IT IS SO.

Doubt, fear, and distrust are depressing emotions; but faith, hope, and trust are tonics of mind. Whatever depresses the mind enfeebles the body, while on the other hand, that which gives tone to mind invigorates the body. If a person in health indulges in doubt, fear, and distrust, he will surely become ill. Thought is the product of mind, and mind is controlled by thought. The nervous system is the servant of thought, and in fact every organ of the body is. They all constitute the machine that was created by our all-wise Father, and by it he designed that each individual mind, or spirit, should perform its allotted work, and if well performed, it will be called good and faithful. The nerves have a direct connection with the mind, if they did not, how about sensation? how about the limbs being obedient in performing labor directed by the mind? The mind can be, and should be, so educated as to rightly control every organ of the body, thereby keeping the body under subjection. Harmony is manifested in all of God's works, the human body not excepted. If the mind is harmonious, the organs of the body will work in harmony, and the result will be health, for health is harmony.

Now if fear, doubt, confusion, etc., to say nothing about vice of any kind, is fostered in mind, the victim must surely suffer in body according to his degree of indulgence. And not himself only, but all with whom he is connected, for every wrong thought casts its own peculiar shadow on minds under its influence. All mind depressions affect the quality of the blood and its circulation. Depressing thoughts are dispatched on the nerves to every part of the system, and the results are often disastrous. Even our breathing is affected by them. The breath of fear, doubt, hate, anger, etc., are very different from that of hope, trust, love, etc., and their effects are very different.

Reader, if these facts have not been demonstrated to you by experience, have they not frequently passed under your observation?

Consequently, we come to the conclusion that if depressing thoughts are long indulged in, the nerves become prostrated, irritated, and the body becomes ill. Now if this is so, let us reverse the cause and look at the effects. We say to the invalid in all kindness, cultivate cheerful thoughts. In the creation God called all his work good, man not excepted. He created him a perfect physical body. All parts worked in harmony, like a perfect musical instrument; and did so as long as the operator, the mind, worked in harmony with the Author's plan. By wrong thinking man fell—became a victim of disease and death. God did not create disease, but it was caused by wrong thinking. Every act, whether good or bad, was preceded by thought, voluntary or involuntary. We do not refer to vices or virtues in this essay, but speak of depressing emotions and their opposites, hope, faith, trust, etc.

We again say to the sick, cultivate cheerful thoughts, and reflect them to others, and thereby stop centering your thoughts in self and sensation. Cultivate a love for the beautiful, especially in nature. Embrace every opportunity of comforting others as a blessed privilege. Every ray of light that shines from your pure, bright thought will penetrate other minds, and then be reflected back, and photographed on your own. Hope, faith, and trust are as strong pillars in our physical salvation as in our spiritual. If we accept them, they will give brilliancy to the eye and color to the cheek. A continued cultivation will render clearness to the complexion, calmness and strength to the nerves. It will vivify and strengthen the whole body. The broken down tissues will build up, the muscles will develop, and the once despondent invalid will find himself comparatively a new man in a few weeks.

Brother and sister invalid, please accept this free advice from one who has demonstrated it. Do not condemn it, but faithfully practice it. We did not, and would not, ask anyone to attempt it without daily asking the blessing of a loving Father. It is his Holy Spirit that seals the blessing. Every good and perfect gift cometh from him; but we must receive it through the lawful channel—hope, faith, trust, and harmonious works. Try it, and with me you will say, "It Is So."

Dear Sisters:—I have been impressed time and again to write, and I am glad to have the opportunity of informing you that I know this is the true church of God, and that he does bless his children in these days, the same as he did in the olden times. I rejoice when I think of the blessings I have received. When I have been very, very sick, I have called on the elders and they would administer to me, and I would receive relief immediately, and I would feel strong and firm in the faith which was once delivered to the saints. I remember my little girl was very sick, in fact she was almost dead. My husband could not rest at his work, so he came home and said, "How is Janetta? I cannot work, and must go and fetch an elder." But before he started, an elder came, as if he

was directed to come. There was joy when we saw him, though the neighbors were in the house, because they thought she was dying. The elder sat quietly in a chair, but he was in deep and earnest prayer, and the neighbors went home. Then the elder administered to our dear little girl, who knew nothing; but as soon as she was administered to, she pointed to a cup on the table, for a drink, and I gave her the cup with some milk and she drank and sat up and ate. I feel I should like to inform you about all the blessings which I received. I think that I can remember them all now, but my letter will be too long.

Dear saints, we cannot receive blessings without we try our very best to keep the commandments of God, and we must desire and ask God in spirit and in truth for blessings, and we must respect the officers our heavenly Father has called to teach and up-build the saints. My husband is in the church and two of my children, and one ready to be baptized. We have six children.

Your sister in bonds,

MARGARET THOMAS.

"BLEST."

Blest be the tongue that speaks no ill,
Whose words are always true,
That keeps "the law of kindness" still,
Whatever others do.

Blest be the ears that will not hear
Detraction's envious tale;
'Tis only through the listening ear
That falsehood can prevail.

Blest be the heart that knows no guile,
That feels no wish unkind,
Forgetting provocation, while
Good deeds are kept in mind.

Blest be the hands that toil to aid
The great world's ceaseless need—
The hands that never are afraid
To do a kindly deed.

Blest be the thoughtful brain that schemes
A beautiful ideal;
Mankind grows great through noble dreams,
And time will make them real.

Do good in thought. Some future day
"Twill ripen into speech;"
And words are seeds that grow to deeds,
None know how far they reach.

Like thistle-down upon the breeze,
Swift scattered here and there,
So words will travel far, and these
A fruitful harvest bear.

When goodness dwells in heart and mind,
Both words and deeds will be
Like cords that closer draw mankind
In peace and charity.—*Marion Bernstein.*

PRAYER UNION.

SPECIAL REQUESTS FOR PRAYER.

COLLEGE, Kans., Sept. 26.

Dear Sisters of the Prayer Union:—Please pray for a young man of twenty-five, who has been a victim of the morphine and cocaine habit since he was twelve years of age. He desires to quit, but is powerless to do so. He

would like to be administered to, but hardly knows when or how to present himself to the elders, fearing he has not sufficient faith. His mother is a member of the church; his grandfather was an elder in the church during the time of Joseph the Seer. His mother and other friends desire to bring him to the elders for healing, and ask your prayers that God's blessing may attend the administration. Please give him your earnest prayers; the case is a sad one.

SISTER IDA STEWART.

Sr. Hester Sykes, of San Jose, requests the prayers of the Prayer Union for Sarah Forbs of Vancouver, that she may be healed from a lame hip, being in need of special blessing.

Sr. Mary Etta Gregory, Grand Rapids, Michigan, requests the prayers of the Prayer Union that she may be restored to health.

Mrs. Martha Curtis, of Imlay City, Michigan, niece of Sr. Gregory, requests the prayers of the Union for herself and mother, both of whom are sorely afflicted, that they may be restored to health. They have faith in the prayers of God's people.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

OUR General Librarian, Sr. (Miss) Mamie A. Allen, Lamoni, Iowa, would like to hear from every one of the district librarians that have been appointed or elected. She wishes to be of some service to you, and this she cannot do unless you report who you are and where you live. And we suggest that you write her *at once*, and give her a report of what has been done in your district in the library line, and what the general outlook is. She will gladly assist you in any way to build up an interest in the library work in your district. *Please report at once.*

[THE following selections are from the *Sunday School Advocate*, the Sunday school newspaper of the St. Louis district. The paper is edited by our Bro. J. J. Billinsky of St. Louis, superintendent of the district. He very kindly furnishes us with copies of each issue of the paper as it comes out. Many thanks, Bro. Billinsky. We appreciate the kindness and can make good use of the material.—ED.]

"Whom the gods love die young!" Ah, yes! The words have deeper meaning than we guess.

Whom the gods love! the brave, the pure,
The chivalrous, the patient to endure—

These the gods love; to these impart
The magic words of great Nature's heart;
Such grow not old, can never be
But young, come death however tardily.

WHEN SYMPATHY IS NEEDED.

Sympathy is often better than comfort. Tears call for tears. "Jesus wept" by the grave of Lazarus, though in a moment he was

to turn weeping into singing. Let us not tell a bumped child to be more careful, and say, "You will know better another time;" but give the child our kisses and sympathy, and postpone the calculation about moral values. Let us not say to a heart in new sorrow, "He doeth all things well;" but let suffering know the answering pain of our heart. The best sympathy is often voiceless,—the pressure of the hand, the tear brimming look that says, "I cannot speak, but I have heard." Tears before truth for sorrow, otherwise truth may be wasted on unprofitable soil.

NO LACK OF TIME.

While the following may be somewhat exaggerated, we believe it is worthy of consideration: No man delays reading or writing what he really wants to read or write just now, because he lacks time. He may lack sufficient interest in the subject to take hold of it at once and do it just now, with his occupations as they are. But let him not deceive himself with the thought that his trouble is a lack of time. If he wants to do a thing, he can do it, and he will do it, and the more he has to do besides this, the easier he can find extra time to do this. There may be a dozen good reasons why he delays doing this, but the lack of time is not one of the dozen.

The poisonous nature of tobacco is well shown by the dispatch sent during the severe weather of last February: "Paris, Ky., Feb. 13.—Near Cythiana, yesterday, twenty of Newton Reese's fine cattle took refuge from the storm in his tobacco barn. They ate the tobacco and died to-day from the effects."

THE PUPIL.

The child placed before us in the Sunday school class is a most complicated being. The strongest element in its nature is its animal activity, and its physical growth and ills will have much to do in molding its disposition for after life. There is, it is true, a budding intelligence, but the vitality is so marked as to make attention difficult to retain. But the intelligence is there, nevertheless, and if the teacher is to benefit the child, attention must be both secured and retained. Conscience is also just springing into being, and here again the teacher may play an important part in helping to form lofty and spiritual ideals. The teachers in secular schools have already realized the value of understanding the child life, how much more then should the Sunday school teacher, who is hoping to impart the greater lessons of eternal life?

OUR MISSION TO CHILDREN.

Our mission to children being a very important one we can but briefly touch upon one or two points.

The first step in order to fulfill our mission to the children is to love them, and by so doing we will cause them to love us, and we will draw them to us as Christ by his love drew all men unto him. We will then be better enabled to teach them the love of Christ and his gospel.

Another point in our mission is to live in such a way that our lives might be worthy of imitation. The child invariably follows in the footsteps of those with whom it associates.

Children are tender plants, and they should be reared and trained as such. And it is our duty to study their lives and natures that we might mold noble characters for the future man and woman.—L. M. Patterson.

If you cannot do the best, do the best you can. But do not understand this to mean that you should be content with things as they are, and make no effort to improve them. Our noblest efforts are developed when things are not exactly right, and we try to make them so.

TEACHERS' MEETINGS.

We are sorry the teachers' meetings are so sadly neglected in this district. The most eminent Sunday school workers tell us that no perfect Sunday school can exist without a teachers' meeting, to which we say, Amen. Of course we do not claim that our schools are perfect, but that does not license us to neglect an opportunity to improve them. We should always strive to make them as nearly perfect as possible; and one very important step towards attaining that end is in having a regular weekly teachers' meeting, where the lessons can be gone over together, *after they have been studied*, so that all may get the same ideas as nearly as possible, and teach the same thing throughout the school.

And also that the teachers may get together and study methods of teaching. We think the meetings will be more interesting if the time is divided between the lesson and the way to teach it. It is necessary to know how to teach the lesson as well as to know the lesson. Teaching is more than telling or hearing one recite, we must cause them to *know*, and we must learn how to cause people of different minds and dispositions to know the thing we wish them to know.

If, for any reason, you cannot have a regular weekly meeting, then have one as often as you can, at least once a month. But, by all means, have a regular teachers' meeting.

(To be continued.)

Conference Minutes.

EUROPEAN MISSION.

Annual conference met in South Manchester, at six p. m., August 5; Elder F. G. Pitt in the chair, W. R. Armstrong and S. F. Mather secretaries. S. Clarke and J. R. Dewsnup appointed deacons, J. Foden chorister. The mission president's report was now read as follows: "To the members of the European Mission in conference assembled, Greeting: In submitting this, my report, it would be very pleasant to be able to state that the work throughout this entire mission is in very flourishing condition. While this would be hardly correct, and judging from conditions existing in some localities, would seem to be far from the truth, yet, on the whole, I believe we can truthfully say the work has made some progress in the last twelve months. In some places difficulties of long standing have been removed, and the work placed upon a better basis. I know no serious trouble now to interfere with our progress. In some places, however, principally in Wales, with the exception of Cardiff, our progress has been slow. Some branches have failed entirely. The causes have been wrongdoing on the part of some and the emigration of others to America. Ogmores branch has become disorganized; also the branch at Morrington. Llanelly branch is al-

most in a disorganized condition. Penygraig was disorganized by order of their district conference, but was afterwards reorganized, and seems to be progressing since. In compliance with requests from the Eastern and Western districts to so define the boundary lines dividing the two districts as to include the Aberaman branch and the Penygraig branch in the Western district. This was done, and the said branches are now a part of the Western Wales district. It was thought that this would produce better harmony, as it would separate the Welsh speaking saints from the English. The change seems to give general satisfaction. Cardiff has made, I believe, the most marked progress of any of the branches. In less than a year they have increased from six members to nearly thirty. They have a good meeting room and a flourishing Sunday school. At Lydney too the work is progressing. The saints there though few in number are working with a zeal, erecting a neat chapel in a good neighborhood, which no doubt will benefit the work there. The work in London has also improved during the past year; especially the Sunday school. In nearly all the branches I have visited I find earnest faithful workers, willing to sacrifice for the truth. In some places, however, the work seems to be retarded somewhat through a lack of wisdom and employment of proper methods. I have tried to correct this whenever opportunity offered. The ministry ought to be frank and liberal-hearted in their intercourse with each other, and as ready to accept advice as they are to give it. In their little differences they should converse more with those with whom they differ rather than about them to others. This would prevent much misunderstanding, which is the cause of much trouble. In our efforts to spread the work, better results will obtain if we are careful to give other religious people credit for the good they are doing, and offering them more truth rather than in spending our time in abusing them. Becoming 'wise servants harmless as doves.' A little less boasting about everything being free, and no collections, would, I believe, tend towards better results. All do not need this counsel, and it is only intended to apply where needed. I believe we are fast approaching the time, if indeed that time is not already upon us, when there is needed a number of active missionaries to open up the work in new places, as well as to assist the weak branches who are not strong enough to carry on the work successfully alone. If we have men in this country prepared to enter upon this work, it seems to me their names should be placed before this conference for indorsement, so that they may be placed in the hands of the proper authorities of the church for their consideration when missionaries are appointed to this country. I would suggest that you consider this matter at this conference. During the last twelve months I have preached in London, Tunbridge Wells, Cardiff, Calcanian, Porth, Penygraig, Llanelly, Dinas, Lydney, Leicester, Leeds, Claycross, and Manchester. In all 194 sermons. I have baptized 11, confirmed over 20, blessed a number of children, administered to a large number of sick, and ordained several to the ministry. I have organized one branch and one Sunday school, and solemnized one marriage. I have written several articles relative to our work and succeeded in getting them printed in the public press. I have been greatly blessed in my ministry and feel very grateful for the kind treatment I have received. May God bless you in this conference and grant us all wisdom and strength to make our work a success."

Elder Wm. Newton's report was next read. It stated that our brother was appointed to labor in the south of England in 1898. He had preached 144 times, led 121 meetings, administered to the sick 33 times, performed 1 marriage, blessed 8 children, baptized 8, confirmed 7. He had preached in the open air,

in Penzance, Nellau, Cornwall, Plymouth, and London. He had also preached at Poltermore, Cardiff, Lydney, Devonport, Penzance, and Heavitree near Exeter.

Elder J. D. Jenkins, missionary for Western Wales, also reported.

The district presidents' reports were presented.

1. Birmingham, by C. H. Caton, who said that reports from the branches comprising the district were of an encouraging nature, and showed the branches to be in fairly good condition spiritually and otherwise. So far as we know there is no disturbing element in the ministerial ranks.

2. Manchester, by Elder J. Dewsnup, Sen., who said, In making my ministerial report to the annual conference of the mission, I desire to place before you a plain and unvarnished statement of the spiritual as well as the statistical condition of the Manchester district. Since my report a year ago, some slight changes have occurred in several of the branches comprising the district and another branch has been organized now known as the East Manchester branch. . . . It is also intended to organize branches at Hunslett Carr and Burley, both of which places are now a part of the Leeds branch. This will of course be in harmony with and subject to the ruling of our next district conference. The ministerial staff of the district are, with some few exceptions, faithfully trying to fulfill the obligations imposed upon them by their ordination. Outdoor services are being held in several of the branches, under the auspices of the branch officers, and similar services are being held in other places, under the supervision of the officers of the district. The outlook for ingathering seems encouraging. A number having been baptized in the several branches of the district during the past conference year. So far as the spirituality of the branches is concerned, there is, I am sorry to say, much left to be desired. The spirit of jealousy and contention is very marked amongst the saints, in which I regret to say that church officials are not altogether blameless; internecine warfare has very largely prevented that progress being made that ought to have been made had all been working together to one end instead of opposing one another. I have noticed numbers of the ministry who are quite as fervently engaged in meddling with the business of others as they are in attending to their own, and this to my mind has in the past been a fruitful source from which has sprung forth a crop of troubles that have charged the patience and ingenuity of these called to preside. I have hopes though that in the future this disposition to mischief will be kept largely under control by the efforts of the officials themselves. In regard to local labor, I believe that we have within ourselves all that we require under present conditions, and have confidence that with our Father's help the best interests of his work will be fully conserved, thus leaving the energies and abilities of the general church missionaries to be developed outside of the limits of organized branches and districts of the church, as provided for by the law.

3. Sheffield, by Elder John Austin, who said: The work of the Sheffield district is still engaging our attention, and while we find some things of a discouraging nature, yet we find many things to encourage. Some of the members are spiritually alive to their duties; and those of the ministry, especially in Claycross, are laboring faithfully in their respective spheres and offices, and in a manner that is very commendable. Sheffield is going along very slowly, but we are hoping for improvement ere long.

4. Eastern Wales reported by Thomas Griffiths, as follows: The spiritual condition of the district is fair. The officers of each branch have been diligently laboring to present the gospel to the people. This field is large and the laborers are few. This glorious

work appears to move slowly. The smile of God has been upon us, and our work has not been in vain, for some have turned from error to serve the living God. Men free to labor are wanted.

5. Western Wales reported by J. D. Jenkins, as follows: This district contains five branches: Aberaman, Penygraig, Llansamlet, Llanelly, and Pontyeats. The majority of the district are in good spiritual standing.

The London branch was reported by Bro. R. Clift, who said it was spiritually better than at last report. Difficulties of long standing had been cleared away, and the saints were taking hold of the deeper teachings of the church. This is owing to the instruction given by our American brethren.

A communication from London branch, recommending Bro. J. Worth to the office of elder was read, and a protest respecting the same. It was resolved that the matter be referred back to London branch, and that it be advised to confer with the missionary in charge respecting the matter.

The names of two delegates were now read: Elder W. Newton for London, and Elder J. Taylor for Salford. These were ruled out of order, as our conference was not a delegate one, and the secretary was instructed to write the branches concerned.

Elder Pitt's report was referred to by one of the brethren, who inquired of the president if he had performed a marriage ceremony. He replied that he had. It was then stated that the law in this country requires every minister who performs a marriage ceremony to have produced, prior to the ceremony, the registrar's certificate. The president was then asked if he had complied with the law. He replied that he had, according to his best knowledge and belief. He was then asked: "Did you see the registrar's certificate?" To which the president replied: "I decline to answer that question." It was then moved and carried that this answer be recorded in the minutes. The president stated in explanation that, after having answered the question, he did not think it becoming to be catechised in this manner.

A letter from London branch, protesting against certain action of the previous conference (1898), relating to the appointment of missionaries to this country was read and ordered to lie on the table.

Resolved, that the Bishop's agent's report be read. It was read by the secretary, and by request was again read in detail. Elders C. H. Caton, A. Bishop, and J. Dewsnup, Sen., were chosen an auditing committee to examine the Bishop's agent's report.

Resolved, that the question of the licenses of the Broadclyst brethren, which had been held for several years without cause, be referred to the missionary in charge.

Resolved, that the report from the president of the Broadclyst branch be referred to a committee, consisting of Elders Meredith, H. Greenwood, and Thomas Taylor (Bradford).

A report of Elder Joseph Tankard was read, and one presented by Priest A. Jennings was not read; both brethren belong to the London branch. It was then resolved that Bro. Jennings' report be not spread upon the minutes, inasmuch as he is a priest, and not asked to report to this conference.

Monday, business was resumed. A brother gave notice of question, with respect to Manchester district report. A motion relating to the right of all church members having voice and vote in district conferences, if they be of good standing, was now considered. It was introduced by Bro. John Austin of Sheffield. Section 8, page 10 of Rules or Order and Debate was now read, also, a resolution from General Conference minutes of 1891, pages 45 and 61; also page 162, section 180, Rules of Order and Debate.

Bro. Austin's motion was amended as follows: I move that in the opinion of this conference, all members may have the privilege of voice and vote in district conferences. It

was afterwards resolved that the matter lie on the table.

Resolved that the reports be considered, beginning with the mission president's report.

Resolved that no speaker occupy more than ten minutes.

The meeting here adjourned for one hour. Business was resumed. The following on the Broadcyst report was presented and adopted: We have examined and duly considered the letter placed in our hands for consideration, and report. We, your brethren and committee, are of opinion that the conference cannot take any action in the matter referred to in said letter received from Broadcyst, but are of opinion that the things referred to in said letter need immediate attention and investigation, and would advise that the proper authorities attend to these matters as soon as possible; and with reference to the license of Bro. Ireland, we would advise that it be not renewed until matters referred to and affecting the said brother be investigated and settled.

The following motion was presented: Moved that in the opinion of this conference the time is not opportune for missionary labor in this country. This was rejected, when the following resolution was presented and carried: Resolved, that the time is now opportune for the general church authorities to devise means for supplying missionary laborers from amongst the ministry of this country, as per resolution of last conference.

The report of committee on Bishop's agent's report was presented, and unanimously adopted: We have compared the sheet with the books handed in by Bro. Taylor, Bishop's agent, and found them correct.

The following resolution was presented: Be it resolved, that we recommend the release of J. D. Jenkins, missionary for Wales. The matter was referred to a committee, consisting of H. Greenwood, G. Baty, and J. Taylor.

It was moved that we do not indorse the following part of the Manchester district report, as it was thought to reflect on the missionary in charge: "In regard to local labor, I believe that we have within ourselves all that we require under present conditions, and have confidence that with our Father's help, the best interests of his work will be fully considered, thus leaving the energies and abilities of the general church missionaries to be developed outside of the limits of organized branches and districts of the church, as provided for by the law." The conference held that it was not reflective, and therefore rejected the motion.

The following protest from London branch was then read: "Whereas, at the last European conference, held in Birmingham, 1898, a resolution was carried appreciative of the integrity and devoted labor of Apostle H. C. Smith, but requesting the appointment of local and English missionaries in future in lieu of a continuation of the policy of dispatching such missionaries from abroad to these islands; therefore, the London branch of the church, while completely in harmony with the first portion of the aforesaid resolution relative to the uprightness of character and integrity of purpose of Elder H. C. Smith of the Apostles' Quorum, desire respectfully to present the following amendment to the latter clause, believing as your petitioners do, that any such expression of opinion as would tend in any degree to fetter the action of the authorities of the church is to be deprecated: Whereas, urgent necessity may at any time arise, or direction may at conference be received by the Prophet at the head of the church, or imparted to the Quorum of the Apostles, enjoining or commanding the appointment of one, two, or more missionaries from America to this European mission, such missionaries being so dispatched shall receive hearty welcome and cordial recognition in this mission; and this country bearing in mind the faithful admonitions, the self-

sacrificing zeal, and the devoted labors of those missionaries, who have hitherto labored, and who are still laboring in these islands; and above all, the manifest approval of Heaven upon their labors." A request to take this protest off the table was denied.

The following resolution was then presented with respect to a British Bishopric and Elders' Quorum: Whereas, in the report of the First Presidency to the General Conference of the church, held at Kirtland, Ohio, April, 1891, re the request of the (then) English mission for the ordination of a bishop and high priests, they recognized the apparent necessity and justice of the request; and again at the General Conference of the following year, the matter being before the body for consideration, it was deferred until the session of 1893, pending a report from members of the Quorum of the Twelve, who might be appointed to missions to England, and which, so far as we have knowledge, was not then and has not since been presented to any conference; be it hereby resolved, that this conference again renew the request for the appointment and ordination of a Bishop for Great Britain, from amongst our number, who shall have authority to receive and disburse according to the law of the church all moneys paid over to him for church purposes; and be it also further resolved, that we respectfully request the general authorities of the church in America to authorize the organization of a quorum of elders in this country, with all the necessary privileges and responsibilities accruing to the same.

The secretary here stated that he had forwarded letters of condolence, as requested by the conference of 1893, to Sisters Hoole and Gell, the wife and mother, respectively, of the late Elder H. Hoole; also an illuminated address to Apostle James Caffall, late missionary in charge. The action of the secretary was approved by the conference.

Seven p. m. The clause concerning a Bishopric was now taken up and approved; also that concerning the organization of an elders' quorum.

The following motion was presented: Resolved, that in the opinion of this conference, it is desirable that elders and priests from America refrain from taking part in the marriage rites of any brothers and sisters in the British Isles. This resolution was then amended, put, and accepted, as follows: Resolved, that in the opinion of this conference, it is desirable that elders and priests from foreign lands refrain from taking part in the marriage rites of any brethren and sisters in the British Isles, without first consulting the local authorities.

The committee's report in the case of Bro. J. D. Jenkins was here presented and adopted: We, your committee, after hearing the evidence for and against the brother in this case, suggest that this conference recommend his release, as he is unsuitable for the work as a missionary.

The conference committee here reported that our finances were very satisfactory. They were ready to discharge all dues, to pay the visiting elders' half fares; a little would be given to the missionaries, leaving a small amount towards the expenses of the conference of 1900.

Resolved, that the location of the next conference be left in the hands of the mission authorities.

It was resolved, under suspension of rules, that the rules governing the mission be revised. The following committee was appointed for the purpose: C. H. Caton, E. R. Dewsnup, and W. R. Armstrong.

Resolved, that a committee consisting of A. Bishop, H. Greenwood, C. H. Caton, J. Austin, and R. Clift, be appointed to formulate a scheme for missionary labor in this country, for presentation to General Conference of 1900, and that they are hereby authorized to forward the same to the proper authorities of the church in America; and be it further

provided, that the above scheme be placed before the various districts, and branches not in districts, for their approval or disapproval, and that the same be signified on the aforesaid scheme.

Resolutions sustaining the following were put, and unanimously supported: 1. The church authorities, the secretaries, and the treasurer. 2. The President of the mission, and associate ministers, excepting Bro. J. D. Jenkins, presidents of districts and branches, and Bishop's agents.

A resolution recording the appreciation of the services of the President of the mission and Elder Newton in their work amongst us was unanimously supported. Conference adjourned.

Sunday prayer meeting held in South Manchester room in charge of Elder J. Meredith. At 10:30 a. m. preaching by Elders W. Newton and J. W. Rushton. Testimony meeting in charge of Elders W. Eccleston and T. Taylor. At 6:30 p. m. the speaker was Elder Pitt.

EASTERN MAINE.

Conference at Indian River, September 9; Joseph Luff chosen to preside, A. S. Kelley secretary. Olive and Indian River branches reported. Ministry reporting: Elders T. C. Kelley, E. C. Foss, and U. M. Kelley; Priests J. N. Ames and L. A. Woodward. Bishop's agent's report read and referred to auditing committee. Agent of tract fund reported, and his report referred to committee. Reports examined and approved. The committee of the tent and belongings report having given the seats to the church at Beals Island. Report approved. Bro. T. C. Kelley's report read as follows: Indian River, September 7, 1899. To the Conference of Eastern Maine District, assembling at Indian River, September 9, 1899.

Dear Brethren and Sisters: At your last session a resolution was passed requesting me to write a paper, protesting against the seating of Elder B. H. Roberts, congressman elect from Utah, in the national legislature, and to present said document to your representative in congress.

After learning of the action of your body appointing me to write such a document, and believing the matter would have greater weight if presented by the body than it would have if presented by any one individual, I have prepared the following resolutions for your approval, before sending to your representative.

Whereas, Elder B. H. Roberts, a member, and one of the leading representatives of the church in Utah, commonly called "The Mormon Church," has been elected as a member of the National House of Representatives by the people of the State of Utah; and

Whereas, the said B. H. Roberts is a polygamist in theory and practice, having more than one wife, with whom he sustains the domestic relations of the marriage covenant, as appears from undisputed published reports; and

Whereas, the holding of such polygamous relations makes the said B. H. Roberts a violator of the law of the land, and also of the law of God, and also of the code of good morals among men; and

Whereas, the Book of Mormon, in which every true Latter Day Saint believes, calls the having of many wives and concubines an abomination in the sight of God, and expressly commands, "There shall not any man among you have, save it be one wife, and concubines he shall have none."—Book of Mormon, page 116; and

Whereas, the revelations of God to Joseph Smith, as contained in the book of Doctrine and Covenants, clearly teach monogamy as the God-appointed order of marriage, expressly declaring as it does (page 161), "It is lawful that he [man] should have one wife;" and

Whereas, these two books agree with the

Bible in all matters of doctrine and ethics; and

Whereas, the laws of the United States, and of the several states, prohibit polygamy within their jurisdiction, and the law thus prohibiting the practice of polygamy has been pronounced by the United States Supreme Court to be constitutional; and

Whereas, the Reorganized Church of Jesus Christ of Latter Day Saints, of which Joseph Smith, the son of Joseph the martyr, is president, with headquarters at Lamoni, Iowa, and of which this conference of the Eastern Maine district forms a part, and is representative, is UNALTERABLY opposed to the doctrine and practice of polygamy, and all its kindred evils; and

Whereas, said Reorganized Church believes it to be the duty of all men, and especially of all Christian people, to uphold and obey all constitutional laws of the land;

Therefore, be it resolved by the Eastern Maine district conference, assembled at Indian River, September 9, 1899, that law-breakers, such as Elder B. H. Roberts, representative elect from Utah, should not be law-makers for those who wish to live chaste, honorable, and virtuous lives; and we hereby enter solemn protest against the holding of a seat, by the said B. H. Roberts, in the halls of congress.

And be it further resolved, that a copy of this resolution be forwarded to the Hon. C. A. Boutelle of the Fourth Congressional District of Maine, with a request that it be brought to the notice of the House of Representatives, or of such committee as may have charge of such matters.

Respectfully submitted,

T. C. KELLEY.

Resolved that the report of Elder T. C. Kelley, on the matter of the seating of B. H. Roberts, be by us adopted, and that Bro. Kelley be authorized to carry into effect the suggestion appended thereto, as to furnishing the congressman of this congressional district with a copy thereof.

U. M. Kelley was sustained as district president, A. S. Kelley secretary. Preaching by Elders Joseph Luff and T. C. Kelley. Adjourned to meet at call of T. C. Kelley, as to time and place.

Sunday School Associations.

CONVENTION NOTICES.

Eastern Michigan district Sunday school convention will meet at Juniata, October 13, at three p. m. Every one who is interested in Sunday school work is requested to be present. All schools please report. Grace McInnis, secretary, East Fremont, Michigan.

Miscellaneous Department.

WHITE-BRADEN DEBATE.

Second proposition. Braden took the position that the "miraculous state of the church" was her lowest state; that the church in the days of Christ and his apostles—down to the time of Timothy and Titus was only a "provisional church;" that the "perfect church" was not reached till Paul had commanded Titus to go and "set in order the things that are wanting, and ordain elders in every city, as I had appointed thee." (Tit. 1:5.) Also Timothy was commanded: "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." (2 Tim. 2:2.) In the "provisional" church were apostles who were the "constitution makers." After the "constitution—the New Testament—was completed, then there was no need of apostles, or consti-

tion makers. It took miraculous power to bring into existence the first man; after that they were brought into the world by natural process. It took a miraculous working power to produce the first church, and after that they were produced by a natural process. The apostles were constitution makers, and they could have no successors.

In answer I said: God was the lawgiver—the constitution maker, and the apostles were only custodians, it (the law) being committed to them from God to preach to the world. I quoted Matt. 10:1-8, "Go, preach, saying, The kingdom of heaven is at hand." And Mark 15:15, 18: "Go ye into all the world, and preach the gospel to every creature," etc. Also Eph. 4:11-13: "And he gave some apostles . . . for the perfecting of the saints, for the work of the ministry," etc. Not to make constitution. If apostles were "set in the church" to make constitution, they had made a wonderful failure, as but three out of the first twelve ever wrote a word of what we have in the New Testament. I asked Braden if he could tell me what the other nine were doing, since they failed to "make any constitution." And again; he had dropped into a hole—probably like the one he tried to palm off on Moroni; as he said these "constitution makers"—apostles—could have "no successors." Hence, as Luke was not an apostle at all and he wrote the Acts, and Paul could not be a "successor," that would take about three fifths of the New Testament from Braden as being *unconstitutional*; and that might account for Braden's claim of so much of it being done away. I also showed that after Braden had his "perfect" church set up with Titus and Timothy, John gave some very important "constitution" in the Book of Revelation and his three epistles years afterwards. Hence his "perfect" church was a church of continued revelation, and was he prepared to say that this church that is "commonly called Campbellites," as is found in his proposition, has "constitution makers" in it? Your question makes you affirm your church harmonizing with the church of Christ, set up by divine authority, eighteen hundred years ago. Here Braden dropped into his hole again, and I did not fail to tell him of it too. I put his Titus and Timothy church to test and what did I find? "Paul, and Silvanus, and *Timotheus*, unto the church of the Thessalonians." "Nor of men sought we [Paul, Silvanus, and *Timotheus*] glory, neither of you, nor yet of others, when we might have been burdensome, as the apostles of Christ." (1 Thess. 2:6.) Here I find Timothy called an apostle, and he called there by revelation, and ordained by the imposition of hands, as the following will show: "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery." (1 Tim. 4:14.) Therefore the very church that my opponent calls a "model—perfect—church," is headed by an apostle; yes, a "living apostle too." Now if this is the "model," what about this church Braden is defending, that has neither apostle, prophet, angel, Holy Ghost, (that is a Holy Ghost that has any power with it,) neither an officer in it called of God? Braden was pressed hard along this line, and it was not hard to see that he did not feel at home with his question. But Braden contended he had elders and deacons and a few evangelists in his church; this made up his organization. I accused him of choosing all of his officers by "vote;" set in by vote. He neither affirmed nor denied this, though I often pressed him on it. I read from the *Christian Evangelist* for May 28, 1896, in answer to "What is the scriptural way of appointing elders and deacons of a congregation of Disciples?" "Answer. They should be selected by the church at a special meeting called for that purpose, in any way that will secure a fair expression of the choice of members. It is usual to appoint a committee of discreet brethren a week or two before the

election to present names for the different officers. This committee consults the wisest and best members and makes its report to the special meeting, to be adopted, modified, or rejected." I compared this with the model found in the church eighteen hundred years ago, where Christ gave the law to his church in regard to the calling of the ministry: "The harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." This was a law to the church that was honored when filling an apostle's place, as in the case of choosing Matthias: "And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen." (Acts 1:24.) Later along in the church, as in the case of Paul and Barnabas: "As they ministered to the Lord, and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them." (Acts 13:2.) Still later in the case of elders: "And from Miletus he sent to Ephesus, and called the elders of the church." "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers," etc. (Acts 20:17, 28.) Still later and in Braden's perfected church: "Neglect not the gift that is in thee, which was given thee by prophecy," etc. (1 Tim. 4:14.) And as a general law to the church for all time to come: "For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Rom. 10:12-15.) There is no power on earth that can abrogate this law; and if Christ has repealed it I ask for chapter and verse where the repeal is recorded. Braden never attempted to show it.

I have heard, or read in some of Braden's books, about some revelation being given to Braden's church, at the time when they were in the act of organizing; this revelation was in regard to how they should proceed in some of their ministerial work. I hope Mr. Braden will bring this out; we want to know something about it. At this Braden's moderator shook his head and laughed; and I said to him: Mr. Moderator, I certainly have heard or read something about such a revelation being received by your people; but we will trust to Mr. Braden to bring it out. When Mr. Braden got the floor he referred to it and said: "It is a Mormon lie! We have never had any such a revelation." He almost went into ecstasies over it. I referred to it again in a kind of a doubtful way, but thought Mr. Braden would probably call it to remembrance by a little thought, as there must be something in it. It was again branded as a falsehood. I then dropped the matter till the next day—the last day. In the forenoon session I referred to it again. This was promptly met by Braden in rather hard words. In my next speech I pressed the matter; and since the people had become worked up over the affair, the thing must be settled in some way or other. I am certain that I have read, or heard the Christian people speak something about a revelation to them, that gave direction in determining some needed information in regard to some of their work, when first organizing—they ran against a snag of some kind that brought their church to a standstill, till this revelation was given. Braden put his wits to work; I saw he was at sea, uneasy, fearing one of "White's tricks;" but he was brave, and branded it "a Mormon lie!" Next to my last speech was my only chance to present new matter and when I arose I had my moderator nail to the tree behind me in large letters the word, "IF." This was like a thunder clap from the sky to Braden; his

cheeks twitched and his moderator got uneasy. Every eye was turned to see the "IF." "What does that mean?" was the thought that ran along the line. Braden was now able to see the point for the first time. Here stood that "revelation"—the very one—and only one that his church stood on. Was this a "Mormon lie?" or was it a Campbellite revelation? which? From whom—where, and when? I read from Rev. Barton W. Stone, who was Alexander Campbell's right-hand man in getting up the Christian Church—the one Braden was affirming to be in harmony with the church of eighteen hundred years ago. He says: "Some time after the new organization had been inaugurated, he became dissatisfied with his infant sprinkling; the brethren, elders, and teachers came together on the subject, for we had agreed previously with each other to act in concert and not to adventure anything new without advice from one another." (Here you see they are looking for something "new"—a revelation upon something that is bothering them badly.) "At this meeting we took up the matter in a brotherly spirit, and concluded that every brother and sister should act freely and according to their conviction of right, and that we should cultivate the long-neglected grace of forbearance towards each other; those who were immersed should not despise those who were sprinkled, and vice versa. Now the question arose, who will baptize us?" (James 1: 5 gives instruction how to determine such things; they should have sought God for revelation.) "The Baptist would not, unless we would unite with them, and there were no elders among us who had been immersed. It was finally concluded among us, that 'if' we had authority to preach we had authority to baptize. The work then commenced. The preachers baptized one another, and crowds came and were also baptized." So the work commenced from the time of receiving this "new revelation"—"if we had authority to preach, we had authority to baptize;"—yes, the most doubtful little word in our language, is the foundation stone of Braden's church. Neither God, angel, Holy Spirit, nor Bible being consulted as to how to organize or how and who should do the preaching and baptizing! But, "If we had authority to preach we had authority to baptize!"—Thus the work commenced! As this point was reached, I almost pitied Braden's moderator and felt a coming sorrow for Braden. Braden tried to repudiate Stone as having no part nor lot with "Campbell's restoration." But he could not dispose of that revelation that I had been calling for, in that way; Stone was found to be one of the "restorers" in Campbell's "movement." I assure you Braden will never be caught in that trap again—just in that way. But that revelation will stay with the people that heard the argument till the day of judgment. The question will be asked: "From whence is your authority?"

It took lots of maneuvering on my part to make the point; but it was made, and made to stay. I was making an argument in regard to the Holy Spirit being the medium through which Christ was revealed to man; and that it was eternal life to know him, etc.; and Braden looked up into my face and said: "I haven't seen Christ, yet, like you have." I retorted instantaneously: No, sir! and you never will unless you repent; but you will see that other fellow. Braden dropped his head, and the people laughed. I felt that this was the best gospel sermon that Braden had heard for a decade at least; and he felt it too. Braden claimed there were only two times when "baptism in the Holy Spirit" took place. 1, on Pentecost day; 2, at the house of Cornelius. These two times the Holy Spirit was received in a "miraculous way;" at all other times in an "ordinary way." There is considerable hair splitting about this, and of little importance too.

A play on the language used at these two

times was indulged in by Braden. I met this by showing there was no peculiar system used by the writers of the New Testament, in compounding of words while expressing, "The receiving of the Holy Spirit." For instance: Terms applied to receiving the Holy Ghost on the day of Pentecost: "will pour out my Spirit" (Joel 2: 28); "baptized with the Holy Ghost" (Acts 1: 5); "Holy Ghost is come upon you" (1: 8); "All filled with the Holy Ghost" (2: 4); "Holy Ghost fell on all" (10: 44); "poured out the gift of the Holy Ghost" (10: 45); "received the Holy Ghost" (10: 47); "Holy Ghost fell on them as on us at the beginning" (11: 15); "baptized with the Holy Ghost" (11: 16); "gave them the like gift as he did unto us" (11: 17).

I showed that Holy Ghost baptism was the same to all of God's creatures—even from Christ down to the least in his church: 1. With Christ (Matt. 3: 16; Mark 1: 10; John 1: 32, 33). 2. At Pentecost (Acts 2: 4): "All filled with Holy Ghost." 3. Place was shaken and all filled with Holy Ghost (Acts 4: 31). 4. At Samaria (Acts 8: 16, 17). 5. With Ananias and Paul (Acts 9: 17, 31). 6. With Peter and Cornelius (Acts 10: 44-47; 11: 15-17). 7. With Paul and the disciples of Ephesus' brethren (Acts 19: 1-6). 8. With Paul and the Ephesian brethren (Eph. 1: 13, 14; 2 Cor. 1: 21, 22). 9. "All baptized into one body," "drink into one spirit" (1 Cor. 12: 13). 10. "To all that are afar off" (Acts 2: 38, 39). 11. "Will pour out upon all flesh" (Acts 2: 17). 12. Disciples filled with the Holy Ghost (Acts 13: 52). 13. All the Ephesian brethren (Eph. 1: 1-3, 13, 14, 17; 5: 18, 19). 14. All the Thesalonians (1 Thess. 1: 5, 6; 5: 19, 20). 15. Elizabeth filled with the Holy Ghost (Luke 1: 41, 42). 16. Zacharias filled with the Holy Ghost (Luke 1: 67).

I showed that the Holy Ghost produced "miraculous power," whether received direct from God or through the imposition of hands. Balaam's ass when receiving the Spirit direct, spoke as a man (Num. 22: 22-30). The Gentile converts; and they "spake in tongues" (Acts 10: 44, 45; 11: 15). On the day of Pentecost; "speak with other tongues" (Acts 2: 4). Paul, under the hands of Ananias who was not an apostle (Acts 9: 17); yet Paul spake "with tongues more than ye all" (1 Cor. 14: 18). Under the hands of an apostle, and "they spake with tongues and prophesied" (Acts 19: 1-6). And that God had said the "gift of the Holy Ghost" was to "all" that were "afar off, even as many as the Lord our God shall call" (Acts 2: 39). And the "Spirit is given to every man to profit withal" (1 Cor. 12: 7).

I poured this array of evidence in on Braden so rapidly that he could hardly attempt an answer; yet, he did try to define, "even as many as the Lord our God shall call." He read Acts 8: 12-17, and tried to confine "the called" to those whom apostles laid hands on. He simply failed to make a point along that line, and none could possibly be so blind as not to see it. I accused him of being like a drowning man clinging to a straw for refuge; it was even worse than that, as he did not even have the "straw" of an argument.

What desperate straits these fellows get into, when opposing God's truth. To honest men they show themselves up in bad light. Braden would make whole speeches and never once refer to his church which he was affirming in harmony with the church of eighteen hundred years ago. Not one time did he read the question; but, you warrant, I kept it before the people. I asked him for his apostles and prophets in his church like the church of eighteen hundred years ago. I wanted their names and residences. He said they had the same apostles in his church that were in the church of eighteen hundred years ago. I pressed him hard upon his "dead apostles," and at last he said: "We have no apostles in our church, and don't make such blasphemous claims." I was glad to tell him that I could give him credit of telling one truth at least, in regard to his

church. I was frank to admit that they had "no apostles in it," and as he had admitted the church of eighteen hundred years ago had, he had surrendered the field to me, and the debate could end here, as I had no longer an opponent.

In Braden claiming the Titus and Timothy church was the "perfect" church, and that the church under the Apostles and Christ before that time was only a "provisional" church, very imperfect; and his church, the Campbellite church, was in harmony with the Titus and Timothy church of eighteen hundred years ago, therefore, was far ahead of any church that was in existence before Titus and Timothy, it made Campbellism stand out in prominent figures head and shoulders above the church that was in existence at the death of Christ. I paraded Braden's church without living apostles, prophets, no gifts of the Holy Spirit, no angelic administrations, no answer from God, angel, or anywhere else, excepting the revelation of the, "If we had authority to preach, we had authority to baptize," before the people, and contrasted it with the church of which Christ said, "I will build my church," of Matthew 16: 18, the very church that was in existence at the death of Christ, whom Paul wrote of in these glowing words: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20: 28.) I argued that there was a church in existence at the death of Christ and which it "pleased God" to "set" in "it," "first, apostles;" secondarily, prophets," etc. (1 Cor. 12: 28.) These officers and powers to continue, "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man unto the measure of the stature of the fullness of Christ." (Eph. 4: 11-13.) And now to have it supplanted by this church Mr. Braden says is far ahead of that one that was in existence eighteen hundred years ago, that had all of these things in it—the one Christ purchased with his own blood, was simply preposterous! It was simply saying to God and Christ that they did not understand their business, and now had to wait to this late hour to be instructed by such men as Braden, Campbell, Stone, and others! What a pity it was that you fellows had not lived in the days of Christ and his apostles, so they could have gotten the benefit of your superior wisdom upon church building. You could have told them how you could have run the whole machinery upon the lonely word, "IF," without bothering them for revelations, living apostles and prophets, and the "miraculous" influences of the Holy Spirit.

I told Braden, I was not surprised at him publishing in his church papers, that no man could meet the Latter Day Saints upon church propositions; since he had so ignominiously failed in every attempt he had made with our brethren. I reminded Braden that the hue and cry of his church has been; "Back to Jerusalem;" but I had run him out of the Jerusalem church to Antioch; and from Antioch to Timothy and Titus; then from Timothy and Titus into the ditch. Where next?

Braden continues to make such unbecoming threats against our people, and continues to "slip in," "dodge in," here and there to lecture upon his favorite text: 1. "What is Mormonism?" 2. "Origin of Mormonism and its pretended revelations," etc., etc., till he has doled out twelve propositions on Mormonism, which is carefully listed in his circulars in a way that does our church damage.

He has a second circular listed under fifty-one heads, attempting to dodge a true issue between our church and the so-called Christian Church. This circular is full of poison in its cowardly attempt to prejudice the people against our faith. For our people to cry out, "Braden is not worthy of our notice, because of his unbecoming manner of attack," is not in keeping with wise generalship. The enemy is here, and it should be met; it

must be met. It will be here in some form till Christ comes. Shall we lay our armor down because our enemy doesn't fight to "please us?" Never! NEVER!! NEVER!!! Braden is not to be feared by wise and well informed men, when he can be got at in a public way. I have now met him twice in public oral debate; and I have learned enough about his manner of warfare to believe it to be our duty to meet him in every hamlet, town, and city, where he attempts to oppose our faith. Therefore, in my closing speech, I threw the following challenge upon his table, and gave one to his moderator, and handed a number to a man in the congregation to be distributed to the people:—

A CHALLENGE TO REV. CLARK BRADEN.

The Rev. Clark Braden is hereby challenged to repeat the debate held with me near Orchardville, Illinois, from September 12 to 18, 1899, at Alma, Illinois. I also challenge him to repeat it at every hamlet, town, and city where he may attempt to preach or lecture against the faith taught by the Reorganized Church of Jesus Christ of Latter Day Saints. This challenge holds good, the Lord willing, during my natural lifetime.

I. N. WHITE.

September 18, 1899.

PROPOSITIONS AND THEIR ORDER.

1. "Was Joseph Smith a prophet of God?"

I. N. WHITE affirms,
CLARK BRADEN denies.

2. "Is the Christian Church, (commonly called Campbellites) in fact the Church of God, harmonizing in faith, doctrine, organization, and practice with the Church of Christ set up by divine authority eighteen hundred years ago?"

CLARK BRADEN affirms,
I. N. WHITE denies.

The next minute after handing out this challenge the debate closed. Hundreds pressed forward to shake hands with me before I could get from the stand. "May God bless you!" was heard from the many. There must have been a thousand or more people upon the ground at the close of the debate.

I have sought to be fair in writing up a synopsis of the debate, giving the thought on both sides as near as memory and notes would serve. Many points I could not touch as it would have been burdening the *Herald* with matter that probably many would not care to read. What I have given has been for the benefit of those that were not privileged to attend the debate; and that they might imagine themselves on the very spot. If I have made a single mistake, I hope it will not fasten upon the memory of anyone to the detriment of truth. Have written in haste and with many other burdens of church work on me.

Hoping and praying that God may bless the reader and the truth for Christ's sake, I am,
Yours in gospel bonds,

I. N. WHITE.

NOTICE OF RELEASE AND APPOINTMENT.

Notice is hereby given, that because of a temporary release of Bro. E. C. Briggs from labor in the Michigan and Indiana mission, Bro. Heman C. Smith is requested to look after said mission during Bro. Briggs' absence from it.

Those laboring in the mission will, after the present month, report to Bro. Heman C. Smith whose home address is Lamoni, Iowa. Should he establish mission address he will give due notice.

JOSEPH SMITH, Pres.

GROVE MEETINGS.

The Latter Day Saints of Ripley County, Indiana, met in their annual grove meeting, September 16. The president of the district being absent, Elder William C. Marshall was chosen president and chorister, Anna Camren

secretary. The welcome address was delivered by Elder George Jenkins, of Byrnsville, Harrison County. Sunday morning, 17th, service was opened by Bro. John Boswell, after which Elder M. R. Scott, Jr., occupied the stand in a very creditable manner. Elder Jenkins spoke to a large and attentive audience in the afternoon. Elder Marshall addressed the people in the evening. Each speaker ably defending the principles of the church. Meetings were continued during the evenings of the following week, conducted by the three named elders in a very able manner.

Sunday, the 24th, was the crowning day, it being our basket meeting. The crowd began to gather early, with well filled baskets; attendance being estimated in the neighborhood of five hundred people. Elder Jenkins addressed the people in the forenoon, on the "Former apostasy of the church." Elder Marshall occupied in the afternoon, showing the difference between the Utah Church and the Latter Day Saint Church led by Joseph Smith. The speaker drew the line so distinctly that all who are willing to acknowledge the truth could readily see a great difference; and judging from the evidence produced, the Latter Day Saint Church is the only true church, while the Utah Church is an abomination in the sight of the Lord. In the evening Elder M. R. Scott, Jr., occupied the stand, speaking on the signs of the times, handling his subject in a very able manner. This was the closing address, and was somewhat disturbed by threatening weather, yet the attendance and attention was good throughout.

Thus closed a series of nine evenings and four day services, making in all thirteen discourses delivered in defense of the truth, in which the banner of King Immanuel was beautifully portrayed. We think prejudice was removed, and the cause built up. The wish of the saints in this part of the district is to have those three elders (Marshall, Scott, and Jenkins) remain in the district, for they have done a noble work, which those not acquainted with the people could not do. Some of the saints of Daviess and Jefferson counties met with us, whom we were glad to welcome. The saints then adjourned to meet again at the same place in the light of the moon in August, 1900.

APPOINTMENT OF BISHOP'S AGENT.

DISTRICT OF UTAH OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

To the Saints of the District of Utah:—Please take notice, that at the last district conference, held at Provo, September 16, 1899, Sr. Jane D. Cooper, of 1509 Washington Avenue, Ogden, Utah, was duly recommended for the position of Bishop's agent for the said district of Utah, and has also been specially recommended by the present agent, Elder J. W. Wight, missionary in charge of the Rocky Mountain mission. In accordance with such recommendations, Sr. Cooper is hereby appointed Bishop's agent for the said district of Utah, and is authorized to receive and receipt for tithes and offerings in behalf of the Reorganized Church, and pay out the same for the aid of the ministry and the poor for the said district, as the same may be found necessary, under the directions and instructions of said church.

We trust the saints and friends will give Sr. Cooper their hearty cooperation and support, and that the work of the Lord may be aided in her efforts and the truth vindicated. Please remember her address: 1509 Washington Avenue, Ogden, Utah.

In making this appointment we also take pleasure in extending thanks, in behalf of the Bishopric, to Elder J. W. Wight, missionary in charge of the Rocky Mountain mission, for the faithful manner in which he has discharged the duties of Bishop's agent

in connection with his other work. Trusting that the new aid given may be beneficial to him in his general work, we remain,

Very truly and respectfully,
E. L. KELLEY, Presiding Bishop.
LAMONI, Iowa, October 6, 1899.

CONFERENCE NOTICES.

Conference of Little Sioux district will meet at Missouri Valley, Iowa, October 21 and 22. Sunday school convention will meet at the same place, Friday, October 20, at 2:30 p. m. A. M. Fyrand, president; J. F. Mintun, superintendent; Lenna Strand, secretary.

Northern Michigan conference will convene with the saints at South Boardman, October 21 and 22. As usual, let all officers and branches send in full reports.

J. J. CORNISH.

NOTICES.

I have appointed Robert McKenzie, of Council Bluffs, as assistant president of Potawatamie district. Any of the saints or friends wishing council, advice, or assistance from him, can call on or write him at his home, Council Bluffs, Iowa.

D. R. CHAMBERS.

DIED.

HARTWELL.—At Lamoni, Iowa, Monday, October 2, 1899, Sr. Lucinda Almeda (Merritt) Hartwell. She was born at East Templeton, Massachusetts, July 27, 1809; was baptized November, 1837, in the State of New York, by Elder Benjamin F. Sweatt. She is the last of her father's family of eleven children. She leaves two sons, Hyrum C. and Joseph P. Hartwell. Her husband and self and family were among those of the church who stopped out of the host moving westward, after the driving from Illinois, and made homes in Western Iowa, near Council Bluffs. It was there that Sr. Hartwell welcomed the ministers of the Reorganized Church, and her home was made the rallying place for the workers for many years. She was received into the church with pleasure, because of her integrity and steadfast principles; she remained true to her covenant with the Lord unto the end. She became helpless, and for over three years she was carefully cared for by Bro. R. M. Elvin, her son-in-law, and his wife and children. The last few months of her life were spent at the Home, Lamoni. Some time before her death, she requested that Pres. Joseph Smith should preach her funeral sermon from 2 Timothy 4:7: "I have fought a good fight, I have finished my course, I have kept the faith." She also requested that hymns 877, 835, and 859 in Saints' Harp should be sung at the services. All these requests were complied with, when on Thursday, October 5, the funeral obsequies were held from the Saints' Home, beginning at three p. m. Sr. Hartwell was justly entitled to the privilege to repeat the words of the apostle which she had chosen. A brother at the service gave the sentiment of all, "There was no better woman than Sr. Hartwell."

LINES BY SR. LUCINDA A. HARTWELL.

Beloved saints, and children dear,
If aught on earth would keep me here,
'Twould be my love for you;
But Jesus calls me hence away,
And gladly I the call obey;
So, fare you well, loved ones, adieu.

The angels now are beckoning me
Away from earth, with them to be;
So, do not me deplore.
But keep the faith, 'twill win the prize,
And gain a crown in paradise;
Where we shall part no more,

LAMONI, Iowa, Aug. 29, 1891.

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

Address communications for publication to the Editors.

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True Succession in Church Presidency.

THIS is a book just issued by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, from the pen of Elder Heman C. Smith, Church Historian. It is a complete answer to and refutation of Elder B. H. Roberts on "Succession in the Presidency of the Church," and to Elder C. W. Penrose on "Priesthood and Presidency." It follows Mr. Roberts closely and points out his false statements, misrepresentations, historical inaccuracies, illogical arguments, and untenable interpretations; while answering Mr. Penrose directly and incidentally.

It also takes into account the official acts and teachings of Brigham Young and his associates from June, 1844, to the present, showing conclusively that they departed from the faith, and taught immorality and criminality.

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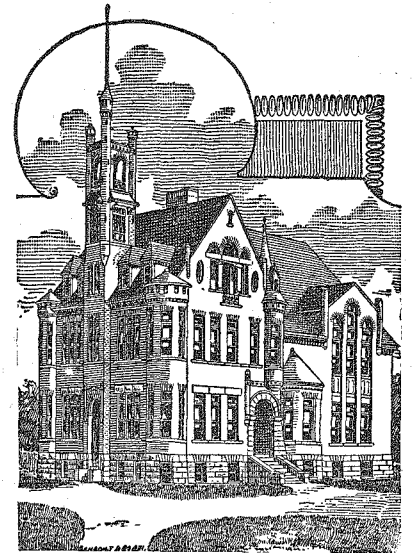
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THE SAINTS' HERALD

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

Vol. 46.

Lamoni, Iowa, October 18, 1899.

No. 42.

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RELIGIOUS ITEMS.

THE PRESBYTERIANS.

Washington, D. C., Sept. 27.—Delegates representing 25,000,000 Presbyterians throughout the world assembled at 10:30 to-day in the New York Avenue Presbyterian Church to attend the first session of the Pan-Presbyterian alliance.

The sessions of the alliance will last ten days. The body is purely deliberative, and not in any sense legislative. Its capacity is entirely advisory.

The opening sermon was preached by the Rev. John De Witt, D. D., Professor of Church History at Princeton Theological Seminary, his subject being "The attitude of the reformed churches towards the Bible."

The subject of higher criticism, so-called promises to be one of the seriously mooted subjects of the present council.

Referring to the attitude of the churches represented by the council towards the Bible Dr. De Witt said:—

"This attitude is embodied in the well-known phrase of William Chillingworth: 'The Bible and the Bible alone is the religion of the Protestants.' It involves the two great propositions that the Holy Scriptures are the supreme rule of religious faith and conduct, and, that being sufficient, they do not need, for religious purposes, the mediation of the church as either witness or interpreter."

These excerpts serve to indicate the position taken by the members of the council, as the address received the cordial approval of the members.

The feature of the afternoon session was the address of the President of the council, the Rev. Dr. J. Marshall Lang, pastor of the famous Barony Church, of Glasgow, Scotland. His address commanded the interest of his auditors, although it was evident that his comments upon "higher criticism" will be made the topic of discussion later in the sittings of the council.

Referring to the position of the church upon this question, Dr. Lang said:—

"Let there be growth to the greatest extent, but not change of the faith. We all wish to progress, but we do not wish to rush down steep places into confusions in which the integrity of the faith might be lost. We all wish the amplest development within the truth as it is in Christ, but we do not wish to part with historical continuities.

"An absolute and blind obedience to any statement of councils or any dogmatic formula whatsoever is impossible. Even in regard to the pronouncement of the general councils of the church, it was always held that these must be afterwards approved of by the church. In words of the same standard we use the statement or formula, 'not as a rule of faith or practice, but only as a help to both.' Faith after all is better, larger, loftier than even the best confessions of it." The Rev. Dr. Wallace Radcliffe of the New York Avenue Presbyterian Church welcomed the delegates and then the council directed the President to send a telegram of fellowship and greeting to the Congregational Union Council now in session at Boston.

An effort was made to amend the motion to include the appointment of joint committees of the two councils looking to a coalition of the bodies, but this engendered opposition, as it was deemed too great a matter for hasty consideration.—*Chicago Tribune.*

EPISCOPAL MINISTER THINKS BIBLE HAS MET ITS SEDAN.

New York, Oct. 9.—The Rev. Dr. B. F. De Costa, who recently resigned from the Church of St. John the Evangelist, was asked to-day concerning a rumor that he had now left the Episcopal ministry.

□ "Yes," he said, "it is quite true that I have sent my resignation to Bishop Potter, but I have had no re-

ply yet. The Bishop can hold such a case in abeyance for several months, giving the parson the opportunity to reconsider; but in my case, I suppose, he will act with little delay."

Dr. De Costa refused to give out his letter to the Bishop—"at least not to-day."

"I will say, however," he added, "that it contains no disparagement of the Episcopal Church, and refers mainly to maladministration."

The minister said he had resigned his rectorship on account of over-work.

"My strength would not allow me to carry the heavy load any further," he went on, "but now that the diocesan convention is over and the Bible, so far as Episcopalians are concerned, has met with its Sedan, notwithstanding the effort to gloss the matter over, I have concluded that it would be quite as well to drop out of the Episcopal ministry altogether.

"To my mind, unless the unexpected comes to pass, the poor future of the Episcopal movement must be considered as clear.

"The Episcopal Church has made a new departure and I cannot go along with it. I happen to know many Episcopal clergymen who would get out of the ministry if they could.

"This is the period of deformation, not reformation."

"I should be glad to see the church rescued from the present mismanagement, and I say to the brethren who are laboring with reference to this end what an Irish editor says, 'More power to your elbow.' But my own elbow, when a bit rested, may rightfully be devoted to some other cause.

"This diocese and the Episcopal Church at large is dominated by what the ruling faction call the 'spirit of the age.' They forget to say what age. This 'spirit' that they talk about is simply the belated ghost of the age of Arianism. It recalls the words of one who spoke of the Georgian as a period when things were 'shelving down into a well-written, able, moral, gentlemanly deism.'

"The Episcopal Church has made a new departure, and I cannot go along with it. Consistency requires a repudiation of the whole scheme, and I think I have adopted the best method. I prefer the faith that I learned at my mother's knee to inventions of scientists. The church has moved on, and I am left behind to take care of myself.

"The veteran editor of one of the oldest and most conservative Episco-

pa publications says: 'I am glad you are attacking the evils.' One of the most brilliant Bishops writes: 'I realize that there was great need for some one to pitch into things as you have done,' and a distinguished Bishop assures me that there will be no improvement in his day or mine."

Dr. De Costa would not speak of his plans for the future. — *Chicago Tribune, Oct. 10, 1899.*

ILLINOIS METHODISTS.

Rockford, Ill., Oct. 8 — . . . Judge Horton, President of the Laymen's association and provisional delegate to the General Conference, said: "We have several reform measures to put through. We are pushing one thing at a time. The first step was equal representation in the General Conference. We have as good as secured that, but we do not want to do too much till the provisional delegates are finally seated. This victory will be the result of a fight which has spread through nearly a hundred years. I do not believe the church at large realizes yet what a momentous meaning there is in it. We have gained power and will use it in further steps for the good of the church."

Another sensational step the Committee on Memorials has ready to offer is on the subject of church prohibitions on assessments. A member of the committee said:—

"The laymen are urging, with good reason, that our church is fifty years behind the times in this respect. We have rules in the 'Book of Discipline' prohibiting dancing, cards, and theater-going, which to this generation are a dead letter. The laymen tell us that such laws are a farce, and the pastors realize it.

"The Methodist Church stultifies itself by keeping these rules on the books to find itself powerless, if not also unwilling, to enforce them. The pastors see that our young people care nothing for the rules and are disregarding them everywhere, which makes the prohibitions farcical and antiquated. We propose to recommend an abolition of dead rules and give our young people a chance to live up honestly to what laws we have, making these questions matters of personal conscience, as in most other modern denominations."

Another proposed reform which is startling the older men is that of changing the life term of the Bishop's office to five or ten years. The younger men are enthusiastic over it. Many of them assert that it would prevent favoritisms and make the Bishops more active. Some who think the present Bishops become prejudiced for or against certain ministers believe changes in Bishops would give more men better chances

for good changes, and also give more men an opportunity at the bishoprics.

Many influential laymen are urging the committee to recommend the new order.

Rockford, Ill., Oct. 9. — Recommendations for radical changes in church laws forecasted in the *Tribune* of this morning were adopted in the Rock River conference to-day, causing one of the stormiest fights ever known in the conference. Dr. John Foster predicts that it will set the church "fighting like Kilkenny cats," and Dr. Brushingham said in the debate it would rend Methodism asunder.

Among the items referred to were action on the proposal to limit the terms of Bishops, which was postponed. A recommendation to abolish time limits for pastors was carried.

A recommendation to make it against the laws of the church for a Methodist holding a civil office to sign licenses to sell liquors was passed after a violent debate. The recommendation, the objectors claimed, called upon Methodist civil officers to violate their oath of office requiring them to carry out license laws. The reply was that if the law required them to sign licenses they must either die or resign. Some said it prohibited practically any Methodist from ever acting as Mayor of Chicago.

A recommendation requiring all Methodists to vote the prohibition ticket was lost. Recommendations were carried out stipulating that the General Secretary of the Epworth league be elected by the general conference instead of the Board of Control; that the office of Presiding Elders be elective, with power given them to veto unfavorable rulings or appointments by Bishops; and that amusements be made a matter of conscience, with special prohibitions annulled.

The memorial asking for organic union of the Methodist Churches of the North and South in such a way as to preserve the integrity of both branches was strenuously objected to, but finally passed. Many said it was an inconsistent and ambiguous request. Bishop Galloway of Jackson, Tennessee, feared it would distress the colored people now in affiliation with the Methodist Church North. He said the race prejudice of the blacks against the whites was as strong as that of the whites against the blacks. He did not believe organic union could be accomplished in this generation. The resolution, however, was carried.

All these recommendations will be introduced at the next general conference as coming officially from the Rock River Conference, and a hot fight over them is predicted. Con-

servatives express doubts of the wisdom of such memorials, and express fear of a schism in the church.

Dr. Axtell offered a resolution asking the Northwestern Christian Advocate to print more articles for the comfort of the aged and for instruction of the young in religious matters. He believed the religious papers published too much secular news.

The Committee on Periodicals scored a Chicago paper for publishing beer advertisements alongside of the Sunday school lesson, and expressed regrets because so many Christians read Sunday newspapers. . . .

The Committee on Conference Statistics reported a fair increase in church membership during the year, but there was a marked falling off in collections for missionary purposes. — *Chicago Tribune, Oct. 10, 1899.*

It has been reported for some time that a movement is afoot for a union of the Unitarian and Universalist churches. The chief doctrine of the former is historically a belief in the unity of the Godhead as opposed to a trinitarian conception, while the Universalists have emphasized the doctrine of the ultimate salvation of all created beings. As both churches of late years have advanced to a ground in which merely distinctive doctrines are less dwelt upon, and a general spirit of what is termed liberal theology is emphasized, they have found themselves to be in increasing harmony. However, there is much opposition in each church to the idea of an amalgamation. *The Leader* (Universalist) says that "the genuine Unitarian preacher can never feed the thoroughbred Universalist, and the consistent Universalist cannot satisfy the genuine Unitarian." *The Christian Register*, the weekly organ of the Unitarians, has thus far been silent on the subject. — *Literary Digest.*

French Protestants will attempt evangelizing work in connection with the Paris exposition.

There are indications in New York that Unitarians and Universalists may unite in the near future.

Zion's Herald is calling in question the value of the camp meeting as now carried on by the Methodists.

Both theologians and scientists are waiting the investigations pertaining to the fall of a substance in Lower Palestine, two or three inches in thickness, resembling the manna of the Bible. This may settle another disputed point pertaining to the Bible.

Alarm is felt by some Northern Presbyterians at the slow growth of the church. The statistics are these: For the year ending April 1, 1898, total number of communicants, 975,877; for the year ending April 1, 1899, total, 983,907—or a net gain of only 8,030. Sunday school membership 1898 was 1,034,164; in 1899 it was 1,029,229—or a net loss of 4,935. For the last five years there has been a retrograde movement. The net gain of membership is reported thus: For 1895, 26,907; for 1896, 20,802; for 1897, 17,195; for 1898, 14,966; for 1899, 8,030.

ADDRESSES.

Mark H. Forscutt, No. 203 First Avenue, Nebraska City, Nebraska.

William Newton, No. 9 Etherley Road, West Green, South Tottenham, London, England.

F. G. Pitt, 16 Carlingford Road, Haringay, N. London.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lords; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, OCTOBER 18, 1899.

NO. 42.

The Saints' Herald.

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

LAMONI, IOWA, OCT. 18, 1899.

QUESTIONS AND ANSWERS.

Should a branch of the church, the members of which live in easy distance of the meetinghouse, and the majority of the saints of said branch say it is not necessary to meet every Sabbath, so they drop out the second Sunday in every month, and also the fifth Sunday, so the saints can stay at home if they want to, or can go visiting just as they please—can a branch in this condition prosper and be justified by the word of God?

A.—The Book of Doctrine and Covenants requires that the members of the church meet together often, to speak together and to partake of the bread and wine; and the apostolic injunction is, "not forsaking the assembling of ourselves together. . . ." But we know of no rule that defines clearly how often one should assemble under this injunction and the requirement referred to means. The branch has the right to control by a majority the times and places of their meeting together to suit themselves.

Whether a branch in the habit referred to in the question can be prospered, we cannot say; it is a matter of experience with which we are not acquainted. As to such a branch being justified by the word of God, we cannot write, for the reason that the word is silent as to just how often a branch must meet together. Conditions must govern in the case of branch meetings.

It is usual in most branches to meet every Sunday in some sort of meeting; but we know of no general rule requiring it. Some branches meet and partake of the sacrament every Lord's Day, others on the first Lord's day of the month only. Both of these classes seem to be blessed alike.

Again, a branch that has not been visited by the priest of the branch for nearly two years: Is it proper for said priest to wait for direction from the presiding elder of the branch before he visits the saints as required in the law?

A.—The work of the priest of the branch is a work separate from the work of the presiding elder, and may be done by the priest without waiting special direction from the presiding elder; it would then be proper for the priest to visit the members as required in the 17th section of Doctrine and Covenants, as his time and opportunities permitted. The priest should report his work from time to time, say

once every month, or every three months, or oftener if he so chose to do. The priest should also work in harmony with the presiding elder.

SR. MARY BURNS, of Underwood, Iowa, writes under date of September 3, endeavoring to correct what she deems to be a mistake in a late HERALD. She writes:—

I saw a piece in the *Herald* concerning the five elders who went west in the year 1830. I wish to correct the mistake. Parley P. Pratt was not there. Oliver Cowdery, David Whitmer, Peter Whitmer, Martin Harris, and Ziba Peterson. The last was my uncle, married my mother's sister, three miles west of Lexington, Big Sni Township. They baptized forty-four, and I am the only one left. My parents took me to Lexington when I was fifteen months old. I was numbered among the immigrants, since my parents laid out one hundred dollars, and a large group of uncles, aunts, and cousins live in Jackson and Lafayette counties. We went with the church from Jackson County, and they lived a few miles of Far West. I myself owned eighty acres in Daviess County, and eighty in Jackson County, south of the Big Blue, in 1830. My stepfather and my brothers and sisters all came to suffer with God's own people. At Lexington, Thomas Hoper, uncle, Charles Maclure, William Jennings, uncles, Jack Jennings, John Young; and they were all large families, of whom some must be living yet.

I did not think I would live to see the last days of perilous times. I haven't heard but one meeting in twelve years. I belonged to the Ladies' Aid Society, organized by Emma Smith, in Lee County, Iowa, and my husband's name was Case. If we have not got it right, please excuse. I am pushed from post to pillar ever since. I wish to return to my native land.

I see that you put into the *Herald*, "Do unto others as you would wish them to do to you." That makes cold chills over me. I am eighty-five years old. I am pushed and pulled around till I am clear worn out; and I want help while I am able to live. I want to return as quick as possible. I am awful homesick, and awful lame with rheumatism, yet I can walk about, and get up and dress myself without help.

CLARK BRADEN AND CHALLENGE.

Bro. Isaac N. White of Independence, Missouri, gave in the *Herald* for October 11, a challenge to Mr. Clark Braden to discuss at Alma, Illinois, the same propositions discussed by these two men near Orchardville, Illinois. Those propositions are,

1. Was Joseph Smith a prophet of God?

I. N. White to affirm,
Clark Braden to deny.

2. Is the Christian Church (commonly called Campbellites) the Church of God in fact, harmonizing in faith, doctrine, organization, and practice with the Church of Christ set up by

divine authority eighteen hundred years ago?

Clark Braden to affirm,
I. N. White to deny.

Mr. Braden is President of the Christian College at Alma, the place where the debate is to be held, if no hitch occurs in the proceedings preliminary.

We suppose both of these debaters will now make such preparation as they may deem needful to the defense of their respective positions.

Mr. Braden in accepting the challenge to debate at Alma wishes Bro. White to agree to dedate at Independence. What the result will be remains to be seen.

THE NORTH COUNTRY, ETC.

Berlin, Sept. 25.—There was a gathering of naturalists and physicians at Munich last week, at which Dr. Fridtjof Nansen was present. The most far-reaching of his conclusions, perhaps the most important result of his journey, was stated as follows:—

"From Franz Josef's Land to the east coast of Greenland there is a submarine land mass (backbone) which separates the northern Polar Sea, with a depth of at least 4,000 meters in places, from the comparatively shallow southern part of the polar waters, where the greatest depth does not exceed 180 meters."

In other words, the Polar Sea proper is almost an inclosed body of water.

It was found that the temperature of the Polar Sea rarely sinks below 1° centigrade—that is, a fraction below freezing. At the surface the temperature is sometimes a degree lower, and it becomes gradually warmer with the depth without quite reaching the zero point of the centigrade scale. The salt contents likewise increase with the depth. It is considerably less in the eastern portion, where the Siberian rivers affect it, than in the western part. The Gulf Stream, after reaching the deep northern Polar Sea and having been greatly cooled, sinks beneath the surface, and the difference in the salt contents of the two strata can be easily detected. In the southern part of the polar waters the Gulf Stream is on the surface.

The highest temperature of the atmosphere observed was 5 C., the lowest 53 C.

So-called "northern lights" were frequently observed, but they appeared just as often on the southern horizon as on the northern.

From his observations Nansen judged that plants and animals would be found both on land and in the sea throughout the polar region.

Professor Wilhelm Foerster of Berlin delivered an interesting address on the progress of the human mind in its conception of the astronomical universe. With enthusiasm and a really poetic imagination, as well as with the resources of mathematics, physics, and chemistry, he traced the progress of astronomy from the time of the Chaldeans and Egyptians to Galileo, Copernicus, Laplace, Kant, and the present day, and closed by pointing out the highest service of astronomy was not the contents of the science, but the certainty that the same laws prevail on the earth and throughout the universe and the assurance that this will always be so.

BRO. D. L. HARRIS AND THE GOVERNOR OF WASHINGTON.

It appears that Bro. D. L. Harris in prosecuting his mission in the State of Washington, learned that the chaplain who regularly officiated in the State Soldiers' Home would be absent from the post on a certain Sunday and made application to the commandant, Captain Allen, for permission to occupy at that Sunday's service, but was denied the privilege.

Bro. Harris wrote to the Governor, John R. Rogers, complaining of Captain Allen's refusal and asking that the Governor interfere in behalf of free speech and equal rights.

We give the correspondence as sent us by Bro. Harris, to show the situation, although we do not see how Governor Rogers would be justified in an interference.

ORTING, Wash., Sept. 15, 1899.

To the Hon. John R. Rogers, Governor of Washington, Olympia:—

Sir:—Pardon my intrusion on your valuable time, but I write to know under what religious creed the Washington State Soldiers' Home is founded? I will explain. I have been holding religious services in Orting and a goodly number of the comrades from the Home have been in attendance, and they, including the Doctor of the Home, asked why I did not come out to the Home and hold services?

There have been services held at the Home weekly, and learning that the Rev. was going to be absent on a given Sunday, I applied to Captain Allen for permission to occupy in his place, or at some other hour, not wishing to crowd anyone out, whereupon I was denied the privilege by said Captain Allen.

I ask, why a son of a noble sire who fought and bled to establish the free Constitution of America has not the right to express his religious convictions upon a spot of territory where Uncle Sam has the exclusive right to reign?

My forefathers fought under General Washington. What for? That they might bequeath to their posterity the right to worship God according to the dictations of their own consciences, which Constitution says, "Equal rights to all and special privileges to none," when such religious principles do not prompt its adherents to infringe upon the rights of others.

I quote some of my religious tenets: And for this purpose have I [the Lord] established the Constitution of this land, by the hands of wise men whom I raised up for this very purpose, and redeemed the land by the shedding of blood.—D. C. 98: 10.

And again: Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land.—D. C. 58: 5.

I will refer you to my home city for my good citizenship. I am a resident of San Bernardino, California, where I have lived for twenty-five years. Am acquainted with most of the county officials and all city officers.

The spirit manifested by Captain Allen is not commensurate with our free Constitution, and I feel that legitimate measures should promptly be taken to suppress such a spirit, lest we drift out from under the stars and stripes and once more find ourselves under the rule and ruin of priestcraft and superstition.

The above has been prompted by the suggestion of several at the Home that something should be done. I subscribe myself,

Your servant and a lover of truth and freedom,
ELDER D. L. HARRIS.

Here is the answer from the Governor:—
"Sept. 18, 1899.

"ELDER D. L. HARRIS, Orting, Wash.;
"My Dear Sir:—Your letter of September 15, was received. In reply to your complaint, which recites that you have been refused permission to hold services at the Soldiers' Home, can only say that the institution there is under the charge of Commandant Allen, under direction from the State Board of Audit and Control; Ernest Lester, Secretary, Tacoma, Washington.

"In the matter you bring up I do not feel warranted in interfering with the ruling of Commandant Allen. No doubt members of the Home who wish to hear you can do so at Orting.

"I certainly should have no objection to your speaking there, nor can I undertake to command those members to hear you.

"Yours very truly,
"J. R. ROGERS, Governor."

The above will explain itself.

Yours for the truth and right.

D. L. HARRIS.

LORENZO SNOW CHARGED WITH UNLAWFUL COHABITATION.

The *Deseret Evening News*, October 9, states that Charles M. Owen, the prosecutor in recent similar cases, has filed an affidavit charging Lorenzo Snow, President of the Utah Church, with unlawful cohabitation with one Minnie Jensen, of Salt Lake City. The affidavit cites as witnesses Joseph F. Smith, George Q. Cannon, counselors to the President, F. D. Richards, Heber J. Grant, John Henry Smith, and others prominent in the Utah Church.

The County Attorney has taken the matter under advisement until Wednesday, the 18th inst.

ELDER JENSEN, OF UTAH, ON BOSTON COMMON.

We learn by letter from Bro. Richard Bullard that after we left Boston, our letter was handed to Mayor Josiah Quincy, and answered by him with the privilege of a permit to occupy on the common, if asked for at his office in the city.

Bro. Bullard had called twice at the mayor's office, but failed to meet Mayor Quincy each time; he was to call again when he wrote.

The Mayor also renewed the permit to Elder Jensen, of Utah, and that elder had occupied the Sunday before Bro. Bullard wrote. Whether our letter to the Mayor had any influence on him to cause him to renew Elder Jensen's permit or no, we cannot say; but we think it may have helped to point the tone of the general sentiment in favor of free speech "On Boston Common."

Long may the love of liberty, cradled in the Old South Church and Faneuil Hall, and coddled and fostered on Boston Common, live and flourish there, and everywhere.

We cannot give the text of Mayor Quincy's letter to us, as Bro. Bullard forgot to inclose it when he wrote.

OBLIGED TO WITHDRAW.

The Rev. M. M. Bales, who resigned from the pastorate of the Fowler Methodist Church and also from the Rock River Conference, denied yesterday that he is a convert to Dowieism, which had been announced as the reason for his resignation. He explained that he believes in an independent church, conducted purely on the principles laid down in the Bible, and in order to have such a church says he was obliged to withdraw from Methodist associations.

... Professor Newell of the Moody Bible Institute, will preach for the new church a week from Sunday. The members of Mr. Bales' following say the charge that he had gone over to Dowieism was trumped up by the Methodists because the latter wished to discredit anybody leaving their ranks.

Mr. Bales has issued a formal statement of his beliefs and the principles that will govern the new church.

The Independent Deaconesses of Bethany Home, 15 South Center Avenue, will affiliate with the new church.—*Chicago Tribune*, Oct. 6, 1899.

It will be noticed from the foregoing that Rev. Bales thinks it necessary to withdraw from the Methodist associations "in order to have an independent church conducted purely on the principles laid down in the Bible." We know nothing of the "independent" ideas of Rev. Bales, whether his conceptions of independence are true or false, correct or extreme. However, we are quite sure he has not found and that he cannot find in any sectarian organization, Protestant or Catholic, a "church conducted purely on the principles laid down in the Bible."

We are also as sure that the reverend gentleman will not succeed in his efforts to produce such an organization, for all human movements having in view the organization of the Church of Christ have failed, and must ever fail, Christ himself being the only divinely commissioned architect and builder of the church, of which he is the great Head and supervising Masterbuilder.

It becomes apparent that, turn about as they will, as they have done, as they may, the religious world is obliged to confess, by its acts, if not actually in so many words, that it is at sea religiously; that the world needs the divine direction of the Master himself. The restored gospel grows in importance in the minds of "those enlightened," as its divine authenticity and its necessity become more and more apparent.

"UNCHRISTIAN NONSENSE."

The Rev. Gilbert D. Cleworth preached at the Ada Street Methodist church last night on the "Truths and Errors of Christian Science." He dubbed Christian Science "unchristian nonsense." He said, in substance:—

"There is no doubt that the mind largely controls the body, but Mrs. Eddy did not discover that. Plato speaks of it, and all physicians hold that a hopeful mind is half a cure. The mind, however, does not have absolute control. Mrs. Eddy's cult is not Christian, because it rules out a personal God, an

incarnate Christ, the fact of sin and the need of atonement. It is not science because it says that matter does not exist, and that there is no intelligence in nerves. These are but samples of this unchristian unscience. Let us call it Eddyism. Christian Science is right when it says that the prayer of faith will heal, but prayer to what? God, with Mrs. Eddy, is an impersonal principle. Can an impersonal principle affect anything? We believe that the personal God can heal, and does heal often, in answer to prayer, and the church should claim its lost heritage."

Bro. W. E. Messenger sends us the above from the *Chicago Record*, of August 16, with the comment that "some seem inclined to 'steal our thunder,'" referring evidently to our Bible belief that the Lord has provided for the healing of the sick.

SIGNS OF THE TIMES.

Disquieting additional rumors of war continue to grow out of the prospective conflict between Great Britain and the Boer Republic in South Africa. Paris advices hint at possible interference with Great Britain by France and Russia in the Transvaal, and state that the French and Russian Foreign Ministers are conferring at Paris upon a program under which England will be asked to regulate the Niger question in Africa, French interests in Madagascar and Siam, and the northwestern boundary of India, where Russia's interests are touched."

A Paris late dispatch states:—

"With the Queen of Holland in Germany urging the Emperor to interfere in favor of the Boers, and Russia and France with their heads together, England may find a coalition of continental Europe against her.

"Count Mouravieff, the Minister of Foreign Affairs of Russia, accompanied by Minister Delcasse, was received privately by President Loubet at the Elysée . . . and held a long conference concerning the policy of Russia and France in the Transvaal and the prospective rapprochement between Germany and Russia by which the latter is determined to win a point on the Afghanistan question and profit by England's situation and the growing insanity of the Ameer."

The *London Chronicle* "insists that the foreign papers, especially Russian, are threatening to take advantage of England's preoccupation in South Africa."

Close watch on the movements of the French diplomats tends to confirm the rumor that Mouravieff is endeavoring to form a general European coalition against England. In this connection Russia has seemingly taken advantage of the Transvaal crisis to announce that Afghanistan is in a state of unrest, and that a strong hand is needed to restore order. The French Foreign office, it is said, has quietly been asked by Russia as to the propriety of the latter sending troops into Afghanistan for the purpose of settling the troubles and establishing a protectorate. Russia has evidently been quietly preparing for this move for several years.

Berlin, Oct. 11.—Of the influential Berlin journals the *Tages Zeitung*, which voices the agricultural sentiment, alone discusses the Boer ultimatum at length. It says:—

. . . It is unnecessary to say that our best wishes accompany the Boer army, which fights, not only for its own existence, but for German interests as well.

"English victory means untenability of the German-African colonies. Boer victory may mean the dissolution of the British empire.

"We hope Russia will utilize the present opportunity to cripple England in Asia, for England's downfall is the one essential preliminary to the success of Germany's colonial policy."

Other influential German papers are quoted as strongly favoring the cause of the South African Republic. On the contrary some British journals report that Germany's attitude will be one of "benevolent neutrality."

These items and rumors are given merely as signs of the times. They indicate at least that the nations are not yet tending to universal peace.

Copenhagen advices state that the Czar will submit to an operation on the brain for relief from intolerable headaches from which he suffers as a result of the blow struck upon his head by a lunatic in Japan some years ago.

An earthquake shock at St. Joseph, Michigan, on the 10th inst.

Advices from Batavia, Java, state that a violent earthquake visited the island of Ceram, next to the largest of the Moluccas, completely destroying the town of Amhei and killing 4,000 people, injuring 500 others.

Berlin, Oct. 10.—Representatives of European academies of science are conferring at Wiesbaden on the possibility of all nations adopting uniform scientific and commercial languages. It is reported that the gathering will recommend the rehabilitation of Latin as the scientific tongue, and will recognize English as the dominant language of commerce. Mr. Newcomb and Mr. Bell of Washington represent America.

August Bebel, the leader of the Socialist Reichstag group, offered the resolution at the Hanover congress to-day, declaring that the party still regards the economic and political emancipation of the laboring classes as its principal task, and that the present political power must be conquered in order to socialize the means of production and distribution. . . .

The party retains the privilege to contract temporary alliances for election purposes or to enlarge the political liberties of the people, but remains hostile to militarism by land and sea and to the Kaiser's colonial policy. . .

Rev. W. R. Notman, of Chicago, while speaking for the Woman's Home Missionary Society of Chicago in its crusade against the seating of B. H. Roberts, made statements from which we take the following report, from the *Tribune*, of the 12th:—

Mr. Notman urged his audience to make a clear and emphatic distinction between the system of the Mormon Church and the people who hold its beliefs. He stated his willingness to admit that there were many people in the Mormon Church who were living in earnest endeavor to be what their conscience told them they should be.

"It is war to the knife with the system," he said. "The church is bad to its core, but there are branches of it other than the church in Utah. The Latter Day Reorganized Saints were among the first to cry out against polygamy."

New York press reports give accounts of a similar movement against the seating of Roberts, among New York women, headed and patronized by Miss Helen Gould.

EXTRACTS FROM LETTERS.

Many of the readers of the *HERALD* will be pained to learn that Bro. Israel L. Rogers, the first bishop of the Reorganized Church, is reported as being very sick, lying at his home in Sandwich, Illinois, at which place and its near vicinity his home has been since 1844, very near to the end of his earthly pilgrimage. A line from Bro. H. A. Stebbins to Bro. Salyards, dated October 8, states:—

I have been with Bro. I. L. Rogers (by his request) most of the week, he and all of us expecting his departure to the other side. But for two or three days he has been improving in strength, although it is remarkable that it is so. He is clear in mind, perfectly composed, not at all nervous, and is free from pain. Has sat up a half hour each day for past three days. I preached at Rock Island last Sunday, and here to-day.

A letter from Bro. E. L. Kelley, dated the 9th, states:—

Find Bro. I. L. Rogers quite badly afflicted and hardly expected by his friends to rally. He sat in a chair after being lifted into it from the bed this morning a few minutes, but is entirely helpless. His mind is free and he is at times cheerful even. Says he is only glad if his time has come to go if his work is done. The chances are very slight in favor of his recovery.

Bro. Alexander H. Smith, wrote from Jonesport, Maine, September 29:—

I held forth in Boston the Sunday following your effort, and had good liberty. Bro. Luff and I failed to meet in time to come east to the late Maine conference, because of a severe attack of neuralgia, or nervous headache which laid me up two days. However, I followed him the next Monday, and spent a week or ten days in Stonington, preaching there three or four times with much liberty. I cannot remember when I had better, for years.

Last Sunday I met Bro. Luff at Jonesport. I talked about forty minutes in afternoon at social meeting on subject of gathering; felt led to do so, notwithstanding it was social meeting. Monday morning of this week I came on to this place. Am staying for the time at the home of Bro. E. C. Foss, on Foss Avenue. Yesterday visited and made arrangements to go into the woods. Bro. Francis Foss, George William Foss, and myself have arranged to go to the woods next Monday. I hope to get back to attend Massachusetts district conference at Boston on the 14th of October. All the saints at Stonington, Jonesport, and here remember you in loving kindness, would have been much pleased with a visit from you.

EDITORIAL ITEMS.

Bro. R. M. Elvin arrived in from the Northeast Missouri district, called home by the death of Sr. Hartwell, his mother-in-law.

Bro. H. A. Stebbins preached at Rock Island, Illinois, October 1.

Bro. E. L. Kelley and Bro. Stebbins held meeting at Sandwich Sunday evening the 8th, to a "goodly audience."

Bro. Kelley held meeting at Plano, Sunday morning October 8, Bro. Henry Southwick assisting. Bro. E. B. Wildermuth is in charge of the work at Plano. Bro. C. G. Lanphear

in charge of the flock at Sandwich. Bro. Lanphear is aged, firm in the faith; but, as Bro. Kelley remarks, "he is feeble for a warrior, unless the enemy will come to him to fight."

Brn. Kelley and Southwick would go to DeKalb, DeKalb County, Illinois, to attend to special matters, on Monday, October 9.

Bro. I. P. Baggerly, though yet in poor health, has returned to his field, the Southwestern mission.

The address of Bro. William Newton is, No. 9 Etherley Road, West Green, South Tottenham, London, England.

The French cabinet has decided to place all French colonies under civil authority and to abolish all military administration.

Our readers will note in our cover articles some significant items which indicate the growth of a strong reactionary sentiment against the "higher criticism." There is at least a strong minority against its tendencies even in prominent church circles.

Plymouth, England, has one case of bubonic plague, brought in from Bombay. The *Medical News*, New York, says emphatically that the danger from the plague is grave, not only to Europe, but to the United States, and urges most stringent quarantine measures.

At the English Church Congress in session at Royal Albert Hall, London, "the burning question of incense produced an approach to rowdiness, a comparison of extreme ritualism to the 'fetish worship of barbarians' causing a storm of hisses, cries of 'Shame!' and other commotion, which had to be stopped by the Lord Bishop of London."

Original Articles.

WILL SOMEONE PLEASE EXPLAIN?

Inasmuch as I have always been taught, and have taught, that the saints should pay as tithing: first, one tenth of all they possess, and afterwards one tenth of their increase annually; and being unable to harmonize this with the revelation in Doctrine and Covenants, section 106, will someone please explain? The church, I understand, teaches we should pay: first, one tenth of all we possess, and this is to be the beginning of the tithing of the people. In this same section the Lord is made to say: "I require all their surplus property;" and further on says:—

And this shall be the beginning of the tithing of my people; and after that, those who have thus been tithed, shall pay one tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.—106: 1.

I fail to see how one tenth of all we possess can be made a surplus. Surplus means overplus, or that which remains when use is satisfied. The Lord says, "I require all their surplus property," and this is for the beginning of the tithing. The church requires one tenth of all we possess; where is the harmony? A man may have just what he needs and no more. Can this man be said to have a surplus; if not, how is he to begin to pay his tithing? "But," say some, "cannot he pay one tenth?" "Yes, certainly; but one tenth is not the beginning." "I require all their surplus property," and this is to be the beginning; and it also shall be a law unto them forever. The Lord hath said it. I do believe that one tenth should be the law governing tithing, according to the law of God; but I fail to see at present how the two, that is one tenth of all we possess, and all their surplus property, can be made to harmonize. If someone with wisdom will turn on the light, I with others shall be thankful.

There is one more item I wish light on; that is what I consider to be a contradiction of a prophecy of the Book of Mormon by the Inspired Translation, or vice versa. On page 416, Book of Mormon, fifth chapter of the Book of Helaman, verse 7, the great prophet of the Lamanites, by name Samuel, who was prophesying to the Nephites concerning the signs which should be given, making manifest the birth of Jesus Christ, also his death and resurrection, said an angel had told him the things whereof he spoke. The part I call attention to reads as follows:—

And behold thus hath the angel spoken unto me: for he said unto me, that there should be thunderings and lightnings for the space of many hours; and he said unto me that while the thunder and the lightning lasted, and the tempest, that these things should be, and that darkness should cover the face of the whole earth, for the space of three days.

This we are told actually came to pass:—

And it came to pass that it did last for the space of three days, that there was no light seen. (See Book of Nephi, chapter 4, verses 4 and 5, pages 438, 439 of Book of Mormon.)

Now the Inspired Translation has this to say of the same circumstance:—

Now from the sixth hour there was darkness over all the land unto the ninth hour [total three hours].—Matt. 27: 49.

Mark says:—

And when the sixth hour was come, there was darkness over the whole land, until the ninth hour.—Mark 15: 38.

Again, Luke says:—

And it was about the sixth hour, and there was darkness over all the earth until the ninth hour.—Luke 23: 45.

St. John is silent. But here we have three witnesses who give the time as three hours, while the Nephites say it was three days. I have

heard men say the six days in which the world was created meant six thousand years, the same with the days of Revelation written by John. And some try to harmonize these two statements by saying that the three apostles meant three days instead of three hours. But if this is so, Jesus hung on the cross three days, for we are informed he spoke afterwards. (See following verses.) I might go on quoting still farther, but I think a prayerful study of the New Testament will not permit us to say the darkness spoken of really lasted three days as we understand time, where Jesus was crucified. Praying that someone will turn a little light on these subjects, I remain, yours in gospel bonds,

J. E. HOLFORD.

LYDNEY, England.

CONSECRATION, TITHING, OFFERINGS, ALL THINGS COMMON.

IS THE TITHING LAW THE ONLY RULE OF FINANCE THE CHURCH HAS?

The Apostle Paul in Romans 12: 1 says:—

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

The gospel always finds a person at variance with the will of God, for in our unregenerated state we are striving after the things of this world; and, like as it was at Jordan, "There standeth one among you, whom ye know not," and we are always slow to receive the servants of God and their message of salvation. However, when we receive the gospel we should, in the Spirit of the above, present ourselves a living sacrifice, or *consecrate* ourselves,—*heart, soul, and body*,—to the service of God, in order that we might comply with the celestial law, and thereby receive the celestial glory. This idea is presented by the Savior in his instructions to the young man, and in his revealed message to the Laodiceans.

Failing to properly consecrate ourselves, we fall short of the celestial glory, and, consequently, must receive a less reward; hence, consecration is the first step of a Christian. Now, how about the consecration of our properties? A man's worth in the church or kingdom is measured by his mental, physical, spiritual, and pecuniary ability; for, "to whom much is given, of him shall much be required."

We are indebted to God for our being, our mental and physical powers and possessions, for by the application of our God-given gifts we make money and property. From these deductions it is evident we cannot consecrate ourselves a living sacrifice and hold in reserve, for our private

aggrandizement and gratification, our possessions, property and money, which we made by the God-given intelligence, or power of body.

Christ left the courts of glory,—made himself of no reputation, had not where to lay his head,—in order to serve his father who sent him. Can we do more than this by complying with Doctrine and Covenants, sections 42 and 106, thus consecrating all our surplus properties, to begin with, and later, by paying one tenth of all our earnings; and later, if God blesses us with such prosperity that the nine tenths accumulate to the extent that we have another surplus, give the second, and even the third consecration?

I repeat: Can we do more than Christ did in doing all this? The object of consecration is to supply the poor, buy lands in Missouri preparatory to the gathering, the building of the temple, and the second coming of Christ.

Now, the question is, how shall we consecrate our properties? If a man has a lot of money in the bank and an income from another source sufficient for his support, he should place his money in the hands of the Bishopric, taking a receipt therefor, that in due time he may receive an inheritance in Zion. If his properties are in lands and live stock, section 42: 8, Doctrine and Covenants, gives the rule and provides for a deed and covenant to be made to the Bishopric which cannot be broken.

But says one: "How can this serve the purpose that ready cash will in buying lands and feeding the poor? By assessments. The Bishopric know if any lands have been spied for sale, also the needs of the poor in the aggregate. The cash donated and the properties deeded will form the general church fund to be drawn upon by assessments.

To illustrate: The church fund, we say, is \$10,000,000. There is a favored piece of land in Jackson County, Missouri, which can be bought for \$10,000. An assessment of one tenth of one per cent, or one mill on the dollar is made, and the man in Florida, who has in his hands, as steward, \$1,000 worth of lands and cattle, can pay one dollar, and the emergency is met, and the land purchased.

Will this make all things common? I believe it will, as far as practicable till Christ comes, at which time we must expect the millennial plans will be perfected. The poor will be supplied, the lands can be bought, and everything move along leisurely, not in haste, till the end be achieved.

We have not got to the gathering yet, neither need we worry over it, for if we consecrate our possessions, tithe *all we make*, not all we have left *after we have lived too high*, reconse-

crate and give offerings, if able, till the lands are bought, and the poor supplied, God in his infinite mercy and wisdom will send us the welcome revelation through Bro. Joseph: "Come all ye up to Zion who are prepared. Lo! the Bridegroom cometh!"

And we need take no extra thought and care about the manner we shall be colonized, or the manner in which we are to live, for God is able to supply even manna, if need be, to feed us. The gathering and the making of a living afterward are still in the future, and may need more instruction from God. But let us go to work and obey what has been given, and not climb any hill before we get to it.

I believe in, first, consecration; second, tithing *all we make*; third, other consecrations and offerings as we are able, the poor helped, and all things common as far as possible. I do not believe that the law of tithing is the only rule of finance the church has. Neither do I believe that paying one tenth of our clear profit is the true method of tithing. Some one, perhaps, will say: "You are narrowing down the possibilities of reaching the celestial kingdom, and who can attain to it?" Why, those who are putting their lives into this work, the presidency, the twelve, the bishopric, the seventies, printers, elders, priests, teachers, deacons, and laymembers who are doing the same. But he or she, who has great possessions and loves them, and makes the gospel the twenty-fifth consideration of their lives, will not be apt to get there.

I stand ready to deed all I possess to the Bishopric, and to act as faithful steward over the same, and answer all assessments made upon the same till I die, or all things be made ready for his coming, which we all hope will be in our day.

May God help us to come up higher, and so live that we may be worthy to go up to Zion, and be ready to meet the Master when he comes, is my prayer in Jesus' name.

Your colaborer,

S. D. ALLEN.

MILTON, Fla., Sept. 3, 1899.

INTERPRETATION OF DANIEL 12.

There are three prophetic periods mentioned in the twelfth chapter of Daniel. The first one was evidently fulfilled in 1830, Doctrine and Covenants 5: 3, "and the coming forth of my church out of the wilderness." The second period, 1290 years, was fulfilled in the Reorganization, in the year 1860, when the son of the prophet came forward and took the lead of the church. The third prophetic period, 1335 years, is what we are most interested in now. If we count from the same commencement as the others, it will be fulfilled in 1905. Now what is most likely to happen

between now and then. Certainly the end of the Gentile times, and the coming in of the Jews. Daniel's prophecy is certainly to the Jews, and will be a blessed thing for them to have the blindness taken off and the gospel restored to them. The trend of the times certainly indicates the withdrawal of God's Spirit from the Gentiles, and also the spiritual awakening of the Jews. Then our brethren that are so anxious to usher in the gathering will have a chance to see it commence. The question now is, are we as a church ready? I feel to say, No. But can we get ready by the year 1905? I think we can, if we can all pull together for a oneness in Christ our Master. M. L. SORY.

THOUGHTS ON CAMPBELLISM.

The Disciples are of late years being admitted into the family of Mother Catholicism—the "orthodox" church. In Pittsburg, the Baptists and Campbellites are holding a joint revival meeting. It is remarkably strange to see the "restored church of Christ," in communion with one of the "sects" from which the originators, Mr. Campbell and company "withdrew," when they found the more excellent way. They are now acknowledged and acknowledge themselves one of the sects, as a system and community of professed Christians. Thus leaving the field open for the Church of Jesus Christ of the Reorganization. They held the independent position—outside of orthodoxy—"the sects," etc., for a long time; but being, after all, of the same metal, were very naturally attracted by the power of the papal family magnetism.

Mr. Campbell says in the preface to Christian System, page 1:—

While protestant hatred to the Roman Pontiff and the Papacy continued to increase, a secret lust in the bosom of protestants for ecclesiastical power and patronage, worked in the members of the Protestant Popes, who gradually assimilated the new church to the old.

And now the Campbellite reformation itself, after the lapse of a sufficient time from the Campbells, begins to show symptoms of the work of "Protestant Popery," in "gradually assimilating the new church to the old." And we expect ere long to see the "new organization" referred to in the works of B. W. Stone, take up its place among "the sects"—designated by Mr. Campbell, in debate with Bishop Purcell in Cincinnati, the daughters of Mystery Babylon, the mother of harlots, and abominations of the earth. (Rev. 17: 5.)

I remember well the years 1850 to 1860, the hottest of the fight was against "the sects" of "self-styled orthodoxy." My father and some of my uncles and aunts were Campbellite preachers, (although my aunts were

not to speak in church, for with them you know, such a thing is "a shame".) They all carried "the living oracles,"—the New Testament; and some of them carried Campbell's translation of it; which, although some of their preachers now deny that he ever published a translation of the Scriptures, Mr. Campbell called "the living oracles."

They assumed then to be THE church of Christ, and done their best to overturn every "principality and power" in the world, outside of their "true body of Christ." Mr. Campbell boasted, in his day, they had completely demolished the pedobaptist temple in these words:—

This foundation of the pedobaptist temple being instantly destroyed, the whole edifice leaning upon it (infant sprinkling), became a heap of ruins. We explored the ruins with great assiduity, and collected from them all the materials that could be worked into the Christian temple; but the piles of rubbish that remained were immense.—Preface to Christian System, page 10, 2d ed., by Bosworth, Chase, and Hall, Cincinnati, Ohio, 1871.

Mark, that Mr. Campbell is building, "the Christian temple" at this time; and notwithstanding he got some material for the building from the ruins of the pedobaptist temple, the most of it was mere rubbish, "the piles of rubbish that remained were immense."

And now we are credibly informed and that too in their own publications, that the "immense pile of rubbish" is gradually being worked into this same "Christian temple;" built, and left perfected from the foundation to the steeple by Campbell, Stone, Scott, et al. They are admitting into communion and fellowship persons, who if not pedobaptists, have only been baptized by sprinkling. They are "split into no less than five divisions"—says an editor of one of their journals; but still claim that they are "the Christian temple." They have shamelessly fallen backward unto the filthy rubbish from which they seemed to emerge in Campbell's day, and have turned "like the dog to his vomit, or the sow that was washed to her wallowing in the mire."

Campbellites are in the habit of using as much of sophistry as some of their other Babylonized brethren. They reason in a circle when they assume to have authority to baptize, "if they have authority to preach," and vice versa. Thus it is admitted, that in the event their authority to preach be successfully denied, they have no authority to baptize their converts. If they can truly baptize their converts "in the name of Jesus Christ" (there can be no other authority), then it follows that they have divine authority for preaching the gospel and administering every other ordinance of the Christian ministry.

They assume the great commission

—"Go ye into all the world" (Mark 16:15), and by the authority of this command they presume to preach and baptize in the name of Father, the Son, and the Holy Ghost." (Matt. 28:19, 20.) The commission truly conveys such authority, and more: it clearly affirms, "they shall cast out devils" in his name!

It is overlooked by many, that when those preachers assume the authority given in this great commission, they assume it all. And if it conveys any rights at all it arms them with the whole apostolic prerogative to perform the "work of the ministry" in the name of Jesus Christ.

In this document the Lord authorizes the following: 1. The right to preach, etc. 2. To baptize in the name of the Trinity. 3. To cast out devils in his name. 4. To speak with new tongues. 5. To heal the sick by the laying on of hands. 6. To give the Holy Spirit by the laying on of hands, as the apostles demonstrated in Samaria. (Acts 8:19.)

If men are powerless to administer as commanded—if the one coming out on this authority does not and cannot cast out a devil in the name of Jesus Christ—if he dare not "lay hands on the sick" that they may "recover," then I have ample room for a doubt as to his divine authority either to teach or baptize in the name of Jesus Christ. I would not seek a sign from them if they would claim the full authority, for there would be no need of it; the signs would follow as the Lord promises, affirming and confirming the authority of the minister, otherwise it is equally evident the minister is a false apostle—is not known to the Lord—not a coworker, and the Lord not a coworker with him. Our souls are not safe in the hands of such "workers of iniquity."

We have it from one of their own preachers and editors, that the temple is broken into factions, and by the word of the Lord we have a right to say that "every house divided against itself must fall." The argument above made as to their power to assume the whole commission, or as to their intention and desire to do so, is witnessed in a publication called "The Gospel Echo;" A. Ellmore and W. J. Rice, editors; I. C. Moore and H. M. Evans, co editors. The field editors are given as follows: Andrew Perry, W. P. Gray, Will Ellmore, Covington, Indiana. I transcribe these names lest any should doubt the good standing of the Echo as an authority worthy of respect. Here is the item referred to:—

With all the advancement of methods in the modern religious world, the truth grows more and more apparent that the supreme need of men is the plain, simple gospel which was preached in its fullness for the first time on the pentecost following the resurrection of Christ. While denominational leaders

plan to save their party possessions, and well-meant but confused philanthropists offer their reforms to the world, let disciples of Christ preach the word, and contend earnestly for the faith once delivered to the saints.

I do not doubt their good intentions, but in order to have the faith once delivered to the saints (it is here tacitly admitted they have not this faith), the great commission should not merely be assumed, but should be re-committed to men of these days. For it is an undoubted fact, that that document was given only to "the eleven as they sat at meat," and applies only to regularly chosen apostles. And that man who takes upon himself the authority to teach and baptize from that instrument, falsely presents himself to the world as an apostle of Jesus Christ. And we have a just right, when we read his commission, to see him assume the office and work of the apostles—preaching and baptizing, ordaining others, founding the church, appointing and ordaining elders in every church, casting out devils, speaking in other tongues, healing the sick by the laying on of hands, etc.

D. L. SHINN.

"THE TEMPERANCE OF OUR RELIGION."

"Be temperate in all things" was the injunction of Paul, and upon careful consideration of this we find that there is a great deal more implied than appears on the surface. Often we are prone to associate the word "temperance" exclusively with the drink traffic, and more often than wise have gathered up our energies and concentrated them upon this abstract issue, forgetful of its broader and inclusive meaning; and sometimes the intemperate zeal with which the advocates of temperance have propagated their views have done incalculable harm to the cause.

We are not the creatures of a single or separate operation, but we are the result of a complicity of operations; and our very existence is prolonged naturally as well as spiritually by variety; we develop our physical and mental faculties by the absorption of a variety of food adapted to that end. If we only follow one trend of thought or study, we are apt to develop into fanatics, and thus become either more or less the destroyers of that we seek to uphold.

We cannot hope to obtain our salvation, and this is the object of earth life, by only complying with one commandment of God, because we so understand that if we break the least of his commands we are just as guilty as if we broke the whole; and the "preacher" in summing up the whole matter, says, "Fear God, and keep his commandments: for this is the whole duty of man." Then we see plainly that we have no warrant for

becoming "spiritual specialists;" we have no biblical right, at least, to make a speciality" of any particular one of God's commands; but salvation in its highest and fullest sense is emphatically the result of obedience to all that our Father desires.

We would not seek to deprecate or minimize the good wrought by the temperance people, but we would wish to guard against the disposition which is evinced in some to use all their talents and powers for the accomplishment of good solely in this way, forgetful of the deeper meaning of the apostle's admonitions. Surely the "all things" would serve as a basis for arguing and concluding that temperance is of broader issues and vaster interests than merely refraining from drink; especially does this thought commend itself to us when we remember that there are but two forces in our experience, that of "good" and that of "evil;" and if our minds are made up to act as did the warrior prophet, Joshua, namely, "As for me and my house, we will serve the Lord," it means that we have become the antagonist to all that is opposed to God, and everything that is opposed to God should be the object of our warfare; and a good, efficient soldier who has command of forces, either for attacking or the defensive, always prepares himself for the enemy at every assailable point; and so in our spiritual warfare, we must for our soul's safety be careful that we leave no point susceptible to advantage by our enemy, which if we only build up one portion and weaken others, we must sooner or later be overcome by evils against which we had made no provision. So we are led to believe that Paul made no mistake, but spoke the truth for our good, when he admonished us to be temperate in all things.

Further, the intrinsic value of the apostle's teaching is more fully realized when we remember that there are two extremes in the world of action and thought, which in the abstract are sources of evil, not good; namely, indifference and bigotry. The one is as much to be avoided as the other; indifference leads to carelessness, and from that is evolved callousness, which robs man of all his inherent nobility. Bigotry also degrades and lowers the standard of true manliness; but by another way, inasmuch as bigoted people are only half developed, and that all on one side. The history of the past will furnish ample proof of this in language more reaching in its effect than all the theorizing of the present, emphasizing the fact that when we lose our moderation or temperance in any departure of life, we become more or less the destructors of the very thing we are seeking to establish,—be it socially, politically, or religiously.

We are all of us scholars or learners in the great school of life, and if we would occupy our time advantageously we must always evince a spirit of toleration, even though our minds have received impressions that would cause us to be prejudiced against a cause; yet it is only our bounden duty to give a fair hearing and as far as possible render just judgment to all that profess good, if for no other cause than our own safety. Paul was a splendid specimen of temperance or liberality of thought, though determined and persistent in that which he conceived to be right, yet was always sufficiently honest with himself to submit to greater light. He was not bound down by any dogmatic creed that was not susceptible to the freeing power of divine truth, nor did he desire to walk in darkness when the light was nigh, as may be perceived by observing the fact that even though he had been acquainted with all the intricate sophistries of Phariseism, and had learned the Jewish law at the feet of an accomplished scholar like Gamaliel, and occupied high positions in the active work of the Sanhedrin, yet when the great beams of divine light penetrated the armor of his intense zeal for Judaism, and with iconoclastic blows the force of truth shattered the idols of his nature and erudition, we find that in the process of time his indomitable zeal and energies were bent in the very opposite direction to that for which they had been trained; for instead of continuing to pursue in blind prejudice with unrelenting and vigorous persecution the followers of the lowly Nazarene, he was by divine grace developed into the most tireless, incessant, and courageous advocate of that which he had erstwhile condemned.

Still even in his new career and line of action he was not bigoted nor his creed narrowed; but by the operation of God's Spirit it was broadened to the capacity of embracing "all truth;" and while his labors were wrought in time, yet eternity alone shall estimate the results. He was led to recognize that in God and Christ are found the source and fountain of everything, wheresoever revealed or displayed that is virtuous, good, lovely, just, and true; and all these are embraced in the true worship of God. Bigotry and intolerance are the products of ignorance and superstition, and wherever such are manifest we can safely conclude that such are standing in their own light.

The question with us in relation to everything should be, What is the end in view? Is it praiseworthy? Is it good? And then we must consider the utility of the means employed to gain that end, and when once we have conceived the true import of these, our responsibility commences and it is

obligatory upon us to show by consistent and practical observation of the means thus provided the efficacy thereof in producing the results desired, or attaining the end in view. So, in considering the question of religion, our first inquiry must be, What is the object of religion? What is the end attained by it? We answer that upon careful consideration we discover that religion is the medium by or through which we are made acquainted with God and our relation to him, and that the end to be attained by it is the assimilation of the divine nature to be consummated in our eternal salvation. Then the end is good, and indeed the desire of all mankind. Now we ask, Is the means employed (religion) capable of producing the desired effect? We affirm that it is amply sufficient, inasmuch as the means were revealed by God himself, and he is perfect; and hence the means he would provide must be the most perfect and complete for the attaining of the end. So then in the Bible, which reflects the mind and will of God concerning us, we learn what constitutes the religion employed by God as the agency to produce the desired result; namely, our salvation. This all professing religionists must concede.

Now we ask another question, Is it possible to obtain salvation by another way? Can we by utilizing any other means obtain the same result as produced by the religion of God? If we answer Yes! then we affirm that God must have made a mistake, for Jesus said, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Here is definite, decisive evidence to show the exclusiveness of religion. That that is not in harmony with "the way," and coincides with "the truth," cannot produce the same effect. Further, to provide against the possibility of error, Christ tells us he has not spoken of himself, but his Father which sent him gave him a commandment what he should say and speak. On one occasion some of the disciples turned away and forsook Jesus, and he asked those that remained, Will ye leave me also? And Peter answering said, "To whom shall we go?" Lord, for *thou alone* "hast the words of eternal life;" and Jesus corroborates that when he said, "This is life eternal, that they might know thee the only true God." That knowledge was imparted by following in the way, observing the truth, and imitating the life of Christ,—this medium through or by which we are made acquainted with God. So then the force of this logic must compel us to answer the question emphatically in the negative. Then inasmuch as nothing short of the religion of God can produce the effect we desire, we are necessitated, in order to obtain the approbation of

God, to accept *all* that God has given and put into practice all the precepts of his will. Then, obviously, our duty as students in the school of time, preparing for the examination of eternity, is to seek for truth, for only the truth of God can bless us now and save us hereafter; and Christ tells us that our sanctification is accomplished through the truth, and he adds, "Thy [God's] word is truth." So necessarily it follows that we are not to seal up our perceptive faculties, or say so far as we individually are concerned, to the great tide of truth that God sends sweeping over the souls of men for their sanctification, "So far, shalt thou come and no further." Sometimes this thought may be expressed otherwise; for instance, one says, "Well, my father and father's father believed so and so, and it will do for me." But, my friend, it won't do for you, for you are individually responsible to God for the proper use of your talents; and your business in this life is to do always the things that please God, and if you never make the effort to find out what will please him, you never will do those things conducive to that end.

We must not blind our eyes to that which is true, nor turn a deaf ear to the whisperings of divine inspiration, lest we "frustrate the grace of God" toward us, for that can only be detrimental to our own mental and spiritual development.

Then, in conclusion, if James spoke the truth when he said, "Every *good* gift and every *perfect* gift is from above, and cometh down from the Father of lights," we insist that it becomes our imperative duty to always seek the good and true, and when recognized it must be incorporated in the gospel of our salvation, because it comes from God, the author and giver of all that is good and perfect.

Then from the trend of the logic herein employed, we see that if we are bigoted or indifferent in relation to the vital question of religion, with all that religion means, including sobriety, we are jeopardizing our soul's salvation. As we before quoted, Jesus prayed for his disciples, "Sanctify them through thy truth, thy word is truth;" not a principle or part of truth, but the whole truth. Then our minds must be made up, that if we would obtain our soul's desire, if we would realize the end or object of our worship of God, it must be by following fully and implicitly "the way, the truth, and the life." And he gave us the key to the whole matter when he said, "I came not to do my own will, but the will of him that sent me." That is, our egoism must be submerged beneath the overwhelming desire to perform the will of our heavenly Parent, and what we may think must not be made the

standard by which we measure the revealed word of God; but always make the word and will of God the standard of our daily deportment. Then, we conclude, that in the temperance of our religion is indeed the *safety* of our religion.

J. W. RUSHTON.

Letter Department.

CLARKSDALE, Mo., Oct. 6.

Editors Herald:—Out of sight is not out of mind with Bro. F. R. Tubb across the sea. I had thought his facile pen, also the trenchant one of William Kendrick and other gifted Britons were liable to rust and corrode somewhat, from long-continued inactivity.

I am of the Johnny Bull type in complexion, build, and temperament; but it has been so long since my worthy ancestors embarked from your shores that "the mind of man runneth not to the contrary," as William Blackstone, the celebrated writer on jurisprudence, said in regard to an old highway.

English valor, enterprise, manners, habits, and customs are revolutionizing the world, while the language is the lion of the tribes, and the fearless adventurer of the zones of eternal frost and tropical heat. Field and forest, ores and gems, mechanism and science, commerce and trade, the arts of peace and the achievements of war have engaged the peoples of the island more or less since the Romans garrisoned the land and infused the children of the heath and moor with uplifting thoughts and actions.

Alfred of the long ago did well amid the heptarchy, but later invasions with varying fortunes contributed to establish a royal dynasty and perpetuate the throne. The land of the brave and the free revolted against the usurpations of kingcraft, and the parasites incident to the regal institution that did tax all out of character.

The bone and muscle, the brawn and sinew of the British domain have ever been the ardent friends to American enterprise and genius; while the nobility have felt jealous envy at their loss and our gain. The great I Am, in restoring the gospel, set up the ensign on this favored land, organized and set in motion Christ's church, and thus it is to go forth from the rivers to the ends of the earth. When it was in its veriest infancy it was potentially the latent power, the rising glory, and ultimate emancipator of the world. This "strange act," this "marvelous work," this "gospel of the kingdom," is on the march, and will roll forth conquering and to conquer until peace and good will shall subdue all enmity and resurrect and glorify a fallen world.

One cogent reason why I did not rush into the columns of our church papers was that I have been at home erecting a permanent, commodious home in the center of Zion. I could not see that it would edify to relate how I worked off a double score of excessive flesh, and how tired, restless, hot, and impatient by times I got.

A month ago, while the structure was

nearing completion, I left it in care of artisans and the home folks, and now they are beginning to occupy. I am working now for all that is out, trying to make amends for this first considerable layoff for more than a double decade of years. I am fairly well, family comfortably located, comparatively happy, and enjoy much light and liberty.

"To communicate forget not," both by word and pen, will be my aim and object. My desire is to get all the good I can and adhere to all I obtain; my maxim, Onward and upward.

An otherwise fairly good brother elder takes, as I write, a small particle of tobacco to keep him awake. He disavows hypocrisy, but I commented on this wee bit; to wit: "I had just as soon be hung for stealing a sheep as a lamb," but to no visible avail as yet.

The saints generally here abstain from the use of the weed, and many are keeping in part and as a whole the Word of Wisdom, for all of which they are amply and happily repaid. While I have spoken in rather flattering terms of the Anglo-Saxon race, I know full well God has made of one blood all the families of man and he respects not persons. He figures on character and rewards diligence. Piety, persistence, and zeal make a good trinity.

The Lord love the lovable and aid us all to do likewise. M. T. SHORT.

16 Carlingford Road, HARRINGAY,
North London, Sept. 29.

Editors Herald:—Last month I took advantage of a cheap railway excursion to visit Scotland, where I spent a week, visiting Glasgow, Edinburgh, and Hamilton. At the latter place I found four members of the church, Bro. and Sr. Miller and Bro. and Sr. Cairns. The latter have returned from America and are making an effort to arrange their affairs so as to provide a home for an elder when one may come to that country to labor. Bro. Cairns is a collier and states that he can do fully as well in this country financially as he can in America, and he thinks a little better. If a few other families who are alive in the work would move to Scotland and do as this brother is doing, it would be a great help in starting the work there; otherwise the missionary would have to pay his board. Another good brother who is interested in starting the work there has made a very liberal offer financially to sustain an elder. We hope some elder may be able to avail himself of this opportunity in the near future. Summer time will be best, as outdoor preaching will have to be done first.

We spent a pleasant Sunday with the saints. A neighbor opened his house for preaching. A few strangers came in and expressed themselves as pleased with what they heard, and doubtless will come again when opportunity offers. I like the spirit of the Scotch people. They seem to have more life and animation than in some places we have visited.

Edinburgh is a very fine city, clean, with broad streets and many fine edifices. Glas-

gow is a great city, but I think I saw more drunken men and women there than in any place I was ever in. Women go about the streets in rags and barefooted. Of course my stay was too short to see much of the city. The Brighamites are here. I found their hall, but they only advertise their meetings on Sunday.

I also took a one-day trip to Belfast, Ireland, a fine city. Here I called on Bro. and Sr. Edwards, the only saints there so far as we know. Elder Swan, of Birmingham, visits these scattered ones from time to time in his rounds and furnishes them with spiritual food. We would like to see the gospel planted here, but it would be much more difficult I believe than in Scotland.

Returning from Scotland. I called at Leicester, in answer to an invitation, and found the little branch struggling forward, endeavoring to let its light shine. We failed to get many strangers to hear us in their neat little hall, so we tried street preaching, and had good crowds each night, who paid excellent attention. Several became much interested and came to the spot before we arrived, and waited for us, and stood and listened from beginning till close. None went to sleep either, as some do in church. But we could not stay long enough to see the results, as we had to move on to attend conference at Llanelly. We hope the local brethren however may look after the interested ones.

A lot of literature from our friends in America reached us at Llanelly. This we divided with Elder J. D. Jenkins to distribute in Wales, while I took about all I could carry with me to Nantyglo. Here I joined the local brethren in outdoor work and succeeded in creating the greatest opposition I have encountered yet. I hardly know how it all happened, but it seems that the Devil got angry and he made it warm for us the first few nights; but we remembered the promise "Resist the Devil and he will flee from you." We stood our ground and for three nights it was "nip and tuck;" but on the fourth night he retreated, the tide turned in our favor, and the victory was ours. I think not less than twelve hundred heard the gospel that week. To God be all the praise.

But again we had to move on. The brethren tried to persuade us to remain, but we were anxious to start the work here in London before cold weather set in. We trust the local brethren will continue the good work in Nantyglo and Bryn Mawr. They are alive in the work and anxious to do all in their power. May God bless them. *Heralds* and *Ensigns* did us splendid service here and went like "hot cakes." We took great bundles with us each evening, but never had near enough to go round. These we distributed at the close of each meeting, and the people almost fought to get a paper. At one time they made a rush and I was carried completely off my feet, but the people were good natured; so no one was hurt.

Bro. William Newton joined me here on the 14th. Woodgreen is a petty suburb of London, nearly fifteen miles from where the branch is located. We began outdoor preaching on the 17th and have continued every

evening save one, when rain prevented. We do not have as large audiences as we have had elsewhere, sometimes but very few; but some are becoming interested, among these a local preacher who assists us with music and offers us the use of his house twice a week for services. He and his wife seem much interested. They appear to be nice people, searching for truth; therefore we hope we are accomplishing good. Though it is uphill work and the enemy seems to be working hard to discourage and prevent us from reaching the people.

I am called away now for a week or two to assist others. Bro. Newton will hold the fort during my absence. He is a willing worker, one who never tires telling the gospel story. We hope to be able to secure a hall as it is getting rather cold for outdoor work. We have failed in finding one yet.

I am feeling well and have been greatly blessed in my work. My vocal organs have recovered and stand the strain of outdoor work much better than I had reason to expect.

Thanks to our many friends for literature and words of encouragement. I am too busy to answer all their letters. We now have a large quantity of *Heralds*, enough to last us several months. *Ensigns* and tracts are still in demand. We expect to use these in house-to-house canvass when the weather becomes too cold for outdoor preaching. Rumors of war now fill the air. The indications are that before this reaches you the conflict will have commenced. May Zion soon be redeemed, is our prayer. In bonds,

F. G. PITT.

LENOX, Mich., Oct. 2.

Editors Herald:—It gives me much pleasure to read the many interesting letters from the saints of Michigan and other places. We, for there are five of us here in Lenox, seem to be almost forsaken, almost forgotten, by our more fortunate brethren and sisters. Many times we have written for assistance, and as many times we have received kind letters in reply, but in each case the same disappointment, as far as assistance was concerned.

There are many interested ones here, and we firmly believe some of them have been "almost persuaded," but "almost" is not enough. Must we let them remain in darkness? Must they go down to the pit without an effort to cast to them the life-line? You may say to us, Why do you not cast it yourselves? Let us tell you: We have thrown it many times and as many times has it fallen short. They are struggling with the sweet morsel of man-made creeds, are clinging to the water-logged crafts which are fast falling to pieces. One by one they are loosing themselves from the wrecks, which they know cannot save them. One by one they are giving up in despair. Many of them know that their helmsman has lost control of the ship, and also that the compass does not point heavenward, and that sooner or later they must dash upon the rocks. Must we ride on within hailing distance and see them swallowed up by the sea of falsehood

and traditions, while we are safely sailing in the good ship "Zion"?

It seems so, for we have no speaking trumpet with us, and we dare not heave to near enough to hail them without, as the water near them is full of shoals and hidden rocks. Must we change our course and leave them to sure destruction, or will someone come to our aid with a trumpet large enough to be heard by our drifting fellow men? The drifting ones are the sons and daughters of educated and refined parents, and have been carefully trained to follow their leaders in the way which many have gone, with the mistaken idea of security, while their leaders, if they would speak the truth, know too well that they themselves are quaking with fear for their own safety.

What means this discord in the religious denominations of to-day? Why are many of the independent thinkers being ousted from their ministry, and branded as heretics?

The church is coming out of the wilderness. The honest in heart are shaking off the slimy coils of his satanic majesty and are coming out into the beautiful light of the gospel. May God speed the day when the gospel in its fullness will be enthroned in the hearts of men, and tradition will have departed to the regions from whence it came, is the prayer of,

Your humble brother,

S. D. SPORE.

GRINNELL, Iowa, Oct. 9.

Editors Herald:—After the great feast of spiritual things at the Woodbine reunion, by the urgent request of a number of the saints of the Galland's Grove branch to go home with them, I did so. I stayed a week and preached six sermons to a very appreciative congregation; a large crowd the last night, all that could well be seated in their large church; and O, what a fine choir they have there, such splendid singing! If they enjoyed my preaching as I enjoyed their singing, we certainly had a good time; and such noble, generous, goodhearted saints as they have in that branch; I could hardly get away from them. May our God bless them all for their kindness in every way, for they can see what the man of God needs, and are ready to supply his wants.

I came home on the 4th and found Bro. F. A. Russell home also. I was told he preached a good sermon for them here on the 24th. Yesterday I spoke in our hall.

The work in this place is still on the move. Yesterday I baptized four noble young folks; two young ladies and two young men. Bro. Russell assisted at the water and in confirmation. The good Spirit was present. A few weeks ago Bro. F. A. Russell baptized Bro. E. Clark, his brother-in-law, at the Runnells reunion, and Sr. Mabel Wildermuth from here was baptized; so you see if we have no branch here, we are not dead.

We have about twenty members here now, and others investigating. Our sisters have a nice little Sunday school, also a Religio; and when Bro. Russell and I are both away there is no one here holding the priesthood; therefore I think our members are doing real well,

considering the disadvantages they have to encounter. May our Father bless them in their effort in doing good, in trying to build up his kingdom.

After our conference at Des Moines on the 14th I will go to Ames, in Story County, to open a new place in a union church. I will see how deep the union is grounded, or whether it is just for "me and my wife, my son John and his wife, we four and no more." There it is again, unbridled as usual. Well, I hope it will be all right in the judgment. I know no one will say they did not understand me.

May God bless his people everywhere, is the prayer of
J. S. ROTH.

PORTLAND, Ore., Oct. 3.

Editors Herald:—I call you brethren, although I never saw you; but that is the way I feel toward you. I am out here in this city and there is not one saint out here that I can find. I am alone and have to go to the Baptists and they look at me sideways, for I tell them in very plain language that I am a Latter Day Saint. I give some of their members the *Herald* to read, and some are well pleased with it, and others will make very crooked faces.

I wish a good man like Bro. White or Bro. Williams could spend one year in this city. I believe there could be one of the biggest branches built up here. If I had money I would have some printed matter sent me, but I am poor and can't do it. May God bless you is my prayer. Good-bye.

A. T. HAYS.

LEAVENWORTH, Ind., Oct. 7.

Editors Herald:—On the 16th to the 24th of September Bro. Marshall and Bro. M. R. Scott, Jr., and the writer met in a grove meeting near New Marion with saints and friends of Jefferson and Ripley counties. An enjoyable time was had; we had the flintest and jolliest saints in attendance I ever saw, for so were their names (Jolleys and Flints). This was the first time I had met with the saints there since 1897, at the September conference, when Bro. E. C. Briggs was there. One might think that a long time to be away from one part of his mission field, which it is; but not so long when we take into consideration the vastness of this district, it being about one hundred and eighty miles wide and three hundred miles long, and I live somewhere near the center of the district and no missionaries but myself to look after the work in the south half of it, and the above place being in the north part of this field.

The locals are doing what they can to help me. Just think of three missionaries laboring over a territory of three hundred by one hundred miles. While the work may not be thriving in the branches as it should, it is gaining favor in the eyes of the people, until we have friends in almost every neighborhood wanting to hear the gospel. If we had more helpers to push out in the work, ere long we could have other honest souls to fall in line with us.

The grove meeting closed September 24,

and we next met with the saints of Louisville, October 1. How we rejoiced to see how zealous the saints were. They were firm in their testimony that they knew this is the work of God. They are truly united as one, which could not be brought about only by the working of the Spirit of God, which proves to us that they are keeping God's law, and God is blessing them in so doing.

On leaving Louisville I made my way to the place of writing. We are having some good meetings; the Lord is with us by his Spirit, especially so on last evening, for which I thank his holy name. From here we go to the conference at Byrneville October 14 and 15, where we hope we will meet with Bro. E. C. Briggs again.

I was thinking of writing in relation to the gathering, but as Bro. J. W. Wight has expressed my sentiments, I will refrain.

Yours in hope of the redemption of Zion,
GEORGE JENKINS.

NANTYGLO, Wales, Sept. 20.

Editors Herald:—We are having a good interest here in outdoor work, and because of the interest Satan wakes up, sends an agent at Abertillery to lecture on the square on Joseph Smith, the Mormon impostor, bank robbery, fowl stealing, etc. I made a defense after him with liberty, from a Scriptural standpoint, got two letters in a local paper, offered a reward of five pounds to the person who could produce the court findings of Joseph Smith's guilt in any way. No one has been successful yet.

I invited Bro. F. G. Pitt to aid us, and he came to the rescue September 5, and on the 6th at Bryn Mawr, held forth preaching and kind of answering questions for about two hours. The enemy could not overcome Bro. Pitt by gospel reason, so, as usual, the polygamic epidemic came forth, and to prove the point the Rev. Myrrdin Davies, as he was called, asked the audience if they hadn't heard that Joseph Smith was a polygamist. No answer. He tried again, but it came "No; No;" so he said next evening he would prove that the prophet had seven wives. Next evening crowds waiting for us cheered us for coming, as I may say to the battle. The opponent spoke first, then Bro. Pitt did about three quarters of an hour's preaching; disorder then by some and another local preacher intervened to vilify Smith, also said he had proofs. Bro. Pitt wanted them read. Reply was to-morrow night. Bro. Pitt read the findings of the court in our defense, in Canada, also the Temple Lot extracts. After a rough wrangle we broke the meeting by delivering or holding up *Ensigns* and *Heralds*. Some hundreds went, everybody grabbing for them in spite of opposition.

On Friday night these men had got the bellman out, announcing something about Mormonism to be exposed unawares. We were in the battle; Brn. J. Jones, Oakey, Evans, and Bro. Pitt were present. The clique had come to oust us, about eight hundred or nine hundred present. Encyclopedias were read, exciting the minds of the hearers, the same tirade as Clark Braden uses. Poor

Bro. Pitt and myself up on a wagon, two of them speaking to his once, and that was no go. He was interrupted so much it looked worse than useless to prove we were not of the Utahists. Bro. Pitt showed his license to prove that President Smith was now the President of our church. When Bro. Pitt wanted to read something it would make a good snap shot—I had a bicycle lamp, showing him light. It was a rough time.

I say Bro. Pitt is made of the right stuff for Wales; room for a dozen like him, that would take the same way of working this mission. It is hard to get people indoors here; they seem afraid, but outdoor work is a success to advertise, if it is only to show the difference between the Brighamites and us. On Saturday eve Bro. Pitt had an attentive audience of about two hundred and fifty, and the town counselor, who has been the schoolmaster, congratulated him, giving a speech that did us favor. On Sunday morning again a fair crowd listened well at the same spot. Bro. Pitt was determined not to be beat.

The tide has turned; folks say 'twas a shame for us to be treated like we were. It will take a lot of ridicule to cause the saints here to apostatize. We had good meetings at our hall here the remainder of Sunday. On Monday, at Abertillery, a good lecture was given against Utahism. There are four missionaries there, but they let us alone always.

We need laborers in this part. I won't dictate who I should like to have; the saints ought to learn to honor all those whom God appoints; his servants should be equally honored.

May God direct qualified men, men of grit, good hustlers to this unfavored part of his vineyard, is my desire and prayer. Won't say any more about Bro. Pitt for fear some one will say I am fishing, but we commend his labors very much.

In bonds,
THOMAS JONES.

GALLAND'S GROVE, Iowa, Oct. 10.

Editors Herald:—It is truly a pleasure to note improvements in our church periodicals; viz., *Herald*, *Ensign*, *Autumn Leaves*, *Zion's Hope*, and *Gospel Quarterlies*. Every Latter Day Saint ought to have access to them, and they are reasonable in price, hence in the reach of all.

While doing gospel work in the northwest part of this, Galland's Grove, district last month I was furnished a horse and buggy by Mr. and Sr. C. A. Edson, of Schaller, which enabled me to travel without expense to the church, and to do more effectual work as Bishop's agent.

In Cherokee County I had the pleasure of preaching a few sermons to members of the Pilot Rock branch. It was encouraging to see a greater interest manifest in the law of tithes and offerings.

Closing my labors in Cherokee County I returned the horse and buggy on the 28th ult., distributing tracts and church papers by the way, hoping to interest some sufficiently that they would either subscribe for the papers or order books advertised.

For ten days I labored at Deloit, Arion, and

Dow City. At the latter place I find a growing interest in the "temporal law." Bro. and Sr. F. R. Schafer furnished me a conveyance, and now I am visiting the Galland's Grove branch. Preached twice in their church Sunday. Dear saints of the Galland's Grove district, I hope you will faithfully discharge your duties in paying tithes and offerings to the church. Address me at Deloit, Crawford County, Iowa.

Faithfully yours,
C. J. HUNT.

FLAG POND, Va., Oct. 2.

Editors Herald:—Several of the brethren and sisters have asked me to tell them through the *Herald* the kind of stamps wanted. Please tell them they are the old, obsolete ones, from 1847 to 1875, with high values, of all dates; also match, medicine, revenue, and departments, I want, with any curios, works of art, or nature. It will be a help to me and not hurt anyone.

Yours in Christ,
MRS. N. J. ROLINETTE.

RHONDDA VALLEY, Wales, Sept. 23.

Editors Herald:—I have thought for some time I would write and let you know how the work of God is in the murky regions of the Rhondda Valley. I might say things are not as I would like them to be. Some saints are humble, striving to do their duty; others are indifferent and lukewarm in the work.

One great drawback is, we have no meeting room; we hold our meetings in private houses, one time in one place, and one time in another, around the homes of the saints; and as we are living far apart, it is very difficult to accomplish much good. And it makes it more difficult with the sisters, as we have to walk over large hills. The Rhondda is very hilly; it consists of two valleys. Some saints live in one valley and some in the other. Then one lot has to walk every Sunday to meeting, and it takes a full hour of hard climbing from our house to Bro. Collins', at Gilpach, where the meeting will be next Sabbath, September 24. Bro. Pitt was with the writer there a few months back, and I am inclined to think he will not forget the hills of Wales. He is a very good missionary, trying to uplift the blood-stained banner of King Immanuel to a sinful people. My heart's desire is that he may be blessed and accomplish much good in the Master's cause, for this mission is a hard one. The saints as a rule are poor, but they are good-hearted and are willing to share, and give with a cheerful spirit such as they have; and many here would help more if their means would allow.

My desire is that the saints in Wales may be prospered that they may be able to help more in this grand and glorious work. I learn we are going to lose two faithful sisters in Alice Edwards and Lilly Collins. Those two sisters have walked the mountains to worship the God of these latter days. Sr. Edwards' husband, I learn, is in Johnstown, Pennsylvania, in America, and she intends to share the joys and troubles there with him. We lose two faithful sisters, and my heart's desire is they may be protected in crossing

the great ocean, that Sr. Edwards may yet join her partner in life.

A few months ago I was chosen president of the Penygraig branch, during which time I have done my best to improve the condition of the branch. I have an excellent branch teacher, a faithful young brother, in David Collins. He works in the spirit of his calling, and attends to his duties as a servant of God. He is very wise in dealing with members who are indifferent and tries to win with love back to the path of duty. May the God of Israel assist him in this and every other good work.

Three weeks ago we had our district conference. The writer was not present, but I learn they had good sessions. Bro. Bishop, of Cardiff, and Bro. John D. Jenkins (late missionary) were the speakers. I understand they spoke with good liberty. I trust good was accomplished. Elder John D. Jenkins, missionary for Wales, was released. I think it wise in so doing, under existing circumstances, which will prove well in due course.

On September 9 we had two grand meetings; Elder A. N. Bishop, of Cardiff, was the speaker in the afternoon. His subject was, "What is the gospel?" In the evening, "What must a man do to be saved?" The hall was packed, the preacher enjoyed good liberty, the saints were pleased with the meetings, and some, I firmly believe, were convinced of the truth. I wish we could keep these meetings up at Porth. The writer is firmly impressed that if the saints here would all agree and make an effort at Porth, and rent the hall we had for these meetings, good would be accomplished. Some outsiders want to know when the preacher is coming again. "Good sermons;" "Sound arguments that cannot be refuted;" that is what some say of our meetings at Porth.

I might mention also that good old Bro. Trenchard, of Cardiff, was at each service in question and denounced the evils and follies of Brigham Young and his damnable heresies. He is an orator and can manage the subject in a masterly manner, as he is well informed, and has their *Journal of Discourses*, and many of their works, which he uses to condemn them with. These meetings with regards to exposing the church in Utah passed off peacefully, as there were none of their members present, as none live in Porth, I believe.

On September 17 we had meetings at Istrad. Elder A. N. Bishop was the speaker, subjects the same as at Porth last Sabbath. We had a nice few people present, and some of the Utah people (I mean Brighamites) were present. Bro. Trenchard, of Cardiff, was there again, exposing their false doctrines. It was too much for them; they could not contain themselves and acted very unwisely and interrupted our meeting. Bro. Bishop had to threaten the police on them before perfect order could be restored. They asked a few questions, which were answered them. They are down on Bro. Trenchard, as he was formerly a member with them. He is just the gentleman to meet them. He is only a member with us; of course he does not preach, only lecturing. He is called, I believe, and no doubt will be ordained shortly to an office.

I think much as to which is the best way to get our faith before the people. My opinion is that if the church could purchase a Bible carriage, which would cost about eighty pounds and get an elder and priest to travel together, they could live in the van, and could preach and warn every village in Wales; and I firmly believe good would be done. Of course it would be a hard life for missionaries, but we are in a good work and it is worth sacrificing to get the truth before the people.

I ask you to pray for Penygraig branch and its officers, that we may fight the good fight of faith, and continue to the end, that we may all appear at Christ's second coming and gain an entrance into the city of God.

Yours in the faith,
L. BISHOP.

LONDON, Eng., Sept. 21.

Editors Herald:—My many friends in America and in this land would like to know what I have been doing and how I have been getting on, and I take this method of letting them know.

I find it is very difficult to get the truth of the restored gospel before the people in this country, much more difficult than when I was here in 1888-89. There seems to be more carelessness and indifference regarding it, and a seeming disposition to let us severely alone.

We cannot get the people to attend our meetings. There are many causes for this, and one of the reasons is the enormity of the Brighamite teachings and doings. There have been so many works written regarding the same, and the people as a whole have been educated to believe that the Latter Day Saints' teaching is not worth their attention, and that it is not safe for them to have anything to do with it, and the adversary is doing his work very effectively and gathering his combined force, knowing he has but a short time to do his work.

I have labored much in Plymouth since my arrival on this mission, doing most of my preaching in the Odd Fellows Hall, and on the quay, in the open air. Sometimes I would have great crowds while preaching on the quay, but greater when I would give them the privilege to ask questions. I sometimes had many classes gathered around me, such as the infidels, spiritualists, Unitarians, freethinkers, and many others. The Holy Spirit was always with me, and I was able to answer all their questions; all praise be to my heavenly Father.

God enabled me to see the true condition of the people on the quay, in a dream or vision. I saw, every way I looked, hundreds of nasty serpents of every kind and size making towards me. I had a big club or stick in my hand, using it with all my might; but none of them had power to hurt me. That Sunday morning as I was preaching they gathered around me by the hundreds, but I had power over them all.

Since I came to Plymouth I have baptized seven, and blessed thirteen children. I visited Penzance and Nellan, in Cornwall. I did some preaching and teaching in both of

these places; they did not seem to know anything about the angel's message, or the gospel restored. I had some who were taking great interest in my teaching, but the enemy was after them, and books or literature were soon furnished them, and they wanted no more of me nor the gospel.

I visited the saints at Havetree, near Exeter, and did some preaching, and blessed one and baptized two, I also visited Cardiff and preached for them when they opened their hall, and had the pleasure of meeting our beloved Bro. and Sr. Pitt. I also preached five times for the saints at Lydney. They were making ready to build a church. I hope they will have the needed help, and that God's blessing will be with them.

I have labored with the saints in the London branch about two months, and preached about forty-two times. I did some little outdoor preaching while there, with Bro. Bradshaw. I baptized three children there; there were very few strangers that visited the saints' church, casually one or two, while I was there.

I attended the Manchester conference, which convened on August 6, 1899. I had another pleasure of meeting Bro. and Sr. Pitt there. We seem to feel good in one another's company, and I also felt good in meeting so many of the dear saints; although the conference was not what I would like to have seen it. There was not enough or sufficient humility manifested by some; too much of a spirit for mastery, to have our own way; not to be subject to the powers sent of God; and also a spirit is made manifest by a few that no missionaries from America are needed in England; and yet I notice that the work is suffering in many parts of the country because no one remembers the injunction of the loving Savior, "Feed my sheep;" "Feed my lambs."

To show that this is the true state of affairs, when I was here in 1888-89, I labored much in the southwest of England and organized the Broadclist branch, with an elder, priest, teacher, and deacon, about fourteen members; and many have been baptized there since that time, by the elder, Bro. Tucker; and there were eighteen members in Plymouth. Now these brethren at Broadclist paid their tithing regularly, and Bro. Bord before his death left to the church forty pounds, two hundred dollars. Many of them have been faithful until the present. Now the authority in this country soon after I left for America called in the licenses of the officers of the Broadclist branch and without assigning any reason for the same, and did not return them. I wrote Bro. Pitt in regard to it, but no one seemed to know anything about it, and at the Manchester conference I there introduced the matter, and new licenses were ordered to be given them. Now none of the ministry in this country had, from the time I left them until the present, paid any attention to them in any shape or form.

Now these ministers at Broadclist did not know whether they could administer in any shape or form; no one to inform them. But the missionaries from America, Bro. James Caffall, visited them and labored a few weeks,

and so did Bro. Pitt. That is all the help they have had. Bro. Pitt baptized while there five. Now there are twenty-five members in Plymouth, and they have not as much as a deacon to look after them. And yet some say they do not want any American missionaries. I have labored with them about twelve months. I think many missionaries from America are needed in this land, and I hope the coming conference will see its way clear to send many able men to care for the work, not only in England, but in Wales, and Scotland, and other parts of Europe. There are many of the branches here that need much tender care.

I hope God will remember the ministry in this land and that each shall be able to see his littleness and his dependence upon God, that they may be humble.

Bro. Pitt and myself are laboring in the north of London, preaching in the open air. My family is now located in this place.

Your brother in bonds,

WILLIAM NEWTON.

RAVENDEN SPRINGS, Ark., Oct. 8.

Editors Herald:—About four years ago I commenced preaching at Martins Creek and vicinity, where I found a few saints. After this, Elders Montague and Ward organized a branch there. I was elected to preside, and have been sustained to date.

Not until recently have I been able to make any visible impression. There is quite a congregation of Disciples or Christians at that point, whose young people are always at my meetings, and in vain have I tried to get them to sing for me. It appears that recently some one or more of them have been listening to the thunder of the gospel; at any rate the leading spirits got one, Elder Harris, to "rip us up the back;" but my congregation were present to face the music. Bro. Yates offered him some of our literature for his information, but he knew all he wished to about our doctrine and preferred to go it blind; so he proceeded to erect his man of straw and then show his dexterity belaboring it. His hearers, however, knew our position much better than he, and soon became disgusted, and so failed to come out to hear him. Some of his own people requested me to begin meeting Friday night before my regular appointment on Sunday and reply to him. This I did.

There was not much to reply to, as he had assumed false positions for us, wherein we stand not. So this big gun shot wide of the mark.

I was happily surprised when the young people who before refused, now volunteered to sing at my meetings. But all is not smooth sailing yet, for one of their elders, Bymun Black, editor of the *Eye Opener*, now confronts me with the stale old church propositions.

With the sanction of the members of the Martins Creek branch I have signed his propositions, debate to begin November 20.

I recently had a short debate with Elder Black, and send you herewith brief clippings of the same.

I have long since written our missionary

in charge of this corner relative to the work here, but can get no reply. Elder Black had a number of their elders present at our recent debate. One Elder Spurlock rendered himself conspicuous by trying to "grin me down." I finally told him it was useless for him to try that. This called attention to the fact, so he gave it up, but reported the debate to the *Eye Opener*, wherein he manifests marked ability to misstate facts.

He writes that Baldwin "said of so much confusion, strife, and division among the so-called people of God, the cause could be nothing else but their depending on the Bible for a guide;" whereas I said depending on their own wisdom *contrary to the Bible*, and independent of inspiration or revelation.

The only contradictions I called attention to in the Bible were those relative to the character of God, because Elder Black had affirmed the Bible to be all-sufficient to give us a knowledge of God. The twenty-four questions that Elder Black propounded were a list of Braden's questions, and after Braden's manner of putting them at the last possible minute.

This Spurlock is a relative of Elder Jephtha Spurlock. Would to God he were one half as humble and honest as Bro. Jephtha.

We are resting satisfied over the results of the past debate. Viewing the situation from a physical standpoint, I am working against great odds, for the Christian Church has a popular hold in this country. I should be happy to see some elder put in an appearance before the 20th of November; should much like to advise with some one under conference appointment. I do not appreciate being forced into public debate without the knowledge or consent of our missionary in charge, but we are here, and the people are beginning to find it out. Nor do we propose to stand still and see our Master's cause brushed aside as a thing of naught.

The presence and aid of any elder who can be with us at the given date will be duly appreciated. Debate to last four days.

By what means can I commune with the missionary in charge of Northern Arkansas?

Respectfully,

D. R. BALDWIN.

LOWRY CITY, Mo., Oct. 12.

Editors Herald:—We have been enjoying a feast of good things of late. On September 25 Elder R. T. Walters and priest A. C. Silvers, with the assistance of Bro. Frank Manner and his team, brought the district missionary tent to this beautiful city of about six hundred inhabitants, and on the evening of the 26th it was up with Bro. Walters in the stand declaring the same gospel that Jesus and his apostles did in their day of preaching. These two brethren kept their post until Saturday night. Bro. D. C. White having arrived on Saturday he filled the stand, and on Sunday at eleven; and on Monday night Bro. White went to the High Hill schoolhouse, a distance of five miles from the city, and preached each evening but once through the week. On Sunday at eleven he preached at the Landaker schoolhouse east of the city, and at 2:30 baptized

Bro. J. A. Mannering's wife, and then returned to the city and preached in the tent at night.

All this time Brn. Walters and Silvers remained with the tent and had one, a Mr. Benjamin Franklin Metz, of the city, ready for the water, and on Monday he was baptized by Bro. Walters. Monday night the meetings closed with a large audience, which had been the case all through the series of meetings, which in all were of fourteen days' duration with the tent.

Bro. Silvers left on Sunday morning for Lebeck; Brn. Walters and D. C. White remained and saw the tent stored away for the winter. On Tuesday they turned their faces, as did Bro. Silvers, for the Rich Hill conference to be held October 14.

May the Lord bless the brethren and the good seed they have sown.

T. R. WHITE.

ORCHARDVILLE, Ill., Oct. 10.

Editors Herald:—I succeeded in getting the inclosed challenge into the *Baptist News*, a paper edited by W. P. Throgmorton, at Duquoin, Illinois. The three lines which I have underscored are what the editor has to say in the matter. Please publish the entire clipping in the *Herald*; also state that Bro. White will begin another debate with Braden at Alma, Illinois, November 6, and continue six days, on the same propositions debated at Orchardville. Your brother,

F. M. SLOVER.

The "Latter Day Saints" are after Clark Braden with a sharp stick as the following clearly shows:—

"The Rev. Clark Braden is hereby challenged to repeat the debate held with me near Orchardville, Illinois, from September 12-18, 1899, at Alma, Illinois. I also challenge him to repeat it at every hamlet, town, and city, where he may attempt to preach or lecture against the faith taught by the Reorganized Church of Jesus Christ of Latter Day Saints. This challenge holds good, the Lord willing, during my natural lifetime.

"I. N. WHITE."

September 18, 1899.

The propositions and their order are as follows:—

1.—"Was Joseph Smith a prophet of God?"

I. N. WHITE affirms,

CLARK BRADEN denies.

2.—"Is the Christian Church (commonly called Campbellites) in fact the Church of God, harmonizing in faith, doctrine, organization, and practice, with the Church of Christ set up by divine authority eighteen hundred years ago?"

CLARK BRADEN affirms,

I. N. WHITE denies.

NEW CANAAN, Conn., Oct. 9.

Editors Herald:—Your weekly visits are looked for with eagerness, as you come laden with good news from almost every part of the earth of the angel's message being presented to the children of men, many of whom receive it gladly.

We cannot report much from this part because the people are very slow to hear the

gospel because of their blind guides. The truth has no charms for them. Bro. M. H. Bond was with us at conference, September 3, 4; preached for us morning and evening, making a good and telling effect upon all present. In the evening the storm broke over us upon the outside and raged terribly for some time, in such a way as to almost drown the sound of the preacher's voice.

From here Bro. Bond went to Danbury, Connecticut. Meeting with about the same class of people there as here he moved on to New Haven, where he did some little labor. Since his departure from the last-named place the writer has had the pleasure of burying two precious souls in the waters of baptism, mostly the fruits of other men's labors, the two baptized were residents of New Haven, Connecticut; so the work moves slowly along in this eastern country.

We are pleased to see so much written upon the gathering. Go on brethren, press the matter before us until all God's people may come to a perfect understanding of the matter. It certainly must be pleasing to our heavenly Father, because of the very fact that agitating this question in the spirit of love will bring many to a better understanding of how our heavenly Father purposes to gather and protect his people in days of trouble; for surely many things are seen and heard that confirm us in the thought that surely the great and terrible day of the Lord is near at hand.

Asking the prayers of the saints that we in this part of the field may be faithful in all things,

Yours in gospel bonds,

ALBERT E. STONE.

SALT LAKE CITY, Utah, Oct. 9.

Editors Herald:—Being in this city at the time I improved the opportunity of attending the semiannual conference of the dominant church on the 6th to the 8th inst. I was especially anxious to observe their mode of doing business as a body, but in that I was disappointed, as no business whatever was done with the exception of the authorities of the church being presented for the people to sustain, which in each instance was done by unanimous vote. The names were presented by George Q. Cannon. Lorenzo Snow was sustained as President of the church and as Prophet, Seer, and Revelator in all the world; George Q. Cannon and Joseph F. Smith as his counselors. The Quorum of the Twelve were sustained, after which the members of the Presidency and the members of the Quorum of the Twelve were sustained as prophets, seers, and revelators in all the world. Lorenzo Snow was sustained as Trustee in Trust for the whole church.

That, to me, most peculiar and unbecoming in the procedure was that these men voted for themselves every time. I paid especial notice to the fact that when Mr. Snow's name was presented as Trustee in Trust his own hand was lifted voting for himself.

There was nothing new presented at the conference. The importance of paying tithing, which of late has been almost the exclusive theme among the people here, was

the principle largely dwelt upon. Still there was an apparent improvement in the preaching compared with former years, for while the "living oracles" were mentioned now and again, and the necessity of obeying counsel was not forgotten, yet the books were brought forward and quoted from quite extensively by nearly all the speakers. President Snow quoted largely from the Doctrine and Covenants, emphasizing the fact that God in the early days of the church gave a law for the government of his people, and that it is the duty of the elders to see that the law is kept. He said there had been a great and serious failure in the past because the people had not observed God's law. They had been driven from their homes and from place to place away from the land designated by the Lord as the land of Zion, which God permitted because they had not observed his word. He said we can only become worthy to return and do the work wherein others so seriously failed upon the conditions of returning to the law.

This all sounded good to me; it was what we of the Reorganization have been preaching in the past; and I was glad to behold that the necessity of keeping the commandments of God was made so prominent a theme. But President Snow and his associates did not seem to realize that any but the law of tithing had been violated, and it was this law seemingly that they were anxious to enforce. However, I felt thankful for so much truth from that source, and I hope it may have a good effect.

I learn that the doctrine of Adam God and the like is repudiated by leading men among them, and I trust the day may speedily come when upon all questions of rules and actions, the law of God, and not the counsels of men, may be recognized as the unerring standard.

Yours for truth,

H. N. HANSEN.

MANEBACH, Germany, Oct. 2.

Editors Herald:—This is to notify one and all who are interested in the German mission, that we cannot get permission from the governments and spiritual authorities to preach in Germany. The same is true of Switzerland. We are therefore under obligation to return to America. We expect to take the Kensington on the 7th inst. at Antwerp and will reach New York about the 17th if all goes well.

We expect to labor amongst the Germans in America, and anyone who wants to correspond can do so to our home addresses: Frank Steffe, Kirtland, Ohio, and Robert Oehring, Meadow Grove, Nebraska.

In bonds,

ROBERT OEHRING.

The Bishop of Victoria, Hongkong, has recently confirmed 1,000 candidates there, in spite of the disturbances in the Fuh-Kien provinces.

The exceptional opportunities afforded the American Bible society by the war with Spain enabled it to send nearly 75,000 Bibles to the front,

Mothers' Home Column.

EDITED BY FRANCES.

MOTHERS.

One mother, once, when her encircling arm
Grew powerless to shield her child from harm,
Wove a frail basket of the trembling reed,
And, strengthening it with loving art, she laid
Him helpless, thus, beside the river's brim,
Trusting that God would keep and care for him.

Since then all mothers, taught by her, have known
God's care is larger, better than their own.
They weave their trembling faith into an ark,
And strengthen with their prayers the tiny bark,
And trust their growing children thus to him
Who saved the lad beside the river's brim.

—Mrs. F. L. Ballard.

STRENGTHEN ONE ANOTHER.

"O, I'm so discouraged; I feel like giving up completely!"

Yes, we hear it on every hand; in the affairs of the family, the church, the state; everywhere, among those who are and should be workers among mankind, because of the talents entrusted to their keeping. We hear the cry of discouragement, till I sometimes think it is one of the adversary's strongest weapons.

"Why is it thus?" I keep asking myself over and over again. Is it because of the magnitude of the work in which we are engaged? Not that alone, I believe; but because we try to do too much, and that in our own strength. And we are too anxious to see immediate results. If we could but get up and away from our narrow, restricted view of life, and upon the mountain tops of faith, in the calm sunlight of eternal truth and right, view the petty obstacles that retard and hinder our work, we would feel not discouraged, not like giving up; but only the more determined to do all that lay within our power, and leaving the rest in His hands, have sweet rest and content.

If we could but see things that trouble us today as we will view them a few years hence, even, I think that many of our troubles would seem so trivial that they would hardly be worth a thought, much less the hours of precious time in which, by brooding over our weakness and the strength of the foe, we unfit ourselves for work.

If we could only remember that whatever our work,—whether it be the training of a wayward child, or with the class in the Sunday school as teacher, or as president of branch, or even church itself,—God only requires our *best* at our hands, it does seem to me it would tend to lessen our fears in that direction. However zealous we may be, and however much we long to see the *right* triumph and *truth* prevail, there is One who is more anxious, more eager than we can be in this finite condition, for his love is infinite. And oh! how comforting the thought, when seemingly our best desires are not realized, our best plans are frustrated, that there is One whose word will not return unto him void; but it will accomplish that wherewith it was sent. Again.

Our work may seem but a discord,
Though we do the best we can;
But others will hear the music,
If we carry out God's plan.

All hinges upon our carrying out God's plan. "Are we doing our utmost?" should be the question daily asked ourselves; and if we can truthfully answer in the affirmative, we have no reason to feel discouraged, for God will take care of all the rest, and he is fully able to do it.

Again, the thought is presented to my mind that we do not often enough speak words of cheer and encouragement to each other. This thought has been quite forcibly impressed but recently. One of the ablest contributors to the *Hope* seriously entertained the thought of laying down her pen, and giving up her work in that line, feeling that she was not doing much. For myself and family, I can truly say her writings have long been a source of pleasure and profit. But I have never once returned a "thank you," nor a "God speed you in your work." How selfish it was of me, and others like me! How long would it take us to write a few lines of encouragement to these noble fellow-workers, who are doing so much for us, and not us only, but through us for unborn generations. Who can estimate such work? Ah! who can estimate anybody's work, even of the least of us? But in the light of the judgment day, when the books are opened, will it be said of us: "Thou hast done what thou couldst." If it is, it will matter *little*, I think, as to the quantity of the work, but it will matter *much* as to the quality.

And so, dear sisters, let us *not* be discouraged; but let us commune more oft with the Infinite source of all strength, and though the forces be strong and formidable that are arrayed against us, yet even stronger is He in whose hands rests the destiny of nations and He is our Father, our God.

SISTER M. E. H.

THE NEW SONG.

BY ALICE R. CORSON.

Once, in the happy long ago,
Life seemed so joyous, bright, and fair;
So fraught with pleasure, love, and peace,
Without one shadow—trace of care;

That just to live seemed bliss complete;
But that was long, so long ago.
Since then I've drained full many a cup,
Whose bitterness alone I know.

Ah me! so full of pain is life,
Each rose conceals a stinging thorn;
Each cup of sweet holds drops of gall,
And every joy leaves cause to mourn.

Methinks 'twere sweet to lay me down
With daisies growing o'er my breast,
And all life's weary pain forget,
In an unbroken, quiet rest.

For I am weary of the strife,
The cruel wrongs, the repressed tears
That sometimes burst their bonds; the cross
I bear, and must, through weary years.

'Twas thus I sang with wailing note,
Nor knew where rest and peace were found,

Since I have learned Redemption's song,
My harp gives forth a gladder sound.

I heard a Voice so fraught with love,
I could but list. "Come unto me,
Poor, weary, heavy laden child,
Sweet rest and peace I offer thee.

□ "Take thou my yoke and thou shalt find
The bearing of it bringeth rest.
And learn of me, the Lowly One,
And thou shalt be most fully blest."

Oh, blessed word! Oh, precious yoke!
Oh, sweetest rest! Henceforth I sing
With joyful heart the glad, new song,
And crown the Lowly One my King.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

[THE following selections are from the *Sunday School Advocate*, the Sunday school newspaper of the St. Louis district. The paper is edited by our Bro. J. J. Billinsky of St. Louis, superintendent of the district. He very kindly furnishes us with copies of each issue of the paper as it comes out. Many thanks, Bro. Billinsky. We appreciate the kindness and can make good use of the material.—ED.]

(Continued from last week.)

ATTENTION.

Attention, that is one of the all-absorbing questions with the Sunday school teacher. But does the teacher pay attention to the demands of the pupils?—sometimes expressed by their silence, sometimes by their words, sometimes by their dullness, and sometimes by their alertness, by their everyday interests as well as by their Sunday appearance. If you do not pay attention to the individual pupils, how can you expect to gain the attention of the class?

Some preachers spoil a good sermon by making it too long, and trying to preach too much at one time. Many teachers do the same thing, and get discouraged because they cannot teach to young pupils everything they can glean from the lesson. Let us remember that one thought well taught is better than a dozen half taught, and that one truth is about all most young children, and many older ones, can comprehend and retain at a time.

The engineer, or machinist, usually cleans and oils and gets everything into proper order before the machine is started. This plan will also work well in the Sunday school. If the superintendent and his officers and teachers will get to Sunday school a little before it is to begin and see that all the details are attended to before starting, everything will, most likely, start off in good order. Many superintendents, and others too, work hard enough, but they do not work at the right time. If you want the school to start off

without disorder or confusion, see that everything is in order before the signal is given.

THE POOR UNFORTUNATES.

There are many unfortunates in this world, and among those we wish to reach with this number of the *Advocate* are those unfortunate church members who consider themselves beyond the Sunday school; and those careless "lords of creation," who think the Sunday school is only for women and children. We do not ask for impossibilities, and we understand full well that some of the parents cannot attend the Sunday school regularly, but we do plead for the active, sympathetic interest of all the parents in the work of the Sunday school.

Approach the parents of your pupils while everything is well. Get acquainted with them and gain their confidence, and then when you approach them with a complaint of the misbehavior of their child, they will doubtless assist you.

The following paper is one of several that made up what was called a "Moderation Program" at the convention of Fremont, Iowa, district convention, last May. The evening was set apart for temperance work, and the district officers conceived the idea of teaching "temperance in all things." We believe that there are few persons to whom the paper in some of its parts will not be a good admonition. Read and reflect.

MODERATION IN OUR CONVERSATION.

BLANCHE J. ANDREWS.

- We should not
 - Tell vulgar stories.
 - Carry or hint at scandal.
 - Exaggerate.
 - Unkindly criticise.
 - Repeat unkind remarks.
 - Repeat everything, though true.
 - Speak to wound.
 - Lightly speak of sacred things.
 - Speak idle flattery.
- We should
 - Speak to cheer.
 - Speak to enlighten.
 - Speak where duty demands.
 - Use our tongue to praise the Lord.
 - Let our conversation be pure.
 - In our conversation honor our profession.
 - Freely award merited praise.

"Keep thy tongue from evil, and thy lips from speaking guile."—Ps. 34: 13.

The tongue of the just is as choice silver.

Death and life are in the power of the tongue.

Whoso keepeth his mouth and his tongue, keepeth his soul from troubles.

If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart; this man's religion is vain.

Even so the tongue is a little member and boasteth great things. Behold how great a matter a little fire kindleth.

But the tongue no man can tame. It is an unruly evil, full of deadly poison.

It is not seemly to indulge in loud or boisterous speech, or to relate coarse and vulgar

stories, or stories in which the names of God and Christ are blasphemed.

"Out of the abundance of the heart the mouth speaketh."—Bible and Doctrine and Covenants.

"Profanity never did any man the least good. No man is richer, happier, or wiser for it. It commends no one to society; it is disgusting to refined people, and abominable to the good."

Vulgar story telling! Perhaps some of you think it useless to warn saints against this evil; but it is more common than you might suppose, for the Lord has seen fit to warn his ministry against this evil.

We should avoid telling stories that make light of sacred things, and be careful that we do not use the names of God and Christ in a light or disrespectful manner. Let us, as saints, in our conversation honor our profession, and let the language of our tongues be pure.

Avoid unkind remarks that wound another. Do not criticise in an unfriendly manner. If you have a criticism to make, be sure that your motive is kind. An unkind criticism, though true, may fail to bring forth aught but wounded feelings.

Exaggeration. This is one of the most common, as well as one of the worst, evils to be found in our conversation. We are all more or less addicted to this habit. I have heard incidents related, with which I was thoroughly familiar, in such an exaggerated form that I scarcely recognized the facts. Sometimes this exaggerated way of repeating things does a great injustice to those spoken of. The common carelessness of our speech, in this respect, sometimes leaves a wrong impression upon the minds of persons not familiar with the facts of the matter, whereby some one may be put in a false light. Then beware of exaggeration.

Let us speak to cheer; to cheer the sad, those who are weary of heart. We should strive to help make their burdens lighter.

We should strive in our conversation to impart useful aid or knowledge.

"Some of the meanest things said are those which are not said. Many a fair reputation has been ruined by an 'if,' and many a man has been damned with a 'but.' The listener is left to guess the truth, and it is human nature to guess the worst when a sentence is broken off with a dash, suspicion supplies the dash with the meanest words to be found in the vocabulary of malice. Yet there are those who are ready to thank God that they are not like other men, because they thus break off a sentence with an 'if' or a 'but,' not realizing that they may be also breaking reputations and hearts just as surely as though they had completed the hateful message which they had started to send forth to the world. If a message is to be sent forth, let the sender be sure that it is true, and that it is a message that the world needs to know. If it isn't needed, though it be true, it had better never be sent out to the world. Knowledge is power, but it is not always a power for good. That depends upon what the knowledge is. There are things which it is better not to know, but if one does know them, better not to tell."

(To be continued.)

Conference Minutes.

KEWANEE.

Conference met at Peoria, Illinois, September 2 and 3; J. W. Adams president, D. C. Smith vice president, A. Whitehouse secretary. Branch reports were read from Rock Island, Kewanee, Millersburg, Buffalo Prairie, and White Eagle. Officers reporting labor in the district: J. W. Adams, D. C. Smith, I. B. LaRue, C. J. Clark, B. F. Ordway, F. A. Russell, and J. S. Patterson. Bishop's agent, D. C. Smith, reported: Received \$320.65; disbursed \$250.00; balance on hand \$70.65. Referred to an auditing committee and found correct. Farmington branch was ordered disorganized, and letters be granted to members to nearest branch.

Election of officers to be held in February in place of June, as it now is. Preaching by D. C. Smith, J. S. Patterson, S. A. Whitehouse, and F. A. Russell. Sacramental and social service, prayer service, Sunday school session were held during conference, and some were baptized while many were administered to with immediate benefit.

LONDON.

Conference convened with London branch, Ontario, September 30. Opened by R. C. Longhurst, president of district. Elder R. C. Evans, president of Canada mission, chosen to preside; associates, R. C. Longhurst and J. H. Taylor; Maggie MacGregor and J. Shields secretaries. A large attendance of saints were present, the largest ever known in the district. Bishop's agent's report: On hand at last report \$892.73; received \$605.31; expended \$464.56; balance on hand \$1,033.48. Elders reporting: R. C. Evans, R. C. Longhurst, J. Shields, F. Gregory, G. C. Tomlinson, G. Virgin, W. Place, G. Whitworth, G. Lindsay, R. Whitehead, J. H. Taylor, G. Buschlen, W. Fligg, B. St. John, A. E. Mortimer, E. Beemer, R. B. Howlett, S. W. Tomlinson, G. Green, J. McKenzie; Priests D. Cameron, Alex. Sinclair, E. Whitworth, W. H. Gray, Alvin Kuisley, A. F. Sherman; Teachers J. Osburne, Nathan Overholt. Reports from the ministry were very encouraging, showing that in three and one half months these brethren had baptized 81 persons, and done much work in their respective fields in mission or branches. Branch reports: Masonville, 124; Selkirk, 16; Garafra, 101; Stratford, 19; Walsingham Centre, 37; King Lake, 18; Ellice, 21; Humber Bay, 30; Toronto, 113; McKillop, 45; Vanessa, 66; Delhi, 28; Osborne, 25; Cedar Valley, 47; St. Marys, 56; London, 255; Oliphant, 72; St. Thomas, 118; Arthur, 75; Waterford, 49; Corinth, 35; Monmouth, 67. District report from October, 1898, to June, 1899: Branches 30; members 1,873. Gain by baptism 130, by letters and certificate of baptism 17. Letters of removal granted 10, expelled 13, died 8. Missionary tract fund: On hand last report 15 cents; received from conference \$11.01; total \$11.16; expended for tracts \$11; postage \$1.02; total \$12.02. District treasurer: On hand last report \$5; conference collections \$20.09; total \$25.09; conference expenses \$2.49; on hand \$23.60. Delegates to General Conference, R. C. Evans and F. Gregory. Speakers for conference were Elders John Shippy, B. St. John, R. C. Evans, and F. Gregory. Prayer services were held on Saturday, Sunday, and Monday mornings at eight o'clock, and were especially peaceful and spiritual. God spoke to his people much in the gifts of tongues and interpretation, through his aged servant John Shippy and Elder R. C. Evans; two were called to the ministry, and much instruction given to the saints and ministry; four were baptized, two children blessed, and one elder and one priest ordained during conference. All former officers were sus-

tained. Adjourned to St. Thomas branch the second Saturday and Sunday in June, 1900. Thus ended the largest and we believe the best conference ever held in this district.

Sunday School Associations.

SOUTHERN MICHIGAN AND NORTHERN INDIANA.

Association convened at Grand Rapids, Michigan, in saints' hall, September 22. Called to order by Sr. J. H. Royce, district superintendent; G. F. Weston, secretary; Lorenzo Fay, assistant. Reports from seven schools were read, showing membership as follows: Coldwater 52, South Scott (Indiana) 21, Buchanan 27, Grand Rapids 53, Hartford 33, Clear Lake 83, Flint (Indiana) —. We are much pleased that the first six of these reports were entirely correct in the membership details and in finances, and these schools had also sent credentials and delegates. Remarks were made by the superintendent that an outline for study of the Book of Mormon was felt to be needed, and teachers' meetings were recommended. The previous officers were all reelected in their order. A motion was carried to adopt the names chosen at the Galien convention for delegates to the General Convention, and that any of these present there will have power to choose any others present from this district as delegates, in case they are needed to make up our number of delegates, and that they all together have power to cast the entire vote of our district. The district treasurer's report was read and received. A collection of \$2.80 was taken to defray the secretary's expenses to convention, and for preparation of lesson illustrations, etc. Address of welcome by Elder J. A. Cavanagh, president of branch and superintendent of Sunday school at Grand Rapids. Response by Sr. Royce. Bro. Weston gave a review of past quarter from a chart, showing an illustration on each lesson. All the questions were answered by one little girl. Most of those on the program were present and fulfilled their parts with credit. "Concentration of energies," by Bro. S. Stroh. "Preparation of Lesson," by Bro. E. W. Heth. Extempore address on "The Quarterly," by Sr. Anna Heth, followed by a discussion, forcibly bringing out the proper use and nature of the Quarterly, to the end that it was an excellent help to Bible study. Evening session. Voluntary by Mr. Oppeneer, Bro. Heth, Srs. Bernice Griffith and S. W. L. Scott. "The Three Books in the Sunday school," by Sr. Jennie Turnour, was supplemented by a paper read by Elder S. W. L. Scott, that would have done credit to the most learned and scientific lecturer of our land. Recitations by little Cora and Florence Allis. "Gems from God's gem book," being an article on the proper use and benefits of memory verses in the Sunday school, by Sr. Fern Griffith. "Sunday school libraries," by Bro. W. Shaub in a well prepared paper, followed by Elders Scott and E. C. Briggs. "Sunday school lessons illustrated," by Bro. G. F. Weston completed the literary exercises. Three methods of illustrating were given: plain straight lines, pictures in outline, and finished work. In the second class some outline work was given while speaking, and in the third class some illuminated and moving pictures were presented. A picture of the latter class was also given on Sunday at the close of morning session of conference. Adjourned to Friday before and at the place of next conference, Coldwater being the place chosen.

CONVENTION NOTICES.

Northern Michigan Sunday school association will convene at South Boardman, Friday, October 20, at nine a. m. A full report of

schools desired. Come all and help us to make the association of interest, and also a means of instruction, that we may be better prepared to teach others the truth, and thus help to roll on the cause we love.

C. B. JOICE, Sec.

Massachusetts district Sunday school association will convene in Fall River, Massachusetts, saints' chapel, November 11 and 12. Business session November 11 at 7:30 p. m. Reports and credentials to be forwarded to secretary ten days in advance of convention. O. V. Holmes, secretary, No. 123 Sutton Street, Providence, Rhode Island.

Miscellaneous Department.

SCATTERED MEMBERS.

The following is a list of members of San Bernardino branch, whose whereabouts are unknown: Rebecca Oliver, Sarah L. Reynolds, Frances E. Yager, George F. Carter, Sophia A. West, Mary A. St. Mary, Benj. Mathews, Mary A. Curtis, Pleasant J. Chipman, Mary E. Hest, John W. Casteel, Abigail Night, Josiah Watson, Sarah J. Bickmore, Mary R. Thomas, Clarissa A. Smith, Sarah A. Baats, William H. Pickering, William A. Hoyt, Lillie M. Hoyt, Andrew Carlson, Thomas B. Matthews, John J. Matthews, May F. Casteel, Clarence L. Matthews, Martin L. St. Mary, Marget M. Hutchison, William Huckby, Mary Dustin, Josephine Dustin, Lizzie Dustin, Tina Dustin, Evaline Dustin, T. W. Watson, Lucy Fountain, Martha Martin, Melessa Ann Hoagland, James Brooks, Sarah A. St. Mary, Mary A. Hughes, Henry Hansen, Sarah J. Casteel, Mary Barnes, Mary J. Grenell, May Williamson, Martin Giram or Grumm, Mary E. Cram, Mary E. McGinnis, J. R. Young, S. Bishop.

Please send us your present address, as we are anxious to locate all the members of this branch. Any one having information of any of the above-named brothers or sisters will confer a favor by writing to the undersigned at No. 964 Eleventh Street, San Bernardino, California.

MRS. MATTIE DAMRON.

BORN.

NICHOLLS.—Near Blythedale, Missouri, August 4, 1899, to Bro. John and Sr. Emma Nicholls, a daughter. Blessed at Lamoni, Iowa, October 8, 1899, under the hands of Elders R. M. Elvin and J. A. Gunsolley, and named Anna Doretha.

TETERS.—At Fulton, Iowa, to Bro. William and Sr. Etta Teters, a son, July 25, 1899. Blessed September 10, by Elder John Heide and named William Alpha.

BIRNIE.—At Boonesboro, Iowa, October 19, 1897, to Bro. and Sr. William Birnie, a daughter. Blessed September 17, 1899, by Elder J. S. Roth and named Roth.

HISCOCK.—April 8, 1898, at Lamoni, Iowa, to Bro. Asa and Sr. Katie Hiscock, a daughter. Blessed January 1, 1899, by Elders F. M. Weld and C. Scott, and named Lellia Marie.

DIED.

THOMAS.—At St. Louis, Missouri, September 26, 1899, Sr. Margaret Thomas, wife of Bro. William O. Thomas. She was born in South Wales, August 30, 1828, being aged 71 years and 26 days. She was baptized into the old church while in Wales, and came to America. Early in sixty she became identified with the Reorganization. Her first husband, Elder George Davis, preceded her twenty-seven years ago. After thirteen years of trials as a widow, she married Elder William O. Thomas, who is left to mourn at the age of nearly 81 years. Besides her husband, she leaves one son and one daughter.

She was engaged in fixing a clothes line near a twelve foot embankment and fell, striking in such a manner as to break her neck. Death resulted instantly. The church loses a friend in more ways than one. She was very charitable to the poor, and Bro. and Sr. Thomas' blessings of this world's goods enabled her to assist to a great extent. Our ministry will miss her, for her door was always open to them and her hands busy caring for their needs. She is missed in Sunday school and prayer meeting. Funeral at Cheltenham church; the attendance was large, not all could get into the church; the procession the largest held from the church. Funeral sermon by Elder J. D. White, interment in Bellefontaine cemetery, St. Louis.

HARTMAN.—At his home near Lamoni, Iowa, October 2, 1899, Bro. William Hartman. He was born March 7, 1840, at Greencastle, Pennsylvania; came to Decatur County about forty-two years ago, and was married to Eliza E. Driskill, October, 1862; they were the parents of ten children, six of whom, with the mother, are left. He was baptized in June, 1874. He had a wide acquaintance in the county, and as a man was highly respected. Funeral at the home; sermon by Elder R. S. Salyards, assisted by Elder Eli Hayer. Interment at Davis City.

PERKINS.—Sr. Louisa Perkins died August 2, 1899, at her home on West Spring Street, New Albany, Indiana. Born in London, England, October 14, 1833; married Marion Perkins, near Galena, to whom were born eight children. United with the Reorganized Church, May 1, 1885, and lived a staunch defender of the faith. Funeral sermon by W. H. Kelley, in the Christian church at Floyds Knobs, Indiana, to an interesting audience.

WATTS.—At Little Compton, Rhode Island, October 4, 1899, Bro. John Watts, aged 61 years and 10 months. Funeral October 8, at Fall River, Massachusetts, from the saints' chapel, with services by Elder John Smith.

GCELLICK.—At Incline, Iowa, Robert Gcellick was crushed to death in the coal mine, September 12, 1899. He was not a member of the church, but was favorable. Funeral sermon by Elder J. S. Roth.

TETERS.—Mary Etta Carter was born March 8, 1862, at Cincinnati, Ohio; married William Teters, September 6, 1882; was baptized June 23, 1889; died near Fulton, Iowa, October 7, 1899. She was a faithful member, and our best primary teacher—she seemed to know how to interest little children. She leaves husband and five children, father, mother, four brothers, and two sisters. Funeral in charge of Bro. J. R. Sutton, sermon by Elder John Heide.

NAIDEN.—At St. Louis, Missouri, September 19, 1899, Sr. Maria Naiden; was born June 21, 1818, at Tollington, Lancashire, England. With her husband, Samuel Naiden, she joined the church in England; came to America, and after many trying experiences joined the Reorganized Church, February 23, 1868, at Carbondale, Illinois. Funeral by J. D. White.

SHEPHERD.—At Caseyville, Illinois, July 1, 1899, Bro. Thomas Shepherd; was born in England 57 years ago, came to America twenty-five years ago, locating at Caseyville, Illinois. He was baptized in 1880. Funeral from Union church, by Elder J. D. White.

MASON.—At Milwaukee, Wisconsin, September 22, 1899, Sr. Effie Jennett Mason. She was youngest daughter of Elder James Beaird. Remains were brought to Belleville, Illinois, for burial, where she was born October 13, 1878. Funeral conducted by Elder J. D. White.

ETTINGER.—At Taylorville, Illinois, August 6, 1899, Joseph Walter Ettinger; was born December 20, 1893. Funeral from residence, by Elder J. D. White.

SIMPSON.—At Taylorville, Illinois, August 10, 1899, Grover Dale Simpson; born December 11, 1892. Funeral from residence, conducted by Elder J. D. White.

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

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

Address communications for publication to the Editors.

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

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

True Succession in Church Presidency.

THIS is a book just issued by the Board of Publication of the Re-organized Church of Jesus Christ of Latter Day Saints, from the pen of Elder Heman C. Smith, Church Historian. It is a complete answer to and refutation of Elder B. H. Roberts on "Succession in the Presidency of the Church," and to Elder C. W. Penrose on "Priesthood and Presidency." It follows Mr. Roberts closely and points out his false statements, misrepresentations, historical inaccuracies, illogical arguments, and untenable interpretations; while answering Mr. Penrose directly and incidentally.

It also takes into account the official acts and teachings of Brigham Young and his associates from June, 1844, to the present, showing conclusively that they departed from the faith, and taught immorality and criminality.

The work of the Reorganization is also presented from an affirmative standpoint, and her standing as the acknowledged Church of Jesus Christ is clearly maintained and the authority of her priesthood and presidency convincingly defended and conclusively established.

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The committee has outlined and located the civilizations, lands, cities, rivers, and boundaries of countries named in the Book of Mormon. These are shown on six specially prepared Maps, included in the report. Other engravings also appear—illustrations of "Mexican Picture Writing," "Landa's Maya Alphabet," "LePlongeon's Egyptian and Mays alphabet," "Book of Mormon characters," "Bas Relief from Palenque," and "Inscriptions from Palenque."

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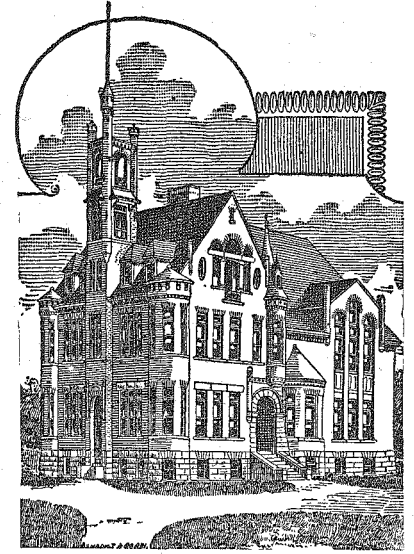
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THE SAINTS' HERALD

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

RSSalvardsSec

Vol. 46.

Lamoni, Iowa, October 25, 1899.

No. 43.

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EVILS OF DIVORCE.

If the church has not at hand the tool, or man or woman for a particular task she may wisely employ, or honor if she does not employ, such social mechanisms as, being wholesome and helpful, are fitted to a particular occasion. And in this spirit she may honor, and herself reproduce university or college settlements or any other of the manifold and graceful agencies, the creche, the kindergarten, the clubroom, the libraries, recreation halls and all the rest, which social interest and sympathy have reached among us to-day.

But when these things are done and other greater things are done; when our tenements are rebuilt and their occupancy regulated by just laws; when we have torn down whole blocks of buildings, as we are doing in New York to-day, and converted them into blooming parks—even then we have not laid the foundations of a stable civilization nor reared the walls of a righteous social order.

There is but one hand that can do that, but one divine force that can maintain it! And here to-day and forever we see the place in such a community as this, in such a nation as this, of religion and the divinely appointed institutions of religion. In one word, the world still waits for the message, the standards, the eternal authority of Jesus Christ in his word

and in his church. Take these out of human society and, so far as its decay and downfall, sooner or later, are concerned, it is of little consequence what else you leave. If we review the history of what we are wont to call the higher civilization we shall find that their progress and their permanence have largely turned upon the Christian sanctions, which, absent in Greece and Rome, doomed those earlier civilizations, for want of them, to decay and ruin. The family is indeed older than the Catholic Church, but it was the religion of Jesus Christ which took the family, consecrated its venerable relations, ennobled its original authority and lifted its august sanctions into their divinest place. And to-day it must be that same supernatural institution that shall both interpret and define for us what in that and kindred fellowships we owe, first to God and then to one another.

The subject relates itself very closely to another divine institution to which of late the public attention has been drawn and with which the church in this land has very seriously concerned itself—I need hardly say that I refer to the institution of marriage.

It has been held by men of ripe wisdom and judgment that the only course for the church to pursue was to refuse remarriage to persons divorced. Such a remedy for our present evils would doubtless be, as some of us may think, a very drastic one, but the evil has grown to such proportions, it may justly be answered, that we can meet it with no other; and in one sense this is undoubtedly true. A wider view of the whole subject, however, will disclose to us, I think, the fact that it is not the only remedy, and that if accepted as a final solution of the whole social problem of which, after all, it is but a small part, we are destined to be disappointed as to its results.

For that wider view will reveal to us that the social relations of our time, in all their various ramifications, have been profoundly affected by causes which reside in the character of our free institutions and in that spirit of the age—in which the historian of the future will discern perhaps its mightier force. I may best describe that spirit as far as we are here concerned with it as the spirit of individualism. The great movement which issued here in the revolt of the American colonies and their subsequent separation from the mother country was only a part of a larger whole, which profoundly affected not

only the mother country, but France, Germany and, later, Italy—which is at work to-day even in Russia, and which has wholly or partially dethroned some of the most widely ruling ideas of earlier ages. I may not trace its progress elsewhere, here at any rate, it has issued in the almost complete abrogation of some earlier forms of authority, and not only that, but of some of the most venerable and sacred traditions of the community and the State. In this direction nothing has been more serious than those results which have affected the family, and especially the institutions and obligations of marriage.

These last have come to be so lightly regarded that now, at length, the least thoughtful among us are beginning to realize the vicious tendencies in some forty or fifty different commonwealths of our composite and contradictory legislation, and to recognize that the facility with which the marriage relation may be taken on and put off is a menace to the foundations of society and the jest of the civilized world.

It would be well that the church should meet such a situation with a stern front and with legislation which, so far as she is concerned, will make divorce increasingly difficult if not impossible. But she must do a great deal more than that, and she must beware of the delusion that in doing only that she has done anything more than a very small part of her duty. However we may safeguard the solemnization of holy matrimony we must not less lift up and safeguard the approaches to it. No legislation, whether ecclesiastical or civil, which touches only the terms and conditions of the contract itself, will do a work which must needs be done before it is entered into. We may reiterate with utmost solemnity, "Those whom God hath joined together let no man put asunder." It will be quite in vain unless we see to it that those reasonable precautions of forethought, inquiry, publicity and of intelligent understanding of the obligations to be assumed, which once obtained, have preceded it. These were wise provisions of our fathers' times, but that spirit of individualism which, in the case of authority of the church, would brook none of these things has swept them away.

The church's office should not be merely to reestablish and exalt the ancient sanctities of marriage, but first of all that most ancient institution in which it took its rise. The decay of the

august sacredness of marriage in our day is not more alarming, than the painful tokens which salute us of the disintegration of the home. A clever paper which I saw not long ago in a foreign periodical describes a home which has lost its surviving parent. The executor of the estate, a lifelong friend of the family, is pointing out to the family the resources available to them if they continue to live together, and each in turn gives the reasons which in the case of several individuals make any such course impossible. They are frivolous reasons, supremely selfish reasons, but they triumph to the complete breaking up of a home, and furnish one more illustration of the disintegrating power, even when it touches so sacred and venerable a thing, of individualism. We must needs recognize that vicious influence in the decay of parental authority, in the early impatience of it on the part of boys and girls, in the increasing reluctance to exercise it where its exercise involves pain and painstaking in the strident note, in one word in so many homes whose cry is "I will," or "I wont," and not, "I ought."

Such a situation calls for clear and plain teaching from the pulpit, and the still mightier teaching of a fine and high example in all our homes. If we are to see, in the matter of our domestic obligations, whether they are martial, filial, or parental, that wide awakening of Christian conscience which our land so sorely needs, it will be because the principle or a divine authority over all these relations has been revived and enthroned anew among us, and because in the training of our children, and in the consecration of every other most sacred tie we have refused to go below it. The application of that august authority in other aspects of it is a no less sore need of these times. It ought surely to sober us that along with the decay of family integrity and the sanctity of the marriage tie there has gone side by side no less wide decay of the observance of the Lord's Day and of other sacred times and seasons. In our eagerness to prove that we are no longer Puritans, some of us seem anxious to demonstrate that we are pagans; and the secularization of the Lord's Day especially by people with abundant leisure on other days for social exchanges and every kind of recreation is a scandal of which they who are guilty of it should be ashamed, and for which all Christian people have cause to grieve.

HENRY C. POTTER,
Bishop of the Episcopal Diocese of New York.
—*New York Journal*, Oct. 1, 1899.

SPALDING'S SCORN FOR EUROPE.

Washington, D. C., Oct. 13.—At the dedication of the new building of the

Holy Cross society, donated to the Catholic University by the order, with headquarters at Notre Dame University, Bishop Spalding of Peoria delivered a loudly applauded sermon containing a significant reference to the aims of American Catholics as opposed to foreign influences, the Illinois Bishop saying:—

"Those who stand with averted faces looking ever backward to Europe do not impress us. What sacredness is there in Europe more than in America? Is not the history of Europe largely a history of wars, tyrannies, oppressions, massacres, and persecutions? Has not its lust for gold made it a scourge to all the inferior races of the earth? Have not its people long stood face to face, arms in hand, ready to butcher one another? Why should Europe be an object of awe or admiration for Catholics? Half its population has revolted from the church, and in the so-called Catholic nations, which are largely governed by atheists, what vital manifestation of religious life and power can we behold? In any case, we are in America, not in Europe, and to stand in the midst of this vast, advancing world, with averted faces looking backward, is to sink out of sight and be forever lost as a living force.

"What country ever had fortune like ours? Where else has there ever been such opportunity for all? Where else has the Catholic Church ever had a wider or a freer field? Does not our Lord say, speaking to his apostles: 'They who are not against you are for you?'

"If we fail the fault is in ourselves, in our timidity, in our indolence, in our lack of faith. What is there to make us afraid or despondent?"—*Ex.*

ATTACKS CATHOLIC SCHOOLS.

Paris, Oct. 18.—The parliamentary commissions on public instruction, in its report to be submitted to the Chamber of Deputies, fiercely attacks congregationalist education under the present system. The government wants a monopoly of the education of the French youth. The commission has passed a resolution asking the Minister of War to exercise such supervision over the superior officers of the army as will prevent them from encouraging their subordinates to send their children to Catholic schools. The commission also asks the government to forbid the professors employed in the state schools from giving courses of instruction in private Catholic schools. This is the third strict measure taken against the Catholics by the parliamentary commissions since the first of the month. First came the demand for the suppression of the French Ambassador

to the Vatican, then the suppression of the salary of the priests; and now, finally, the proposal for the suppression of Catholic schools and for full liberty in education. All signs point to a bitter religious struggle in the near future. . . .—*Ex.*

A ROMANCE IN SCHOLARSHIP.

Three years ago two learned English ladies, Mrs. Lewis and Mrs. Gibson, traveling in southern Palestine in search of Syriac manuscripts, found a bundle of fragments, mostly written in Hebrew, which upon their return they submitted to the inspection of Professor Schechter, the Hebrew scholar at Cambridge. One of the fragments he identified as a Hebrew version of Ecclesiasticus. Encouraged by his success, Dr. Nebauer, the curator of the Cairo synagogue, made search for further portions and found nine leaves immediately following the Lewis-Gibson fragment. Further scraps were found by Professor Schechter in the British Museum. Up to the present more than three-fifths of the Hebrew text of Ecclesiasticus have been recovered. Professor Schechter has also discovered there is a list of quotations from the Bible in these fragments extending over the whole of the biblical books with the sole exception of the Book of Daniel. Joseph Jacobs, an Oriental scholar, in an article in the *Fortnightly Review*, says the discovery seems destined to throw light "upon the fixation of the Old Testament canon, upon the development of Hebrew between the Old Testament and the Talmud, upon the theology of the Sadducees, while incidentally it will give pause to those who have so confidently attempted to revise the Hebrew text of the Old Testament from the Septuagint version, as well as to those higher critics who have been so positive about dating separate psalms. In short, it will do much towards filling up the blank pages between the Old and New Testaments."—*Exchange.*

TEACH CHILDREN TO READ ALOUD.

A mother should take great pains to teach her children to read aloud acceptably. Much time and money are often expended in cultivating the voice for singing, and yet quite as much pleasure may be given by the person who reads aloud in a pleasing manner. No attempt need be made at elocution as the word is ordinarily understood; distinct utterance and proper emphasis so as to convey easily to the hearer the meaning of the sentences read are all that is necessary.—*Ex.*

ADDRESSES.

J. Arthur Davis, Baker, Kansas.
Mark H. Forscutt, No. 203 First Avenue, Nebraska City, Nebraska.
William Newton, No. 9 Etherley Road, West Green, South Tottenham, London, England.
F. G. Pitt 16 Carlingford Road, Harringay, N. London.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lords for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, OCTOBER 25, 1899.

NO. 43.

The Saints' Herald.

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

LAMONI, IOWA, OCT. 25, 1899.

A DIFFERENCE IN VISION.

Bro. D. R. Baldwin, writing from Ravenden Springs, Arkansas, sends us clippings from the papers concerning the debate lately held at the Springs between Bro. Baldwin and Bynum Black, of the Christians.

The Spring River News, of August 25, first notices the fact that the debate will take place, thus:—

A DEBATE.

Resolved that direct inspiration or revelation from God to man is necessary to salvation and in harmony with the Bible. The above is the proposition to be debated at Ravenden Springs, Arkansas, on September 9, 1899, by Elders Bynum Black and D. R. Baldwin.

In this proposition, Bro. D. R. Baldwin affirmed, Bynum Black denied.

Following this is the reportorial comment which we give below, from the News for September 15:—

The roar, the shouts, the commotions and thunder of Saturday's battle is a thing of the past. The smoke and fog have cleared away. Each of the great champions with their comrades are naturally claiming the emoluments. If both sides have gained, who is the loser? Both are apparently good marksmen, and during the heat of battle both hewed close to the line. There appeared, however, to the unbiased listeners, a marked contrast in their methods of warfare. A careful synopsis of each speech shows for the affirmative a devotion to old-time Christianity, a fervor for truth, a love of fair dealing, a broad platform embracing all known truth, and a desire for a more perfect knowledge. In some of these points the negative was surely found wanting. Whatever opinions the large congregation may have formed of the two men, and of their religious peculiarities, some things are apparent; i. e., no one is sorry for having been present. The disputants parted in good humor, and no enmity nor bitterness of soul was wrought. MAXEY.

From this it will be seen that the Saint impressed the general auditor to a better advantage than the Christian; and we gather the important lesson that no matter what the provocation and stress put on one's temper in debate, it must not be forgotten by the disputant for Jesus that he is a gentleman, keeping himself under control and reviling not when reviled; always answering ridicule in calmness, and misrepresentation, falsehood, and abuse with truth, in simplicity and humility, but never in boisterous assertion.

While the unprejudiced reporter, Maxey, saw the weight of good to be on the side of Bro. D. R. Baldwin's part of the argument, one G. W. Spurlock (Christian) writing to the Eye Opener, a Christian paper published at Ravenden Springs, closed his letter thus:—

Brother Black killed the modern revelation theory dead in the forenoon, and then put in the evening pounding away on it in order to convince skeptics that there is punishment after death.

Everybody was in good humor, and the very best of feeling prevailed. The large concourse of people returned to their homes in perfect glee. No doubt but that the few "Latter day Saints" present felt the sore sting of utter defeat.

So, those of us who have been persuaded that there was a need for revelation from the Lord Jesus by which the honest in heart might know that Jesus was and is the Christ; and having that spirit in us "which raised up Jesus," we might have hope of the resurrection of the just; will remember that according to G. W. Spurlock that belief of ours, that theory of present revelation, was "killed" at Ravenden Springs, Arkansas, by a "Christian" minister; who, not contented with the murder he there and then committed, "pounded" the poor dead body all the evening "in order to convince skeptics that there is punishment after death."

We wonder, do G. W. Spurlock and his "Christian" friend Bynum Black believe the commandment, written for Moses on a tablet of stone, and reaffirmed by the Prince of Life, "Thou shalt not kill."

Truth, crushed to earth, will rise again;
The eternal years of God are hers.

So, brethren, cheer up. The principle of revelation from God is as eternal as the gospel; and, though the "modern theory of revelation" was "killed" at Ravenden Springs, Arkansas, a modern Golgotha, September 9, 1899, and, though the Great Revealer was killed on Calvary's Hill, nearly nineteen hundred years ago; he before his death promised that he would reveal himself to his following believers by his Spirit; and after his death and his resurrection, in his risen body promised that he would be with his disciple believers "always, even unto the end of the world."

And, as the Master wrested his body from the grasp of him "that had the power of death," and raised it up to never-ending life; so has he decreed that, though Bynum Black, or G. W. Spurlock, did at Ravenden

Spring, Arkansas, on the 9th of September, 1899, assault, kill, and with intent to murder the "theory" of revelation, and "pound" it "after death," it shall rise again by the "power of an endless life," and live in every hamlet, city, country, and place where an earnest, honest believer in the word of God, shall willingly hear and obey that word and submit to the ordinances of the everlasting gospel. And, as the kind and degree of murder are determined in courts of justice by the kind and degree of the intent manifest in the killing, it may so occur in the great Trial Day, before "Him that sitteth on the Throne," these "Christian" teachers, who could ruthlessly "kill," and recklessly "pound" "after death," one of the principles to which the Master had given life, may be adjudged guilty from the motive which prompted them, the intent shown in the act of killing. For, "God will bring every work into judgment, with every secret thing."

PRES. SNOW'S CASE IS DISMISSED.

County Attorney Putnam has refused to authorize the issuance of a warrant for the arrest of President Lorenzo Snow on the charge of unlawful cohabitation, preferred by Charles Mostyn Owen, for the reason that the proof submitted by the complaining witness was deemed insufficient. . . .

When asked to give a reason why he had declined to authorize the issuance of a warrant for President Snow's arrest, Mr. Putnam said:—

"I did not consider that Mr. Owen had laid before me sufficient proof of the charge of unlawful cohabitation, as set forth in his affidavit. There was nothing to prove that President Snow had any legal wife, upon which the presumption of cohabitation could be based, and hence to prove that he cohabited with Minnie Jensen would be insufficient unless it could be shown that he had a legal wife living. If, however, there was sufficient evidence to show that Sarah or any woman, other than Minnie Jensen, was the legal wife of President Snow, the presumption of law would be that he cohabited with such legal wife (which, however, is rebuttable), and his cohabitation with Minnie Jensen would be unlawful."—Deseret News, October 14, 1899.

Angus M. Cannon and Heber J. Grant, prosecuted of late by this same Mr. Owen, each entered a plea of guilty to the charge of unlawful cohabitation, and were fined one hundred dollars each.

But, and for the reasons given above, according to the statement of the County Attorney, President Snow is not required to stand examination or to make a plea. In view of the past and present record and attitude of President Snow, many at least will find oc-

casation to strongly dissent from the views expressed by County Attorney Putnam.

Mr. Owen is evidently bent on a crusade against lawbreakers in Utah, judging from the record he is making. He is evidently backed by a moral syndicate of some kind, having in view the elevation of the moral atmosphere of the former State of Deseret now admitted to statehood as the State of Utah.

Bro. D. W. Wight, writing from Provo, Utah, sends us the following from the Provo *Enquirer*, October 14, as "significant of present feeling and conditions in Utah":—

Charles Mostyn Owen, the professional affidavit manufacturer, of Salt Lake, informed the officers of this county that he would not slight Utah County in his crusade, but expected to do quite a flourishing business. He intends to present affidavits in blocks of five, and expects to have five from each town in the county. Owen also intimated that he had about 100 more cases in view for Salt Lake County.

We learn from the *Deseret News*, 16th inst., that Mr. Owen had preferred the charge of adultery against Brigham H. Roberts, of Centerville, Utah. Mr. Roberts, at last accounts, had gone East and was located at Brooklyn, New York.

The following from the Provo *Enquirer*, October 13, is significant:—

The Ogden *Standard* suggests that the way to solve the polygamy question that is doing so much to disturb the peace of Utah is to solve it here at home, by passing a law "legalizing all of the plural marriages made to date, and to prohibit by severe punishment all future plural marriages." The trouble with that plan is that the State constitution would have to be amended to make binding the law which the *Standard* proposes.

There is little room to doubt that could the dominating element of the Utah Church prevail and have its way, the State Constitution would be amended as suggested. As it is, the State law is freely violated. However, the wheels of progress are at work, and polygamy and its concomitants are now between the upper and the nether millstone, and the grinding process must inevitably be "exceeding fine." Skulking and dodging and double dealing all have their destined end, and Utah's sin and evil will be found out in the persons of its transgressors, and bring merited results. The dominating forces at work in the world are moving for right, for truth. Transgressors may elude conviction for a time, but final detection and suppression are "as sure as fate."

NEWS FROM WAY OFF.

Bro. Gomer R. Wells, our efficient young missionary to Australia, writing under date of August 29, from Sydney, of his contemplated coming home, writes thus:—

I came here on a promise to the church to stay three years. I have staid twice that, and by February next, if I leave, I will have

staid six and one half years, arriving home after seven years' absence. If I go then I will feel that I do not leave the mission crippled (that is with one less man in the field), for my place will be *amply* filled by our rising young missionary, Elder Walter J. Haworth, now under appointment and fully justifying the wisdom of those appointing him. I feel proud of him and expect to see him a power for good in this field. He is only one example of what several other elders here could do if they were given a chance—the same encouragement that beginners receive at home. My own idea is this: We have as good missionary timber here as in the United States of America; and that there is no urgent need to send it here, when they've got it. A good, experienced leader and counselor is all they would need.

If God wills it so, I look forward to speaking with you face to face at no distant day, and meet the other brethren in General Conference, April, 1900.

Bro. Gomer has been a very faithful worker; has been cheerful and uncomplaining, and will receive a soldier's welcome at his return.

We can assent to Bro. Wells' thought that there is excellent missionary "timber" in the field where he has been laboring, as in the United States, and we shall most cordially greet them when the Lord shall call them, and the brethren choose them into the ranks. "The harvest is white" indeed, and "the laborers few."

HAWAII AND MAORI.

Bro. G. J. Waller sent us a copy of the *Independent*, a Honolulu paper, for October 2, (this the 14th,) with the following marked article. It will please the many who are interested in the "islands of the sea."—

"THE LAND OF THE MAORI."

The second musical and descriptive recital of Maori land by Wherahiko Rawei, B. A., took place Thursday evening at the Y. M. C. A. hall and drew forth an attendance almost filling the hall. The subject "The Land of the Maori" was illustrated with beautiful lime-light scenery showing different phases of the progress of civilization and of native life. The scenes depicting nature in all her glory, such as vegetation, mountain and lake views, snow-capped peaks, native beauties, and so forth, entirely puts our own loveliest scenes in the shade.

From beginning to end the lecturer was carefully followed by his listeners and applause was frequent. He is a fluent and pleasing speaker, his diction of the English language being of no mean order, showing how well he had profited by the opportunities of education. We consider these recitals quite a treat, his expressions and denunciation being so pure, grand, elaborate, magnificent, and comprehensive, especially in one who is foreign to the English language, he himself being a part-Maori.

During the course of his recital he said that it was traditional with the Maoris that New Zealand was first peopled from Hawiki, meaning these Islands. It substantiates our own traditions. His description of Maori life is not at all unlike the incidents of Hawaiian life, which fact makes his discourse all the more pleasing and attractive, especially to Hawaiians of birth or long residence. His rendition of Maori music is very pleasing, but the songs and harmonies in no way compare with our own.

Taking it in all in all, these recitals are very entertaining and descriptive, besides being moreover very instructive. As Mr.

Rawei leaves for home on the Moana on October 14, we hope he will give other recitals for the good cause he is working for, that is, the raising of a sufficient fund with which to endow a school for the uplifting of the Maoris from their demoralizing mode of living to a much higher and better sphere. We hope that more young Hawaiians will attend and see Mr. Rawei dressed as a Maori and hear what he has to say of his own people akin to ours.

REV. BRADEN ACCEPTS ELDER I. N. WHITE'S CHALLENGE.

All readers of *Herald* will have noticed Bro. I. N. White's challenge to Elder Clark Braden to repeat the debate held near Orchardville, Illinois, at Alma, Illinois.

The propositions were:—

Was Joseph Smith a prophet of God?

I. N. WHITE affirms,

CLARK BRADEN denies.

Is the Christian Church (commonly called Campbellites) in fact the Church of God, harmonizing in faith, doctrine, organization, and practice, with the Church of Christ set up by divine authority eighteen hundred years ago?

CLARK BRADEN affirms,

I. N. WHITE denies.

We have received from Elder Clark Braden, an acceptance of the challenge of Bro. I. N. White, with request that we publish it, in a letter which we publish below, in accordance with Mr. Braden's request.

ALMA, Ill., Oct. 2.

I. N. White; Sir:—I will debate in Alma, Illinois, my home, my headquarters, the headquarters of my work.

Will you debate in Independence, Missouri, your home, your headquarters, the headquarters of your work?

Is not this fair and equal?

I will furnish the meeting house of "The Church of Christ" in Alma, Illinois, as the place of the debate at Alma; and bear all incidental expenses of the debate in Alma.

Will you furnish the meeting house of "The Reorganized Church of Jesus Christ of Latter Day Saints" in Independence, Missouri, as the place of the debate in Independence?

Now, is not this fair and equal?

Now, sir, not only is your challenge accepted, as emphatically and pointedly as it is possible for you to make it, but you are hereby defied to make good your challenge.

CLARK BRADEN.

RELIGIOUS ITEMS.

Sr. E. Horton, Chicago, sends us a number of clippings from the Chicago papers giving accounts of various religious movements in that city, of some interest to our readers. Among them is an extract from one of Mr. Moody's sermons, in which he says: "The power of the Holy Ghost is what is needed, now as in the apostles' time—that power and a straight gospel." (*Daily News*, October 2.)

Another clipping, paper and date not named, gives the following statement from the Rev. M. M. Bales, who left the Methodist Church and organized an independent movement of his own, taking all or most all his former flock with him:—

In his circular the founder of the new church says:—

"I believe in an entire Bible, from lid to lid, and have no sympathy with the encroachments of evolution and higher criticism and modern methods of raising money for God's work, such as church fairs, bazaars, and societies. I can no longer indorse any of these or engage in them. I believe I am divinely led to organize an independent church in Chicago which shall embody only Bible principles and run along purely gospel lines, returning to the simplicity and power of the early church as much as possible. I shall receive no stated salary, but shall trust to God for my living, as well as for the money with which to erect our church building and carry on all the work."

Sr. Horton expresses the wish that some of the ministry of the Reorganized Church call on Rev. Bales.

Other clippings give accounts of Mr. Moody's meetings, also of attacks upon "Rev. John Alexander Dowie," the "Overseer" of "Zion," the institution into which Mr. Dowie has gathered many converts through his claims to heal the sick by faith. Some Chicago ministers, prominent among them Rev. Frank DeWitt Talmage, claim Mr. Dowie is a fraud and a mountebank, and are attacking him publicly through their pulpits. Their claim is that his methods are questionable; that, among other reprehensible methods, he has succeeded in securing large financial returns from his followers.

Here is another, from the *Chicago Tribune*, October 16, which we submit without comment:—

NEW CHURCH OF FREE THOUGHT.

Springfield, O., Oct. 15.—Articles of incorporation are soon to be filed with the Secretary of State for a new religious sect, to be known as the Church of Free and Independent Thought. The new sect will welcome all believers of any religion, and even unbelievers. It is averred that the purpose of the new church will be to free religion from superstition and hypocrisy. The teachings of the Psalms, Proverbs, and the words of Christ are accepted for the betterment of mankind, but whether or not these teachings are inspired is left to the individual belief of the members. The organizers say that the present churches are a barrier to the search after truth.

JEW'S ILL TREATED BY TURKS IN PALESTINE.

Consul Merrill of Jerusalem has made a report to the State department regarding the unfortunate condition of the immigrant Jews in Palestine, in which he says: "The Turkish regulation requiring Jews arriving at Yafa to leave the country again in thirty or ninety days, if they come as visitors, has, I understand, been agreed to by our government. There is no provision, however, so far as I have been informed, as to how these people are to be made to return.

"As the Turks do not accept the word of the immigrants on landing, a system of money pledges has been resorted to. This may be called 'fine,' 'tax,' 'deposit,' 'backsheesh,' 'bail,' or 'pledge.' It is a money guarantee that the parties will carry out the requirement of the Turkish government. Unless they pay the guaranty the immigrants have great trouble in landing.

"In many cases the Consul is appealed to, and rather than see them starve or sent back to the steamer, which would probably not re-

ceive them again, he gives his word as security that they will leave the country at the expiration of the time specified. Respectable American Jews coming here as bona fide travelers encounter no more trouble than do Christian travelers.

"It is the immigrant class—Russian or Polish Jews—who are suspected by the authorities here as likely to swell the ranks of the colonists."—*Washington Bureau, Chicago Tribune, Oct. 11, 1899.*

NORWEGIAN legislators propose that girls who do not know how to knit, sew, wash, and cook, should be refused permission to marry. Daughters of wealthy men are not to be excepted.—*Ex.*

Now let the same legislators provide that the opposite sex shall be as well qualified for marriage as the gentler sex, if they have not already done so. There will then be little or no cause for complaint.

AMERICAN ARCHÆOLOGY.

The University of Berlin, Germany, will appoint Dr. Eduard Seler to the position of Professor of American Antiquities. The founder of the chair is the Duke de Loubat, now of New York, who himself made a journey of exploration into Yucatan. An item dated Berlin, September 30, will prove of interest to students of American Archæology. It is taken from the *Chicago Tribune*, October 18:—

M. de Loubat ten years ago offered a prize of 3,000 marks, to be distributed every five years, for the best work in regard to America. This prize has been awarded only once, and Dr. Seler was the successful competitor. His subject was "Pictorial Manuscripts of Mexico."

Joseph Florimond Loubat, a citizen of New York, now living at 47 Rue Dumont de Urville, Paris, owes his titles, formerly that of Count, now of Duke, to the friendship of the Pope and the scientific circles at Rome, where he is well known. The prize fund, now worth nearly 30,000 marks, was established ten years ago, when a congress of Americanists met here. The offer of funds which to establish a professorship came wholly unsolicited, and was, of course, an agreeable surprise to the Ministry of Culture and the university.

The Emperor expressed his gratification that an American citizen had given the German scholars the means of devoting their energies to the investigation of the extinct civilizations of the Occident. He is reported to have declared this was an evidence of the solidarity of interests on both sides of the ocean.

Americans here, who feel they owe a debt of gratitude to German science and German universities, are also pleased that an American scholar has the means and the will to repay a portion of this debt. M. de Loubat is himself a scholar, whose attainments and services are recognized by those who are familiar with the progress of American studies. Professor Sachau, one of the few personal acquaintances that he has here, esteems him in the highest measure. He has, by publishing a series of the pictorial manuscripts of Mexico, placed a large mass of material in the hands of the Americanists, and his income has for many years been largely devoted to the studies in which he is interested.

He travels the greater part of the time from one library to another in Europe, and from Europe to Central America, in the search for a clew that will reveal the almost

impenetrable secrecy of the Aztec hieroglyphics.

It is his ambition to discover the "Rosetta Stone" that will do for Aztec civilization what the translation of the Egyptian inscription into Greek did for the land of the Nile. At present he and the Roman scholars with whom he is acquainted are hunting through the library of the Vatican in the hope of discovering some monkish paper or another dating from the time when the priests of Spain and the priests of Mexico were engaged in dealing with the American subjects of the Spanish empire on rival lines.

In addition to his work in Yucatan the Duke de Loubat has interested himself in excavations in Venezuela.

EXTRACTS FROM LETTERS.

A sister writing from Nebraska City, Nebraska, mentions Bro. Forscutt's labors there in the following commendatory way:—

Bro. M. H. Forscutt's health has improved since the reunion at Woodbine, and he keeps the meetings up by presiding and preaching. Hope he will be entirely healed, and be returned here in 1900, as our city pastor. No one like him here anyway, to preach and have charge of God's work, as both saints and outsiders like him and we need him always.

Bro. J. W. Wight reports 228 sermons, 32 baptisms, and 16 children blessed during the past quarter, by the missionary force in his field; or 56 baptisms during the past six months. He writes:—

Our work has exceeded that of the previous quarter. We need more men to do the mission justice. I have been more hampered than ever before on account of lack of men. The mission needs some good local presiding men, which would give our missionary force better opportunities to be "free" to wait upon our ministry. We also need another tent for Utah. We could easily find work for another. We have eight more baptisms for the half year than for all of last year. One thing is sure: if we accomplish anything we will have to appoint a larger force. We have now but little opportunity to be sufficiently aggressive. If we had a dozen or more young, aggressive men, who would and could go from house to house with our tracts and talk to the people; not so much need of their being preachers as real, *live talkers*. Wherever we can get up anything in the shape of a controversy we have no lack for a crowd.

EDITORIAL ITEMS.

Bro. J. B. Roush, Denver, Colorado, No. 522 Nineteenth Avenue, wishes to obtain addresses of saints who live in or about Colorado Springs, Colorado City, or Manitou, Colorado, where efforts will be made to preach the word.

The *Chicago Tribune* reports that, "The Catholic priests in Belgium have secured the passage of a law compelling parents to give to their children no names except those in the calendar of saints." How long the Belgian people will stand such legislation does not seem hard to predict, in the face of present popular outbreaks against Roman Catholic control in state affairs. The dominant church has but to enforce such legislation to make its presence and tenure

odious to the people. There may be and doubtless are liberal Roman Catholics, but there is little reason to doubt that the nature and tendency of the spirit of Romanism is to control and narrow the political and religious life of every people in conformity to its prescribed course of action. They will never succeed in dominating modern political tendencies—not in America at least—and we believe and hope that they will not so succeed in many other countries.

Pres. Joseph Smith left Lamoni on Friday, the 20th, for Three Oaks, Michigan, to dedicate a church building at that point.

By card from Bro. Stebbins we learn that Bishop Israel L. Rogers is now out of danger and recovering from his recent attack of illness.

Bro. Duncan Campbell, Pleasanton, Iowa, would like to obtain the address of Bro. W. D. McKnight, formerly of Lamoni.

We learn that Bro. J. A. Tanner, of the Northeast Missouri district has signed propositions for a discussion with Elder Thomas H. Chambers, of the Utah Church, at Moberly, Missouri, to begin November 6. The propositions involve the respective claims of the Reorganized Church and the Utah Church. Bro. R. M. Elvin is expected to represent the former.

Bro. W. H. Kelley arrived home on the 17th, after a brief visit to the Kelley homestead, in Western Iowa, where an elder brother lies dangerously ill.

Paris cablegrams continue to hint at the dream of French diplomats to form a United States of Europe including Asia, the old-world Latin-Muscovite races against the Anglo-Saxon, aided by Russia and Germany, "with whom the pourparlers are now actually in progress;" the plan to include also a United States of Africa.

It is difficult for some persons to discriminate between the logical conclusions of an argument and a personal attack upon them or upon positions taken by them. In advocating truth one necessarily refutes error, and he who assumes untenable ground must be prepared to see his positions moved, shown to be in error. However, he should not take offense where no personal attack is made. He must learn to discriminate between the logic of an argument and a personal arraignment. The assertion of principle is necessary, however strongly it may refute personal opinions, cherished ideals, or policies.

At the late annual session of the synod of Illinois Presbyterians "the most important action probably has been the passage of resolutions breaking away from tradition and introducing secular subjects into the synodical program." "Other changes affecting traditions rather than mandates of

the church were regarded as victories for the radical over the conservative commissioners." "Decline in the number seeking entry to the ministry was due to the fact that the church is restricting ministers in their desire to teach new truths."

Copies of the *Pacific Commercial Advertiser* and the *Independent*, published at Honolulu, Hawaii, and sent us by Bro. U. W. Greene, comment upon the decline of Protestantism among the native population of Hawaii. The *Advertiser* queries whether the decline is caused by disease of the natives and the influx of foreigners, or by the errors of those representing it; but thinks those influences should count for naught as against Divinity supposed to be behind the system of faith. The *Independent* blames the decline upon the growing worldliness of Protestantism, whose professors it states have robbed and corrupted the natives.

Original Articles.

BORN AGAIN.

Verily, verily I say unto you, except a man is born again, he cannot see the kingdom.

Again:—

Verily, verily I say unto you, except a man is born of water and the Spirit he cannot enter into the kingdom.

In these words Jesus declares emphatically that a man cannot enter the kingdom unless he is born again. This declaration surprised Nicodemus, a ruler of the Jews. But the great Teacher explained the matter so plain that he could and did understand it clearly, for he became a disciple of Jesus after that time. Now I want to explain the subject so that all who read will understand what my Master meant, when he said to Nicodemus, "Except a man is born of water, and the Spirit, he cannot enter the kingdom of heaven." In the first place, in order that there be a birth, there must be something to be born; and in order that there be that something to be born, there must be something begotten. It is written that children of God are begotten by the Spirit, through the word or gospel; they are then quickened. This is one operation of the Spirit, and then they are drawn by the Spirit to Christ; "For no man can come to me except the Father which sent me draw him."

This is another operation of the Spirit, and when they have complied with the prerequisites to baptism with all their hearts, having received of the Spirit unto the remission of their sins, they are then ready to be born again, which means deliverance from the kingdom of Satan into the kingdom of heaven (or God); such sub-

jects being baptized by a legal administrator, which is a member of the kingdom, and one who has been called and ordained by those having authority.

Now when such subjects are baptized by such administrator, in the name of Father, Son, and Holy Ghost, they are born again, not of water alone, but of water and the Spirit; for there are not two births, one of water and one of Spirit. Jesus said except a man was born again, not again and again. One birth brings a child into the world, and a second birth puts a man into the kingdom of heaven. Again I repeat that the entire birth takes place at the time when and wherever the baptism of water takes place, the Spirit here performing its part in the birth, which is another operation of the same Spirit. They are then made children of God by adoption, being then made free from their sins. Now as Paul said, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." Now this gift of the Spirit is given through the laying on of hands of a legal administrator. They are then "sealed unto the day of redemption of their bodies." This is the way I understand that men were born of water and the Spirit in the days of Christ, and the way they received the Spirit as a Comforter. I cannot understand that a person has to have hands laid upon them in order to be born of the Spirit, or be baptized of the Spirit. I do not understand that to be born of the Spirit and to be baptized with the Holy Ghost is the same thing (or operation of the Spirit) for the following reasons. When John the Baptist came preaching the gospel and baptizing the people, they entered into the kingdom, for Jesus said, "From the days of John the kingdom suffereth violence;" and there could not be a kingdom without subjects, and they could not be subjects unless they entered by being born of water and the Spirit at the time he baptized them. John could not lay on hands for the gift of the Holy Ghost, for he was an Aaronic priest. Jesus was baptized by John, and the Spirit came upon him at the water, and he was born of water and the Spirit there and then, just like all the balance that John baptized, who were proper subjects; not that all of them received the Spirit in the bodily shape of a dove; but the Spirit came like Jesus told Nicodemus, the "wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." John told the people that he baptized them with water, but that he that cometh after him, whose shoes he was not worthy to

bear: he should baptize them with the Holy Ghost and with fire. This promise was fulfilled on the first Pentecost after the ascension of Christ.

Now if to be born of the Spirit and to be baptized of the Spirit means the same thing none were born of the Spirit until Pentecost; but such was not the case. The kingdom was only confirmed upon the day of Pentecost or established by the outpouring of the Holy Ghost, and not born of the Spirit. The Holy Ghost upon that day baptized the kingdom, and endowed it with power to do the work that Jesus had commanded. The members had received a portion of the Spirit before that; at one time Jesus had breathed upon them and said, "Receive ye the Holy Ghost," before he left them. Now in concluding this article, will say as Paul said, There are diversities of operations, manifestations, and gifts, but it is all one Spirit. Let us not confound them, let us rightly understand, divide, and apply them; if so I am satisfied that no one will say that a man is born of the Spirit when hands are laid upon him, or that the baptism of the Holy Spirit and the birth of the Spirit are the same operation. Now if I am not right, will some brother show that I am not, by thus saith the Lord.

E. W. NUNLEY.

WHO IS ABIDING IN THE VINE?

We are still in Minnesota, trying to battle for the truth, against evils that are constantly seeking to creep within the fold, and are also opposing forces from without. And inasmuch as in the past we have been connected with one of the factions that arose after the death of the prophet, and as we at the present time are considered apostates from the truth, and as guilty of committing the unpardonable sin by some of the little remnants of that faction, because of our uniting with the Reorganization, we deem it good to again go over the ground of some of the differences of our belief, and try to see if we are in the true faith, and abiding in the vine; and see if our belief will agree with the law and the testimony, if not it is because there is no light in us.

Jesus taught in fifteenth chapter of St. John that he is the vine, and "as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me."

Now we know if a branch is severed from a vine it withers and dies, and cannot bear fruit. So how necessary it is for us to know how we may abide in Christ the true vine; that we may not become as withered, dead branches. We read in this same fifteenth chapter of St. John:—

If ye abide in me, and my words abide in you, ye shall ask what you will, and it shall

be done unto you. . . . If ye keep my commandments, ye shall abide in my love.—John 15: 7, 10.

So it is by being obedient to the word of God that we shall abide in the vine. Our Savior promised to send the Comforter, the Spirit of truth, to those who would abide in him, and in the sixteenth chapter of St. John we read, "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth." Let us then try to be obedient to God's word, for "one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Christ continually referred to the scriptures, written before his day, to prove his work; and that he was fulfilling the prophecies concerning the Christ they had looked for so long. He tells them: "If I had not done among them the works which none other man did, they had not had sin." No other man fulfilled the prophecies concerning Christ; yet many did not believe him, and thus were not abiding in the vine.

And the work established by Joseph Smith, the prophet, was in direct fulfillment of prophecies contained in the Bible and Book of Mormon. No other man or work fulfilled these prophecies, and now it is too late to look for anyone else to fulfill them. For the "sealed book" of Isaiah twenty-ninth chapter, which was to come forth just a short time before Palestine was to become a fruitful land, has been brought forth, and the land of Palestine has been restored from that barren, desert-like condition, which came upon it in fulfillment of the prophecies of Christ. And all this has come to pass in the nineteenth century, so we need look no farther on this point. But most people reject the mission of Joseph Smith nowadays, the same as they rejected Christ in his day, in spite of all the proofs of prophecy fulfilled and the modern discoveries which go to prove the Book of Mormon a true record. The Jews thought they were abiding in the vine while rejecting Christ and his work; and in our day people think they are in the true vine while rejecting the angel's message. But they neglect to investigate God's word, to see if they are in the faith.

Every church or faction that has arisen since the death of the martyr claims they are abiding in the vine; but where are the proofs? We have been warned that many deceiving spirits have gone abroad to deceive. By the word of God we must try the different plans that are presented as the plan of salvation. We hear some say, "I don't see how anyone can tell which church is right," and they really think they cannot find out and so they do not try. Others say, "My father and mother tell me so and so, and they are just as good or better

than anyone else I know of, and so it is my duty to believe them." But it is plain to be seen that somebody's father and mother are mistaken; and if it should be that our father and mother are deceived, will it be wise for us who are not children, but grown people, to cling to a mistake, a deception which is contrary to God's word, just because our parents do? Would it not be more wise for us to search the scriptures, prove all things, our parents' belief not excepted, and hold fast that which agrees with God's word? Remembering that if we are not forgetful hearers, but doers of the word, that God has promised the Holy Spirit, which leads and guides into all truth. Then we can understand what Lehi's vision meant, when he beheld a tree whose fruit was desirable to make one happy; and when he had tasted he began to be desirous that his family should partake also. And Nephi explains that the rod of iron which his father saw was the word of God, which led to the fountain of living waters and the tree of life. And both of these represented the love of God. Even so, I believe that people nowadays, who will take the word of God as their guide, it will lead them to the tree of life eternal. And once they get the love of God in their hearts they cannot help being desirous to show their friends the way; and it is because we love them, and have an interest in their welfare. Some of our friends seem to think, Why is it you cannot leave us alone; we will gladly let you alone, if you will only not mention your religion to us. And while I am writing of Lehi's vision, it brings to my mind a dream which was given me less than a year ago; and I believe that God warns people by dreams, occasionally, nowadays, as well as in old times.

I saw in my dream what had been in the past quite a large river, flowing through the land. A part of that stream had turned out of the true current, and had flowed over into a place between the hills, and had become a stagnant pool of corruption, and my soul seemed to shrink in horror from the contemplation of that corrupted mass. Then as I turned my eyes from that scene, I beheld a little barren spot of ground, altogether too near to that loathsome pool, upon which my own father had taken his position. And as I watched him, I saw him stand like a pillar, immovable as a rock, with his arms folded, and his eyes fixed steadfastly off over the hills, as if he was looking for something which never comes. He had turned his back upon all that corruption. But it pained my heart to see him standing in such a barren, desert looking place; no signs of life, nothing green and growing, but every-

thing a desolate appearance; and I did so wish he would come where I was. Then I began to look to see where I was, and I found myself upon much higher ground. The soil was good, the grass and trees green, and everything around me betokened life. Upon one side a considerable stream of water seemed to be flowing; and running along the bank there seemed to be an iron rod, about the right height from the ground to grasp with the hand, and a narrow path by the rod. And I saw some of the brethren and sisters moving forward in this path, clinging to the iron rod; others I saw leaning upon the rod, but making no noticeable advancement. Others were getting careless, and wandering from the rod of iron, and were beginning to stumble and fall. Some went down laughing, as if they were unconscious of their danger; and I myself was warned, that though I might be standing upon higher ground, yet I might not be walking in the straight and narrow path, and might suffer loss thereby. And in examining the river of water, I saw it was not perfectly clear, though I could see the pebbles at the bottom, and I thought the great storm that swept over in the past had troubled the waters to their very depths, and they had not yet become as clear and pure as they should be.

Now if this stream could represent the church, we know that a portion of that church did turn out of the true current pointed out by the books, went into a state of corruption, and followed "seducing spirits and doctrines of devils," by reason of which the way of truth has been evil spoken of ever since. But is there anything in the history of the past that would show that my own father had taken a position too near to that apostate church, seeing that he had in truth turned his back upon their seducing, corruptive teachings and practices? Surely to my mind there is. And if I try to show my reasons for so believing, and should make any mistakes, I believe our editors would give any of the Cutlerite faction the privilege of correcting such mistakes through the *Herald*, and it would seem to be their duty to do so, seeing that they claim to be the only ones on earth who have authority to preach, teach, or baptize; the only ones holding the priesthood or the right to administer in any of its ordinances.

Now it would seem that for at least four years after the death of Joseph Smith, that Father Cutler stood by the Twelve and their measures, whatever they were. I have read history of those times, and I find that whoever opposed the Twelve were dropped from their official positions, and soon after cut off from the church. Three

of the Twelve, to their honor be it said, refused to accept the leadership of Brigham Young. These were William Smith, Lyman Wight, and John E. Page. Also quite a number of the Seventies; and many other officials and laymembers refused to uphold Brigham and his followers in unrighteousness. These were all soon dropped from their stations in the church, and others chosen as officers who would not oppose Brigham. Father Cutler did not oppose them, so he was allowed to keep his position in the church. And believing himself at that time to be under the authority of the Twelve, and not above them, he waited to be set off by them upon the mission to which Joseph had ordained him before his death.

Now the Twelve began teaching contrary to the doctrine of Christ, and polygamy began to be taught and practiced on the sly. I have had the testimony of many who lived then that such was the case. And did Father Cutler oppose them in this? Oh no; not at that time! He would lose his position in that rejected church if he did. Can it be that their unlawful acts were accepted of God at that time. It cannot be; for we read in a letter written by Joseph Smith, which was printed in the *Millennial Star*, Vol. 17, page 85—

That the rights of the Priesthood . . . may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, or vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, amen to the priesthood, or the authority of that man.

Surely they must have been rejected, when good people tell me they began to run into light-mindedness and dancing; would open their balls by prayer, and during a cessation of dancing would preach the glories of polygamy. They would (pretend to) bestow the high priesthood upon the young girls, and then get them sealed as (spiritual) wives to the officials, and console the young men by telling them their time would come in the future. I am indebted to witnesses living near me for this last information.

But Father Cutler did not uphold everything, even if he did not openly oppose; for he told his followers, afterward, of a time when he voted with his hand (for his life was in jeopardy if he did not), but not in his heart, for a man to be murdered, who was opposing the Twelve. But he says a little bird flew over and informed the man of his danger, so he was missing when they attempted to carry out their plans. As time rolls on and people are learning to obey counsel, Brigham Young is placed in the office made vacant by the the prophet's

death; not by revelation, as the word of God points out, nor by ordination, but by a vote of those who dare not or did not wish to oppose the Twelve. Father Cutler could not have opposed this measure, or he would have lost his official position then. Well, at last the Twelve set him off to perform the mission to which he had been appointed. And in the spring of 1848, if I am rightly informed, Father Cutler moved to Silver Creek, Iowa, where there was already a branch of the church. But their president, being a polygamist, moved to Utah, and they chose Father Cutler as president. Now he began to do a good work, something which it seems to me he ought to have done long before. He began to preach against the evils and wickedness that had been creeping into that rejected church. He began to call their attention to the law taught in the books, and gave them to understand that they could serve God without following Brigham to Utah. Well, I am thankful for this; he will be rewarded for all the good he did. And I think he kept a few from going to Utah.

I am told that the Twelve who were then at Council Bluffs or Omaha, soon heard that Father Cutler was preaching against them, so in the fall of 1848 they sent George A. Smith and others to Silver Creek to investigate. Father Cutler reported to them that he was only trying to teach the law as laid down in God's word, to the little branch at Silver Creek. They saw nothing wrong in that; and at a public meeting there George A. Smith bore testimony to Father Cutler's calling and mission; that he had been duly ordained by Joseph Smith. What! says one. Did George A. Smith bear testimony to Alpheus Cutler's being ordained to lead the church! O no; not that. Though I used to think that was what was meant. George A. Smith never believed it was Father Cutler's calling to be president of the high priesthood; but he bore his testimony to Father Cutler's being ordained to a mission among the Lamanites. This was explained to me lately by a Cutlerite elder. In the spring of 1849 the Twelve preferred charges against Father Cutler, and he was cut off from the church. My father went with them to attend the trial, but found that lay members were not permitted to attend the trial.

Now Father Cutler had recognized their authority up to a year before this, when they set him off on this mission. Can he recognize their authority now? I think not, but he goes ahead on his own hook now. And as he had to reject their authority and oppose them then, one cannot help but ask if it would not have been better to have opposed them sooner?

For it seems to me, his mind must have been darkened, to some degree, by the pernicious doctrines he had listened to, but had not opposed. For I am told by responsible parties, that while he was president of that branch, a two days' blessing meeting was called; and among those appointed to lay hands on the heads of their brethren and sisters, to bless them in the name of the Lord, was one Walter Cox by name, who was a polygamist, having three wives at that time. So in this instance he does not consider members of the old church rejected, and even recognized his authority to officiate in the ordinances of the gospel, while practicing this abomination. Though I am told that Father Cutler afterwards preached against polygamy and kindred evils. Soon after this he departed, with a chosen few, to a place called Grasshopper, on a mission to the Indians. But whether God recognized this work, I know not. I have never been able to find out if any Indians were converted. The only Indian I ever heard of belonging to the Cutlerite Church was Louis Denna, who was converted at Nauvoo, before the prophet's death. A few years after this, I think about 1854, Father Cutler moved to Manti, Iowa, where a few of his old friends and neighbors were located. The branch there feeling as if the church could accomplish much, if there was a vacancy in the highest office, proceeded to fill that vacancy, by voting to uphold Father Cutler as president of the high priesthood, prophet, seer, and revelator.

Thus following the example of those who went to the salt land. They ignored the law in Doctrine and Covenants, which says: "The president of the church, who is also the president of the [high] council, is appointed by revelation, and acknowledged, in his administration, by the voice of the church." They proceeded to acknowledge him in that office without revelation. Also like those who upheld Brigham Young, they ignored the law which says:—

Every president of the high priesthood . . . is to be *ordained* by the direction of a high council, or general conference.—D. C. 17:17.

Also ignoring the word of God in section 107:18, that in Joseph and his seed the kindreds of earth should be blessed.

They proceeded to vote to uphold some one in an office to which he was never called by revelation, nor was he ever ordained to that office, as has been testified to me by several who were present at the time. And yet we read that "nothing shall be appointed to any of this people contrary to the church covenants."

After all this, every one (except Father Cutler) was required to be

baptized anew, or they would not be recognized as members of the church. Father Cutler said he would not break that link between him and Joseph by being baptized. Query: if rebaptism is right, how could it break any link? and if wrong for him, was it not wrong for others? But be that as it may, it is certain that the Cutlerites never regarded any as church members unless they came to them to be rebaptized; and then whatever authority they held in Joseph's day was recognized, for they never ordained them again, but confirmed them members of the church, with all their former rights, privileges, and blessings. Though it is a mystery to me how they can claim that a man is rejected, and not a member of the church, and yet he holds his priesthood and authority. But in this case, Father Cutler recognized their authority, as members of the church, to vote him into office; and the next thing tells them they are not even members of the church, unless they will be rebaptized. Now I would suppose if people were rejected so as to lose their membership, they would also lose their right to vote, and would lose their authority and priesthood. But being only a woman, and a deluded Josephite at that, I wait to be corrected.

Now I believe that in each of these factions which arose after the death of the martyr, each individual will be rewarded for the good they did. And God would not entirely forsake them who were honestly deceived, though they might be following blind leaders who would lead them into the ditch. Yet God often heard their prayers and blessed them in afflictions. They believed in part and were blessed in part. But after God had called one to set in order the house of God,—truly he found it terribly out of order, scattered as sheep without a shepherd, some following false shepherds and blind leaders; but a few who would not choose and set up for themselves leaders, but waited and prayed for God's revealed will concerning the leadership,—after God calls one, does he go at it haphazard, ignoring the law? No; he is sent to teach the law. But I am told by some, that the one "mighty and strong," to set in order the house of God, is not a prophet, but a bishop, because he was to divide by lot the inheritances of the saints.

But they forget that in Father Cutler's blessing, which they have had so much faith in, it is stated that he should be the one to divide the inheritances of the saints, or cause it to be done. Do they think this means a bishop? But the right one waits till he is called of God as was Aaron, as was his father before him. He had also been appointed by revelation through his father, for we have the

testimony of Lyman Wight, Father Whitehead, Father Cutler, and others, that such was the case. That Joseph Smith set his son Joseph apart by blessing, anointing, and prophecy, to be his successor when the time came, and as I believe him to have been a true prophet, I cannot accuse him of being a false one at that time.

And when the testimony of Father Whitehead reached Manti that Father Cutler was present at that time, Father Cutler "denied not, but confessed that he was present;" but said, "They take a blessing for an ordination," and so we believe it was a blessing, by anointing and prophecy. His father could not ordain him or anyone else to that office, for it was not a vacant office; he was filling that office faithfully himself at that time. And the people had been told in one of the revelations before, that the one to receive revelations for the church after Joseph should be taken, would be appointed through him, Joseph. The Lord warned them of this, so they would not be deceived; yet they cannot understand or believe it, so that many to this day are yet deceived. Nevertheless, after their tribulations and temptations, and being scattered and driven, because of their treating lightly the word of God, the Lord begins to feel after them as he had promised—to call them back to the true faith; for Zion shall not be moved out of her place, though her children are scattered. The honest in heart shall be gathered again. And who does God send to do this work? Is it those who have voted to uphold some man in an office to which he has never been called or ordained? No; but he calls on the one who had been appointed, and sends him to a little company who are trying to keep the faith, and are praying God to send whom he will. They have not set up a leader for themselves, so they accept the one whom God has sent, and he is ordained by those having authority, as his father before him was.

And God begins again to direct them, and sends them out as he did in his father's day to gather up the lost sheep, and convert sinners unto Christ. And God confirms the work by signs following those that believe, the same as in his father's day; the same as in the days of Christ's ministry; the same as in every age when God has set up his church and kingdom on earth. And while the blessings grow less and less among those who reject the one sent of God, the testimonies accumulate from the east, west, north, and south, how God is confirming the work by signs following the believer; and we read of evil spirits cast out, the blind restored to sight, the deaf made to hear, many are healed of diseases, while the gifts of prophecy, unknown tongues, visions,

dreams, etc., are granted by the one Spirit.

But as one person told me, "That is nothing; the spiritualists and others claim some of these supernatural gifts too." "Well," I replied, "it certainly is not enough that these gifts are manifest, for we must search the scriptures and see if they are preaching the truth; but if they teach the truth and obey it, and have the authority, then these gifts should follow the believers, for they are the effects of faith, and when faith comes it brings its train of attendants with it; and when these things disappear, it is because faith disappears."

And if as I fear, these gifts are not among us to as great a degree as it would please God they should be, it is because we are not as faithful as we should be. For it behooves us all to deny ourselves, and take up our cross and follow Christ. Let God's word be true, whether it should agree with our preconceived ideas or not; whether it is to learn more humility, patience, charity, or love, or to conform to the law of tithing or plainness in dress, or to take up our cross and speak in meeting, or pray, or whatever it might be. May God help us all to be faithful soldiers in God's army.

E. L. ANDERSON.

Letter Department.

RENO, Nev., Oct. 10.

Editors Herald:—I have been laboring mostly in the eastern part of the State since I arrived in the Nevada mission, on May 24. I arrived at Austin September 12. The M. E. preacher had gone to conference. I saw the trustees of said church and was granted the privilege of using it until the minister returned, which was ten nights, and I baptized four, two men and two women, making eighteen since June 6. Three out of the eighteen had belonged to the Brighamite Church. I left several at Austin who seemed to be very near the kingdom.

I expect to open up here on the 12th. I am informed that I can have the use of the old Congregational church as long as I wish to occupy it, which I think will be for two or three months. I have two furnished rooms secured.

I went out about nineteen miles from here and camped out and chopped wood for two days. I cut all lengths, just so we could load it on a wagon. I will have a four horse load, so you can see I am preparing to give the people of Reno a chance to hear the gospel of Jesus Christ. All I will lack now is means to get a little food along as I may need it, and I know that will come when I have need of it. I never have wanted for anything that was really necessary for me to have in this mission. The saints have always been very mindful, and also friends, in supplying me with things really necessary.

This is the finest town in the State; six

thousand inhabitants; only forty-two thousand people in the State; so I think I will remain here until I work this town and vicinity pretty thoroughly. I will be at Mottsville conference, which convenes November 11 and 12; then I expect to return to Reno for awhile.

I thank all the saints and friends for assistance rendered, and pray God to bless them, which I know he will. Our Master told us that as small an act as a cup of cold water given to one of his disciples shall verily bring its reward. The saints can send all communications to me here at Reno, Nevada.

Yours in gospel bonds,
ELDER THOMAS DALEY.

ISLAND, Kan., Oct. 12.

Editors Herald:—The question of "expansion" has been agitating the minds of the American people for some time; we mean in a political sense. Thousands of dollars have been expended in the effort to establish the "stars and stripes" over on the Philippines; yea, more—human life has been sacrificed.

While men of the world are endeavoring to solve the "expansion problems," we as a church have a more gigantic problem to solve, along the line of expansion.

None can object to expansion in a spiritual sense. And it is not our purpose to discuss the principle of expansion in this paper from a political standpoint. Suffice it to say, that a nation which has failed to legislate in the interest of the commonwealth of America should not think of taking an additional burden upon her shoulders by caring for the Philippines. True expansion is all right. Let every true principle expand until it shall fill the whole earth.

We have had "expansionists" all along the lines. The Devil was a representative of this theory, when he appeared to man in the garden.

When Jesus Christ came upon the stage of action he commenced to advocate "expansion." His teachings hinge and rest absolutely upon this principle. Read: "Blessed are the meek, for they shall inherit the earth."—Matt. 5:5. When Christ uttered this language he was the meekest man on earth, and he didn't own a foot of land. He in connection with his people expected to expand.

The Lord's prayer is another document containing the doctrine of expansion. "Thy kingdom come, thy will be done on earth, as it is in heaven." Christ taught his disciples to pray for expansion.

This marvelous work and a wonder was established upon the true expansion theory advanced by the inspired Daniel: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. 2:44.

From the time that the angel first made his appearance to Joseph the Seer the leaven began to work. His mind began to develop and before his death he had been changed from a backwoodsman to a Hebrew and Greek

scholar. Likewise this latter-day work began to grow and develop from a membership of six to that of over one hundred thousand people at the death of the martyred prophet.

Disregarding this principle is what brought disaster to the church. When the saints began to "contract"—split up into factions—then they commenced to lose favor with God and man. Most of those factions have come to nought, excepting the Mormons of Utah, and upon this institution we see the "hand-writing on the wall."

We admit the expansion theory has been taught and practiced in Utah, from its incipency almost; but there are two sides to this question, as well as to all others, right and wrong. Jesus Christ represents the right, and his satanic majesty the *wrong*. Brigham Young was a firm believer in "expansion." This is clearly evinced owing to the fact that he had nineteen wives and about fifty-six children, *more or less*. To-day this government is fighting "expansion" in Utah, but clamoring for it in the Philippines.

According to the courts of the land the Reorganized Church is the continuation of the one organized by Joseph Smith. He organized it upon the heaven-revealed system of "expansion." Please read: "Now, behold, a marvelous work is about to come forth among the children of men, therefore, O ye that embark in the service of God, see that ye serve him with all your heart, might, mind, and strength, that ye may stand blameless before God at the last day; therefore if ye have desires to serve God, ye are called to the work, for, behold, the field is white already to harvest, and lo, he that thrusteth in his sickle with his might, the same layeth up in store that he perish not, but bringeth salvation to his soul; and faith, hope, charity, and love, with an eye single to the glory of God, qualifies him for the work."—D. C. 3:1.

A better system of expansion never was revealed to man. This marvelous work is to reach the ends of the earth. The field or the world is already ripe and ready to be harvested. All who have desires to serve God are called to use the sickle. This means "expansion."

But we must use the sickle with all our might, mind, and strength. Brethren, have we expanded to that extent? Listen to the reports in quarterly conferences: "I have not much to report. Haven't preached any, etc."

Christ prayed that his ministry might be *one*, and his people also. It is found in the seventeenth of John. Have we expanded so far that we are completely united? If not there is room for expansion. It is necessary that the ministry be one, so that the world might believe that God has sent us.

The priesthood are the vitals of this church, and if we would have an active laity, the local priesthood as well as the missionaries should expand to activity and energy. We should expand until we can follow the advice given the world, to "live by every word." This means to observe the Word of Wisdom as well as to be baptized for the remission of sins. In the eighty-sixth section of Doctrine and Covenants we learn that by

observing the words of wisdom we can obtain wisdom and great treasures of knowledge, also health and strength. "The glory of God is intelligence." If this be true, wouldn't it be a good thing for this whole church to open the windows of our souls and let the expansion principle have sway.

We cannot receive a remission of sins until after we obey the gospel and be baptized; so we cannot attain to the "glory of God" only by observing the means laid down in the written word. If we cannot leave off our tea and coffee, strong drinks and tobacco, how in all this world do we expect the Lord to redeem Zion? The Lord has invited us repeatedly to "come up higher." We hinder his work because of our slothfulness. Let us do what the Lord says and we will expand. It is the observance of these little things that will prepare us for the general gathering and final triumph of this restored gospel.

A beautiful thought concerning the gathering is found in the tenth chapter of John, where Christ is represented as the Shepherd of the sheep. Does a shepherd keep his flock scattered all the way from Dan to Beersheba? There were a certain kind of shepherds in ancient Israel who were rejected of the Lord, because they permitted the sheep to be scattered. Read: "My sheep wandered through all the mountains and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them."—Ezek. 34:6. Now because of this the Lord says in the tenth verse: "Behold, I am against the shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock."

The sheep must be gathered for them to grow, develop, and expand. The sheep cannot be fed properly in their scattered, isolated condition. "Feed my lambs," was the advice given to Peter. But there are hundreds being brought into this church every year who die of famine, because they wander and perish upon every high hill.

Dear readers, the principles of expansion and gathering go hand in hand. If we wish to be gathered we must expand to a certain extent spiritually. However, the best place for spiritual expansion will be in a gathered condition; and if we desire to expand we must be gathered. I marveled and wondered when I heard an elder and missionary make the statement that the gathering would never be until Christ came to reign with his people.

Sheep shouldn't be fed upon "volunteer food" alone, but upon the full corn in the ear—at the stalls in the church and home. Even the presiding priests of the different branches complain and say it's impossible to visit all the members because of their scattered condition. Hence the membership don't expand, because every joint does not supply the needed strength.

What we need is good presiding officers—sheep feeders—so that Zion might be redeemed and that we might be prepared to occupy when it is redeemed. Our predecessors lost much because they failed to expand along these lines. The saints had not been gathered long, on Missouri's fertile

soil, until the Lord gave them the following command: "Hearken, O ye elders of my church, saith the Lord your God, who have assembled yourselves together, according to my commandments, in this land which is the land of Missouri, which is the land which I have appointed and consecrated for the gathering of the saints: wherefore this is the land of promise, and the place for the city of Zion. And thus saith the Lord your God, if you will receive wisdom, here is wisdom. Behold, the place which is now called Independence, is the center place, and the spot for the temple is lying westward upon a lot which is not far from the courthouse; wherefore it is wisdom that the land should be purchased by the saints; and also every tract lying westward, even unto the line running directly between Jew and Gentile. And also every tract bordering by the prairies, inasmuch as my disciples are enabled to buy lands. Behold, this is wisdom, that they may obtain it, for an everlasting inheritance."—D. C. 57:1.

"Zion shall not be moved out of her place;" hence if Zion is ever redeemed we must be gathered; and our pocketbooks must expand until we do what our fathers failed to do—purchase the land.

Let gathering and expansion be our motto, until this work is carried to a final triumph, is my prayer. A. M. BAKER.

MINNEAPOLIS, Minn., Oct. 16.

Editors Herald:—I believe it is nearly a year since I have written anything for the *Herald*; not that I have been inactive in gospel work, but because I have not had anything of special importance to write.

The most of my labor has been outside of branches, and I have met with fair success in getting the gospel before the people. I feel satisfied that the seed sown will bear fruit in due time.

I have opened up the work in several new places, and have made many friends to our faith. I have enjoyed much of the good Spirit in preaching the word, and the Lord has manifested to some outside of the church that I was his servant and preaching his gospel. At one new place where I had held a series of meetings the Lord in a peculiar way gave one to understand that I was his servant and preaching the truth to them. It was this way: After I had left the place a man came through there and stopped to take dinner at a farmhouse where I had visited some, and the family had also attended the most of my meetings, and some were quite favorable to our faith. The housewife, a member of the "Christian Church," told this man about the meetings and how much she enjoyed them, and in a frank open way spoke favorably of the meetings, when he cautioned her to be very careful for she was liable to be deceived. He said he was acquainted with some of our members in Ottertail County and if she was not careful she would be led away from her present faith to unite with us. He then told her of an incident that took place where he lived. He said that two Utah elders came into the place and secured the schoolhouse for meetings, advertised,

and had a houseful to hear them. After holding a few meetings some were in favor of closing the house and driving them out of town, but an old lady living there counseled them to let them alone, not to disturb them, and she would make it a subject of prayer, and ask the Lord that if they were not his servants their mouths might be closed and their work come to a close. Her counsel prevailed and she took it to the Lord. They came together again, had their opening exercises, and one arose to speak, but could not say anything and had to sit down. The other then tried, but failed, and they had to close the meeting, and left the place, their meetings proving a failure. As she told me afterwards, she thought it a good plan, and concluded to try it on me. So she went by herself for secret prayer, and was going to ask the Lord to close my mouth if I was not his servant and was trying to deceive them. The outcome was that her mouth was closed, and she could not pray at all, and the Lord gave her to understand that what I was preaching was the truth, and that I was his servant. She also said to me that no one need tell her that I was not one of God's servants, for she knew I was. But she said that she should not be in a hurry to change her faith, but would take time to consider the matter, which I advised her to do. I feel that good will come of it in the end, for I made many friends in the place.

Of late I have been holding meetings in three different places outside of the city, and have had very good congregations, considering the time of year, it being a very busy time with the farmers. Have been holding night meetings during the week and speaking in the city Sunday evening. I feel hopeful and think the work is onward. The great need is for more laborers.

I see by the papers that there are seventeen Utah Mormon elders in this State, and they claim a membership of seventy-five. If we had that many men in the State I think we could make it hot for them.

I have been hindered to some extent by poor health the forepart of the season, but am feeling better now, and shall push the work all I can the balance of the year. I am to go into the southern part of the State to look after the work there, and to encourage the isolated ones, for I know by experience that they need it. I desire to continue to the end that I may receive the reward.

For truth and right,

E. A. STEDMAN.

SHERBURNVILLE, Ill., Oct. 16.

Editors Herald:—On the 11th inst. Bro. A. J. Keck and I closed the tent meetings at Wilmington. I began the work alone, and continued for one week, after which I was joined by Bro. Keck; we continued the effort together, for two weeks longer, all of which time we had splendid attendance and attention. In all, twenty-seven sermons were preached. The weather was very propitious for the work, considering the season of the year. When we closed our effort many expressed their regret at our departure, and hoped that we would return again. Two or

three persons were almost persuaded to obey the gospel, but finally thought better to wait awhile and investigate further.

On the 13th inst. Bro. Erwin Dickey conveyed us by wagon from Wilmington to this place, where we are now holding meetings, having begun on Saturday night. There is considerable opposition, but on last night we had a large congregation. We expect to continue as long as may be deemed advisable. Bro. Dickey and wife are the only members here, and they are anxious to get the work before the people. Bro. Keck and the writer made an effort here once before, nearly one year ago.

We are using the Bilhorn Telescope Organ, which was purchased by the district for tent and missionary work, and wish to say to the saints that it is a decided success, and just the right thing for the work. It has a beautiful, sweet tone, and splendid volume. It surpasses many of the parlor organs now in use. Being portable, and weighing only thirty-three pounds, it is very convenient. The little organ of itself is quite an attraction and a great help to the singing.

May the Lord speed the gospel message everywhere, is our prayer.

H. E. MOLER.

PARSONS, Kan., Oct. 17.

Editors Herald:—On the 2d of October, after saying "good-bye" to loved ones, in company with Bro. G. W. Beebe and our faithful horse Prince, we started for a missionary trip through the counties in South-east Kansas. In order to insure a safe journey we drove by Weir City, where Bro. Elmer Gilbert repaired our buggy, and then on to the home of Bro. Press Jones, where we spent a pleasant evening.

The next day we only drove about eight miles, to where Sr. Spurgeon lives. This sister has been a member of the church over twenty-five years. Although she has been isolated from the saints most of the time, she is strong in the faith.

There was once a branch in this neighborhood; but it was disorganized several years ago and the only remains were three members. So we thought we would try and fan these "few coals" into a living flame. There was a mountain of prejudice before us, and it required meekness and courage on our part to surmount the obstacles.

That which the people heard was different from what they expected to hear. We stood right by the Bible, and the people seemed interested in the message we had to tell. The best of order and attention were given us. Many were heard to say, "I think different of that people since hearing them preach."

While here we sold ten Voice of Warnings, distributed many tracts and papers, and left a general good feeling with the people. At the conclusion of the service we didn't take up a collection, but the people came up to the stand and handed us six dollars. I am convinced if we live humble and observe God's law, our wants and needs will be supplied. Our congregations during the week were fair, and on Sunday nights the house

was crowded. We preached fourteen sermons at this place, with excellent liberty, and in a special manner we felt the approval of God when discoursing on the Book of Mormon and Joseph Smith.

The people gave us a hearty handshake in saying "good-bye," and gave us pressing invitations to come back. If we only had some local elder to follow this work up with regular appointments, until another opportunity is presented to hold a series of meetings, what a help it would be. This point is located fourteen miles northeast of Parsons, at the Lakeview schoolhouse.

We left there yesterday morning, expecting to open up the work in the city of Parsons, but hall rent is too high, and only one man, a Mr. Cadmus, to bear the expense, and we didn't want to impose on his generosity. But we found an opening south of town in the Trowbridge neighborhood. We commence meetings here to-morrow night. We are stopping at the home of Mrs. Trowbridge. She doesn't belong to the church, but I was never treated better by the saints. Two or three of the boys are members. May the Lord lead them all into the "light," is my prayer.

Saints of Spring River district, remember us in your prayers, that the kingdom of God may be advanced through our efforts. Our next points are Elk Falls and Winfield, Kansas.

Let me say to the saints who live near these points, Please be looking for a good place to open the "gospel work," for we want to preach when we reach that point, if things are favorable. This is what we are out for. I rejoice in this work and find the closer we live to the Lord, the better we enjoy this gospel. In bonds,

A. M. BAKER.

GUILFORD, Mo., Oct. 16.

Editors Herald:—It is some time since I have penned a line to the *Saints' Herald*; not because lacking in interest or idle, but thinking I better withhold for others. However, if all would so conclude, not much would be done to help this line of church work.

At present I am working in and around Guilford. The outlook is quite good; more places to preach than men to occupy. Brn. M. F. Gowell, William Roach, and the writer are the only missionaries to do all the work along this line in this inviting field. The local brethren will, I trust, move out better than in the past; get out appointments for Sundays at least. In this way they will improve their minds so that better work can be done with the branches, which will be conducive to greater spirituality among the saints. There is some splendid young talent in Nodaway district that the church will be glad in days to come, if the young keep faithful.

The Sunday school arm of the church in this mission, as near as I can see and learn, is above the average, while the branches, like other places, need more life. At our late conference held in the new church in Holt County, Bro. I. N. White gave some splendid instruction to both local and traveling facili-

ties of the church, on the duty of those that have the priesthood. It was splendid. Those present should heed it. The conference throughout was of a very high order. Three were baptized.

I have been much interested in the letters and articles touching on the much talked of principle "all things common;" but I can see we are not seeing alike and all reading the same books. This proves, to me at least, that "the Lord" must speak further on this matter. The most needful thing at present is to get our church up to that standard of spirituality that we will be prepared for a Zion, and her equality will come as soon as we are ready for it, as I believe God will crowd those conditions on as soon as he has a people good enough.

I think I will like this mission splendidly, the saints are good and willing to help roll on the great work, with both prayers and pocketbooks. On the 10th I was sent for to go over to Ross' Grove to preach the funeral of the son of Bro. and Sr. R. K. Ross. He was a noble young man and respected by all. It was the largest attended funeral I have witnessed for some time. The bereaved family stood the trial with great fortitude, showing they had hope in the gospel promises that if faithful they would meet again. Next morning after the funeral Bro. M. F. Gowell baptized four. So we have reasons to be thankful, and will try to work on, and wait for our reward.

Your brother,

J. ARTHUR DAVIS.

MILTON, Fla., Oct. 16.

Editors Herald:—Our district conference has just closed with profit and pleasure to all who attended. Bro. G. T. Chute, of the Mobile district, was with us and bore the most of the heat and burden, doing most all of the preaching and presiding. There was no jealousy, strife, or friction, and, as a result, one was baptized, an aged and invalid sister, and many more near the kingdom.

Bro. L. F. West contributed much to the pleasure of the meetings by his presence and forcible talks. May many such conferences be ours to enjoy.

S. D. ALLEN.

STILLWATER, Okla., Oct. 17.

Editors Herald:—Our reunion is now over. A profitable time was enjoyed by all. Not a large representation was present, on account of the scattered condition of the saints. Two young souls ventured into the waters of baptism, to enlist themselves in the great cause of the Master.

Owing to sickness in his family our district president, R. M. Maloney, was not able to be present. Fifteen preaching services were held and six prayer and testimony meetings. The Holy Spirit was present to cheer and comfort us on our earthly pilgrimage. Elders present: S. Butler, R. W. Davis, W. S. Macrae, S. J. Hinkle, T. J. Smith, and H. C. Hughes; Priests James Yates, T. N. Berry, L. A. Hall, R. K. Rowland, and the writer.

The order or sect known as "True Followers" is well represented in this vicinity; it is one of their strongholds. Seems to me like they are truly a deluded people. They think

it just as necessary to "pick up serpents" as to be baptized, and some of them have suffered death in consequence. They do not believe in applying the slightest or mildest remedy to man or beast, in case of accident or sickness.

Bro. W. S. Macrae holds a debate with J. W. Coats, a Christian minister; questions to be discussed: Book of Mormon and the two church propositions; to be held at Clayton, thirteen miles southeast of Stillwater, commencing October 18.

The work is slowly progressing here in Oklahoma and we feel confident of its final triumph over opposing forces.

In gospel bonds,

STEPHEN SMITH.

JUNIATA, Mich., Oct. 2.

Editors Herald:—On the 4th of September I was called to Saginaw City to administer to the sick. I remained three weeks, held two cottage meetings and one in the Baptist church on Mackinaw Street, in South Saginaw. I found eleven that bear the name of saint, and some are trying to honor it. I learned there were some saints in East Saginaw. I took my fishing hook and line, the Bible, and soon found a resting place at the home of Bro. and Sr. James W. Knight, from Ohio. This brother had learned there were saints in South Saginaw and Bay City, and called on them. He is alive in the work, and doesn't keep his light under a bushel. He has an uncle, a preacher. He also works in the mines and they have it right and left, and as Bro. James is of the John Bull stamp, he doesn't take any bluff when he knows he is right, and through his uncle he learned of other saints close by, who attended his church and wouldn't join in with him, as they had found something better, and the preacher put them down to be the same as Bro. Knight in faith.

I was told one was a doctor, and while canvassing that street one day I saw the sign, "Dr. W. Schriener." I took down the number, and next morning called on him, and was welcomed. I told what my business was; that I wanted some information. Was he a Latter Day Saint? He spoke frankly and said, "Yes." The sister was coming out of the kitchen when I asked, What kind of Latter Day Saints, as there are more than one kind calling themselves saints? She spoke up and said, "We are the true Latter Day Saints, the Josephite saints." I need not say I felt a burden go off my shoulders, for I didn't know how soon I was showing the hole the carpenter left, when I introduced myself. What a happy time we enjoyed. They didn't know of any saints in the city. The sister ran to the next house to tell her mother, who was soon on the scene, and her husband is also a saint, and a teacher, from Ohio, named Smallwood.

I called on another sister from Illinois, Sr. Russell. About three weeks before I called she had two dressmakers come to board with her, and she was anxious to find names for them, so as to have them blessed before I left. They are two pretty baby girls and are doing well. This sister was brought into the

church through reading the church works and is well posted and of a noble character. She was baptized by Elder Kerr, a few years ago. Her husband is not with her in the church, but is good and kind to her, and she has about all the church works. She said she only heard a few sermons and knew this work was of God before she came in and that Joseph was a prophet of God, and that the present Joseph is a prophet of God and in his right place. She talks calmly and every word in its place—firm. While she talked of the hope of the saints as she understood it from the church works, my mind ran back twenty-eight years this fall when I came into this good work. It proves what we learn of the right ways we do not soon forget. I thought, what a grand thing the gathering will be and what a happy meeting it will be for those that are ready and waiting for the coming of the Lord. I also found Bro. S. D. Haana, and Sr. Flora Hanna, and a son of Bro. Hanna; the name I didn't get down, and can't tell if in the church or not. I was well treated and had a pleasant visit among them.

While in South Saginaw I made my home with Bro. and Sr. Brewer and Bro. and Sr. D. near; and in East Saginaw with Bro. and Sr. James Knight, who did all they could to help me while holding meetings in the Second Street Baptist church. Every meeting was announced in the *Evening News* and sometimes twice in the same paper, by some friend not of the church. The last night I spoke a Baptist lady told Bro. Knight that if I would come back and hold meetings in their church she would board me as long as I would stop.

I was called home to go to Lapeer and Five Lakes; held some good meetings while there and one four miles east of Lapeer, where I held some meetings two years ago. Had a warm reception in that section where that post master lady made me a present of a new Oxford Bible. I had to stay all night with them. They think I am all right (and they are right). I told them to stay right where they were till they found something better, and to prove all things by the word of God. I am afraid I won't be able to keep my promise good to those people where I have been laboring of late, to go and tell them more about this new but old, old gospel, this fall and winter. I rented my farm near Five Lakes, Michigan, last spring and bought this house and lot in Juniata that Elder Phelps had, so my wife would be close to the saints and post office, while I would do what I could to help build up the kingdom of God, and as the man that's on my place has done nothing to help me, nor to improve the place, I shall have to go back to the farm, after our conference, if something doesn't turn up to brighten the way, so I won't lose what I have in it.

As I was leaving Saginaw City I got a combing down. Some said I was like all the rest of the elders, just as soon as I got a good interest started, pull up and go, etc. I explained to them that I wasn't out by the church, and got no support from the church, and that I had a family to support, and my first duty is home. With the above explanation I got away without any bodily harm, by promising to come back again soon. I felt

sad to think that this city of about sixty-five thousand souls and such good opportunity for preaching the true gospel to them, and none of our elders to respond. Only praying to the Lord to send more laborers won't do; we must send something with the prayer; the hand must go down into the pocket, and if there is only a dollar and a penny in it, don't let the Devil keep the dollar and hand out the penny to do work for the Lord. The other will go farther with the prayer and do more good for the Master, and that is what we all want to do; then the reward is sure. I got my reward for preaching in the Baptist church in collections, and I turned it over to the Lord.

In bonds,

A. MCKENZIE.

FANNING, Kan., Oct. 19.

Editors Herald:—I remained home two days after returning from the Washington Park reunion, then on to my field of work, stopping with the saints in Atchison over Sunday. I then went to Whiting and found the tent stored in a barn, and Bro. Hudgens at Baker, where he had been suffering with fever, but was able for work again.

We pitched the tent at Elmont, the saints paying the freight from Whiting, and began meeting with prejudice high against us, but after seventeen sermons by Brn. Hudgens, Dunnington, and the writer, we viewed the field and found a change in the people, favorable to us. On the second Sunday the M. E.'s endeavored to open services, but they only continued two nights, with very small attendance. They closed, leaving the field for us. The people were finally very good to us, furnishing us gas for lights, as also furnishing us eatables. We left there with five families and parts of families much interested in the latter-day message. Mr. C. Jones and wife (estimable people) have thrown their doors open to the elders, also the postmaster's wife is now willing to entertain the elders. When we located the tent she said she would not go to hear the Mormons, but noticing our demeanor at the post office, she was led to attend services near the close, when she saw we have the truth.

At the close of the services I announced we had some books for sale, and they could be had by paying ten cents for them, when to our surprise the books were taken as fast as two of us could sell them. One young lady said she had never read a word in the book, but believed every word of it to be true before reading. By some good labor, I see no reason why there will not be gathered fruit for the Lord. I have visited three towns during the season with the tent, where the gospel was unknown to them, and we have always gained the favor of the best and leading people. I consider the tent work a success in Northeast Kansas district; it only needs to be in the field continually during season.

From Elmont we went fifteen miles to Silver Lake country, found Bro. Ed Nelson of Nebraska City, Nebraska, stopping with friends living on one of his brother's farms; he aided us in getting a hearing and otherwise. While there we interested some in the

gospel, left with one young man much interested and reading the Book of Mormon. He is a Lutheran, but was working for union of all churches. I preached on union after I destroyed Babylon, which gave him a clear idea of the conditions at present, and he soon saw his union scheme could not accomplish his desired end. He has a faculty of readily understanding the gospel. From there we came to Atchison. Attended conference the 14th and 15th. Am now at home with Bro. W. S. Hodson. We have just begun a series of sermons at Highland Station.

Every laboring for Zion,

L. G. GURWELL.

JUNIATA, Mich., Oct. 17.

Editors Herald:—Our conference of the 14th and 15th inst., held at Juniata, is an event of the past, and those who were present and took part, felt it was good to be a saint in latter days, and were encouraged to press on and follow their leader and commander, and be found with the wedding garment on, when He comes to preside over his own. Peace and unity prevailed throughout the conference as far as I saw, and I do know that many tears were shed as we were parting, and hoping to meet again and share the joys of heaven. The conference was called together by Elder A. Barr, district president, who was chosen by the body to preside, and Elder A. McKenzie as assistant; Elder W. Davis secretary, with F. O. Benedict assistant; Sr. C. Boyer was organist and chorister, with Sr. Stephenson assistant; ushers Richard Hartnell and C. Boyer. The preaching was as follows: Saturday evening by Elder Goodenough; Sunday forenoon by J. A. Carpenter; in the afternoon, by F. M. Cooper; and by Elder E. C. Briggs in the evening. The last three meetings were held in the Baptist church, as our church was not large enough to even seat the saints that attended; and the Baptist people offered us the use of their church if ours was not large enough. This act is a Christian one. Do unto others as you would wish others to do unto you.

This closed one of the largest gatherings of saints that ever met in this place, to meet again, if the Lord spares us, with the Bayport saints, the first Saturday and Sunday nearest the full moon in June, 1900.

On Saturday, the 14th, Bro. D. Loar came and took the picture of the saints' church and saints, took two views, front and side views, and a sample of them was on hand Sunday afternoon. They are well taken; the only fault was the price was too high, fifty cents each, which was cut down to thirty cents, and Tuesday morning I took orders for twenty-three, which will be sent to the brethren in about ten days. I have made arrangements with him to supply all that want any for twenty-five cents each postpaid. If any get damaged in shipping, will replace them. Send all orders to me with the price, twenty-five cents, and state what view wanted, front or side, and make the address plain. I will see that the pictures are as good as the samples shown at the conference, or the money will be refunded, as I won't pay for them till they are examined. But I must

have the money with the orders, before I can order them. Now brethren, I have gone to this trouble in order that those wanting them can have them for twenty-five cents. If any write to me and want a reply before pictures are ordered, send stamp for reply, as I will be out enough, that is my time. When those pictures are ready I will send two, one of each, to the *Herald* editors, and then you can see what a fine church the saints have in this place.

I forgot to mention that three were baptized during conference.

Your brother in bonds,

A. MCKENZIE.

ARGENTINE, Kan., Oct. 12.

Editors Herald:—Last week our newspapers gave notice that Rev. W. H. Moore would lecture in the Baptist church; subject, "Inside of Mormonism." At the time appointed myself with a few of my brethren were there and occupied front seats. Rev. Mr. Rafferty, pastor of the church, gave out the hymn, "My country 'tis of Thee," and after singing, Rev. Mr. Prout, Secretary of the Y. M. C. A., was called upon to offer prayer. He prayed loud and long that the brother might be blessed in presenting the inside of Mormonism which was a curse to our country.

After prayer the Rev. was introduced. He began by referring to Joseph Smith, when and where born. The first slanderous and false attack or statement he made was that his mother in her works stated that she was a fortune teller and Joseph was of much service to her because of his visionary turn; and that his father was a horse trader; "and" said he, "we all know how untruthful horse traders and fortune tellers are." Then he related Joseph's early experience in religion, and I do not think I was ever more surprised than I was in hearing him relate the facts of the coming forth of the latter-day gospel, how an angel appeared to him and showed him the place where the plates from which the Book of Mormon was translated were deposited; "that some people believed that the Book of Mormon was fixed up from the writing of one S. Spalding, but I have no proof to that, therefore will say nothing about it." "I do not see why anybody should object to the Book of Mormon; it contains good reading and opposes polygamy. Really I don't see what they want with it themselves, as they hardly ever refer to it in their public preaching."

He stated briefly when and where the church was organized and its progress; how Joseph Smith was mistreated; how upon one occasion he was taken out and abused, tarred and feathered, and the next day Joseph Smith came near the identical spot and preached and baptized twenty-two persons. "This, to me is evidence that Joseph Smith was honest and sincere in what he believed; that an impostor or hypocrite could not have done that." At that I spoke out loud enough to be heard all over the church saying, "I thank you for such honest admission."

He referred to the death of Joseph, and of Brigham Young taking the lead. He said many hard things about the people of Utah,

some of which I know were not true. He read a preamble and resolution in opposition to seating Elder B. H. Roberts. A rising vote was called for, and myself and brethren registered before them where we stood, by our votes.

I feel thankful to God for the lecture, because it brought us before the people to a large extent in our true light, showing us in perfect distinction from the Utah Church. He spoke in the highest terms of Pres. Joseph Smith and the members of the Reorganized Church. At the close I spoke to him and the pastor (who is a personal friend of mine) to compare doctrines of the churches. They thought it would not result in any good, I thought so too, from a Baptist point of view.

I am, as ever, standing on the watch tower in defense of the truth.

F. C. WARNKY.

RUNNELLS, Iowa, Oct. 19.

Editors Herald:—At the conclusion of our reunion at this place, September 3, I went with the district tent to Sandyville, in Warren County, Bro. George Jamison hauling the tent for me, and where I held a series of tent meetings, which were well attended by those mostly not of the church, but some of whom are beginning to believe. Several of the saints from near Milo, a distance of eight to nine miles, some living at Pleasantville, attended the services Sundays, to aid with their presence, prayers, and otherwise as best they could. The weather was cool for tent work, but we kept at it, Bro. Joseph Knox and family, and his father, Joseph P. The crowds kept increasing, till on the last Sunday night the tent would not hold near all the audience.

I left the tent there at conclusion of the meetings, September 19, hoping that warmer weather might permit us to resume there later, but not so to date. I then went home for a few days, to visit with and aid my family as I might be able, having been absent since the 10th of May. After a few days with the little family, now made less by the absence of the older son, who was away searching for labor and to perform it, (a rather difficult thing to do single-handed and without friends to push one's claims, outside of a "trust,") I resumed my field labors October 6, at the Concord schoolhouse, near Milo, in Warren County, where Brn. R. W. Barr, William Griffin, S. Burgess, and families reside. Held forth one week of evenings, including Sunday forenoon. While there had the pleasure of baptizing five persons of excellent repute; three of them heads of families, and two young men. All were encouraged by these additions to the work there. And, as is usually expressed, others there are favorable to the work, and are investigating. How "near the kingdom" they may be, I would not try to predict, but feel hopeful of them sometime.

On the 15th I was at the conference of the district held at Des Moines. It was much more largely attended than I had anticipated, owing to the recent reunion, and was lively and spiritual. Brn. J. W. Morgan, J. S. Roth, T. J. Sheldon, M. H. Cook, H. B.

Brown, T. P. Cook, H. A. McCoy, J. P. Knox, and John Park of the ministry were present. And Bro. F. A. Russell, being at home in the district, was also with us. Some of the teachers and deacons were also present, manifesting their interest in the work.

A number of late baptisms were reported. The saints present appeared fervent and earnest, and many seem to be getting wider awake, and the impression seems to be growing that a better day, a brighter, for the district is now dawning. I hope this may be realized, and it will if the spirit manifest at the reunion and conference continues to spread, blaze, and burn. We all have some dross in us yet that needs to be eradicated ere we are transformed fully into the image of Christ, or fully reflect him in our lives. This purifying process goes on the more successfully as we attend to our duties the more diligently, and labor for the Master more faithfully and continuously.

What a grand move in the advance the work would now make if all the saints in all the world were *awake* and marching together in solid phalanx, as Christ our great commander, leader, example, bids us to awake and move out unitedly! And just now, while Babylon is so rapidly tumbling, and while consternation is seizing her leaders, *our pen and press*, and the trumpetlike voice of *our ministry* ought to reverberate along the falling, crashing walls and towers, "Come out of her, my people, that you be delivered from her sins that now tower to heaven, and her plagues now laying her waste." For her plagues are death,—spiritual as well as literal,—and her iniquities are being visited upon her. Her "strong delusions" of Dowism, Christian Science, and Spiritualism—"three unclean spirits"—with her "holiness," *nee infallibility*, with their deathly influences, are entwining her about, as the gleamy-eyed boa does the harmless lamb, and is being inculated with their deadly virus.

It is no presumption to thus *warn*. Has not God's command to do so gone forth? (Rev. 14: 6, 7; 18: 4; D. C. 1: 3; 34: 3; 83: 24.) Saints, many of you are asleep, while Babylon is falling! Awake! Are you being charmed by her to slumber? Trim your lamps; look prayerfully into the books; gird the loins of your minds. The world never witnessed such times before. Gentile nations are in the balances, are weighed, almost ready for their fall. Be wise. Look forth for the signs of the times.

Bro. W. C. Nirk was absent from the conference, and was missed, since he has always been a faithful attendant heretofore. Will many saints now asleep on guard, be so missed "in the crowning day that's coming by and by"?

Bro. F. A. Russell's Saturday evening sermon, addressed mainly to the young, will have its good effects. One thought I will refer to: The spirit of worldly attractions, that so powerfully operates to draw young saints away from Christ; dancing, to illustrate. Putting it something in this form: No harm in the simple act of dancing, if you do not dance too hard, or too long, or till too late at night, and under proper restrictions. Hold a social dance, but dance with your

brother, father, sister, or mother. And at a seasonable hour return home, with the members of the family only. This will meet every emergency, if the simple act of dancing is the object of the dance.

Or if a mixed audience is present at the dance, stretch a rope down the middle of the room, and let the gentlemen take one side of the room, the ladies the other, and retaining their respective sides of the rope and room, dance, ladies with ladies, gentlemen with gentlemen, till the close, then return home in *family* groups. "Pshaw!" say the young, "that's no dancing." Then what is? The same spirit would not be in this as in the usual dance, the promiscuous. This would be *dancing*, and would afford all the exercise needed or wanted; and the figures, sets, could all be carried out just as well as though gentlemen and ladies danced together. Then it is not so much the *dancing*, after all! "No; it is the *social and sentimental assimilation in the association of the sexes* in the dance that takes us." Is that putting on the Lord Jesus Christ, and making no provisions for the flesh, to fulfill the lusts thereof?

I note with much pleasure the way the subject of the gathering, and other incidental points thereto, are lately being discussed. Each writer reviewing it from his affirmative independent standpoint, without unjust criticism of any he may differ from; and with brotherly commendation of points where agreement is reached. This is a most laudable way of investigating, with a view to reaching a unity of understanding on subjects wherein mutual interests are involved. As the time nears for the gathering to take place, interest will increase concerning it in the minds of the saints, and an understanding of it be reached. The keys in general to that subject are already revealed in the books; and like other gospel subjects and works of God, all minor details will be made known of God, as required by him.

The all-essential thing now required is for all saints by diligent, humble obedience to the divine commands already given, to become "Zion," "the pure in heart," so as to be ready for the gathering, and be able to live on their inheritances without polluting them. God has said that Zion cannot be built up except by the principles of the law of the celestial kingdom. Heaven and earth could sooner fail. All the apostles, and prophets, and elders imaginable could not otherwise build up Zion. Human speculations and schemes are absolutely useless. God works by principles and laws divine, not by human policies, to accomplish his works and to save man; and the sooner we all accept this inevitable, and act according thereto, the better it will be for us. God will move for us in this when we are ready to *follow*, and not *precede* him, in all his requirements. May we note carefully human experience in all the past, and be wise unto salvation.

I preached the funeral to-day (October 20) at this place, of Sr. Julia A., wife of Dr. W. L. Pence, she having died on the 18th. Expect to be here till after Sunday, the 22d., and then on as the way opens to us.

Earnestly desiring success,

C. SCOTT.

BYRNEVILLE, Ind., Oct. 17.

Editors Herald:—Our district conference is now a thing of the past, and we are glad to say it was the most peaceable and quiet conference that ever convened at this place; that loving and good Spirit of Christ was with us throughout the entire session. The visiting brethren or elders rather, were Brn. Marshall and Scott of Wirt, Bro. David Scott of New Albany, Bro. James M. and James G. Scott of Borden, Indiana. The last named being the first person baptized in Indiana; and as prejudice ran very high at that time, he and his affectionate, worthy, and faithful wife have suffered many sore persecutions, and have passed through some very dark and trying trials, all for the work's sake. We feel safe to say they have done more for the work than any one family in Indiana. To-day the gospel blaze shining brightly in the pathway of their lives, makes them stand as able defenders of the restored gospel, and strong in the faith. And now as they have climbed the hill of life, and are nearing the valley on the other side, the battle almost fought, we feel while persecution and trials come thick and fast, and they have endured all of these, we are satisfied if they continue a little while longer, there will be many stars in the crowns being prepared for them.

The elders preached some able and very instructive discourses. At the close of conference session two were baptized—Elder Kelley's daughter and Bro. W. W. Kepley's daughter, both of considerable influence. So the work moves. After baptism, a few of the saints gathered at the home of Bro. W. W. Kepley for social meeting, and the greatest feast followed that we ever experienced. It seems to us the heavens were open to our awaiting souls. The time came for us to clasp the hand of parting saints, but we feel it is but for a little season, till the tried and true will be gathered into one place, there to bask in the sunlight of the gospel, to take the parting hand no more. May we be faithful to the covenant we have made, in my prayer.

Your brother in Christ,
JAMES P. SAPPENFIELD.

Mothers' Home Column.

EDITED BY FRANCES.

He that never changed any of his opinions never corrected any of his mistakes; and he who never was wise enough to find out any mistakes in himself will not be charitable enough to excuse what he reckons mistakes in others.—Dr. Whichcote.

REQUIRED READING FOR NOVEMBER MEETINGS OF DAUGHTERS OF ZION.

PRACTICAL HEALTH HINTS.—CONTINUED.

Good teeth are essential to good health, for "without good teeth there cannot be thorough mastication. Without thorough mastication there cannot be thorough digestion. Without thorough digestion there cannot be proper assimilation. Without proper assimilation there cannot be nutrition. Without nutrition there cannot be health." Good

teeth must first be built up out of proper material, then kept in order by proper care. In speaking of healthy foods we have indicated the proper material for building the teeth. For further information on this topic, as well as upon everything relating to the care of the teeth, we refer you to the admirable little book, "Letters from a Mother to a Mother," by Mrs. J. R. Walker of New Orleans. If, as is the case in that city, soft water is used for drinking, the teeth will probably be soft from lack of lime. Correct this by taking lime water; a tablespoonful or two in a glass of milk or water does not affect the taste unpleasantly, and will benefit the teeth. Lime water is useful for so many things it is well to keep it in the house. You can prepare it just as well as a druggist, and much more cheaply; put a teacupful of clean, unslacked lime into a pitcher and pour two quarts of water over it, taking care that the lime does not fly into your eyes as you stir it. When clear, pour off this water which will contain impurities, and refill the pitcher; cover to keep out dust and insects; let it stand till perfectly clear, then pour off and bottle for use. The first water poured off is useful to cleanse sinks, drains, and the like, and as a fertilizer for house plants.

Keep the teeth clean, and early train children to do this. For this purpose Dio Lewis says one toothpick is worth ten toothbrushes. Remove all particles of food sticking between the teeth, after every meal, and rinse the mouth out thoroughly both then and before retiring, occasionally using lime water to complete the cleansing, especially if the food eaten was acid. Brush the teeth once a day with a soft brush. Train the child to sleep with closed lips both for the sake of his teeth and of his throat. If he cannot breathe well with his mouth shut, the nasal passages need attention, as there is probably catarrhal trouble. Never eat or drink anything very hot or very cold; especially avoid quick transitions from hot to cold, as it cracks the enamel. Never bite thread or crack nuts with the teeth, nor pick with anything harder than a wooden toothpick.

Take your children to a dentist at least once a year, to have their teeth examined. If you have done your duty, he will find little or nothing to do, but it is safe to have the examination. Occasionally the teeth of little children need filling, and when this is the case it should be attended to at once. Some parents think it not worth while to fill a first tooth, but this is a mistake. A first tooth, if decayed, will ache, and toothache is no easier for a little child to bear than for yourself. If you pull a tooth before its time, that is, before the second tooth is ready to take its place, the jaw will shrink, and the second set of teeth will be misshapen.

Thus far our health helps have purposely dealt almost entirely with preventive measures, for prevention is vastly better than cure. But accidents and sickness come to most families; we need to be prepared for them. The first, best preparation a mother should make is to cultivate self-possession, presence of mind. "Be very much afraid of danger when out of it," says Mentor to Tele-

machus, "when you are in it, be fearless." This is a good motto for every mother.

The next step is having in the most accessible spot in the house, an emergency drawer, as suggested by a writer in *Babyhood*, which magazine, by the way, should be taken by every baby's mother. In the drawer let there be always ready for use, court-plaster, adhesive plaster, and sharp scissors to cut it, a bottle of arnica and one of Pond's extract of hamamelis, also one of ipecac syrup, which your physician will teach you to prepare for croup, and one of sweet oil, vasaline, or calenduline; rolled bandages of different widths, pieces of soft old linen or cotton, a sponge, strips of flannel for outward bandages over wet compresses, a pair of forceps, a ball of woolen yarn to tie up cut fingers, a pincushion with pins big and little, and needles ready threaded, one with white silk for sewing up wounds, the other with white thread for sewing on bandages; some cotton batting, a rubber hot water bottle, a syringe, and an alcohol lamp. To prepare the bandages, cut or tear old sheets into the widths of the various bandages you wish, ranging from an inch to four inches in width, each width to be rolled by itself, making it into a hard, smooth roll by rolling it upon the table with the right hand while the left holds the strip in position. After using these prepared bandages you will never wish to return to haphazard rags for doing up cut fingers. Rolling the bandages furnishes employment for the children on rainy days.

For a simple cut, doing it up in its own blood is the best remedy. If there is dirt in the wound it must be washed out, otherwise it is better not to have water touch it. A slight cut will be held together by the bandage put on smoothly and tied with a woolen yarn; if the cut is deeper, draw the lips of the wound carefully together and hold in place by strips of adhesive plaster, then put on the bandage. Sometimes a stitch seems necessary. A steady hand and a little nerve will enable you to take it with the white silk threaded in the needle on your cushion; press a piece of cork against the flesh where the needle is to come out. If from the cut the blood is a bright red, and comes in spurts and jets, an artery is cut, and the case is serious. Tie a handkerchief round the limb between the heart and the wound; put a stick through the handkerchief and twist it till the flow of blood is stopped. Send for the doctor, if you have one near, as soon as you see the spurting blood, but stop the bleeding also, or the child will bleed to death before the doctor comes. If you live at a distance from a physician you should learn to take up an artery. This is done by seizing its cut end, the one toward the heart first, with the forceps, drawing it out and having an assistant tie it up with white silk, just as you would tie the mouth of a bag. When this is done do up the wound with adhesive plaster and bandages.

Bruises and sprains are best treated with showerings of water, after which do them up in bandages wrung out of water slightly colored with arnica. In all these cases keep the bandages moist without undoing them.

Sprains are often very troublesome. Absolute rest for the injured joint is a prime necessity. I have known people lamed for life by attempting to walk on a sprained ankle before it had regained its strength.

A bone out of joint is not an uncommon accident, especially in case of the shoulder joint, where the socket is shallow. It should be replaced as soon as possible, a painful though not dangerous operation. Study the form of the corresponding joint so that you may know when you have it right; then by a careful, firm, steady pull draw the bone out till even with the edge of the socket, when the contraction of its ligatures will bring it into its place with a shock. Bathe the joint well with arnica or Pond's extract, and do it up in a wet compress with the dry flannel over it, a precaution to be taken with all wet compresses.

A broken bone is not so serious an accident with a child as with his parents, for his bones knit readily; but it must be carefully set, that the limb do not grow crooked. Broken limbs and dislocation of joints demand a surgeon's care, but if one cannot be immediately obtained you need to know what to do. Handle the broken limb very carefully, lest the end of the bone puncture the muscles and skin, compounding the fracture. If it is a leg, lay the broken limb alongside the well one, and tie the two together till the surgeon comes. If it is an arm, bandage it from the shoulder. Broken ribs require a broad, firm bandage round the waist. I have known cases in the country in which broken ribs made good recovery with no other treatment than this; the bandages being kept moist with arnica and water. — *Childhood: Its Care and Culture.*

(To be continued.)

Sunday School Department.

ELDER T. A. HOU GAS, EDITOR.
Henderson, Mills Co., Iowa.

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

THE following paper is one of several that made up what was called a "Moderation Program" at the convention of Fremont, Iowa, district convention, last May. The evening was set apart for temperance work, and the district officers conceived the idea of teaching "temperance in all things." We believe that there are few persons to whom the paper in some of its parts will not be a good admonition. Read and reflect.

MODERATION IN OUR CONVERSATION.

BLANCHE J. ANDREWS.
(Continued from last week.)

"Oh, Mr. Emerson," once remarked a young woman in greeting the Concord philosopher, "it must be so delightful to know that people all over the country are grateful for the things you have said!" "Thank you," said Emerson slowly, "but it is for some of the things I have not said that I feel the most grateful."

Idle flattery! Why do we indulge in it? Why offend the good sense of those to whom we speak with such idle words? If you can truly and honestly praise another, do so; but do not, we beg of you, speak foolish, idle flattery.

Do not carry scandal, nor hint at it. Such things should find no place in our conversation.

We should speak where duty demands that we should. Our very silence sometimes leaves a wrong impression. Sometimes duty demands that we speak in defense of a principle. It may be we should speak in defense of a friend. A friend that will not speak in our defense, if necessary, is not worth the having.

Now if there be nothing good that we can say, let us then follow the saying of the ancients, "Let us be silent, for so are the gods."

"No trait of character is rarer, none more admirable, than thoughtful independence of the opinions of others combined with a sensitive regard to the feelings of others."—A. J. Froude.

"Flattery is a false coin which has circulation through our vanity."—La Rochefoucauld.

"I think the first virtue is to restrain the tongue; he approaches nearest the gods, who knows how to be silent even when he is in the right."—Cato.

"Nobody talks much that don't say unwise things,—things he did not mean to say; as no one plays much without striking a false note sometimes."—O. W. Holmes.

"By examining the tongue of a patient, physicians find the diseases of the body, and philosophers the diseases of the mind."—Justin.

"Four things never come back,—the spoken word, the sped arrow, the past life, and the neglected opportunity."

"Good words are worth much and cost little." "A cool mouth and warm feet live long."

"Three may keep a secret if two of them are dead."—B. Franklin.

"For with all our pretensions to enlightenment, are we not now a talking, desultory, rather than a meditative generation?"—J. C. Shairp.

"There are men whose tongues might govern multitudes if they could govern their tongues."—George D. Prentiss.

"Gossip pretending to have the eyes of an argus, has all the blindness of the bat."—Ouida.

"Talking and eloquence are not the same thing; to speak, and to speak well, are two things." "A void circumlocution in language. Words like cannon balls, should go straight to the mark." "Profanity never did any man the least good. No man is richer, happier, or wiser for it. It commends no one to society; it is disgusting to refined people, and abominable to the good."

An English burglar, who shammed insanity in order to escape trial, after keeping up the pretense for six months, has become really mad.

Conference Minutes.

NODAWAY.

Conference convened with Ross Grove branch, Missouri, Saturday and Sunday, September 30 and October 1. Forty-five minutes preceding the hour of conference proper was occupied by I. N. White, M. F. Gowell, E. S. Fannon, and J. A. Davis discussing priesthood duties in particular, also the duties of all. Ministry reporting: I. N. White, E. S. Fannon, M. F. Gowell baptized 7, J. A. Davis, R. K. Ross, W. T. Roach baptized 2, and C. C. Nelson. Report of branches: Platte 92; gain 8. Bedison 44; gain 1. Ross Grove 39; loss 2. Sweet Home 40; gain 3. E. S. Fannon was reelected district president, W. B. Torrance secretary. J. Rowlett was ordained a teacher. Three were baptized. Bishop's agent's books audited from January 1, 1897, to January 1, 1899, and found correct. Preaching by Elder I. N. White, assisted by M. F. Gowell and J. A. Davis. The Spirit was present in a marked degree throughout the conference. Adjourned to meet at Guilford, Missouri; time to be stated by district president.

NAUVOO.

The above conference convened at Rock Creek church, between Nauvoo and Adrian, Illinois, October 7 and 8; Elder J. R. Evans presided, assisted by Elder Heman C. Smith. H. S. Salisbury secretary. Eight branches reported. Bishop's agent and district treasurer had a good surplus on hand. J. C. Crabb, J. S. Snively, James McKiernan, and Heman C. Smith preached. The Spirit was with us. The membership has increased since last conference. Adjourned to Montrose, Iowa, the first Saturday in February, 1900.

DECATUR.

Conference convened in Lamoni, Iowa, October 14, ten a. m. Brn. F. M. Weld and Duncan Campbell presided, and B. M. Anderson and J. A. Gunsolley acted as secretaries. Branches reported: Wirt, Lone Rock, Lucas, Pleasanton, Hiteman, Greenville, Leon, Lamoni, Evergreen, and Allendale. Ministry reported: J. R. Lambert, F. M. Weld, D. Campbell, J. C. Clapp, I. P. Baggerly, R. S. Salyards baptized 2, H. A. Stebbins baptized 5, W. Anderson, R. M. Elvin, A. S. Cochran baptized 4, P. McPeck, C. E. Willey, S. V. Bailey, T. J. Bell baptized 8, J. A. Gunsolley, H. N. Snively baptized 3, G. W. Thorburn baptized 1, J. Allen, F. E. Cochran baptized 3, J. M. Stubbart baptized 2, J. Morrell, J. Harp baptized 1, W. T. Shakespeare baptized 3, E. A. Smith, S. D. Shippy, J. P. Anderson, N. Lovell baptized 3. B. V. Springer case called up, and committee reported nothing done. Downey case called up and district president was granted more time, for from a misunderstanding in name he had done nothing. A report was received from the district Sunday school association. Bishop's agent, F. M. Weld, reported: Balance and receipts \$1,628.75; expenditures \$1,604.55; balance \$24.20. District treasurer, B. M. Anderson, reported: Balance and receipts \$34.40; expenditures \$31.60; on hand \$2.80. Both reports were referred to an auditing committee and found correct. Committee in Mary Bandy case reported nothing definite and recommended that the case be referred to district presidency. The report was adopted. The following report from the elders' court appointed to hear the appeal case of Thomas Carlos Clapp was received and adopted:—

LAMONI, Iowa, Sept. 26, 1899.

To the President and Brethren of Decatur District in Conference Assembled; Greeting: We your court appointed at Lucas, Iowa,

June 24, 1899, to consider an appeal from a decision of an elders' court held at Lamoni, May 9, 1899, wherein Lamoni branch was plaintiff and Thomas Carlos Clapp defendant, beg leave to report we dissent from the findings of the former court, for the following reasons:—

1. The evidence relied upon seems to have been a purported confession made by one of the witnesses outside of the court, the truth of which confession said witness denied when brought before the court. Apart from this confession there is neither direct nor circumstantial evidence recorded.

2. In the judgment of this court, the former court erred in refusing to allow a witness to testify in behalf of the defense because of contempt, while said witness was permitted to offer over three pages of closely typewritten testimony for the prosecution after committing the act of contempt.

3. The court erred in not permitting the defense to locate time and place of certain alleged acts.

4. The court erred in permitting the witnesses to decide whether certain questions were relevant to the case.

Therefore we reverse the findings of the former court.

Signed, { JOHN R. EVANS.
DUNCAN CAMPBELL.
EVAN B. MORGAN.

Collection was taken up for district expenses amounting to \$10.36. Preaching during conference by Duncan Campbell, Joseph Smith, and J. R. Lambert. Adjourned to meet at Lamoni, Iowa, time to be left to district president.

OKLAHOMA.

Conference met at Stillwater branch, October 11; vice president, S. J. Hinkle, in charge; Stephen Smith clerk. Branches reporting: Canadian Central, 35; gain 12. Oklahoma 35; gain 7. Oak Grove, 20; gain 8. Stillwater, no report; only five or six members in branch; branch inactive; number on roll 23. Monument fund committee not able to purchase monument for the grave of Bro. G. W. Shute, on account of funds. Committee continued. Committee also continued concerning the petitioning of congress and state legislature against B. H. Roberts taking his seat in congress. Gospel tabernacle fund: Received since May 15, \$33.07; expended \$37.23; balance due \$4.16. Bishop's agent's report: Received tithes and offerings since May 12, \$184.70; paid out \$136; balance on hand at last report \$5.85; balance on hand now \$54.55. Auditing committee found same correct. Sunday school report: Since May 12, 1899, three schools been in operation, one at recent date became inactive, which will be resumed again shortly. Schools in good shape for future work. District library has been started. In case the members of Stillwater branch cannot be convened to act in granting J. W. Squire and wife letters of removal, the president and clerk of branch are authorized to grant them letters. Elders reporting: Stephen Butler, R. W. Davis, W. S. Macrae, S. J. Hinkle, T. J. Smith, and R. M. Maloney (by letter). Priests L. A. Hall, James Yates, H. K. Rowland, Stephen Smith. Teacher Thomas Cochran (by letter). A quiet, peaceful, and agreeable spirit prevailed throughout. Adjourned to Oklahoma branch, during light of moon in December.

SOUTHERN WISCONSIN.

Conference convened at Janesville, September 23; J. H. Lake chairman, W. A. McDowell associate, J. O. Dutton secretary. Statistical reports: Flora Fountain, Oregon, East Delavan, and Janesville; no reports from Wheatville or Buckwheat Ridge. Ministry reporting: C. H. Burr, W. A. McDowell, E. M. Wildermuth, Peter Muceus, W. P. Robinson,

J. B. Wildermuth, F. A. Ball, J. T. Hackett, C. W. Lange, James Edgington, and J. O. Dutton. Bishop's agent, C. C. Hoague, reported: On hand June 17, 1899, \$167.24; receipts to September 23 \$274.68; disbursements \$149.71; on hand \$124.97. District treasurer, J. O. Dutton, reported. W. A. McDowell and E. M. Wildermuth were chosen delegates to General Conference. On Saturday evening the young people gave a literary entertainment, which was considered an entire success by all present. Sunday morning at eight, sacrament, prayer and testimony meeting, in charge of J. H. Lake and W. A. McDowell. In the forenoon, preaching by J. H. Lake; in the afternoon by H. A. Stebbins, and by F. M. Cooper in the evening. Adjourned to East Delavan branch, the first Saturday and Sunday in June, 1900.

FLORIDA.

Conference of above district convened with Open Head branch, October 14; Elder G. T. Chute elected to preside, S. D. Allen secretary pro tem. Elders reporting: M. M. Turpen baptized 1, D. E. Tucker baptized 3, S. D. Allen. Branch reports: Calhoun 67. Coldwater 60; baptized 1. Open Head 13; baptized 3. Greenwood 29. By motion, Bro. M. M. Turpen was released from further duty in the matter of the elders' courts put in his charge in the district. The Bishop's agent reported: On hand last report \$16 01; received since \$31; paid out \$10; on hand October 14, \$37.01. Preaching on Friday night, Saturday night, and Sunday forenoon by Elder G. T. Chute. One (an invalid) was baptized by G. T. Chute, assisted by S. D. Allen, who also preached the confirmation discourse. Adjourned to meet with Calhoun branch on Saturday, January 13, 1900.

Sunday School Associations.

NODAWAY.

At call of district superintendent, Nodaway (Missouri) district Sunday school association assembled in convention with Platte branch Sunday school, August 26 and 27; District superintendent, E. S. Fannon, in the chair; W. B. Torrance secretary. After reports of district and local officers, the following schools reported: Long Branch 53; Platte 24; West Rosendale 17. The Sunday school newspaper, "Sunday school Echoes," was read, which was replete with good thoughts. The paper was ordered continued. A paper on "primary teaching" by Sr. Eliza Byergo. A talk, "How to organize a Sunday school," by William Ross. A superintendent's review of senior class, by Bro. T. A. Ivie. Review of primary class, by W. B. Torrance. Each review was followed by criticisms and comments, which were profitable to all. District treasurer reported 15 cents on hand. A collection of 71 cents was taken up, and secretary allowed 36 cents for past expenses. Bro. T. A. Ivie elected editor of "Sunday school Echoes," and Sr. Eliza Byergo assistant. Bro. T. A. Ivie elected superintendent, and William Ross librarian. T. A. Ivie, E. S. Fannon, and William Ross are program committee for the next convention. Adjourned to two p. m., Friday preceding next district conference.

DECATUR.

The twenty-eighth convention of Decatur district convened at Lamoni, Iowa, October 12, at four p. m. The topics discussed were: "Our district conventions;" "Some needed improvements;" "Duties of Sunday school officers;" "Our responsibilities toward the Sunday school." There were also a Sunday school newspaper, a primary class drill, a paper on primary work, and a session of

Religio work. The prayer meeting was highly enjoyed by those present. Reports were read from three of the district officers, and eleven of the thirteen schools of the district. The program as published was carried out with one or two slight changes. The attendance was good and the interest excellent. The Holy Spirit was present, giving cheer and comfort to those present, and strengthening them for future work. It was the best convention held in the district for some time. Adjourned to meet at same place, and just prior to our next district conference.

OKLAHOMA.

District Sunday school association convened in convention October 12, at Stillwater branch. District superintendent, W. S. Macrae, in charge; Stephen Smith clerk. Report of district officers. Oak Grove and Nicely schools gave verbal reports; Canadian Central gave written report. Reports show good average of attendance and in collections. Nicely school postponed for a time on account of sickness. The following resolutions passed: That a committee be appointed to arrange for a program for next convention. That we have a Sunday school newspaper. That Sr. H. C. Hughes and James Yates be editors. That when we adjourn we do so to meet at the place, and one day later from the time when district conference meets in the light of the moon in December. That we take action on the question of a library. That a committee be appointed by the body, consisting of the appointed missionaries and individuals from every branch and school, to solicit means, books, periodicals, or tracts, to be turned over to the librarian of the district. We did not go over a great deal of ground, but we were thorough. A good program was rendered in the afternoon. Three newspapers were read. This is rather a difficult field to operate in, but we trust the future will bring forth better results.

Miscellaneous Department.

PASTORAL.

To the Lake Mission, Greeting:—Having been appointed by President Joseph Smith to take charge of the mission during the temporary absence of Bro. E. C. Briggs, I wish to say that I hope that existing conditions will not be disturbed by this change. It is my desire that all arrangements made by Bro. Briggs shall continue, and the missionary force labor in harmony with present understanding with him until otherwise arranged.

I now expect to reach that field some time in November. Trusting that our relations may be mutual, profitable, and pleasant, and that God may bless our administration to the good of his work, I am your coworker.

HEMAN C. SMITH.

Home address: Lamoni, Iowa.

TWO-DAYS' MEETINGS.

Two-days' meeting appointments in the Far West district.

November 4 and 5, Wakenda, in charge of Reuben Phillip and M. Bryant.

November 4 and 5, Edgerton Junction, in charge of Ben Dice and J. C. Elvert.

November 11 and 12, Mt. Hope, near Spickard, in charge of J. S. Constance and D. E. Powell.

November 18 and 19, Gospel Hill, in charge of H. O. Smith and Andrew St. Lewis.

November 18 and 19, Pleasant Grove, in charge of John Burlington and D. J. Krahl.

German Stewartville, November 11 and 12, in charge of William Lewis and Robert Winning.

November 25 and 26, DeKalb, in charge of G. J. Whitehead and Robert Garlich.

Stewartville, December 2 and 3, in charge of L. L. Babbitt and A. W. Head.

November 18 and 19, in Alma, near Richmond, in charge of J. H. Snider and J. N. Cato.

November 18 and 19, Delano, in charge of A. W. Head and A. Nesser, Jr.

Meetings to commence Saturday, two p. m., November 25 and 26, St. Joseph, in charge of T. T. Hinderks and Charles P. Faul.

Brethren who cannot fill these appointments will see that another minister fills the appointment.

T. T. HINDERKS, Pres.
C. P. FAUL, Sec.

BISHOP'S AGENTS' NOTICES.

I wish to call attention of the saints North-east Missouri district when sending money to my address, not to forget giving the number of box, 444, as another man with the same initials has received letters intended for me containing money. This has been done several times, but the gentleman is honest, and always returns them to me. To avoid this mistake, I wish the saints of this district to write number of my box, 444.

J. T. WILLIAMS, Bishop's Agent.

CONFERENCE NOTICES.

Conference of Southeastern Illinois district will meet with Dry Fork branch, six miles west of Jeffersonville, Wayne County, November 11, at a. m. Clerks of branches have your reports in the hands of district clerk by the 10th; reports will reach me if sent to J. D. Stead, care of Henry Walker, Pin Oak, Wayne County. The priesthood will please remember to send in itemized reports, so we will know who is working. Officers for the coming year will be elected at this conference. Hoping all who can will come and do their part.

J. D. STEAD, Clerk.

Idaho district conference will convene Saturday, November 11. Apostle J. W. Wight expects to be in attendance, and we hope as many as possible will be present, thereby manifesting an interest in the Master's cause.

S. D. CONDIT, Pres.

RESOLUTIONS OF RESPECT.

Whereas, death has taken from us, so suddenly, our beloved sister, Margaret William O. Thomas; and whereas, the Morning Star Sunday school has lost thereby an earnest and devoted member, and the primary work an efficient and trusty teacher; resolved, that we hereby express our sorrow, and regret that her going was so sudden; and that while we mourn our loss as a school, and teachers and officers thereof, we feel to mourn also with those who hold her dearest, and extend to them our sincere sympathy and love; and we feel to say that she was truly a mother in Israel, for her kind and charitable disposition.

That a copy of these resolutions be presented to the bereaved family, that they be entered upon the record of the school, and published in the *Herald*, *Ensign*, and *Zion's Hope*.

C. J. REMINGTON, }
J. G. COLE, } Com.
D. WILLIAMS, }

BORN.

BRIGGS.—At Lamoni, Iowa, April 25, 1899, to Bro. J. D. and Sr. Elnora Briggs, a daughter. She was blessed in saints' church at Lamoni, October 15, by Brn. Joseph Smith and Joseph R. Lambert, and named Bessie Fernell. "Of such are the kingdom of heaven."

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(Established 1860.)

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

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

Address communications for publication to the Editors.

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

True Succession in Church Presidency.

THIS is a book just issued by the Board of Publication of the Reorganized Church of Jesus Christ of Latter Day Saints, from the pen of Elder Heman C. Smith, Church Historian. It is a complete answer to and refutation of Elder B. H. Roberts on "Succession in the Presidency of the Church," and to Elder C. W. Penrose on "Priesthood and Presidency." It follows Mr. Roberts closely and points out his false statements, misrepresentations, historical inaccuracies, illogical arguments, and untenable interpretations; while answering Mr. Penrose directly and incidentally.

It also takes into account the official acts and teachings of Brigham Young and his associates from June, 1844, to the present, showing conclusively that they departed from the faith, and taught immorality and criminality.

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The committee has outlined and located the civilizations, lands, cities, rivers, and boundaries of countries named in the Book of Mormon. These are shown on six specially prepared Maps, included in the report. Other engravings also appear—illustrations of "Mexican Picture Writing," "Landa's Maya Alphabet," "LePlongeon's Egyptian and Maya alphabet," "Book of Mormon characters," "Bas Relief from Palenque," and "Inscriptions from Palenque."

The committee has summarized the leading archæological evidences obtainable in support of the claims made by the Book of Mormon; evidences have been gathered from sources not accessible to the average reader, making it a manual of defense of its archæological claims.

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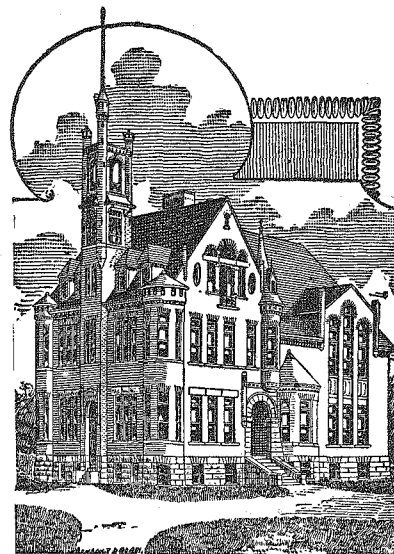
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THE SAINTS' HERALD

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

Vol. 46.

Lamoni, Iowa, November 1, 1899.

No. 44.

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THE JEW IN AMERICA.

All the Jews feeling the stimulus of American life, which is Western life in its latest expression, have shaken off or modified Oriental life. This wave of modern thought and this Western way of living, combined with their dispersion through vast spaces, instead of being huddled together in the warmth of a common religion, has de-orientalized them here more than anywhere except Germany. But at present, stimulated by works published by the Jewish Publication Society, of Philadelphia, there is a reaction toward Orientalism, of which it is impossible now to foretell the extent. The Jewish Journal this week says this will be increased by this play of mine.

Hitherto these peculiar Oriental manners, customs, and ceremonies, being conserved chiefly by the poorer classes, have been considered vulgar instead of picturesque. But the mere fact that forms and ceremonials are conserved by poor people does not make them vulgar. And in so far as American Judaism is beginning to perceive this it has a tendency to gravitate back toward the point of view it thought it had shaken off forever. It begins to perceive that these things are part of a vast historical chain, which links them on to the period before Greece and Rome flourished.

In short, the Jews are beginning to evolve the historical sense, which is only a variety of the aesthetic sense,

since whatever is past begins to gather color and atmosphere. Thus, I am told, many American Jewish families, who a generation ago sold off their Sabbath lamps as vulgar evidences of their past, have not hesitated to buy them back at ten times their former price, perceiving that they are beautiful and historical objects.

I have not personally noticed any anti-Semitism in America. Indeed, I have been pleasantly struck with the magnanimity and tolerance of the American people. Thus, last year, when I was in Philadelphia at the season of Jewish New Year, I was much gratified to find a great daily organ coming out with the Jewish New Year greeting printed in Hebrew above its title. This is a thing I have never before seen in any newspaper in the world, and it shows the sympathetic ties between Jews and their fellow citizens. Many New York journals have had kindly notices of the festivals which the Jews have observed this month in celebration of the year 5660, according to the Jewish calendar.

I believe it has been established that the United States is not a "Christian nation," as much as there is no established church of any kind, and that the broad principles of the Brotherhood of Man and the Fatherhood of God suffice as a basis or *modus vivendi* for all sects and classes.

It is only in newspapers that I have read of petty examples of American anti-Semitism, such as the exclusion of Jews from a few summer hotels. Although I am willing to believe that the blame is to be divided both between the excluded and the excluders, yet I could wish, for the sake of the great principles of the American Constitution, which should override the comfort or discomfort of a few summer boarders, that public opinion should stamp decisively upon this embryonic germ of some future Dreyfus drama. Possibly some few Jews who have gained money before they have had time to gain culture may be a little loud and a little displeasing to many gentlemanly Americans of the same income. But exclusion carries with it such tremendous dangers and such peril of resuscitating the old mediæval savagery which Americans came to overthrow, that this deadly weapon of social excommunication should be resorted to only whenever any other method fails. And as one who has closely studied the Jewish character in its shades as well as its lights, as one who has always written without

fear or favor, I can assure our squeamish and impatient American aristocrats that the disappearance of any unpleasant social taints in the Jew is only a question of one generation.

The most offensive Jew who has made money is humbly anxious for his children to have better social advantages than he had. And from the strident and assertive Jews who have grown coarse in the struggle for existence will come the quiet and cultivated ladies and gentlemen who will be an enormous force for good in the America of to-morrow. The same is true of America at large, not merely Jews.

You may see these finer specimens springing up all around and coming to the front in your schools and universities. As an example very near to hand, and one that naturally occurs to me, here am I sitting in the rooms of Dr. Hollander, professor of political economy in the Johns Hopkins University, whose work on "The Financial History of Baltimore" is already a classic. I have just migrated from the rooms in Washington of Dr. Cyrus R. Adler, the famous Orientalist and keeper of MSS. in the Smithsonian Institution, and Dr. Friedenwald, who is one of the librarians of Congress. When it is remembered that another Dr. Adler was the projector of the Midway Plaisance in Chicago, which was built by a Jewish architect of the same name, you have high examples of the striking way in which the Jew is to the fore, promoting the best interests of every nation.

There is not a country in Europe in which investigation will not show the hand of the Jew behind the greatest national organizations. The importance of all that he does for good is negatived by the disproportionate attention concentrated on the few Jews who happen to be wicked and vulgar.

That the Jews are a race of angels is not more true than that they are a race of devils. The truth is that their average of public and private virtue is higher rather than lower than that of Christian people, many elements of which have never yet been redeemed from their primitive paganism. This is only natural when we consider that Jewish civilization is some three thousand years old, whereas a thousand years after Christ half of Europe had not accepted Christianity even nominally.

ISRAEL ZANGWILL.

New York Journal, Oct. 1, 1899.

BISHOP JANSSEN REBUKED.

PRIESTS MUST BE ASSIGNED ACCORDING TO NATIONALITY.

Rome, Oct. 24.—The following is the full text of the official instructions from Carninal Ledochowski to the Bishop of Belleville, Illinois, bearing on the recent controversy in the Catholic church of East St. Louis:—

“Remove immediately the excommunication from the parish; as it does not deserve it. Get Father Cruse to resign and appoint a pastor of their own nationality over them.”

Cardinal Ledochowski is Cardinal Prefect of the propaganda, to whom belongs the final settlement of all ecclesiastical controversies of this nature. There is no appeal from his ruling. It follows on these instructions that the general practice of the church for the future in the United States will be that Bishops must appoint pastors according to the nationality of congregations.

The trouble in the East St. Louis parish of St. Patrick's followed as a consequence of the death of the old pastor, the Rev. J. P. O'Halloran. The assistant pastor, the Rev. James Downey, was appointed to the pastorate temporarily. The congregation is made up of Irish people and the temporary pastor is Irish and was popular with the flock.

A petition was sent by the congregation to Bishop John J. Janssen for the appointment permanently of Father Downey, and some days later the answer came that the Vicar General of the diocese, Very Rev. Father Cluse, had been assigned to that parish as its permanent pastor. Father Cluse is a German, and the people of the parish protested and locked the door of the church against Father Cluse. Father Downey retired to the small assignment given him by the Bishop, but the members of the congregation were firm.

Finally the Bishop excommunicated the entire congregation of 1,200 persons. The case was appealed to Mgr. Martinelli, the apostolic delegate, who decided in favor of the congregation, and the pastor they wanted was given them. The case was then passed to Rome for final adjudication.

NEW FAITH OF UNIVERSALISTS.

Boston, Mass., Oct 23.—The biennial convention of the Universalist Church opened to-day after nearly a week of preliminary meetings, Charles L. Hutchinson of Chicago presiding. The first business taken up was the ratification of a new platform of principles, by which the Universalist body gives up the Winchester confession of faith adopted by it in 1803. The new declaration was adopted by the Universalist body at its last biennial convention in Chicago, but under the

by-laws had to lie over two years for ratification.

The Chicago declaration is as follows:—

The essential principles of the Universalist faith are the universal fatherhood of God.

The spiritual authority and leadership of his Son Jesus Christ.

The trustworthiness of the Bible as containing a revelation from God.

A certainty of retribution for sin.

The final harmony of all souls with God.

The ratification was voted, 132 in favor, 10 adverse.

The next most important feature of the proceedings was the admission of a delegation headed by the Rev. Edward Everett Hale, from the Unitarians' general body for conference on the subject of a union of the two denominations.

Dr. Hale addressed the convention, saying that the leading feature of Unitarian life was the forward look, combined with the determination to keep fast historical relation to the leader of Christianity.

“In these words,” said Dr. Hale, “is the distinction between our great religious bodies and any of the ecclesiastical corporations. These corporations are trying to translate the past into the methods of the present. It is your business and it is ours to illustrate the lessons in the voices of to-day.”—*Ex.*

ISRAEL AMONG THE NATIONS.

Max Nordau concludes a paper on the Jewish problem in the *North American Review* for June with these words:—

“Even well-meaning Christian observers of Jews admit the one point only, that the Jews serve the people among whom they live in a commercial capacity solely. But this is not a correct perception of their nature. It is just in commerce that they could be best spared and most easily replaced, at least among the civilized people of the Occident, and they will presumably, of their own volition, leave trade and turn to other vocations more in accord with their genius after they have lived in freedom and equal rights for a few more generations.

“Where the Jews have attained equal rights they are still haunted by the fears of Ghetto times; they have not yet a sense of quiet and assured possession, but are pursued by the secret dread that they will be again deprived of what has been given them. They are possessed by an almost morbid desire to demonstrate to their Christian compatriots that they are citizens of the country simply, and nothing but that. Their patriotism is more sensitive and demonstrative than that of Christians. They noisily repudiate any solidarity with Jews of other lands. They affect an unnatural indifference toward all Jewish interests, an indifference never met

with among Christians. They strive to make their Judaism as unobtrusive as possible, and frequently persuade themselves that they are not a distinctive race, still less a distinctive people, nor that they have antecedent and historic origins differing from those of their Christian compatriots. Oddly enough, however, only a minority is sufficiently logical to do that which comports with such sentiments—that is, to be baptized and to give their descendants a Christian ancestry by marriage with Christians. From this the conclusion follows that the assimilationists are subject to a passing nervousness only, and that at bottom they have not entirely overcome Jewish nature, and that they will again awaken to race consciousness when emancipation has ceased to be a novelty.

“The Jews who do not possess equal rights—and these comprise four fifths of the race—have preserved the consciousness that they are a distinctive people. They realize that they can escape the hatred that pursues them only by ceasing to be a recognizable minority in the midst of other peoples. They refuse to sink their identity. Lost identity is no solution of the Jewish problem. They look for their salvation in a reunion in a land which shall be their own, where they will be the majority and where they can develop in a temperature of sympathy along their own organic lines.”—*Review of Reviews, July, 1899.*

RUINS OF EL-KARNAK FALL.

Cairo, Oct. 9.—News has just reached here of the recent fall of nine columns of the great hypostyle hall of the Temple of El-Karnak, built by Zetee I., dynasty XIX., one of the most magnificent and celebrated relics of the architecture of ancient Egypt.

The great hall of El-Karnak, which is the most notable of the monuments of Thebes of its class, is 170 feet long and 329 feet wide. The stone roof, now partly in ruins, was originally supported by 134 columns, the loftiest of which were nearly seventy-five feet high and about twelve in diameter. It was built by Zetee I. and sculptured partly in his reign. Work upon it was continued by his son and successor, Rameses II.

The hall commemorates, not in its grandeur alone but also by its sculptures, the magnificence and power of those two Pharaohs. The sculptures of the interior walls represent these monarchs making offerings to the gods.—*Ex.*

ADDRESSES.

- J. Arthur Davis, Baker, Kansas.
- Mark H. Forcett, No. 203 First Avenue, Nebraska City, Nebraska.
- William Newton, No. 9 Etherley Road, West Green, South Tottenham, London, England.
- F. G. Pitt 16 Carlingford Road, Harringay, N. London.
- A. H. Parsons, Temple, Lake Co., Ohio.
- E. L. Kelley, Presiding Bishop, Lamoni, Decatur County, Iowa.
- J. B. Roush, permanent address, Wray, Yuma County, Colorado.
- Henry C. Smith, Temple, Lake Co., Ohio.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, NOVEMBER 1, 1899.

NO. 44.

The Saints' Herald.

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

LAMONI, IOWA, NOV. 1, 1899.

THE EDITOR AT THREE OAKS, MICHIGAN.

Sometime last spring Bro. Cyrus Thurston, who resides at Three Oaks, Michigan, an old time saint, who had often tried to secure and have improved an opportunity to get the gospel, and the angel's message before his neighbors, with but little success, thought of a way that promised a better result.

The German Evangelical Church had worshiped in a frame structure until their numbers, wealth, and desire made the building too small, when they proposed to build a larger, more substantial edifice. This they proceeded to do. In the doing of it the necessity of getting rid of the smaller building was apparent. Bro. Thurston, waking from his sleep one morning was cogitating how to get the gospel preached in Three Oaks, when he was inspired with the thought: "Buy the little church, move it to an eligible sight, repair and refit it, and have a place where the gospel may be preached." Acting on the thought, he approached the officers of the German Church, and succeeding in buying the building, possession to be given when the new edifice would be ready for use. This occurred late in June, when Bro. Thurston moved the house to his own land, and put it in good shape. He then deeded it to the church, and asked that it be dedicated.

By agreement with Bishop E. L. Kelley, the Editor met him at Three Oaks, on the 22d of October, just past, and with the assistance of Bro. George A. Smith, of Clear Lake, Indiana, president of the district; and in the presence of a good number of those not of the church, these officers effected the dedication. A band of the saints from Galien, six miles eastward, gave us an organist, and we sang of the songs of the church. Bro. G. A. Smith offered the opening prayer; the sermon was by the Editor, and the prayer of dedication was offered by the Bishop, the congregation kneeling with him in this solemn and impressive ceremony. Bro. Thurston turned the keys over to Bishop Kelley, emblematical of the possession, and at the close of the service these were re-

turned to Bro. Thurston, with a charge by the Editor to hold them and the house subject to the use of those who might desire to worship; for and in behalf of the church. The services began at 10:30 a. m. and were concluded at noon.

Notices had been distributed in the village, and everything done to make the occasion a pleasant and successful one; and it was.

After the exercises the visiting saints and friends spread a collation in the room and ate together of the bounty with which the land is blessed. There were saints present from Galien, Baroda, Dayton, Clear Lake, Troy, Sumnerville, Buchanan, South Bend, Rolling Prairie, and the scene was indicative of the presence of the good Spirit which gives satisfaction, peace, and joy. Brn. John Shook, of Buchanan; Dr. Royce, of Baroda; Frank Granger, of Coldwater; G. A. Smith, of Clear Lake; E. A. Blakeslee, Jesse White, Bro. Green, and others of Galien; and the missionary, Bro. James M. Baggerly, with the Bishop and the Editor, made an assembly that gave evidence that the work in this part of the Wolverine and Hoosier States was not dead by any means.

There was little formality, but much good cheer, and all passed pleasantly. The day was an ideal one, more like a day in June than a late October one; warm and balmy. The frost had held off, many of the trees were still in leaf, the gardens and pastures still green, and the golden sunshine gave gladness and promise to all.

Three Oaks is a town of near a thousand inhabitants, situated in a nice site and lying on both sides of the Michigan Central Railway, some seventy miles east from Chicago, on the way to Detroit. It derived its name from three large oak trees, which by accident, or design were left standing while the rest of the forest went down before the axes of the foresters and mill men; and which stood long enough to give the town its name, and then struck by the decay that usually attacks the species when surrounded by the homes and usages of civilization, they succumbed and now are gone, the name and town remain.

Three Oaks has lately come into notice as the home of E. K. Warren and his Featherbone industry, which utilizes the quill portion of feathers; making of it a substitute for whale-

bone, used in whips, corsets, skirts, and other articles where whalebone has hitherto been employed.

Moreover, Mr. Warren is a man of push and energy; one to whom it is useless to say, "You can't do it." This the following story told of him will illustrate.

The disaster to the Battleship Maine, gave rise to the Maine Memorial Association. This association secured the gift of one of the cannons taken by Admiral George Dewey from the Spanish at Manila. The association then offered the cannon to the corporate city, or town whose inhabitants should give to the Memorial Fund the largest sum per capita of its population. This was Three Oaks' chance. Mr. Warren set himself the task to secure the cannon. He called the citizens together, solicited subscriptions to something between one and two hundred dollars. He added to this a thousand dollars, sent the subscription to the association, timing it so near the end of the time for closing the fund that no chance was given for another corporation to outbid him, and the thing was done. Besides this, he made his way to President McKinley, secured an interview, and so wrought on the man in the White House that the hamlet of a thousand people received the President and heard him speak from the pedestal prepared for the resting place of the captured cannon, while larger towns failed to see and hear. He also secured an interview with Admiral Dewey, having a tug and meeting the Olympia in the front line of boats, getting a promise of a visit from the Admiral. More than this he pushed his way to an interview with Miss Helen Gould, who is now attracting so much attention from the American public, by her excellent beneficence and womanly qualities, and secured a promise of a sometime visit to the hamlet of the cannon. Who shall say that western pluck is not successful.

The securing of the cannon was thought at first to be the getting of a "white elephant;" for the question, "What shall we do with it?" became the question of the hour. But this too was solved by the good genius of the place. The Michigan Central has a neat new brick station house situated on the south side of the road. Opposite this Mr. Warren and others of the citizens laid out a small park, in the center of which is a raised and sodded mound, on which rests a ped-

estal of Vermont granite brought by Mr. Warren from Admiral Dewey's native State, on which the cannon will stand, in full view of those who pass on the trains and a constant reminder of what perseverance will do. The park is tastefully laid out, walks, grass plats, avenues radiating from a center where set in a triangle will stand three oak trees, preserving the traditional name. From this center, shrubs, flower beds, rows of shading trees will make a "thing of beauty and a joy forever."

And last, but we hope not least, the place will be known among the saints as the one where the devoted spirit of a brother in the faith, alone and almost unaided, caused an altar to be erected, at which saints might assemble to worship, where the incense and offerings of faithful hearts might be offered up to the Lord of Life and glory. So while among the citizens of Three Oaks the name of E. K. Warren, the Featherbone man, may be remembered as one whose public spirit and energy had blessed the town in its material and financial prosperity; the saints, and those who may hereafter become saints, will be able to remember Bro. Cyrus Thurston, as one who was willing to put forth an effort to bless the village with the gospel of the Lord Jesus Christ. And it may not be in vain to hope that when the wastes of time shall have crumbled pedestal and cannon into rust and dust, the oaks into the decay which has overtaken those now vanished and gone, E. K. Warren be laid away with his fathers and his name gone from the memory of man, the name of Cyrus Thurston may be as one to whom the promise is made, he "shall shine as the stars in the firmament."

Services were held in the afternoon at three, and in the evening at seven o'clock. Bro. G. A. Smith occupied in the afternoon, the Editor in the evening; audiences fair. Services were announced for each evening during the week; and for Sunday the 29th, Bishop Kelley occupying on Monday night, the Editor on Tuesday night. The work for the remainder of the time set will be with Brn. G. A. Smith and J. M. Baggerly.

Bro. Kelley goes to Bay City, Michigan, for the 29th and the Editor to Chicago.

THREE OAKS, Mich., October 24, 1899.

THE METEORIC DISPLAY.

Our readers, in America and abroad, will probably be interested in the coming meteoric display, scheduled by astronomers to occur November 13-17 next. Authorities state that it maybe observed during any of those dates from midnight to morning. The earth, as we understand, enters upon

this particular and dense group of meteors every thirty-three years.

It will be remembered as chronicled among the early annals of the saints who, when driven from their homes in Missouri in 1833, observed "the signs in the heavens" in the early morning of November 13.

We shall try to give fuller particulars for observation next week.

DE COSTA RENOUNCES THE EPISCOPAL FAITH.

STATEMENT WHICH IS THE IMPLIED ANNOUNCEMENT THAT HE WILL BECOME A CATHOLIC.

New York, Oct. 22.—Under the title "A Farewell Letter to a Member of the Protestant Episcopal Laity" the Rev. Dr. B. F. De Costa gives out a statement in which he declares his formal severance of all relations with the Protestant Episcopal Church. His resignation from the ministry of that faith had left him still in the fold as a layman. Now even that relation is no more.

Though he does not declare specifically his intention of joining the Roman Catholic communion, the tenor of his letter—its denunciation of Episcopalianism and Protestantism in general—apparently leaves little doubt on that score. The letter has much of implied reverence for the Church of Rome, but there is a note of hesitancy, as though the writer found it difficult to overcome his prejudices of so many years' standing.

The letter, after pointing out the necessity of elaborating some of the points touched upon in his formal resignation from the ministry, continues:—

"The situation has now become unendurable, and I cannot conscientiously remain. Don't fancy, however, that I have any fears about the Bible or Christianity. I have always welcomed genuine criticism and historical inquiry. But criticism has come to be uncritical. It forms largely an agreement between Herod and Pilate, a case of Tom Paine masquerading in the garb of a rabbi.

"I hope that all my old friends who can stand by in good faith may do so, at least until they can find something better. I could not consent to their abandonment of the Episcopal scheme without first having a prospect of something better.

"One of the most eminent and best balanced of your Bishops says that the situation fills him with 'alarm,' while another, sadly recognizing the truth, says despairingly, 'there will be no improvement in your day or mine.'

RELIGION AGAINST RELIGION.

"The situation is thus portrayed by a writer who is looking on, studying the condition of the church:—

"One clergyman may teach the doctrine of the real presence or assure his flock that he possesses the power of priestly absolution. But in the next parish—if in a large city only a block or two distant perhaps—the clergyman in charge will deny both of these doctrines and teach his people that they are false and unscriptural."

"Yet both these men are authorized teachers of religion in the Protestant Episcopal Church, with equal official authority. The Bishop may happen to agree with one or the other. He can do as he likes in the matter.

"The situation cannot be made good with whitewash or juggled away. It should rather, if you are able, be met honestly and dealt with. To put on rich robes, assume an air of authority, and advocate the change of name to that of 'The Catholic Church in America' forms simply a ghastly farce. Multitudes of clergy, after persevering awhile and preaching strongly about our

'Catholic heritage,' have rendered their obedience to Rome. A Catholic heritage forms a Catholic faith, not a collection of discordant and heretical opinions.

CHURCH RIVEN BY SECTS.

"To-day Protestantism is riven by sects. The Church of England, as the result of the 'blessed reformation,' became the fruitful mother of about one hundred and thirty sects nearly all of which have been reproduced in this country.

"All are at war with one another, and inside the Episcopal denomination a hot fight of faction goes on, the Bishops having no recognized authority for regulating matters which distinctly belong to an Episcopate. In truth, we have no Episcopate, any more than a standard of doctrine.

"Under the circumstances, does it appear at all strange that multitudes should be asking if this body really forms a 'branch' of the Catholic Church?"

"At the same time Cranmer and Ridley clubs have done their best to empty Anglican orders of the suspicion of 'sacerdotalism' and purge the sacraments of the spiritual value and significance claimed for them by ritualists, denying that the reformers held or made any sacerdotal claims in connection with their 'blessed reformation,' and declaring that we have no Episcopal line in accordance with the idea of the prereformation period.

"Ritualists feel the ignominy and shame of the situation and ought to appreciate the guilt they incur on their principles. In contrast with ritualism, rationalism is strongly entrenched and is bold. It has well-nigh destroyed the value of the Bible as a text book in Sunday schools and as an authority in sermons.

BIBLE OF THE PAST DEPARTED.

"The Bible of our forefathers has departed, and the men who impeach it hold places of high influence and power. Skeptics of various grades and discontented men are now being welcomed into the church, which promises to become, in due time, a veritable Cave of Adullam.

"Did we or did we not sell our heritage at the time of the 'blessed Reformation' for a mess of pottage?"

"The semi-Arian and Pantheist explain away what are claimed as 'Catholic verities' unmolested, and 'advanced' men tacitly recognize that the bulk of the clergy cannot be trusted to stand at their altars. So, likewise, 'higher criticism' will not tolerate superstition, either in pulpit or in chancel.

SEES A NEW RELIGION.

"Between the various schools there is a recognized incompatibility, an irrepressible conflict. It is neology against theology. As stated in a recent sermon by a leading rector in this city (Dr. Dix), it is a case of real Christ against the invented Christ—a Christ that Paul never preached, that the Twelve never heard of; a Christ not found in the word of God; a Christ not able to save mankind.

"Yes, I know what you will say: 'Let us be patient, and sing 'Lead, Kindly Light.' But what can be the use of calling upon the light to lead? When do you mean to follow?"

"Carlyle has written on the subject of clothes and we have among us on the one hand a body of men in Catholic garb, with holy water, confessional, penance, and genuflections, offering Rome the flattery of imitation, while withholding obedience; on the other hand, the whilom Calvinist, now shorn of his 'degrees,' with a dress shading off into business suits, or pearl colored trousers, expansive shirt fronts, and smart cravats, the symbols of a flashy Protestantism—carping at Bible, faith, discipline, orders, sacraments.

"The cowl does not make the monk, but clothes form an index to mental and moral conditions, while a thousand altars and chan-

cells, strewn with saleratus bread crumbs, cast a Zwinglian protest at the sacramentarian. Can these things coexist in a branch of the Catholic Church? As a matter of history, the structure is crumbling about us. Many all over the land are deserting the church; missionary societies are toppling.

"Is a place in such a body a place for me? With my views a situation to remain would be immoral.

"We are indeed told that similar conditions exist among all Protestant bodies, which is quite true, and practically Episcopalians have put themselves on their level. Episcopalians have vied with them in catering to the skepticism of the day. The church is a safe harbor even for men whom they will not tolerate.

"The Episcopal body is afflicted not with a case of simple blood poisoning, but ineradicable leprosy. The situation can never be recovered by the grievings of the wise or the ventral grumbings of the 'judicious.' Still, my brothers, if you will, keep your place in your boat, singing 'Lead, Kindly Light,' until it rots and sends you to the bottom. It would be better, however, to steer for some good port."—*Chicago Tribune*, Oct. 23, 1899.

DOCTOR DE COSTA'S ARRAIGNMENT.

We devote a considerable amount of space in the present issue of the HERALD to the statements of Doctor De Costa of New York, formerly, and for many years, a learned and prominent minister of the Protestant Episcopal Church. See first his letter to Bishop Potter, second his comments; the former published under "Selected Articles," the latter in our editorial columns. We present his statements in full, so far as published and accessible, for the reason that we believe they should be in the hands of every minister in the church, and also be read and carefully digested by the laity. They make a part of the history of our times. They form one of the most sweeping and comprehensive arraignments of Protestantism and Episcopalianism that we have ever seen. They furnish a true index to, if not a correct analysis of, the present drift and flood of the popular tide of the higher criticism evolution; whose final goal bids fair to be infidelity and a refined paganism, based upon principles of ethics, if the goal does not evolve into atheism itself.

The latter-day work from its inception has sounded the warning cry to all the world that there has been an "apostasy," a departure from primitive Christianity; that based upon the necessity for an authoritative restoration of the church, divine authority has been given and men commissioned to labor for Christ in building anew upon earth the church militant in harmony with the divine pattern; that the kingdom of God would be established preceding the fall of Babylon. This, briefly stated, was and is the announcement made from the beginning of the work of the "new evangel." It was and is clearcut, comprehensive, and consistent in its

statement of faith and foundation of belief. Moreover, it is strictly in harmony with the Christ-pattern and has received and continues to receive the sanction of divine approval.

However, notwithstanding its authoritative sanctions, in the word and certified to by the divine approval, it met the combined opposition of Protestantism from its inception; and beginning in smallness of numbers and apparent weakness of force, it met and withstood the combined attacks of prominent and popular religious systems, which though divided upon questions of religious belief, have been ever ready to unite in opposing what to them was and is a natural enemy, one whose destined mission was their overthrow.

It is interesting to note the contrasts and confirmations that appear along the line as one reviews the history of the latter-day work and that of Protestantism, side by side, both busy at work in the modern world, both standing as representatives of prominent but different conceptions of faith; the one proclaiming active living faith in God and instructing, directing revelation to the church from Deity; the other representing God as practically only a *past* participant in the religious life of the race and also practically nil as a supervising force in the destiny of the world.

To the first there came success, then misrepresentation, slander, and persecution, as other arguments failed; finally culminating in the martyrdom of its chief ministers, also in the wickedness of some of its own professed devotees, and a partial apostasy of the body, with the final exodus to the West. Evil among its professed adherents constitutes the most difficult kind of obstruction and opposition. The truth, however, continued, by its inherent force and vitality, to live on, and proclaiming its disapproval of the iniquity brought in by the enemy like a flood, has marched forward, proclaiming the message in truth and power as at the first, and stands now firm and steadfast upon the original foundation; unremoved though not untried; unshaken though not unassailed; more firmly rooted and grounded because of its baptism of fiery ordeal and its manifest superiority over the forces that have sought to overthrow it; like the giant oak which, standing high, has many blasts that shake it, but whose roots strike deeper into the virgin soil; and which but strengthens its hold by taking firmer root in the earth.

Protestantism, upon the other hand, had no clear legal title, as such, to continued life and being. It sprang from a diseased theological ancestry. Its roots were not sound, and though transplanted, it necessarily took with

it much of the nature and condition of the parent stem. Had it continued as a simple protest against the wrongs of the past, with a firm determination to accept light as it came, it would have been led along safe lines, and the philosophical course of its life would have been toward a retracing of all past wrong steps against which it urged its protest, until the historic wrongs thus pointed out and acknowledged, all along the line backward to first departures from the faith, were freely and frankly confessed and forsaken. The logical result must then have been a waiting attitude before God, a teachable condition, a seeking, a preparing for, and a willingness to be governed by whatever light came.

Many of the Reformers and their followers labored in this spirit, be it said to their credit, and had those who followed continued in like humility, would have been prepared to accept the *truth restored*, in contradistinction to *apostasy reformed*. It is clear that Wesley, Robinson, and others labored in such spirit, with such expectation. However, the later and less pious leaders clung to the old garment, rejecting the new, warring against it to their loss. They built up popular systems of faith to which they and their successors clung tenaciously; humanity naturally accepts the traditions of the fathers as a heritage. But the new wine could not be contained in their broken systems, and they have been left to follow the devices of their own wills, like all others who reject truth and make flesh and popularity their arm. They could not accept the latter-day work, though it came just in their time of need, and ready to receive them into the fold of the true Shepherd, where, had they sought shelter, they would have found a covert from the fury of the storm of darkness and infidelity now sweeping them away from their sandy foundations.

As a consequence we have had and are having the inevitable result, the natural sequence, which appears in a dying if not already dead Protestantism; for but little life remains in that system.

First the Calvinistic creed with its narrow rigid conceptions of God, and of man; its doctrine of unconditional election of the few to salvation, including its dogma of infant damnation and the final woes of the great mass of mankind in the flames of their burning hell; also their erroneous conceptions of the Scriptures, their lack of discrimination between pleenary inspiration and inspiration as set forth by the word itself; their failure to discriminate between historical, doctrinal, and prophetic statements of the Bible;—these phases of their faith have been openly rejected by many of their leading men in our

own times, and who though discovering to some extent the serious errors of their theological fathers, yet fail to materially profit by their example. These men should have sought unto God for light, and have followed the light, though it took them from the popular Sanhedrins to the lowly manger cradle; from the council of the ruling high priesthood to Nazareth; from the popular temples to the plain unlettered ministers of the new evangel. History repeats itself. The Gentile, like the Jew in his zeal for Moses and the prophets, who "sought it not by faith, but by the works of the law," the dead law of works and outward ceremonies, and failed to see and accept their Messiah and his work, has repeated his mistake. The similarity in the two cases is remarkable, the parallels striking. Jewish tradition was a corruption of the law of Moses; Gentile creeds the tradition of the modern elders, Calvin et al., formulated through a misconception of the New Testament Scriptures; and like the Jewish traditional system, the result of long-continued departures from God and rejection of his word. Building upon such errors, following the lines of theology formulated in the trying times following the Dark Ages, when there was no authoritative direction amid the prevailing darkness, no clear light "amid the encircling gloom," it is not strange that their steps have been farther and farther into the dark.

It is not denied that in the times of Knox, Luther, Wesley, and others of the Reformers there was a degree of light and blessing attending their work. But it is manifest that from the inception of the latter-day work in 1830, the decline of Protestantism has been steady and continuous. It is in harmony with the great law of agency by which man, rejecting greater light, loses what former light he once possessed: "Whosoever *receiveth*, to him shall be given, and he shall have more abundance; but whosoever *continueth not to receive*, from him shall be taken away even that he hath."—Matt. 13: 10, 11, I. T.

One ray of light is not enough; the entire combined rays of the sun give us the white light; not one alone, but all of the seven primary colors combined are required, to give us the necessary results of light and heat. Truth as a combined system completes the gospel, not one isolated principle of truth alone.

Following the rejection of its creeds and as a direct result of having a form of godliness, denying the power thereof, Protestantism has become honeycombed with doubt and unbelief, and thus an easy prey to the prevailing evolutionary conception, the work of which has already been given to

our readers, and upon which Doctor De Costa ably comments.

Remembering that Protestantism has been the faith of millions, the leading religious ideal of modern civilization, in connection with the present movement toward its extinction, one is reminded of the development and decay of Roman and Greek conceptions of faith; how such furnished the foundation and framework of the various phases, theological and philosophical, of then existing systems of religion and civilization.

Draper in his work, "History of the Conflict between Religion and Science," gives us this picture of the conditions then existing, and which Christianity, in the preaching of Paul and others, overturned and supplanted:—

No spectacle can be presented to the thoughtful mind more solemn, more mournful, than that of the dying of an ancient religion, which in its day has given consolation to many generations of men.

Four centuries before the birth of Christ, Greece was fast outgrowing her ancient faith. Her philosophers, in their studies of the world, had been profoundly impressed with the contrast between the majesty of the operations of Nature and the worthlessness of the divinities of Olympus. Her historians, considering the orderly course of political affairs, the manifest uniformity in the acts of men, and that there was no event occurring before their eyes for which they could not find an obvious cause in some preceding event, began to suspect that the miracles and celestial interventions, with which the old annals were filled, were only fictions. They demanded, when the age of the supernatural had ceased, why oracles had become mute, and why there were now no more prodigies in the world.

Traditions, descending from immemorial antiquity, and formerly accepted by pious men as unquestionable truths, had filled the islands of the Mediterranean and the contiguous countries with supernatural wonders—enchantedresses, sorcerers, giants, ogres, harpies, gorgons, centaurs, cyclops. The azure vault was the floor of heaven; there Zeus, surrounded by the gods with their wives and mistresses, held his court, engaged in pursuits like those of men, and not refraining from acts of human passion and crime.

A sea-coast broken by numerous indentations, an archipelago with some of the most lovely islands in the world, inspired the Greeks with a taste for maritime life, for geographical discovery, and colonization. Their ships wandered all over the Black and Mediterranean Seas. The time-honored wonders that had been glorified in the "Odyssey," and sacred in public faith, were found to have no existence. As a better knowledge of Nature was obtained, the sky was shown to be an illusion; it was discovered that there is no Olympus, nothing above but space and stars. With the vanishing of their habitation, the gods disappeared, both those of the Ionian type of Homer and those of the Doric of Hesiod.

But this did not take place without resistance. At first, the public, and particularly its religious portion, denounced the rising doubts as atheism. They despoiled some of the offenders of their goods, exiled others; some they put to death. They asserted that what had been believed by pious men in the old times, and had stood the test of ages, must necessarily be true. Then, as the opposing evidence became irresistible, they were content to admit that these marvels

were allegories under which the wisdom of the ancients had concealed many sacred and mysterious things. They tried to reconcile, what now in their misgivings they feared might be myths, with their advancing intellectual state. But their efforts were in vain, for there are predestined phases through which on such an occasion public opinion must pass. What it has received with veneration it begins to doubt, then it offers new interpretations, then subsides into dissent, and ends with a rejection of the whole as a mere fable.

In their secession the philosophers and historians were followed by the poets. Euripides incurred the odium of heresy. Æschylus narrowly escaped being stoned to death for blasphemy. But the frantic efforts of those who are interested in supporting delusions must always end in defeat. The demoralization resistlessly extended through every branch of literature, until at length it reached the common people.

Greek philosophical criticism had lent its aid to Greek philosophical discovery in this destruction of the national faith.—Pages 1-3.

Professor Draper, as is well known, is a materialist, hence his conceptions of nature and of history are largely tinged with the materialistic coloring. However, his description is eloquent and impressive and therein we have another parallel, for the civilizations and religious concepts to which he refers were also built upon Gentile fragments of former truths, upon lost and perverted traditions held by national sages as received since man's early apostasy and departures from God following the dispersion.

At the period of that early departure from faith to idolatry Abraham, the father of the faithful, was called out to leave his father's country and his father's kindred in Chaldea, to preserve, through God, the faith given to man "in the beginning;" hence the Hebrew, the Jew in history, and the Christ, and the word, the oracles of God, and which the higher criticism is now seeking to get rid of, that God himself may in due time be banished from his own dominions and evolution—no God and no faith—remain; the final extinction of truth and light and the criterions of Almighty God.

In such an important period, in such culminating epoch, appears the great latter-day work, a light to the Gentiles, the savor of life unto life to the world. The great standard of Zion, the ensign to the nations, appears with the Abrahamic call to the people of God to come out of Babylon, that they may be rescued, not only from her spiritual darkness, but from her false political and economical systems, and the world be redeemed and brought to the true order, the divine economy, through the operations of which Zion is to arise and shine because the glory of the Lord has risen upon her.

The great purposes of God, the divine intent "toward which the whole creation moves," appears in its magnitude and grandeur in the great latter-day work, the "strange act" of the Almighty, as the weakness,

and darkness, and apostasy of the world of Babylon is brought to light. Well may we resound the cry, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her plagues." (Rev. 18: 4, 5.) Well may we free ourselves of every Babylonish ideal, policy, system, and act, and place ourselves in strict harmony with truth—in all its principles, spiritual, moral, economic, and otherwise—that we may be prepared by *proper* and *full conception of the truth*, in all its departments, to extend and to fully perform our work as a people, in behalf of the race.

The theme extends in scope and deepens in intensity of interest as it opens to the mental view, but we leave it here for the present.

The careful student of past and present theological and general history will study the sententious sentences uttered and the striking points made by Doctor De Costa. He will note his references to the Bible being received as "literature," "myths and fables;" to "the apostolic succession," "where you show how nimbly the apostolic current disregards 'gaps in neglected order,' and puts a broken line in authoritative connection with the apostles; to "The storm is here, but the Protestant Episcopal body has no anchors;" that "if the cathedral [the contemplated new one in New York] is ever finished it will prove the sarcophagus of Episcopalianism, the coffin of its creed."

In his "farewell letter" Dr. De Costa refers to the higher criticism compromise as "largely an agreement between Herod and Pilate, a case of Tom Paine masquerading in the garb of a rabbi." "To-day Protestantism is riven by sects. The Church of England, as the result of the 'blessed Reformation,' became the fruitful mother of about one hundred and thirty sects, nearly all of which have been reproduced in this country. All are at war with one another," "no recognized authority," "no episcopate," no "standard of doctrine," "no episcopal line." "Rationalism strongly entrenched," "neology against theology." Note the significant statement: "It is a case of real Christ against the invented Christ—a Christ that Paul never preached, that the Twelve never heard of; a Christ not found in the word of God; a Christ not able to save mankind." "A body of men with holy water," etc., "offering Rome the flattery of imitation, while withholding obedience;" "a ghastly farce;" also his description of "the whilom Calvinist" with "the symbols of a flashy Protestantism—carping at Bible, faith, discipline, orders, sacraments." See also his closing para-

graph: "The body is afflicted not with a case of simple blood poisoning, but ineradicable leprosy." "Still, my brothers, if you will, keep your place in the boat, singing, 'Lead, Kindly Light' [the hymn of Newman, prominent first as a minister of the Church of England, but who finally evolved into Catholicism and was made a Cardinal] until it rots and sends you to the bottom."

Dr. De Costa's closing sentence, "It would be better, however, to steer for some good port," with others, is supposed to indicate his intention to enter the Roman Catholic Church and its priesthood, whither others have preceded him.

Such is the logical outcome of the whole or at least much of the Episcopal movement. It began in a quarrel, caused by the refusal of Henry VIII. to acknowledge Rome's disapproval of his criminality.

The shrewd conservative Vatican watches with pleasure the backward drift into her communion and authority. She would make no compromise to Gladstone and the Episcopal clergy by acknowledging "the validity of Episcopal orders;" she expects to receive again entire or a major portion of the Episcopal Church in England and America. Those who refuse her extended arms and open bosom may drift along with the tide for a time, but the end will be inevitable—evolution complete, no Bible, and extremely indefinite conceptions of God or no God at all.

Such is the drift of Babylonish systems of faith, also of its ideals and systems in general—back to the legitimate results of separation from and disregard of God and truth.

These points are full of meaning and should prove both instructive to the student of events himself and to those to whom he may present them in his declaration of the truth. Truly the designs and purposes of man are brought to naught, and only that which is true and laid upon the true foundation will stand. It is only the work of man that is brought to naught. Principle, truth, the eternal verities, the absolute necessities—they only can remain. God is the builder of the universe. He has never designated humanity as his architects. He lives to complete, to perfect the works of his hands. It must be done. It can only be done in his "own way," as he has said. God is to be "all in all" and "God over all, blessed forevermore."

The sun of Babylonish time is rapidly setting, the era of human wisdom is at an end; but we are in the dawn of the coming day of a redeemed humanity, because of which, though man's blindness and perverseness present a sorrowful picture, all should lift up their heads and rejoice and be

glad. The Apocalyptic Seer described it as its glorious inspiration gave him utterance, when, seeing the fall of Babylon and the ultimate reign of Christ, he declared: "The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." Again: "He which testifieth these things saith, Surely I come quickly."

May the church, the expectant Bride, by her individual and general attitude and preparation, in harmony with the light, so brightly appearing to the faithful and discerning, say, "Even so, come, Lord Jesus."

MORMONS MAY ASK ROBERTS TO RESIGN.

It was intimated to-day by a prominent Mormon leader now in this city that pressure is being brought to bear on the polygamous Congressman-elect, Brigham H. Roberts, by the leaders of the Mormon Church to induce him to resign to save him from expulsion.

It was said by this gentleman that the church realizes that if Roberts is expelled by Congress it will put the Mormon faith back at least half a century. To save the church and prevent the further spread of antagonism the Mormon leaders are said to be ready to sacrifice Roberts. They have come to a full realization of the strength of the movement inaugurated against the seating of this avowed polygamist in the national body of lawmakers.—*N. Y. cor. Chicago Tribune, Oct. 22.*

The foregoing item in substance appeared in a number of the leading journals of the country.

The Salt Lake *Tribune*, October 24, thus states:—

A number of prominent members of the Mormon Church are gathered in New York this week and the inference in the metropolis is that a scheme is on foot to induce Congressman-elect Roberts, if possible, to resign his seat so as to avoid the danger of expulsion from the House.

The New York *Journal* to-day claims to have authentic information that this is the purpose of the visit of George Q. Cannon of the First Presidency of the Mormon Church, who is registered at one of the hotels of the metropolis.

He is said to have had several conferences yesterday with Mr. Roberts. He is accompanied by Judge Le Grand Young, [nephew of Brigham Young] the legal adviser of the church, etc.

The same item makes mention of the presence of Col. Theodore Bruback and C. O. Whittemore, United States District Attorney for Utah, A. W. McCune, E. V. McCune, and Frank J. Cannon, all of Utah.

An item in the same issue reports Judge Young and Frank J. Cannon as denying the story, and states that George Q. Cannon could not be seen.

The *Deseret News*, Utah church organ, has not, so far as we have seen, made reference to the matter. So much for the rumor concerning Roberts.

GEORGE Q. CANNON ILL.

The *Deseret News*, October 24, contains the following:—

Information has been received by telegraph at the President's Office to the effect that President George Q. Cannon, now in New York, has been stricken with pneumonia, and that his condition is regarded as serious, though not necessarily such as to greatly alarm his family and friends.

President Cannon had a very bad night last night, but was slightly improved to-day. He has not, however, passed the critical point in his illness.

Physicians state that a man who is more than fifty years of age and who has been intemperate in his habits is almost certain to succumb to the ravages of the disease, but where he has lived a life such as President Cannon has lived, he has a good opportunity for recovery notwithstanding he may be older than that.

President Cannon is in his seventy-third year. He has been a prominent factor in the policy of the Utah Church for years past. His death would probably have a marked effect in its future leadership and course of action.

VISIT OF AN EDUCATOR.

Prof. R. A. Harkness came to Mt. Ayr on Friday evening, October 6, to visit his old friends and especially his old students. Many persons in this vicinity attended his school at Garden Grove. It was under him an academic center, and hence Henry Clay Dean used to speak of Garden Grove as "the Athens of Iowa." He also taught for a succession of years in the Ringgold County normal and made many friends. He has filled the chair of Latin in Parson's College at Fairfield, Iowa, for many years, and is known as an Iowa educator. He had a thorough classical education in Union College at Schenectady, New York, and under the famous president, Dr. Nott.

At present Professor Harkness is teaching in Graceland College at Lamoni. He is pleased with Lamoni as a town and with his work in the college. He thinks that the college promises well as to the future. The building is most excellent for the purpose. The attendance of students is good and constantly increasing. Lamoni people pride themselves on the college and give to it a good home support. Mr. Harkness is pleased with his fellow laborers in the college and made special mention of Professor Gunsolley in the business department. He thinks that Graceland College is a most excellent place for young people to take a course of study. All conditions are favorable.

Professor Harkness called on many of his old students and they all expressed gladness in seeing him and a hope that he might remain permanently in southwestern Iowa.

The professor is a natural born educator. He has not only the power of imparting, but also the gift of drawing out students and leading them to higher attainments.—*Ringgold Record*, October 12, 1899.

The foregoing is from a local paper published at the county seat adjoining Lamoni. In it our people have an opportunity to learn of the high esteem in which Professor Harkness, President of Graceland College, is held in this section of country by those who know him best. The college work under his direction is being ably conducted.

EXTRACTS FROM LETTERS.

Bro. Rudolph Etzenhouser, writing from Vermillion, New York, October 20, indicates that he has been to see the Hill Cumorah, whence the Record

of the Nephites was received by the young seer in the beginning of the latter-day work. Cumorah is the property of Admiral Sampson, and we trust will be preserved in its native simplicity. It is a historic spot in the world's annals. Bro. Etzenhouser wrote thus:—

As the lower line, *then and there written, indicates*, I stood "where bright angel feet have trod," fulfilling a desire of many years and coming as it has in the natural course of my travels, I was the more gratified; "All things to them that wait." I think I can use yesterday's trip to the good of man and the glory of God. I shall try so to do. The story of the Book of Mormon, believed firmly since the days of my childhood, was in a measure confirmed if it were possible. The hill is a solid fact—so is the book.

CUMORAH, Oct. 19, '99.

Bro. Richard Coburn, Blenheim, Ontario, October 23:—

We had an excellent time at our late conference; the spirit of peace and harmony prevailed throughout. Bro. R. C. Evans expects to organize a branch at Cedar Springs next Wednesday evening. It is right where the work first started here in 1862.

EDITORIAL ITEMS.

Bro. I. N. White states that his coming debate with Clark Braden will be held at Alma, Illinois, November 7. Mr. Braden resides at Alma and is president of a college of the Christian Church located in that city.

Bro. H. A. Stebbins returned during the past week from his trip and labors in the States of Wisconsin and Illinois. He preached the word at various places and baptized a number, performing other general ministrations.

President McKinley has issued a proclamation designating Thursday, November 30, as a day of thanksgiving and prayer—the national Thanksgiving Day.

Various cablegrams during the past week have made references to a continental alliance in combination against England, under which France and Russia were to interfere in South African affairs, also to menace Afghanistan and the British possessions in India and interests in China. Later advices proclaim the neutrality of Germany, and further state that Germany and England are in close rapport, under which Germany is to have a free hand in Asia Minor, including colonization in Palestine. The whole subject was made a matter of interpellation in the British House of Commons. We note among the "rumors of war."

By letter from Bro. C. P. Faul, Clarksdale, Missouri, the 27th, we learn that Bro. J. T. Kinnaman is very sick at his home, and not expected to recover. Bro. Kinnaman is a veteran in the service. We earnestly pray for an extension of his usefulness here.

Revolution is reported from provinces of Panama. Unrest pre-

vails. A successful revolution in Venezuela now is followed by a counter revolution. In the Province of Barcelona, Spain, a state of siege has been proclaimed. Murmurs of twelve cases of bubonic plague—the India scourge—are reported from Rio Janeiro, now under treatment at Santos; one of the patients a physician. Is America immune from such diseases? Physicians say not.

Unrest continues in the Balkan States. Austria is threatened with a renewal of race wars, if not dissolution of the empire. The German government wishes to expend \$80,000,000 for additions to its navy. These conditions, following the late Peace Conference, are indicative.

Selected Articles.

ATTACKED BY DE COSTA.

MINISTER'S RESIGNATION FROM
EPISCOPAL MINISTRY
MADE PUBLIC.

So-called "higher criticism" and the administration of the Episcopal Church are bitterly attacked in the letter to Bishop Potter accompanying the resignation from the ministry of Dr. B. F. De Costa, formerly pastor of the Church of St. John the Evangelist, in New York. Dr. De Costa was one of the most determined opponents of Dr. Briggs, and his resignation, as is indirectly told in his letter, of which the *Tribune* is in receipt, was prompted by the ordination of that divine, which carried with it, Dr. De Costa avers, an indorsement of Dr. Briggs' theories. The letter by which Dr. De Costa severed his connection with the Episcopal ministry follows in full:—

New York, Oct. 7, 1899.—The Rt. Rev. Henry Codman Potter, D. D., LL. D., Bishop of the Protestant Episcopal Church, the Diocese of New York—Dear Sir: I hereby respectfully resign the office of presbyter.

It is proper for me to give some reason for this course, which, at the end of long years of service, is adopted deliberately and in the fear of God. I must now, however, confine myself to a few points. In what I have to say at this time I desire to speak with entire plainness, as well as with kindness and respect; while, to avoid possible misapprehension, I would add that I do not resign on account of any personal grievance. I cannot reconcile my convictions with the present condition of the Episcopal Church, which, contrary to its own principles, has been drawn into the adoption of a policy of toleration towards a school of theology and biblical criticism which, in my judgment, is hostile to revealed truth.

Your own attitude in relation to the subject forms, of course, a subsidiary consideration. I may observe, however, that I do not see that you have opposed the system to which I refer. Further, permit me to say, respectfully, that I do not find that you have been "ready, with all faithful diligence, to banish and drive away from the church all erroneous and strange doctrine contrary to God's word," while much less have you seemed inclined "both privately and openly to call upon and encourage others to the same."

CRITICISM OF BISHOP.

On the contrary, I think, the testimony proves that you have discouraged and baffled men inclined to take such action. I do not, however, undertake to impugn your motives, or charge upon you the "lamentable ignorance" and "deliberate malice" which some time since, in the public press, you attributed to men by no means your inferiors either in learning or charity.

I desire, nevertheless, to indicate that, as I view the subject, you have acted with and defended those who have struck at the scriptures of the Old and New Testament as the plenarily inspired and infallible word of God. You have thus championed a revolution hostile to every evangelical body in the land. You have done this, I think, by accepting, as admissible and worthy of toleration, a system of interpretation which undermines creeds, orders, and sacraments, leaving the most sacred interests of believers of every name without the support of the unerring word upon which, hitherto, they have been grounded. The progress of doubt during the last few years is most notable.

If Newman had lived in our day he would hardly have been able to write that beautiful eulogy of the Bible in which he says of the Englishman that "it is the representative of his best moments," and that "all that there has been about him of soft, and gentle, and pure, and penitent, and good speaks to him forever out of his English Bible. It is his sacred thing which doubt has never dimmed and controversy never soiled." Even in Episcopal seminaries the inerrancy of holy scripture is boldly and systematically denied.

DOUBT AS TO SCRIPTURES.

You, Right Reverend Sir, have entered the field at a crucial hour, plainly declaring that the system of denial or negation embodied in the "higher criticism" forms an allowable method of interpretation, and that the acceptance of the methods and its conclusions does not disqualify candidates for the ministry.

You have, therefore, deliberately

received into the denomination, and you have approved as proper teachers for the people, men who declare that the Scriptures are errant and do not form an infallible guide, abounding in myths, fables, scientific and historical errors. Men of this kind plainly declare that what, hitherto, we have called the Bible is not the Bible, and that the real Bible lies buried underneath the rubbish of ages, waiting to be recovered.

The long catalogue of errors credited by so-called "higher criticism" to holy scripture may or may not, in your estimation, appear as trifles. That, however, has nothing to do with the present issue, but the system that you vouch for, as within the liberty of clergymen, leaves, in my judgment, no sufficient authority for the Christian religion. We are plainly told that "the prevalent dogmatic theories of the inspiration and infallibility of the Bible have been undermined in the entire range of Biblical study, and it is a question in many minds whether they can ever be so reconstructed as to give satisfaction to Christian scholars."

NEW STANDARD ADOPTED.

The party you represent has taken possession of the church, and adopted a new standard of qualification for the ministry. Heretofore an attempt has been made to maintain at least an appearance of respect for orthodox rules of interpretation, and a class of critics has allowed that those parts of the Bible that clearly relate to faith and morals were inspired and authoritative. But the school of "higher criticism" now does not make even this poor distinction. On the contrary, it is taking away the props of both faith and morals.

I cannot affirm that you agree with the details of this system, but it is plain that you deem its teachers fit persons for the ministry. The system cannot be employed and repudiated at the same time. This decision revises the standard of qualification, and, in the future, men cannot prescribe a higher standard. The minimum is the maximum. I submit that you have degraded the qualifications, and arranged the terms of admission in accordance with a scale that now affords gratification to enemies of Christianity. The worst is that the church approves your course. Future candidates may openly deride the story of Pentecost, as the world has understood it from the time of the Apostles.

The former belief in the Bible is no longer required. Candidates of the school to which I refer will indeed continue to sign papers, agreeing to accept the Scriptures as the word of God, but such subscriptions, practically, will prove little better than perjury.

"EPISCOPALIANISM SET ADRIFT."

The phrase, "word of God," is now a phrase only; its meaning has been juggled away. Again, let me not be misunderstood. One standing by the Nileometer does not fancy that the instrument causes the rising of the Nile. No more can I think of you as the author of the tide now brimming and swirling in upon the Episcopal body. Without abating anything from your responsibility I must, with all due respect, think of you mainly as the exponent of an accomplished revolution. Episcopalianism has been set adrift. "Higher criticism" has struck every diocese in the land, and from all the States of the Union there is coming a wild, ungovernable flood of opinion and sentiment that renders your position as an indicator still more significant.

You do not stand alone. You are upborne by the power of consecrated wealth. Your convention, which has just closed its session, is with you, having overwhelmingly vindicated your *laissez faire* standing committee by indorsing its dark acts. Your examiners give unqualified support. Thus far the case is diocesan, but venerable and saintly men like the Bishop of Minnesota, men of superior judgment and influence, applaud the "wisdom and good sense" displayed in this phase of your administration, while the criminal silence of other Bishops speaks louder than words.

The press, being creedless, is, for the most part, with you, and hails you as the exponent of incoming "liberal thought."

A leading editorial in a prominent daily, describing present society as one that "has outlived the faith of dogma," claims that your position is "invincible." Humanly speaking, it is, indeed, secure. The masses of Episcopalians are with you. The suggestion that the House of Bishops might interfere with your policy, though once seemingly probable, now appears puerile. The House of Bishops, as a whole, is on your side. Practically, your voice is the voice of the church.

This is no personal or diocesan issue. It takes in the whole body. As one result, discipline seems to be practically dead. Indeed, how could it be otherwise when you, taking a fuller view of the situation, declare, in a charge, that the Episcopal Church now forms one of the congeries of interdependent branches of the Anglican communion that is without a head to think or a hand to act?

FIGHT FOR BIBLE LOST.

I can understand why the Bishop of Western Texas is obliged to admit: "We know that the young men are not in the churches and the laboring classes are entirely alienated." The

President of you Standing committee has just reported to convention that the youth of the denomination "deny any obligation to go to church. They go if they please, but if not, it makes no difference." Indeed, what have they to go for? To listen to the reading of what preachers pronounce myths and fables? Substantially, the battle for the Bible has been fought. The cause is lost, and now you can present no inducements for either youth or age "to go to church."

By a town meeting process the Bible has been declared "literature." This new relation of your denomination to the Bible changes the relation of the denomination to other religious bodies, and never again can Episcopalians approach the Presbyterians, calling to union on the basis of a "common Bible." The real Bible, when you get it, must at least prove an uncommon Bible. Its exact character is not yet known. It is still to be recovered by a patent mining process from beneath the rubbish of the ages. Your church has lost its supposed grasp upon the essential factor in any plan of unification. The new Bible, when produced by a "critical acumen," will prove no more acceptable than the apostolic succession described in your "Third Triennial Charge," where you show how nimbly the apostolic current disregards "gaps in neglected order," and puts a broken line in authoritative connection with the apostles.

If all this is as easy as alleged, those denominations to whom you will be obliged to offer the new Bible may prefer to put themselves in position, and, without the aid of obliging Episcopalians, allow the apostolic current to overleap the "break in the twisted wire" and "fly onwards on its swift enkindling errand" into their own receivers.

ATTACKS ON THE FAITH.

All this is in harmony with private judgment. Episcopalians are proceeding logically in their work of destruction, and in accordance with reformation principles. Do not say that I am misinterpreting your theological opinions. I am not dealing with your opinions, but with the policy and action which rules the people. I accept the verdict. You register the revolution correctly, and, however certain Bishops and others may dissent, the revolution is a fact. Unless some swift counter revolution takes place this destructive work must go on to the end.

At this point I regret that it seems necessary to turn, and indicate that the long-studied scheme to inaugurate Arianism is substantially perfected. The windows of Episcopalism are now opened, not towards Jerusalem and the fair realms of Catholic

thought, the range, on the contrary, being down-hill, towards what is called the broad and coveted landscape of Deism and dissent. The distinguished rector of the leading parish in Brooklyn declares over his name that "it is probably true that ninety per cent of our Bishops believe and teach the views for which Bishop Colenso was deposed."

On the eve of Trinity Sunday last there appeared a public and open repudiation of the Holy Trinity, and your neglect, in another case, to allow a hearing under Canon II., Title 2, indicates that it would be idle to attempt any action in this or similar cases.

Proceedings against heresy are no longer to be tolerated, for if the guilty come to trial may not Bishops be brought to the bar?

The sense of culpability is general. Unbelief is in the air. Indeed, I must here call attention to the fact, as yet little noticed, that the worst of the prevailing skepticism does not appear in print, nor even in public addresses. Yet in private not a few of both clergy and laity openly repudiate the authority of Bible and creed, using no concealment.

WORK OF DESTRUCTION.

One prominent rector who stands high in the ranks of your supporters speaks of the New Testament as a bundle of left-over documents. Another has declared that the first three chapters of St. Matthew form simply a beautiful legend; while another even ridicules the apostles' creed. Important positions are held by men of this class, who remain in the pulpit to win present bread or accomplish ulterior ends. Such men are well known. They enjoy the favor of the body at large, and we must not measure the situation simply by the publication of an occasional volume, intended to mislead, it may be, and guard its author's position, or defiantly attack the faith. The thought comes often in the veiled forms favored by the Socinian school of Hoadley, in the last century, who then exhibited in the Church of England that system of "reserve" practiced by many in and out of the pulpit to-day.

Still, with all this precaution, the underlying hostility is by no means concealed. The perforated, honey-combed condition of Protestant Episcopalism is indicated by agnostic phrase. We all know perfectly well that clergymen in your diocese are assaulting and riddling the faith, and openly circulating Socinian literature.

The skeptic is secure, and the revolution wins honor and applause; though it cannot be said of the system carefully sheltered in dioceses by the purple of the Episcopate, that "the scoffer observes a side of it that

reduces his sneers to silence." In reality, it forms the bouleversement of Christianity.

WILL NOT ACCEPT RESULT.

I have thus endeavored to point out the work of "higher criticism," for the reason that I wish to keep well up in the front the true state of the church, that no one may pretend that I leave the Episcopal ministry because you or any other person may disagree with my conception of truth. This revolutionary process in the denomination, possibly, was inevitable. I recognize, but do not accept, the result.

For years, in common with others, I have tried to stem the current, and, in the course of discussion, the temper of Episcopalians has been thoroughly tested. Evils have been pointed out, privately, to the Bishops, and the pessimistic reply of one, "Things will never be any better in your day or mine," may be accepted as the expression of nearly all.

Letters in my possession from some of your associates in office form instructive reading. For myself, recognizing the situation as I do, there is but one course; and, therefore, whatever other men, whom personally I esteem, may do, and however they may regard their obligation, mine seems clear. While no action on your part could lead me to go out, I recognize a condition that no one man, or any possible combination of men can now successfully meet.

Episcopalianism, based on private judgment, is not only far overshadowed by doubt that will characterize the incoming twentieth century, but it is possessed by the unbelieving spirit. The storm is already here, but the Protestant Episcopal body has no anchors. Are not your people hastening to accomplish their evolution?

Few will be misled by the pompous diction of that Bishop, who, in his last charge, foretells great victories. Fewer still, allow me to say, with all kindness, will be persuaded by your own phraseology, where you speak of "the book" as "incomparable and precious," since it is commonly believed that many churchmen would not disdain such language if applied to the works of Shakespeare and Homer.

One can well anticipate the reply of men, who, with assumed indignation, deny that they refuse the Bible as the word of God, but discerning persons know the value of a phrase out of which the erstwhile faith, robustness and honesty have departed. You are, of course, ready to affirm that this school now in power honors the word of God, and that the effort being made is one simply to "separate the chaff from the wheat," the false from the true. You would indeed place the

Bible on a more impregnable basis" than ever. No doubt it will be set upon the impregnable basis of Veda, Shasta, and Book of Mormon.

Your charge, that "a modern fetishism which dishonored the Bible by claiming to be its elect guardian has shut it up these many years within the iron walls of a dreary literalism, robbing it thus alike of interest and of power." You have thus furnished a remarkable discovery. All along the people have regarded the Bible as a free book. It has stood the pride and glory of the nations, accredited with the uplifting of society and the advance of civilization and modern thought. No language has been found too superb in describing its work of emancipation and purification. Now, however, you assure us that we have been mistaken, and that, all the while, the Bible has been shut up within iron walls, robbed of interest and power.

Do you, Right Reverend Sir, suppose that the people of this land, who have organized Bible societies and carried them on at a large cost for many years, are sufficiently ignorant of the history and influence of the Bible to accept tamely this charge? Your language is astonishing. I deeply deplore the necessity which exists for saying this, yet you are winning laurels among infidels far and wide. Still you have Christian people, Catholic and Protestant alike, to reckon with in this attempt to charge an ignorant and degraded fetishism upon scholars and holy and enlightened men of every name, who, rejecting a carping, uncritical criticism, revere now as formerly "the Bible of our forefathers."

It is hardly to be supposed that one in your position is qualified to make this charge of "fetishism" and "intolerable ignorance." The particular kind of usefulness that higher criticism may aspire to is indicated by the language of one of your friends, the Bishop of Washington, who declares that under the influence of the "higher criticism" thousands have lost their faith in the Old Testament as the inspired word of God; while "the faith of the multitudes is so shaken that even Sunday school children speak of the Scriptures with an irreverent freedom that would have amazed the preceding generation."

This statement is sadly emphasized by the last annual Sunday school report, which shows that while your party has been engaged with plans to secure the ascendancy and make the Bible acceptable with skeptics, no less than 1,250 Sunday school teachers have parted from their work. The youth recognize no more loyalty to Sunday school than church.

Of the influence of the whole scheme upon the body at large one may judge

from the testimony of Dr. Paret, the Bishop of Maryland, who says: "The church in this country has almost lost the idea of aggressive work. Its missionary enthusiasm, if it ever had much, is now feeble." This is echoed by the church press.

DRAWBACK TO RELIGION.

One may, therefore, safely dismiss your statement, where you speak of what "a higher scholarship has done for us in our generation for the advancement of Godliness and good learning throughout the Christian world." It is, on the contrary, driving people away from the religion of Christ. It should, therefore, be borne in mind that the Episcopal body was not founded on this "higher criticism." However logically it may put in force private judgment, no logic will enable it to survive on this new system of biblical interpretation.

Furthermore, it might be remembered, with profit, that it was never designed to entertain any comparative religions; and the system you applaud can only degrade the Episcopal denomination to a plane where the maintenance of the simplest element of Christianity will prove impossible. As for your own diocese, the central and most important, when its actual state is known, it will be seen that it is rapidly approaching the condition of the bloodless heart. Spiritually, your strongest corporation is failing. The appearance of prosperity, as the statistics prove, is unreal.

As things are tending, far-sighted friends say that if the cathedral is ever finished it will prove the sarcophagus of Episcopalianism, the coffin of its creed. It is to be devoutly hoped that the policy with which you are identified may yet be paralyzed.

WRITES WITH REGRET.

I need not say that I write these words with much regret. I am not here, let it be understood, speaking against the Episcopal Church, but against its administration. I have always recognized the Church of England as the masterpiece among modern denominations. I can make the language of Newman my own where he says: "I recognize in the Anglican Church a time-honored institution of noble historical memories, a monument of ancient wisdom, a momentous arm of political strength, a great national organ, a source of vast popular advantage, and to a certain point, a witness and teacher of religious truth." Moreover, I should desire to see it preserving whatever of truth and integrity it may possess, since no right-minded man can find any satisfaction in religious decay.

I should be glad to see it demonstrating essential superiority over other modern systems found around

us; and I can only feel a profound concern when I view the course upon which the branch of the Anglican body in this land has now fully entered. Others are not simply concerned; but one of the most eminent of your Bishops, a wise, far-seeing man, says to me in his letter that he is "greatly alarmed."

One of your leading and most trusted periodicals comes to me while I write, saying, editorially, how serious is the situation and how great the danger of the movement "which threatens to make patches and shreds of holy scripture and to reduce the faith of the church to an iridescent dream."

ATTEMPT TO PERVERT.

I regret to view the successful attempt to pervert a time-honored institution, and to discredit noble historical memories associated with fealty to the word of God, reducing ancient wisdom to "fetishism" and "intolerable ignorance." To-day authority is gone. I can no longer declare that Episcopalianism hold as formerly to the Bible. The idea of inerrancy is a "fetish." I cannot, on the prevailing theory, present a single text from Genesis to Revelation that carries any final authority; and, with the departure of inerrancy from the written word I lose the inerrant Word that was made Flesh; since, if one cannot depend upon written tradition, how can he accept any spoken tradition, coming down through various languages and peoples during a long course of ages?

You destroy the value of the church, since a body that cannot vouch for a written record cannot vouch for anything. That, I am sorry to say, is the case with the body you so fully represent. It is the case of the blind leading the blind.

In quoting Canon Gore, you say that the church "is not tied by any existing definition of inspiration," and that "we cannot make any exact claim upon anyone's belief in regard to inspiration, simply because we have no authoritative definition to bring upon him." Therefore, you will observe and confess "that what is heterodoxy to-day in one jurisdiction may to-morrow be pronounced by some other court in another to be orthodox," and that such a decision in the Episcopal Church "absolutely determines nothing."

"DEADLY STAB" AT SYSTEM.

No more deadly stab has ever been aimed at the Protestant Episcopal system than this which you have given. You wrote even almost gayly, conscious of the fact that you were getting the better of the men who sought to defend the Bible, and the world recognizes what you have done.

It is sad that the Episcopal body stands helpless in the midst of attack, but the saddest of all is that you give no sign that the situation is distasteful.

For myself, I cannot bow to the guidance of the "distinguished critics" whom you have set forth as teachers and examples for the faculties in Episcopal seminaries, masters in Israel—who now, side by side with the professional infidel, stand forth to lecture on the "Mistakes of Moses."

My sense of right would not support me in any such course; I retire from the field, convinced that I am no longer called to struggle with an overwhelming and rapidly increasing force. I cannot accept the revolution or drift with the tide.

Your school is indeed benevolent, and quite willing to tolerate Catholic faith, bestowing upon it from time to time nothing more severe than ignoble terms. But for myself I ask no favors. I will not remain where doubt commands a premium, and the belief in an infallible Bible enjoys simply the immunity granted to a fallible Koran. Therefore, however the issue may be regarded by some excellent brethren who have stood firmly by the word of God, for myself I must be guided by the light that is given.

I may have been misled by my teachers and examiners, but I entered the Episcopal ministry with the distinct understanding that, whatever theories some individuals might hold with respect to inspiration, the Scriptures themselves were inspired and inerrant. That was the view held by all so-called orthodox bodies.

By degrees, however, new views arose, shocking the Protestant sentiment at first, but afterwards making progress, until, finally, the present opinion took on form. The situation is therefore changed. The Episcopal body has relinquished the former belief and requirement, and the contract that I made is broken. I am free.

FULL FAITH IN CHRISTIANITY.

I have not, however, lost any faith in Christianity. My belief is brighter and fuller than ever before. I am an optimist, cheerful and hopeful, trusting in the ever-increasing good; and I leave the ranks of your ministry with charity for all, and especially for highly respected brethren still accepting illusions by which I was once enthralled.

In closing, while wishing you personal prosperity and happiness, allow me to express the hope that the eyes of your soul may yet be opened to see the real character of the work which has secured the influence and support of the Episcopal body; and that, by the divine blessing upon the labors of earnest and upright men, Episcopa-

lians may finally be brought to realize the splendid realities of the Catholic faith mirrored in the divine word.

Committing my future to God and to the holy angels,

I remain very respectfully your obedient servant,

B. F. DE COSTA.

—Tribune, Oct. 16, '99.

Letter Department.

PLEASANT GROVE, Utah, Oct. 20.

Editors Herald:—Since my last I visited Montana, where an excellent time was had. Five were baptized and saints strengthened. A volunteer captain had delivered an indiscriminate lecture on "Mormonism," and the public promise had been made that it would be looked after from our standpoint. This was attended to while I was there, and as the Spalding Romance and Joseph Smith a polygamist, were the leading features of his lecture, it became necessary that an examination should be made along this line.

Four Utah elders were present, and the polygamy phase of it was rather strong medicine for their theological maws. Anyway the preacher felt well during the two hours' examination and generously offered to forego his next night's appointment if the Utah elders wished to occupy in a reply to the polygamy phase.

This their president publicly consented to. By the way, he had given public assent to this rendering of the Book of Mormon: "Truly David and Solomon had many wives and concubines, which thing was well pleasing in my sight, saith the Lord." He also publicly stated that it was rendered this way: "For if I will, saith the Lord, raise up seed unto me, I will command my people otherwise." This he failed to publicly correct the following night, but privately admitted his mistake.

Instead of keeping his agreement next night one of them occupied one and three fourths hours on the successor! The president then stated that he had expected to talk on polygamy, but the hour was so late he hardly thought it wise; but would take a vote. Some two thirds voted for him to go on, but he thought it too late! I then offered to divide time with them, but, no, sir! It was then proposed that they occupy one and one half hours and I would pledge myself to occupy only a half-hour in reply. But that would partake of "controversy." Poor fellows!! Out of the four not even one could spare time to listen to my reply on successor, though I plead with them to do so.

While there, attended Adventist camp meeting and heard them preach "justification by faith" just as the Free Methodists do. One of their elders told me that the church is now largely adopting it, the last three years being especially marked in such avowal. Baptized over into this new idea. Among them I saw the exemplification of the holy kiss.

Returned to Utah in time for the reunion at Provo, which, as already noted in church

papers, passed off pleasantly. We kept the tent standing for a week, though the nights were very cold, because of a controversy which drew crowds that we could not begin to accommodate. They were very rowdylike on the *outside* one night, but our opponent, Elder Sorensen, apologized to us the following night and scored them. He was gentlemanly throughout, but very weak in discussion.

A visit was made to the Brigham Young Academy to investigate the controverted "reorganize" between Heman and Roberts. Mr. Pratt says reorganize so it is for Mr. Roberts to explain why he omitted the prefix "re." The preacher could not help to *quietly* call the matter up, as well as some of Mr. Roberts' contradictions. The "Aunt Zina" interview was read to them and commented on. Whenever the *Herald* or *Ensign* desires to publish that interview they have my consent thereto, for I only promised to withhold its publication "for a time."

As one of the known results of the controversy one Inspired Translation, two of Heman's Successions, and five of those published by *Ensign*, were purchased—all by Utah Church people. We didn't have tracts enough to supply the demand. Two of the academy students had sent the tracts to their parents and gave me their names and residences, with a request to call.

Had a long talk with one of the professors at the academy who told me they would be glad of any of our works. The *Herald* lies on their reading table every week. They have the Inspired Translation, and the Professor told me he used it largely in his theological lectures. He also uses it to *disprove* "Adam-God." I noticed W. H. Kelley's "Presidency and Priesthood," and the Professor said it was one of the finest things he had seen on the subject. (Congratulations, W. H.!) Now who can become financially magnanimous enough to see to it that the *Ensign*, *Autumn Leaves*, *Hope*, and one each of every book, pamphlet, and tract published in the interests of our church, is sent to the "B. Y. Academy Library, Provo City, Utah?" I feel sure that our Utah saints would but be glad to see to this, only that we have called upon them in the building of the Provo chapel, now nearing completion; so they have all they can bear. It is *important*. Will it be allowed to drop?

Elder Sorensen told us publicly of a man by the name of York who at one time testified that he knew Joseph to be a polygamist. Two nights after Mr. York came to me voluntarily and denied it and signed the following statement:—

"PROVO, Utah, 9-23, '99.

"I, A. M. York, hereby certify that I was born October 5, 1843, and could know nothing of Joseph Smith having practiced plural marriage.

A. M. YORK."

I also copied from yesterday's Salt Lake *Tribune* this:—

"Joseph Smith, the Mormon prophet, was my uncle. I never saw him, but his wife, my father's sister, and known in church circles as 'Emma, the elect lady,' visited at our house. She married again after Smith's

death. According to my best knowledge and belief the prophet did not believe in polygamy; I know his wife did not. So this feature of the church in Utah must have been an after consideration. I am not a Latter Day Saint."—Jesse Hale, of Chicago.

Bro. Greene certainly has the sympathy of the missionaries to Utah. We can't even get the thirty "squatters" in some places. The dogs and chickens we are not looking after, unless it be the latter *after* their crowing proclivities have ceased. Like preachers in general we are ready for a *post mortem* determination as to their qualities. Too bad, Bro. G., that you have permitted your crowing to develop to such an extent as to start every chanticler off within the sound of your voice! There must have been a "likeness" in both the "bark" and the "crow." Were you trying to preach in the native language? I personally know one who, as a boy, found an English rooster which could crow in Dane! That rooster should have been killed instanter!

J. W. WIGHT.

SYDNEY, N. S. W., Sept. 19.

Editors Herald:—I send you, by request of the publishing committee here, Nos. 1 and 2 of *The Ensign*, which you ought to receive same mail as this letter (not *Zion's Ensign*).

My explanation under heading of "church paper" in No. 2 will give you the history of the enterprise, so I will not repeat. The committee undertake to pay the printers by getting advertisements. In other words the church proposes to advertise other people's business at a cheap rate and get its own free in the bargain.

This will require some hard work, as about twenty-five dollars per month must be raised to pay for three thousand copies. They promise advertisers to distribute these in the suburb of Balmain, and the young people of the branch do most of the distributing from house to house. The writer knocked at seven hundred doors with papers last month and will make the same round this month. And yet only a part of the suburb is canvassed.

The branches in other parts of Australia are welcoming the advent of a paper published here. The *Herald* and *Ensign* are too far away to meet the needs of this mission. A local sheet is really needed.

The subscription price is small—only twenty-five cents per year in the colony and thirty-seven cents out; so it will surely not crowd out the few *Heralds* that are taken in this country.

Most of the publishing committee are busy men, some of them having branch work as well as their own business to attend to; and hence the added labor and anxiety of soliciting advertisements for this paper, will give them all, and probably more, than they can reasonably do. Some other and better plan may yet be discovered and the paper be tendered by the branch to the district or mission.

From the last issue of *Ensign* sent, you will notice that I am making what is probably my last special effort in this city,—an "all-week mission." You would call it an ordi-

nary missionary effort, and others at home would call it a protracted meeting. Expect to baptize a few before we close.

Yours faithfully,

GOMER WELLS.

P. S.—As the publishing committee and editor are novices at the business, they crave your charitable consideration as you cast your experienced eyes over the Australian *Ensign*.

"THAT CHALLENGE."

INDEPENDENCE, Mo., Oct. 26.

Editors Herald:—In your issue for October 25, Rev. Clark Braden has a note to me about "that challenge" that invited him to repeat the debate at Alma, Illinois, where he has made himself so very conspicuous by circulating his base literature against the Reorganization; not to say anything about his ungentlemanly lectures against us, in the regions round about. These are the reasons why I asked him to repeat the debate at his home, in Alma, Illinois.

Braden feels the force of that challenge, and has made a number of attempts to induce me to break its provisions and stipulations in order to let him have a "loophole" to crawl out of an honorable debate, wherein he is billed for all time to come to defend his pet theory of Campbellism, in every hamlet, town, and city where he raises his voice against the Reorganization. Will Braden now understand that the "stipulations" and "provisions" found in "that challenge" are as immutable as were the laws of the Medes and Persians? Braden's pretense to want a debate at Independence is one of his tricks to evade a debate at Alma. You see he does not name the propositions for debate at Independence, when making his request in the *Herald* of October 25. No; they are other propositions altogether from that found in my challenge; also with the "order" changed. This is one of Braden's attempts to "shelve" "that challenge" which is bothering him so badly. The "provisions" of my challenge are: "To repeat the debate at Alma, Illinois; and at every hamlet, town, and city, where he (Braden) may attempt to preach or lecture against the faith taught by the Reorganized Church of Jesus Christ." This "stipulation" is the alpha and omega to "that challenge."

When Braden wrote me, attempting a change I answered him on the back of one of my printed challenges in these words:—

"INDEPENDENCE, Mo., Sept. 23, '99.

"Rev. Clark Braden; Sir:—Yours of 19th before me. Replying say: The enclosed challenge, embraces and concludes my 'terms', at Alma, in every hamlet, town, and city where you raise your voice against the Reorganization. I. N. WHITE."

The following reply was received:—

"ALMA, Illinois, Sept. 28, '99.

"I. N. White; Sir:—You write: 'The enclosed challenge embraces and concludes my terms;' a cowardly sneaking conclusion. Four years ago I challenged you to debate in Independence. Two thousand circulars were scattered all over Independence. You did not dare to open your mouth. Now you have the cowardly impudence to challenge me to

debate in my home; when you dare not debate in your home!! If it was any person except I. N. White, I would ask you: 'Are not you ashamed of yourself?' Now, sir, I repeat my challenge: I will debate in my home if you will in yours. Will you act the coward and back out? CLARK BRADEN."

I answered this on October 2, saying: "What I have written I have written. My 'terms' and 'conclusions' are contained in my challenge for Alma; and in fact for every hamlet, town, and city where you may attempt to raise your voice against the Reorganization. If that is 'a cowardly, sneaking conclusion,' it alone, is on your part. Your students should know how you sustain Campbellism, and defeat (?) Mormonism.—I. N. White."

Braden then makes one more attempt, sending me a long pettifogging letter with propositions to debate at Independence, ending his letter in the following style: "Let me hear from you and your Holy Ghost.—Clark Braden." I answered this by writing on the back of one of my challenges: "Stipulations for all other debates are found in the inclosed challenge.—I. N. White."

That the readers of the *Herald* may see how much truth there is in Braden's statement, when he says to me in his letter: "Four years ago I challenged you to debate in Independence; two thousand circulars were scattered all over Independence; you did not dare to open your mouth," etc. I here reproduce my letter in answer to Braden's challenge and two thousand circulars, etc., which letter was printed at the time in the *Ensign*, and the "Reasons Why," in the *Primitive Christian*, Braden's own church paper. This will also enable the reader, to judge as to who was the one that "acted the coward and backed out."

"EXPLANATORY.

"*Editor Ensign*:—I happened in the office while Elder Popplewell, Editor of the *Primitive Christian*, was reading proof of Braden's late circular, titled 'Christianity vs. Mormonism,' which has been so industriously circulated upon the streets of Independence, since. I then and there told Elder Popplewell to place a note at the bottom of said circular, stating that the glove laid at Braden's feet to repeat the El Dorado Springs discussion at Independence, with same rules governing. I would affirm first proposition, 'Was Joseph Smith a Prophet?' in the stone chapel of the Latter Day Saints, and deny the second proposition, 'Is the Christian Church (commonly called Campbellites) in fact the Church of God, harmonizing in faith, doctrine, organization, and practice with the Church of Jesus Christ set up by divine authority eighteen hundred years ago?' in the Christian chapel.

"This Elder Popplewell agreed to do. Braden's circular made its appearance upon the streets and its contents found its way into the columns of the *Primitive Christian*; but I. N. White's kind offer to accommodate Mr. Braden and the Christian brethren with an opportunity to test Braden's so-called Christianity (Campbellism) vs. White's non-Christianity (Mormonism)

failed to materialize. Later, I visited Elder Popplewell's office, making inquiry why my kind offer failed to appear in print as agreed upon. Elder Popplewell said he would explain the reason in an editorial for the next issue of his paper (April 11). I here submit the editorial, which will give one more reason to the many that are asking why Braden's 'Christianity vs. Mormonism' fatigued without profit so quickly at Independence."

"THE REASONS WHY.

"For some time there has been an effort by Clark Braden, as well as others, to have him lecture in Independence, Missouri, on several phases of Mormonism, as appeared in *Primitive Christian*. This it was hoped would bring some light to the understanding of Mormons and other citizens of Independence, Missouri. . . . We published and circulated near one thousand tracts concerning Braden's lectures and scattered them in this city, hoping we might secure Braden's lectures, as he had offered to defray about all the expense himself. I. N. White, Braden's former antagonist at El Dorado Springs, Missouri, said he would meet Braden in this city and discuss the same propositions, under the same rules and regulations as at El Dorado Springs, Missouri, the discussion to be held in the Mormon chapel here while White was affirming, and the Christian chapel while Braden was affirming. It seemed that only a few had any interest in the discussion so it did not materialize. We asked one of the business men of the town, and we understood a deacon of the Christian Church here, if he would assist a little in aiding Braden to come to Independence. He said: 'He would give one dollar to keep him away.' We write this to let all who read this know, that the reason why the debate and lecture did not materialize, was not cowardice on the part of either Braden or White.

"THOMAS POPPLEWELL."

Can it be possible that Braden has forgotten all this? *Never!* In his attempt to get away from "that challenge" to repeat the debate at Alma, and in every hamlet, town, and city, where he raises his voice against the Reorganization, he has cornered himself. I can well afford to stand by the *honorable stipulations* that are found in "that challenge." What will Braden do?

I. N. WHITE.

HUNTSVILLE, Mo., Oct. 23.

Editors Herald:—Although the change in place of our district conference and Sunday school convention was a disappointment to some, yet I think we can truthfully say we had an enjoyable time. All business passed off quietly and with dispatch. Our social meeting on Sunday afternoon was a good one. Many of the young saints took part, which was encouraging. Dear young saints, is it not time we should take our part in this latter-day work? If not now, when?

By request of the district Bro. Tanner went to Moberly to meet some Utah elders who were preaching there and misrepresenting the truth. He came on Tuesday, but as they did not come out on the streets that night as

they usually did, he did not meet them till Wednesday night, when six of them came on the street and sang, when Elder Chambers, their missionary in charge of the State of Missouri, preached on "authority." When they dismissed, Bro. Tanner took his place on the street and gave the people a history of the Old Church and of the two churches, and challenged them to prove their "authority" or prove that Joseph Smith was not the true successor of his father. At first they seemed as though they did not want to meet Bro. Tanner, but when the cry "coward" was hissed at them, they said they would debate.

Agreements have since been made and propositions signed for a debate, November 6, 1899, at Moberly. The two propositions are on church authority and are to occupy six nights. Many of the citizens are interested and we think good will result by the debate. Anyway the people will know we are not the same.

Hoping for the welfare of Zion,

Your brother,

GEORGE A. TRYON.

NORTH PLYMOUTH, Mass., Oct. 22.

Editors Herald:—Reflection upon this great work that I have embraced, brings joy and sadness. Joy for the hope and assurance the gospel brings; sadness for the mistakes that I have made that never can be recalled. Oh how quick I would start off at this time if I could undo some things that are past. And while perusing the pages of your mission work abroad in the world, and see what instruction you are able to give, and judging my life from the standard works of the church, it brings sadness to my heart, and I am left to ponder and say, When shall I say in the words of my Savior, Get behind me Satan. I feel I have no other God to worship but the one of the Latter Day Saints. I want to serve him and adore him, and to crown him Lord of all.

I feel proud of our little chapel here in Plymouth, and want to be devoted to God's cause.

I have baptized two of late, one of them was my daughter; so I have lived to see one after the other take upon them the name of Christ, following him into the waters of baptism, to rise to walk in a newness of life.

We had visits of numbers of elders for the last six months, Pres. Joseph Smith with them. It was quite a treat for me to see our president, not because I worship him or think he is infallible, but it causes reflection. We had it notified well that he would be here among us, and anticipated a good turnout; but I was deceived as much as the boy that stole the melon, it proved to be a green pumpkin with him, and it proved to be empty seats with me; it was far short of a baker's dozen that came out to hear.

Bro. John Smith has been with us for the past week. I believe him to be well posted in the work. I do not believe he got excited over the numbers that came to hear him; but he is one not easily discouraged, and has that amount of confidence in himself that he is not afraid, and when he is talking real estate with men, his black eyes will snap, and he

seems to know every nook and corner, and every dodge there is. He says he is going to train me up in it; he thinks it is needed from what he could observe. I believe him to be a good teacher, and a useful man to the church. May the Lord bless him in his efforts.

I am in hopes of seeing some embrace the gospel this coming winter. We feel sad to see how they stand from a scriptural standpoint; but so it is, and as Bro. Robley has expressed it, some are sweetly saved, and it is not much use to change their minds. I will close, hoping this will be received in faith.

Yours in Christ,

N. R. NICKERSON.

THURMAN, Iowa, Oct. 19.

Editors Herald:—Our work in this district is still onward, our number increasing slowly. We put in about ten days in the Keystone branch of late and baptized three precious souls into the kingdom, all adults, and one from here was baptized at our late reunion, which make four added to their number. We are hopeful for this branch, that it may revive; that all will take hold and work in right good earnest, and that they may have the good Spirit of promise to aid them in building up one another in the faith, and be able to bring others to see the light and obey the truth, to rejoice with them in the hope of everlasting life, is our earnest prayer. Our Sunday school convention, held at this place, in the saints' church, October 12, 13, was well attended. Sr. T. A. Hougas, district superintendent, is up to date in this important part of the work, and being ably assisted by the general superintendent, T. A. Hougas, made the work, as expressed, interesting for all and very instructive.

Our conference held on the 14th and 15th was truly a source of comfort and delight to all present. Our business was transacted without a jar; all felt happy and glad. Preaching Saturday night by Bro. I. M. Smith, also Sunday morning to a large, intelligent audience, who had gathered in within a radius of ten miles from the surrounding country to hear the word of life as ably presented to the satisfaction of all, we believe.

In the afternoon our social meeting was good. At night your humble servant was blessed with liberty in speaking to a fair audience of faithful ones who were out to hear.

By invitation we occupy the Christian church at Thurman this week, Bro. Smith doing the preaching. We are treated well, their choir doing the singing. We have a fair attendance and the speaker is blessed with good liberty. We are hopeful for the work, and joyous in spirit.

In bonds,

HENRY KEMP.

PEMBINA, Ark., Oct. 9.

Editors Herald:—I am preaching as circumstances will permit. I preached yesterday at eleven a. m., then took all of the the congregation that I could at three p. m. about three miles to another schoolhouse, to hear

the Utah Mormons. At the close of their meeting I endeavored to explain the difference between the church in Utah and the Reorganized Church; I also read Jeremiah 17, and told the people that I thought that that part of the church that went to Utah fulfilled that prophecy. The poor elders blushed when I began to tell the difference. They have made a thorough canvass of this county without any success in this north part, but I hear that they have several converts in the southeast part. This is a hard field for anyone, it makes no difference what denomination he represents, as the major part of the natives are made up of ignorance and prejudice. I believe that they will not learn obedience until they go to the prison for a season.

JOSEPH WARD.

MALLARD, Iowa, Oct. 25.

Editors Herald:—The saints have decided to dedicate their church at this place on the second Sunday in November, if all goes well. It is expected that President Joseph Smith will have charge of the services and preach the dedicatory sermon.

Saints here will do what they can to entertain visiting saints, though none live in town and but few families near by.

I trust this will be all the notice necessary.

In bonds,

C. E. BUTTERWORTH,
Dist. Pres.

MANCHESTER, Texas, Oct. 20.

Editors Herald:—A few lines from North-eastern Texas. I have just returned from a trip down in Bowie County, where we have been battling for the gospel, God greatly blessing us with his Spirit. Our preaching was in much assurance of the Holy Ghost. We had the pleasure of leading one noble man into the water, and left several others near the water. One Freewill Baptist preacher said when Christ came to earth again he would come to the same church he left. I think he will obey soon. I am alone in this part of the field, so far as brother elders are concerned; but the Lord is going to raise up some more instruments in this country to carry the gospel. Bro. P. B. Bursell and Bro. Whit Dalbey are going to preaching, and noble men are they. May God bless them in their great undertaking. We are looking for Bro. I. P. Baggerly's return to this country when Jack Frost gets here. Come if you can, brother. So, brethren, let us be up and doing, for the time is near at hand.

Branch clerks will please take notice that we want them to bring their branch records, and meet us at Cove, Polk County, Arkansas, on the 8th of November next, at which place we meet in district conference on the 11th of said month, this being a conference to elect officers for the district, and we want to get all matters straightened up. Please respond.

Yours in bonds of the gospel,

E. A. ERWIN.

“The talent of success is nothing more than doing what you can do well; and doing well whatever you do, without thought of fame.”

Mothers' Home Column.

EDITED BY FRANCES.

“The wise [men] ask, ‘What language did Christ speak?’ They cavil, argue, search, and little prove. O sages, leave your Syriac and your Greek! Each heart contains the knowledge that you seek: Christ spoke the universal language—Love.”

PAPEETE, Tahiti, Aug. 31.

Dear Readers:—Having received several letters outside of my correspondents and circle of acquaintances, and not being able to respond to each personally, however much I appreciate their kindness in writing, I again take this opportunity to respond to all.

I should have written last month and told you all how pleased we were to welcome the new missionaries, but we had so much talking to do, there did not seem to be any time to settle down to writing. They are pleasantly situated, that is pleasant for this country, in the same house that Sr. Devore occupied when in Papeete, with the improvement of a new coat of white paint on the inside. They will remain here till October, then they will probably go to Hikueru, where the saints will be gathered in bulk for the diving. There will be few families left in Tarona from October until January, when about fifty persons will return here to move houses and put up the conference buildings.

Thinking perhaps Bro. and Sr. Devore, Bro. and Sr. Case, and others who have been here, will be interested in learning of the changes that take place, I will sketch briefly the principal changes that are, and are to be, beginning at the missionary grounds, which would scarcely be recognized. That large tree near the center of the front yard, where the flagstaff was, became rotten, and during a heavy wind broke off flat to the ground, flagstaff and all, and we had the stump rooted out. That left a large dreary looking bare front yard, with not a tree or shrub nearer than the shade trees on side of the road, and the sun poured down unmercifully on the front of the house in the fore part of the day. We could scarcely go out on the porch at the seasons of the year when the sun rises fair in front of the door, and wended its heated course straight overhead, making those iron roofs too hot to touch. Those clusters of banana trees at the end of the house grew to make a nice shade, so I had a half grown banana tree planted opposite each front window, a few steps from the porch, and one at the back part, opposite the lattice window, where the sun shines in so uncomfortably bright just about supper time. Then a row of mock coffee trees—the chief beautifier of almost every place in Papeete—across the front, except an opening opposite the front steps, about ten feet from the porch in front, and four or five feet from the side. This little hedge formed a small front yard, and suggested an inclosed flower garden, and extends along the end of the house towards church, nearly to the platform at the kitchen door, where a flourishing young breadfruit tree is now growing; also four

coffee trees opposite the large trap door window at the back, and seven next the church opposite the kitchen door. Those all have now a good growth, some far above my head. The banana trees in front have added to themselves, there are two on one side and three on the other, as close as they can stand, all are straight and healthy, and shade the porch and its roof nicely, and their long palmy leaves cross each other overhead across the walk from the front door.

My flowers and all choice plants and trees have to be planted in boxes or oil cans, to keep the crabs from destroying them; even the coffee trees have to be bandaged or bamboosed. I have a solid row of boxes and oil tins just beyond the eavedroppings, with mint, running vines, Chili pepper trees, native hollyhocks, and three other plants that I don't know the name of. They are very pretty; no wine-colored silk velvet could be prettier, and they have such a healthy growth. Then there is a hedge of those lily bushes that grew in clusters along the walk in front of the church—planted I think by Bro. Gilbert—that encloses the whole front yard, except an opening for a front gateway near the road.

And now within these past few days the whole settlement of Tarona is encircled with a new picket fence, and nearly all white-washed, which of course is a great addition to the appearance of the place.

Pae has torn down his old house, and is taking it to Tiona, where they are soon to move, on account of Tatehau's affliction. Pori's house is moved off the grounds; he sold it; his wife would not be persuaded to return to Papeete after little Tatehau's death. The big frame for a building, which set near the center of the plot of ground here, and Afai's cook house is also taken away. Afai is living at Tiona too; also Teumia with Tinihau. Two new cottages have been put up in the Pilot's back yard, near the fence where our water faucet is; also two houses on the opposite side of the road from Haroatea and Tapuni's houses. These belong to our people, as also that triangle of land.

And now after all my work of coaxing these little trees to grow, replacing the missing ones, making soil and carrying it to them, the missionary house is soon to be moved. But I am not sorry I did the work. It has beguiled many an otherwise lonely hour, and given back more than enough to repay for the pains taken in cheerful appearance, and I have enjoyed them for a season. I cannot tell you how much I enjoy the effect of all, when the moon turns her cheerful face towards us, and all is bathed in her silvery light, reflecting leafy patterns on porch and ground. The moonlight is so much brighter here, I think, where the air is so clear from fog, smoke, or dust. How often in the future, when we are far from this place, will my thoughts turn to this beautiful island, and those quiet evenings spent on our front porch in the glory of the moonlight. I sit, gaze, and admire, and can never become sufficiently satiated with its beauty.

But to return. The missionary house will be moved out on the corner near the bridge,

facing the ocean, and the trees will be moved also. The Tapuni house will set next it; that too will be for missionary purposes, perhaps for a printing office, since Tapuni wants to sell it. Then the church, and next the conference building, which will necessitate the moving of the Moi house, also that of Haroatea's and Metuaore's old house. Afai will move his to Tiona after conference. Elia of Amanu thinks his branch will build a nice new house on the grounds here for their own use when they come here from that branch. Well, I think you are all tired by this time; I am, with simply the writing it, saying nothing of living through it all, and winding off with a native feast and conference.

We are now thinking some of going to Hikueru; the brethren are very anxious that we should. It seems to be a great undertaking. I feel as if we needed the intervening time to rest up and recruit ready for the busy times.

Mr. Burton is feeling quite well now, and we have given up all thought of going home till after conference.

Before closing, I wish to speak a few words of commendation of *Autumn Leaves*. The July number is unusually rich in good thoughts. "Helpful thoughts" and "Hours with best authors," can scarcely be surpassed. Sister Stebbins' "Talk on moderation in dress" agrees with my thought precisely. And I might refer to each article in particular; but the best way is for each one to do as Bro. H. J. Davison said, "read every word of it," for one's self, then each one will be sure to get the cream. Nor would I overlook the other publications. All are laden with food for thought, the kind that produces spiritual growth; an earnest desire to attain to all that is best in our scope of action. The thoughts of thus attaining, are grand; but the progress is slow and difficult. But let us continue in the desire to attain, and striving to do so, and helping each other too, by keeping helpful thoughts before our readers, whether known by that name or not.

EMMA BURTON.

P. S.—To those who have requested a collection of shells, I will say that there is no establishment here where shells can be bought, except one kind of small shells from Raeatia. By our remaining here in Papeete, my own collection is not as large as it would have been had I traveled more extensively among the islands, and having so many friends and "duties that lie nearer," I cannot make any promises.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.

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

THE MOTHER'S PART IN PRIMARY WORK IN SUNDAY SCHOOL.

The first teachers of the principles of the gospel were the first parents, Adam and Eve. In the abundance of their joy upon being

made acquainted with the plan of redemption and with the instinct of true parental love "they made known all things unto their sons and their daughters."

The natural teachers of children are their parents. In the law of God parents are responsible for the religious training and teaching of their children. (Doc. and Cov. 68:4.) Properly, the Sunday school work is but supplementary to the work to be done at home, and by the parents.

Who comes so close to a little child, who has the key to his confidence, who understands his unspoken thoughts and feelings as do his own parents and, more especially in most cases, his own mother?

In his early years she has him daily, almost hourly with her. Then she has an opportunity to impress upon him right principles and to teach him the prominent facts of religion as no one else may have again.

In the quiet of home she can tell him of the loving heavenly Father who made him and all the things about him. She can impress upon him in a multitude of ways and by many ordinary incidents in his daily life the necessity of being pure, kind, and true in his conduct.

When he climbs upon her knee in the evening and pleads for a story she can pour into most attentive ears the many beautiful Bible stories that tell of God's love, his power and might as well as of the blessings that have come to men through faith on his name.

And when her child is old enough to go to Sunday school, she can remind him of the lesson that he may not forget. While he is unable to read, she must be his helper in the preparation of the lesson; and after he can read, she still needs to remind him of the duty so easily forgotten amid the attractiveness of play.

Mothers have duties of this kind. They must share the blame if their young children go to Sunday school late, with lessons unprepared, without their pennies for the offerings.

A week is so long to a little child that he often forgets entirely what his teacher asks him to do in preparing his lesson unless his mother at home acts as his faithful mentor and prompts him to do his part.

A mother can do much in this way to benefit her children and to teach them, even though she may not be able to attend the Sunday school. Should she be able to go herself is there any place for her in the ranks of the teachers?

It is sometimes urged that young teachers should be chosen for young children, because they find it easy to come down to the child's level, because they can adapt themselves readily to childish modes of thought and expression.

There is no doubt some truth in this and young girl-teachers can do good work, but is it not reasonable to believe that the mother who "lives with her children," having her attention daily centered upon them and their studies, their plays, their joys and their sorrows, habits, and all that is common to child-

life, has all the qualifications possessed by the young girl-teacher, while she has, in addition, the earnestness, the discretion and discrimination, the prudence, the patience, the self-control that usually are stronger in us in maturity than in youth?

Is it not reasonable to believe that the girl who is "a good teacher" in her early youth will be a better teacher when her heart and mind have expanded and broadened under the experiences of life and the discipline of gospel law? Can she not teach with a deeper realization of its truth of the boundless love of the heavenly Father after she has experienced in her own heart the love of a parent for her children?

One point not to be overlooked, however, is this: There are women, not mothers, who, had they been, would have been model mothers, so strong in them are the natural mother instincts. And on the other hand we sometimes are made painfully aware that some women are poorly qualified to be mothers in the high sense of the word.

There are children who find in some kind kindergarten teacher, not a mother, more of the elements of true mother-love and more wise guidance than they find in her whom they call mother.

It is the mother in heart and not only the mother in name who is to be sought out and such are the natural teachers of little children.

ANNA SALYARDS.

For the Woodbine, Iowa, reunion.

Conference Minutes.

FAR WEST.

Conference convened with German Stewartsville branch, on Saturday and Sunday, October 14 and 15; President T. T. Hinderks being sick at his home, he was unable to attend; vice president, F. J. Chatburn, also being absent, Bro. H. O. Smith called the conference to order; it was moved and carried that Bro. I. N. White preside. Ministry reporting: J. S. Constance, A. White baptized 2, A. W. Head baptized 1, A. St. Lewis baptized 3, H. O. Smith baptized 4, L. L. Babbitt, C. P. Faul, M. T. Short, C. E. Guinand, F. J. Chatburn, H. Taddicken, D. J. Krahl, W. Flanders, J. Piepergerder. Bishop's agent, C. P. Faul, reported: Receipts in seven months \$508 50; expenditures \$378 07; due church \$130.43. Report adopted. Branch reports: St. Joseph 426; gain 8. Kingston 86; loss 2. Wakenda 59. Mt. Hope 42. Delano 112. German Stewartsville 78. Stewartsville 158; gain 4. Pleasant Grove 86; gain 3. Committee on the R. S. Parker ordination reported as follows: We, your committee appointed at last conference to investigate and report the facts relative to the ordination of Bro. R. S. Parker to the Aaronic priesthood, report as follows: At a called meeting of the committee, Bro. F. J. Chatburn was directed to communicate with Bro. John M. Terry, who officiated in the said ordination. The letter attached in explanation was received and read before the conference. Accepting Bro. Terry's statement as setting forth the facts in the case, we see no just reason why the legality of the said brother's ordination should be doubted. F. J. Chatburn, T. T. Hinderks, C. P. Faul, committee. The report was adopted. Moved that the case of John Rounds be now taken from the table. Here the secretary read a communication from the First Presidency. After three and one half

hours' discussion, it was moved and carried that the whole matter be referred to the Bishop's court. The "Winning resolution," which was to be acted on at this conference, action was postponed until next conference. Officers elected for the ensuing quarter: T. T. Hinderks president, J. S. Constance vice president, C. P. Faul secretary. The Bishop's agent was sustained. The secretary was authorized to select his own assistant. The president and secretary to appoint two days' meetings, with brethren to attend the same, in each branch. Preaching by H. O. Smith, F. J. Chatburn, and M. T. Short. Adjourned to Kingston branch the second Saturday and Sunday in December.

KENTUCKY AND TENNESSEE.

Conference convened with Eagle Creek branch, October 14; D. W. Cook president, C. L. Snow vice president, A. J. Myers secretary. The secretary was authorized to send a copy of the resolution regarding B. H. Roberts to the representatives from both states, respectively. Report of committee of investigation was read, report accepted, and committee discharged. Foundry Hill, High Hill, and Sedalia branches report no change. Eagle Creek and Haley's Creek not reporting. Ministry reporting: C. L. Snow baptized 3, J. H. Adair, W. H. Griffin, P. B. Seaton baptized 1, D. W. Cook, R. N. Warren, W. C. Haws, E. P. Cook, W. J. Seaton, Willis Oliver. Whereas, we in conference assembled at Sedalia, Kentucky, April 8, 1899, passed a resolution upon evidence then given us which seemed to be clear at the time, reflecting upon the act of the elders in ordaining officers in the Eagle Creek branch; and at the conference at Foundry Hill, July 22, 1899, the matter again came up, and we appointed a committee to investigate the case, and they report that upon the evidence they obtained, the vote of the branch was taken before the ordinations were performed; therefore, be it resolved, that the resolutions passed concerning this matter are hereby repealed and ordered expunged from the records, and that this resolution be published in the *Herald*, with the conference minutes. Carried unanimously. Bishop's agent's report read, and a committee appointed to audit the books. Auditing committee reported books correct, with a balance due church of \$14.25. Resolved that the president appoint two days' meetings, to be continued longer if necessary, in all the branches in this district, before next conference. Preaching by D. W. Cook, M. M. Turpen, W. H. Griffin, and C. L. Snow. Adjourned to meet at New Bethel, at the call of the president.

CHATHAM.

District conference convened with Petrolea branch, October 14; George Green, president, called the assembly to order, after which R. C. Evans was chosen to preside; G. Green assistant, R. Coburn and J. Shields secretaries. Branch reports: Ridgetown 78, Buxton 19, Green Valley (new branch first report) 16, Zone 58, Petrolea 62, Wabash 40, Lindsley 55, Tilbury 48, Blenheim 47, Chatham 91. Bishop's agent, J. H. Tyrrell, reported: Total receipts \$613.98; paid out \$214.43; balance on hand \$399.55. Elders reporting: George Green, John Shields baptized 3, J. H. Tyrrell, A. E. Mortimer, G. F. Green, R. C. Evans, S. W. Tomlinson, R. Coburn; Priests W. H. Taylor, D. Thorpe, and M. Traxler; Teachers J. W. Badder and Walter Wilmore. An account of \$5.80 for expenses was presented from district secretary and ordered paid. In future the district secretary's expenses to be paid to and from conference. The tent committee reported total receipts and expenditures of \$7.57. G. Hampshire was released as district treasurer, and J. W. Badder put in his place. Delegate to General Conference of 1900: Elder

George Green. A collection to be taken up the last Sunday of this month, in each branch of the district, and the proceeds sent to J. H. Tyrrell, Chatham, to finish paying him for the tent, also to aid in repairing it for next season. A collection to be taken up in each branch on the second Sunday in November, and the proceeds sent to J. W. Badder, Wabash, Ontario, district treasurer, for incidental expenses of the district. Preaching by Elders J. Shipley, J. Shields, R. C. Evans, and A. E. Mortimer. The devotional exercises were spiritual; the Lord blessed his people with the gifts of the gospel. One was called and ordained to the office of elder. Adjourned to meet in Tilbury, on the third Saturday (16th) in June, 1900.

NORTHEASTERN KANSAS.

District conference convened at Atchison, October 14; Frank Lofty in the chair, J. W. Burns clerk. Branches reporting: Atchison, Baker, Netawaka, Fanning, Topeka, Scranton, and Centralia. Ministry reports: F. Lofty, P. Anderson, J. W. Hudgens, J. T. Davis, A. L. Gurwell, S. Twombly, W. E. Peak, H. Green, W. Gurwell, J. Baillie, H. Parker, S. Davis, J. W. Burns, I. McGalliard. Bishop's agent, John Cairns, reported: Balance on hand \$8.55; tithing \$79.25; paid out \$90; balance due agent \$2.20. L. G. Gurwell, treasurer, reported: Balance on hand and received \$17.06; tent expenses \$11.94; balance on hand \$5.12. The Bishop's agent was requested to bring his book and vouchers to be audited. L. G. Gurwell was recommended for ordination as an elder, and August Elles as a priest. Netawaka branch referred the ordination of Charles Ethredge to the office of priest to the conference. All were tabled until next conference. The district president to appoint a day of fasting and prayer for the district, to obtain evidence of call of the brethren. All motions and resolutions pertaining to the expenses of the district officers were stricken from the books. Samuel Twombly was chosen district president, James W. Burns clerk. Preaching by Bishop G. H. Hilliard. Netawaka was chosen as the place of the next conference in February, 1900, on or before the full moon.

Sunday School Associations.

LONDON.

Convention of above district met with London saints, Ontario, September 29; R. C. Evans, assisted by Jessie Hackett, were chosen to preside. Srs. MacGregor and Green secretaries. District Sunday school officers reporting: G. C. Tomlinson, superintendent; Mabel Clark, assistant superintendent; Sr. Place, second assistant superintendent; and Maggie MacGregor, Sunday school missionary. Reports from Sunday school superintendents were read: J. H. Newberry, Garafraxa; D. Morrison, Masonville; A. W. Burton, Tory Hill; Lizzie Morrison, Waterloo; O. W. Cambridge, London; and Lincoln Pew, Low Banks. Schools reporting: Niagara Falls, St. Marys, Egremont, Vanessa, Cameron, Tory Hill, Corinth, Masonville, Limestone Point, Low Banks, Toronto, London, Stratford, Garafraxa, Waterloo, Cedar Valley, St. Thomas, Arthur, Proton, Lake Shore, Humber Bay, and McKillop; 22 schools in all. Four schools were admitted into the association: King Lake, Delhi, Corinth, and Lake Shore, making a total of 27 schools in the district association. Officers were elected as follows: G. C. Tomlinson, superintendent; Mabel Clark, assistant; Augusta Place, second assistant; Maggie MacGregor, secretary and Sunday school missionary; Eva McMurdo, treasurer. R. C. Evans delegate to General Convention. The evening session was devoted to five-minute

speeches: On "Punctuality," by Srs. Green and Jackson; and "Can parents assist in Sunday school? and how?" by Srs. MacGregor and Hackett. Also musical selections, recitations, and singing by a number. A grand time was had. It was suggested at this convention that we take steps to have the idea of illustrating the *Hope* with interesting pictures for children, presented at General Convention. Adjourned to meet on the day before and at same place as conference in June.

CLINTON.

District Sunday school association assembled at Richhill, Missouri, October 13; Ella Miller presiding, Lucy Wright clerk. A few moments were spent in offering prayers in behalf of the Sunday school cause. Address of welcome by Bro. Kinning. Response by Lucy Wright. Short talks by Brn. Quick, F. C. Keck, and C. P. Welsh, and Sr. E. Miller on Sunday school work. Richhill, Veve, and Coalhill schools reported. Superintendents of local schools reporting were Sr. N. J. Bowker, Bro. H. L. Kinning, and Sr. Oliphant. Treasurer's report, balance in treasury of 23 cents. Officers for the coming year: Lucy Wright, superintendent; Mina P. Kearney, assistant and librarian; S. M. Andes, secretary and treasurer. Evening services: "The Religio; its aim, material, and benefit," in charge of S. M. Andes. Children exercises by Richhill school. Address by R. T. Walters, "Aim of the convention." Remarks by Ella Miller and Lucy Wright. Adjourned to Coalhill, February 9, 1900.

NAUVOO.

The above district Sunday school convention met at Rock Creek, Illinois, October 6. On account of the superintendent, George Lambert, being called away to assist in a funeral service, Elder J. R. Evans was elected to fill his place; Marjorie Wright secretary. The reports of Burlington, Keb, Rock Creek, and Fort Madison schools were read, also the officers' reports. The treasurer's report was read, and after a slight explanation was received and adopted. Various subjects were brought up and discussed by members of the convention. Matthew 12: 38-50 was read as the lesson for the afternoon. The convention was then divided into three classes: Primary, under George Lambert; first senior, under J. R. Evans; second senior, under W. Williams. After a half hour's study of the lesson, the superintendent and secretary were appointed as a committee to appoint the program committee for the next four months. In the evening the convention was entertained by a program, given mostly by members of the Rock Creek Sunday school. Opening song and prayer. Recitations by Dimple Lambert, Carrie Stephenson, and Maude Pitt. Song by Rock Creek Sunday school choir. Recitation by Mrs. Hattie Pitt. Song by choir. Essay by Miss Madge Craig of West Burlington. Song by choir. Adjourned to 10:30, the day previous, and at the same place as next district conference.

CONVENTION NOTICES.

Philadelphia district Sunday school association will convene at Philadelphia, Pennsylvania, November 4 and 5. Business session Saturday afternoon at 4:30. Reports and credentials to be forwarded to secretary in case of non attendance. E. B. Hull, secretary, No. 1245 Harold Street, Philadelphia, Pennsylvania.

"Simplicity is making the journey of this life with just baggage enough."
"No life can be pure in its purpose and strong in its strife, and all life not be purer and stronger thereby."

Miscellaneous Department.

BISHOP'S AGENTS' NOTICES.

To the Saints of Northern District of California; Greeting:—The year 1899 is drawing to a close, and I am expected to make a report of what funds you have put into my hands as agent for the Bishop, and what use has been made of it. I would respectfully ask any who are contemplating paying tithes or offerings to do so at as early a date as practicable, so it may be included in this year's report.

The church is in need of money to extend its ministerial force. The burden of furnishing it rests with those who have it.

We are under solemn obligation as "laborers with God," as "stewards in his house," to do our part in this matter, under the law. No one is exempt. See Doctrine and Covenants, section 70: 3: "Behold, this is what the Lord requires of every man in his stewardship, even as I, the Lord, have appointed, or shall hereafter appoint unto any man. And, behold, none are exempt from this law who belong to the church of the living God."

First, man is to "love God with all his might, mind, and strength," and make all his offerings based upon this love. "And love his neighbor as himself." To my mind, when we sense what God has done for us and will do, in the gift of his Spirit, it is not so hard to do as we might at first think. Who can help loving God, in contemplation of his love and opportunities offered to us?

All we have and are, he gave us, or put within our reach, and made it possible for us to obtain by putting forth proper effort.

It is mandatory that we pay the Lord one tenth of all we have, and then after that, one tenth of all our increase. It is just as binding on us as it was for us to be baptized to join God's church. The Lord says that we can prove him by honoring this law. We can prove him in this, just as much as we can or did in gaining the knowledge of this truth in the first place.

Our acceptance with God, is dependent upon obedience to the whole law, not a part of it. It will take or require the operation of the whole of the "perfect law" to make us like it—that is perfect. "Man shall not live by bread alone." No; he shall not only honor part of the great plan devised for his redemption, but all of it.

Well, please send your tithes and offerings by the last of November, if you can. Trusting you may find it a pleasing duty, and that you may do it in the manner that will bring what has been designed in the law, I remain your collaborer in bonds,

CHAS. A. PARKIN, Bishop's Agent.
SAN FRANCISCO, Cal.,
No. 3010 North Sixteenth Street.

Brethren and Sisters of North and South Dakota; Greeting:—Having been appointed Bishop's agent for the two States, I deem it my duty to respectfully call the attention of the saints to the matter of tithing.

I trust that all will make an effort to comply with the law of God as far as their ability will permit.

Branch officers, please make a special effort in this direction, teaching the law to the saints. Any needed instruction or counsel will be given by any of the missionary force, including Bro. James Caffall, in the neighborhood of Clifford; Bro. Swenson in the Bottineau, Turtle Mountain Country; Bro. Walling in the south and central parts of this State; or by addressing me at Clifford, Traill County, North Dakota, where all remittances may be sent.

WM. SPARLING.

SCATTERED MEMBERS.

The following is a list of members of Stockton branch, whose whereabouts are un-

known: Emma C. Yond, William Amer, Amanda C. Moor, Matilda Beaker, Amanda Josephine Beaker; Henry H. Holler, Charles S. Mattison, Melinda Pinkerton, William Donaldson, Julia Donaldson, Clara McCracken, Miles S. Young, Mary Halverson, John B. Bonner.

Please send us your address, as we are anxious to locate all the members of this branch. Anyone having information of any of the above-named brothers or sisters will confer a favor by writing to the undersigned at No. 935 South Commerce Street, Stockton, California.
MRS. W. H. BLOOM, Sec.

CONFERENCE NOTICES.

Southeastern Illinois district conference will be held at the saints' chapel in Dryfork branch, Saturday, November 18, at ten o'clock. All elders and branch officers are invited to be in attendance, as there will be an election of officers.

ISAAC A. MORRIS, Pres.
J. D. STEAD, Sec.

TWO-DAYS' MEETINGS.

The two-days' meeting appointed by Eastern Iowa district conference will be held at Muscatine, Iowa, Saturday and Sunday, November 11 and 12. All are invited to come, that it may prove a success. Bring the Spirit of the Master with you, and have a good time.
C. E. HAND, Pres.

BORN.

MAITLAND.—To Bro. William T. and Sr. Carrie E. Maitland, at Bevier, Missouri, August 26, 1899, a son. Blessed October 1, by Elders J. A. Tanner and Charles Perry, and named Gomer Evan.

HILLYER.—To Bro. Chester and Sr. May Hillyer, of Solomon, Iowa, June 6, 1897, a son, named Ralph McKinley. Also, a son, January 21, 1899, named Robert Shanner. Blessed October 6, 1899, by Elder Henry Kemp.

MARRIED.

ECHTERNACHT—LIGHT.—At the home of the bride's parents, in Hall County, Nebraska, Mr. Frank J. Echternacht and Miss Hattie E. Light, both of Hall County, Elder C. E. Blodgett officiating. Among the guests present were Mrs. D. F. Lambert and daughter, of Lamoni, Iowa, aunt and cousin of the bride. A bountiful feast was served to a peaceful waiting of near relatives and friends of bride and groom. The presents were numerous, valuable, and useful articles incident to married life. May a loving, peaceful, happy, and prosperous life be theirs to enjoy, was the wish of all present.

CLITES—MALLARY.—At the home of the bridegroom's parents, near Red Oak, Iowa, October 8, 1899, Bro. Warren C. Clites to Miss Ada Mallary. Quite a number of relatives and friends of this young couple were present to witness the ceremony, and many useful articles were presented to them, which added to the happiness of the day, as they now start out in life. Long may they live to enjoy peace and prosperity, with a desire to work the works of righteousness, is the prayer of all who love and knew them. Elder Henry Kemp spoke the mystic words that made them one.

DIED.

BENNETT.—Bro. Alma Bennett was born at Stockton, California, or Palisade, Nevada, October 19, 1864; died at Lamoni, Iowa, October 23, 1899, being 35 years and 4 days old at time of death. He was not a stout man but energetic. A complication of diseases affected him for some time, and suffered from a paralytic stroke. His father died when he was in infancy, and his mother when he was but ten years old, and he was brought up by Bro. William Cunningham.

Altogether his life was a disappointing and hard one. On May 4, 1884, he was married to Miss Mary J. Brantwait. Six children have been born to them, three boys and three girls; two of the boys were drowned some five months ago. They have a young babe five weeks old. Bro. Bennett was an industrious citizen but never was able to amass wealth. His standing in the community is said to have been of the best. One of his neighbors stated to me, that if Bro. Bennett does not go to heaven he didn't know who would. This is a pleasant comment upon a man at the close of the journey of life. Bro. Bennett united with the church about nineteen years ago, at Davis City, Iowa, being baptized by Elder B. V. Springer. He has resided in Lamoni about ten years, hence is well known. He was a wood turner by trade, but being no work of that kind done here, he worked as a laborer. He was devoted to his family, and did what he could to make home and life pleasant for them. Bro. Bennett will be missed from the home circle and the community. He rests secure in the saints' hope. His family is entitled to the sympathy and warm friendship of saints and friends. Funeral sermon by Elder W. H. Kelley.

JONES.—At Galena, Kansas, October 13, 1899, Charles H., son of Bro. Frank and Sr. Alice Jones, aged 1 year, 8 months, and 16 days. A beautiful, bright child, whose stay on earth seemed so brief. Funeral services conducted by Elder Thomas Haden of Galena.

WHEATON.—Sr. Wealtha A., wife of Bro. R. P. Wheaton, died at her home in Chase, Michigan, October 11, 1899, aged 56 years. She united with the church in an early day, came to Chase in the year 1875, where she lived until her death. She was a kind and loving mother, an affectionate companion, and a person very highly esteemed by her neighbors and friends. She was the mother of eleven children, two have preceded her to the spirit land, while nine are left to mourn. The funeral services were held in Chase Baptist church, Elder W. D. Ellis preaching the discourse. Her remains were laid to rest in East Chase cemetery, there to await the resurrection of the just, when the righteous dead shall come forth in the likeness of their Redeemer.

BEAIRD.—At East St. Louis, Illinois, in the hospital, September 7, 1899, Bro. James William Beaird; was born May 11, 1870; baptized when between eight and nine years old. Interment at Belleville, Illinois, funeral by Elder J. D. White.

ROSS.—Robert Kinmins Ross, was born September 22, 1881, at Mound City, Missouri; baptized August 2, 1891; died October 10, 1899, aged 18 years and 18 days. A father, mother, four brothers, and one sister are left to mourn. Funeral sermon in the Dunkard church, by Elder J. Arthur Davis, assisted by Elder M. F. Gowell. Interment in Dunkard cemetery. This young man was respected by all. He has gone to his reward.

WILLIAMSON.—Chauncey Williamson died at his home in Galland's Grove, Iowa, October 9, 1899, aged 76 years, 4 months, and 16 days. Baptized August 18, 1862; ordained a priest October 11, 1863. Bro. Williamson was faithful unto death. Funeral sermon by C. J. Hunt; R. Wight in charge.

PENCE.—At Runnells, Iowa, October 18, 1899, Sr. Julia Ann (Norris) Pence, wife of doctor and Bro. William L. Pence. She was born at Indianapolis, Indiana, February 16, 1837; was married to Dr. Pence at Newton, Iowa, July, 1874. After being a member of the Church of the Disciples for a number of years she heard the gospel preached as restored, and accepting the greater light, was baptized by Elder C. Scott, October 20, 1895. Always meek, gentle, and earnest, she died in the hope of a glorious rest. Funeral from the saints' chapel, conducted by Elder C. Scott. Sr. Pence sustained the respect of all who knew her. Husband, younger son Ray, one brother, and one sister survive her.

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THE SAINTS' HERALD

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

Vol. 46.

Lamoni, Iowa, November 8, 1899.

No. 45.

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IS THE RESURRECTION OF CHRIST A MYTH?

Rev. Charles Cuthbert Hall, D. D., president of Union Theological Seminary, holds, with St. Paul, that the whole system of Christianity must stand or fall with the resurrection of Jesus. In the Easter Sunday edition of *The Times* (New York) he discussed the authenticity of the accounts of that resurrection, and the attacks made upon it, especially those made in the present century.

He pays attention, first, to the rationalistic explanation that Christ was in a deep swoon when entombed, and, being revived by the odor of spices, left the tomb and sought his followers. The most effective answer ever given to this, says Dr. Hall, was that made by Strauss in his "Leben Jesu" as follows:—

"One who had thus crept forth half dead from the grave, and crawled about, a sickly patient, who had need of medical and surgical assistance, of nursing and strengthening, but who, notwithstanding, finally succumbed to his sufferings (for on this theory Jesus subsequently must have died like other men), could never have given the disciples the impression that he was the conqueror over the grave and death, and the Prince of Life. Such a recovery could only have weakened, or at least given a pathetic tinge to, the im-

pression which he had made upon them by his life and death; but it can not possibly have changed their sorrow into ecstasy, and raised their reverence into worship."

Taking up then the explanations made by Strauss himself and Renan, Dr. Hall thus describes their position and makes reply to it:—

"The rationalistic theory denies that he died, and claims that he merely became unconscious, and that he regained consciousness on the third day. The mythical theory asserts that he died on the cross, like any other man, and that the myth of his resurrection was an afterthought circulated by his adherents as a desperate but successful expedient for the recovery of a lost cause. The two great apologists of the mythical theory were Dr. David Friedrich Strauss, whose first edition of 'The Life of Jesus' appeared at Tübingen in 1835, and M. Ernest Renan, member of the Institute of France, whose 'History of the Origins of Christianity' (in which 'The Life of Jesus,' 'The Apostles,' and 'St. Paul' were successively considered on lines somewhat parallel with those of Strauss, but with differentiations of style and method), constituted a brilliant summary of New-Testament interpretation from the point of view of French materialism.

"The position of Strauss in reference to the alleged resurrection of Christ is that the myth of the resurrection was invented by the disciples in order to substantiate before the world their earlier belief in him as the Messiah. The following sentences, taken from the English translation of the fourth German edition of Strauss's 'Life of Jesus,' set forth his view:—

"In order to form a correct judgment on this subject, we must transport ourselves into the situation and frame of mind into which the disciples of Jesus were thrown by his death. During several years' intercourse with them he had constantly impressed them more and more decidedly with the belief that he was the Messiah; but his death, which they were unable to reconcile with their messianic ideas, had for the moment annihilated this belief. Now when, after the first shock was past, the earlier impression began to revive, there spontaneously arose in them the psychological necessity of solving the contradiction between the ultimate fate of Jesus and their earlier opinion of him—of adopting into their idea of the Messiah the characteristics of suffering and death. What was more natural to the disciples than to reinstate their earlier Jewish ideas (which the death of Jesus had disturbed) through the medium of an actual revivification of their dead Master, to imagine him as returning to life in the manner of a resurrection? When once the idea of a resurrection of Jesus had been formed in this manner, the great event could not be allowed to have happened so simply, but must be surrounded and embellished with all the pomp which the Jewish

imagination furnished."—(Quoted from vol. 3, pp. 370, 371, 374, ed. London, 1846)

"The position of Renan concerning what he describes as 'the origin of the legends relating to the resurrection,' is fully stated in his book on 'The Apostles,' but it can be comprehensively ascertained from the closing sentences of his twenty-sixth chapter on 'The Life of Jesus':—

"The cry, 'He is risen!' ran among the disciples like lightning. Love gave it everywhere facile credence. The life of Jesus to the historian ends with his last sigh. But so deep was the trace which he had left in the hearts of his disciples and of a few devoted women that for week to come he was to them living and consoling. Had his body been taken away, or did enthusiasm, always credulous, afterward generate the mass of accounts by which faith in the resurrection was sought to be established? This, for want of peremptory evidence, we shall never know. We may say, however, that the strong imagination of Mary Magdalen here enacted a principal part. Divine power of love! sacred moments in which the passion of a hallucinated woman gives to the world a resurrected God!"—(Quoted from pp. 356, 357, American ed., 1873)

"Such, fairly indicated in the work of its own chief apologists, is the mythical theory of the event upon which the whole structure of the Christian church is built. The myth of the resurrection, according to Strauss, originated in the luxuriant imagination of a few Jews; according to Renan, the Parisian, 'the passion of a hallucinated woman gives to the world a resurrected God.'

"But it is to be borne in mind that the Gospel accounts of the resurrection constitute but a small part of the biblical testimony concerning contemporary belief in the actual rising of Jesus Christ from the dead. The Epistles of the New Testament represent first-century thought on this subject; and lest it be supposed by any that an enthusiasm for Christian truth leads one to overstate the credibility of the Epistles as historical documents, it is well to remember what degree of historical credibility is conceded to some of the Epistles by the readers of the mythical theory of the resurrection. In his work on St. Paul (p. 9, American ed., 1881), Renan, after asserting the legendary character of the earlier part of the book of the Acts, says:—

"The Acts, up to this so legendary, suddenly becomes quite substantial; the last chapters, composed in part of the account of an eye-witness, are the only completely historical narrative of the first years of Christianity in our possession. Finally, by a privilege very rare in such a subject, these years offer us dated documents, of absolute authenticity; a series of letters, the most important of which are proofs against all criticism, and which have never undergone any interpolations."

NOVEMBER METEORS.

"These 'dated documents of absolute authenticity which are proof against all criticism, and which have never undergone any interpolations,' are described by Renan (p. 10) as the 'Epistles unquestionable and unquestioned, namely, the Epistle to the Galatians, the two Epistles to the Corinthians, and the Epistle to the Romans.' As to the dates of these 'unquestionable and unquestioned' documents, Bishop Westcott says ('Gospel of the Resurrection,' p. 108): 'The most extreme opinions fix them between A. D. 52-59, that is, under no circumstances more than thirty years after the Lord's death (A. D. 30-33). There can then be no doubt as to the authority of their evidence as expressing the received opinion of Christians at this date, and there can be no doubt as to the opinion itself. In each of the Epistles the literal fact of the resurrection is the implied or acknowledged groundwork of the Apostle's teaching.' An explicit statement concerning the literal death and the literal resurrection of Christ occurs in one of these 'unquestionable and unquestioned' sources of information (1 Epistle to the Corinthians, 15: 3-7)."

Dr. Hall lays stress upon the fact that, though this mythical theory has been before the world for many years, yet the Gospel account of the resurrection is held by "more people than ever before in the world's history." He maintains also that the time has gone by when the burden of proof in this matter rests upon Christians. The mass of evidence in behalf of the Gospel account has shifted the burden of proof upon those who deny it. It is for them to prove that Christ is not risen and that Christianity is founded upon a myth. Dr. Hall concludes as follows:—

"The burden of proof is on the critics of Christianity. It is for them to account for Christianity on some theory more credible than that which underlies the Catholic faith. Safely may we test the reasonableness of supernatural religion by Hume's test of a miracle: 'To establish a miracle, the testimony should be of such a kind that its falsehood would be more miraculous than the fact which it endeavors to establish.' (Quoted by Prebendary Wace in 'The Gospel and His Witness,' p. 44.) To account for Christian experience and for the Christian church without the resurrection of Christ from the dead requires a theory more miraculous than the theory of the Catholic faith. Christianity founded upon a myth would be ten thousand times more wonderful than Christianity founded upon a Christ who rose from the dead. It is not we Christians who must prove that he rose. Let them who deny his resurrection prove that he did not rise."—*Literary Digest*.

The expected return of the main body of the November meteors dwarfs every other astronomical event this fall. The splendor of their display, in 1833, made so deep an impression that they have ever since occupied a place apart in the popular imagination as the most gorgeous and startling of all celestial pageants. The fact that three of their periods measure just the span of a century tends to add to their reputation as a spectacle. Although their returns are separated by a space of thirty-three years and a fraction yet they may be seen three times in the course of man's life. One who saw them as a child, in 1833, might have regarded their fiery menace with the cooler judgment of a middle-aged man in 1866, and, this year, may behold again the scene that marked the start and the turning post of his life with ineffaceable memories of wonders in the heavens.

But, while everybody hopes for a brilliant spectacle on this occasion, there are reasons for anticipating a possible disappointment. In 1866 the display, although imposing, was by no means as wonderful as it had been in 1833. The fact that the meteors were almost as abundant in 1867 as in 1866 showed that they were being scattered along their path. Later investigations indicate that this scattering of the meteors has probably continued ever since. The planet Jupiter, the great perturber of the solar system, has had his hand upon them. They are apparently traveling in several shoals, or parallel streams, and it may be that when the earth crosses their line of march it will fail to pass through any very dense column of the wanderers.

Yet, at the worst, it is certain that there will be a meteoric "shower." There may be only a hundred, or a few hundred, visible in an hour, or there may be many thousands. One unfortunate circumstance will be the presence of a strong moonlight, which will suffice to conceal many small meteors and to rob the larger ones of much of their brilliance. The maximum of the display is generally expected soon after midnight on the morning of November 16, and at that time the moon will be within twenty-eight hours of the full phase. At one o'clock a. m., November 16, the moon will be in the constellation Aries, about two hours west of the meridian, while the radiant point of the meteors, in Leo, will be about two hours from its rising point in the northeast.

While the best attainable information points to the first hour of the morning of November 16 as the time when the meteors will be most numerous; yet the data are so uncertain that all observers are advised to be on the watch forty-eight hours earlier. Be-

gin say at midnight on the 13th, and watch until dawn. Resume watching on the following night, and so on until the morning of the 17th. Every watcher for the November meteors on this occasion can have the satisfaction of knowing that his, or her, vigil is being shared, all over the civilized world, by thousands of the brightest spirits, which now inhabit the earth. The solution of the mystery of the November meteors will stand, in the perspective of a thousand years, high among the achievements of man. . . .
—*Scientific American*, October 28, 1899.

MANUAL TRAINING IN THE COLLEGES.

I have no fear that the college will ever cease to draw appropriate and noble inspirations from Athens and Rome. But wise men are anxious to see the colleges of our country brought into closer connection and more vital relations with the industrial and commercial world. It is certainly appropriate that universities should serve American democracy in the most effective way. The variety of tools and machines which men employ is itself an index of civilization. Inventors all over our land are giving their trained intelligences to new devices for improved work, and workmen themselves are stimulated to become inventors. In the breadth, continuance, and intensity of their intellectual life there are manufactories which rank well with colleges. A factory like the famous one conducted by the Pattersons in Dayton, Ohio, is a hive of intensely active and intelligent workers. Here minds are busy and alert, not only to run machines already made, but if possible to make better ones. The masters of great industries confess a trying need for more highly trained intellects, and one of the problems of the future is how to make the college serve the industrial world.

What advantages would follow from planting the manual training school in the midst of the college? It would furnish lacking elements of a liberal education—how seriously lacking many college men whose eyes and hands have never been trained grievously acknowledge. It would of course bring the college into closer touch with the industrial world, and would be especially helpful in enabling the student to discover what he can do best. Thousands of college graduates to-day are third-class ministers, doctors, and lawyers who might have done better if they had earlier discovered their aptitudes. But manual training in the midst of a Christian college, while helping many students to remunerative employment, would be of immense service in the training missionaries for the varied kinds of work which will confront them in Africa and Asia. I do not wonder that those who have studied the effect of the new education in a city like Toledo and have grasped the principles underlying recent educational progress are possessed by a splendid enthusiasm as they consider the possible developments in wealth, happiness, refinement, mutual good-will, productive power, and world-wide influence by the people of the United States.—From "The Toledo Manual Training School," by President John Henry Barrows, in the *American Monthly Review of Reviews* for November.

ADDRESSES.

J. Arthur Davis, Baker, Kansas.
Mark H. Forscutt, No. 203 First Avenue, Nebraska City, Nebraska.
William Newton, No. 9 Etherley Road, West Green, South Tottenham, London, England.
J. S. Roth, No. 1011 Summer St., Grinnel, Iowa.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, NOVEMBER 8, 1899.

NO. 45.

The Saints' Herald.

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

LAMONI, IOWA, NOV. 8, 1899.

THE WORK IN CHICAGO AS SEEN BY THE EDITOR.

By a sort of collusion between Brn. E. L. Kelley, John M. Terry, and the Editor we were induced to stop at the great Metropolis of the Middle West, and stay to attend the services held in the city.

We reached the city from holding services at Galien, Michigan, Wednesday evening, the 25th, coming in on Thursday at eleven a. m. That night we attended the weekly prayer service held at No. 1267 North Halsted Street, in company with Bro. J. M. Terry and wife, who now reside at 1402 Wrightwood Avenue. We found a goodly number in attendance, the meeting being presided over by Bro. Frederick Mormon (Where did that name come from?) Pitt, son of Bro. F. G. Pitt, now absent in England on a mission there. Bro. F. M. is a coming man, of excellent presence and ability; who is at work in the church and Sunday school departments, to good results. May his shadow never grow less, but the number like him ever increase.

From the prayer meeting to the home of Bro. Elmer E. Johnson, 1972 North Marshfield Avenue, was but a step—in the street car—and we were at home, with Sr. Grace and hostess.

After an all day's visit at Bro. J. M. Terry's, Friday, the 26th, enforced by a rainy day, we accompanied Bro. John to the Ancient Apostolic Mission, as it is called by Bro. George H. Graves, who as an elder is busily at work among his own, the colored, race. We had not met Bro. Graves for many years, and so were not surprised to find that from a slender, straight, and lithe young man he had developed into a tall, portly man in middle life. His mission place is called by Bro. Terry "the Graves Mission," because it is the field of work of Bro. Graves. It is at 1802 Armour Avenue.

Bro. Graves lives in the mission house with his at present invalid wife, and seems to be trying earnestly to carry on a good gospel campaign among his fellows. He has succeeded in getting a number to hear and obey,

and those whom we saw are rather an intelligent looking people.

By the appointment of Bro. Terry, we addressed the audience of those in and out of the church, upon the reasons of our hope, taking for a text, one of the mottoes tacked to the wall, "Our God is not slack to remember his promise." We had a good degree of liberty and the congregation was in a receptive and responsive mood. We here met Brn. G. H. Henley, of West Pullman, S. C. Good, Brn. William Strange, Laing, Deam, Lang, Robinson, Williams, and a number of others whose names are crowded out by the rush of the many whose faces followed in quick succession—too many to remember all at once. We enjoyed the occasion, and the occasion had been of mutual benefit.

On Saturday, the 28th, the rain continued, so all we could accomplish was to visit the Field Museum in Jackson Park, a relic of the Great World's Fair, of great interest. The departments of Ethnology, of the various countries to be found there, gives a good idea of the peoples and their advancement in the ways of human life.

One of the most interesting exhibits was the one in which the Human Beasts of burden, and the means of transportation, from the primitive chair carried on the back of an Indian, and the various burdens carried by men in bundles and boxes, to the sedan and jinrikisha, and palanquin carried by two bearers.

Then the carrying by water vessels, from the bundle of reeds, the raft, the canoe with paddles, and those with sail and an outrigger, to the luxurious gondola of Venice, the Roman barge and the trireme, all the way up to the modern yacht and line steamer.

From this to the wheeled carriers, from the primitive one wheel barrow, through the goat and donkey cart, the ox carts of various nations, the cart of the Red River region of the Northwest made without a bit of iron in its structure with its companion of Mexican origin, of a similar but much ruder construction drawn by the patient bullock, fastened to their load by a straight stick borne on their head back of the horns secured by rawhide thongs to the horns. We could almost hear these primitive carts groan, complain, and shriek, as their huge clumsy wheels wrought out of the block, turned on their ungreased axles as they were drawn along the

dusty roads in bearing the burdens of their owners to the markets of civilization. From these to the cariole of Spain, the sledge of Funchal to the Russian drosky and the buggy and carriage of our civilized world, was a transition so unique and strange as to possess a weird interest to the mind wearied with labor.

No less interesting was it to trace by successive steps, in actual demonstration, the transition of the saddle from two flat pieces tied together by thongs and placed across the back of the ass, or horse, up to the elaborate saddle of the cowboy and the army officer.

And again of fascinating study was the evolution of the railway locomotive from the earliest, rudest appliances of steam to rude wheeled carriages moved by steam for carrying burdens, and the primitive flat rail, and peculiar roadbed; all the way up to the finished car, richly appointed for the use of the wealthy and luxurious, with the dates given of each advancing improvement, and the country where made. But "time is short and art is long," so—

Saturday evening we were the guest of Bro. and Sr. Eric Johnson at their home 1950, Marshfield Avenue, for supper, Bro. E. E. and Sr. Grace Johnson accompanying us.

On Sunday morning the storm had passed; the sun rose clear; and it was a joy to be alive.

At 10:45 a. m. we greeted a house full of saints and inquirers at 3411 Cottage Grove Avenue, an hour and a quarter's ride on the "cable cars," south from the city center, or Bro. Johnson's residence. Here we met Brn. Cooper, Strange, Deam, Wainwright, Laing, Pement, with a number of brothers and sisters whom we had not met for years; all of whom we were glad to see and know that they still had their faces set Zionward. We talked to them an hour about the gospel salvation and the salvation presented in the New Testament. Many an eye grew moist, and faces grew tender as the Spirit gave utterance and hearing to the word of God.

The mission is called the Laing Mission by Bro. Terry in honor of Bro. Laing, who is one of the principal workers in it; but this appellation Bro. Laing modestly objects to, preferring that it be called anything else, as he feels hardly to be honored in that way, as not deserving of

it. But it is not hard to guess that the name will stick.

From the mission back to the hall on Halsted Street we made the ride in the car, accompanied by Sr. Ford, who was making her way to the home of Bro. Fred M. Pitt, at 1472 North Halsted, where she was temporarily engaged as a helper. We attended the afternoon preaching at the hall, by Bro. Terry, which was good.

We had dined at Bro. E. J. Laing's at the mission, and so were hardly ready for supper at Bro. Pitt's; but it was in order, so with congenial spirits, Bro. Terry and wife, Bro. Benson, Bro. Pitt, Sr. Grace Williams, and others to fill the table, we ate the food that sustains life.

We attended the Religio prayer service at six p. m., led by Brn. James S. Kier and Elmer Johnson, in which the Spirit of prayer and testimony prevailed. It was both interesting and cheering this evidence of life in Christ Jesus borne by the young in years. There are coming men and women in the Chicago branch.

At 7:45 p. m. we essayed to address the hall well filled with earnest and inquiring hearers. We told them the story of the church as we had learned it, and gave the reasons, or some of them, why we had taken the position and the course we had.

We had a number of elders from Utah present. These are principally young men, of Scandinavian parentage. Some thirty-six of them are in the city now. Whether they were edified or disturbed by our speech we do not know. We talked of our own work and views, not of theirs.

Bro. F. M. Cooper has been trying to get into a discussion with them; but we doubt if he will succeed. We look for them to report to their press an account of meeting with us; and hope, for the sake of honesty and truth, they will not misrepresent us. We treated of the subject fairly, affirmatively and without aspersion of men or motives.

Take our visit to the city of Chicago, as a whole, and it has been very encouraging, and the outlook for the onward march of the truth is apparently good. Bro. John M. Terry has a number of good workers; and will, if the Lord permits, make a telling effort for success. His prayer, like ours and all lovers of the work is, "That the Lord of the harvest will send more laborers into his vineyard."

JOHN T. KINNAMAN DEAD.

From a copy of the St. Joseph *Herald* for October 31, handed to us by Bro. Charles Brackenbury, we quote the following notice of the death of Bro. John T. Kinnaman, so long known among the saints as "Bro. Kinnaman the singer."

We regret the passing of Bro. John, and express the sympathy of the saints with the family in their great loss:—

PROMINENT FARMER AND OLD RESIDENT OF PLATTE PURCHASE.

John Thomas Kinnaman, aged seventy years, died at his home several miles from Stewartsville, Saturday afternoon at 3:30 o'clock. He was an old resident of the Platte Purchase and had lived on the farm where he died for twenty-four years.

The deceased was the father of Officer M. Kinnaman, of the police force, of D. C. Kinnaman, who is in the restaurant business here, and of Mrs. Newt Collins, also of St. Joseph. They, with their families, went to Stewartsville Saturday and Sunday. Police Officers Clayborne, Berenberg, and Duncan drove to Stewartsville yesterday to attend the funeral.

The services were held at one o'clock, conducted by Rev. Mr. H. O. Smith, of the Latter Day Saints' Church of this city, assisted by Wm. Lewis, also of St. Joseph.

The deceased was one of the best known farmers and stockraisers of De Kalb County. He was well known in this city, where a number of his relatives reside.

"RESIST NOT EVIL."

One of the most striking, and at present discouraging phases of our work, referring to the general church work and not to the special features of it under our editorial care is the tendency to resist any and all sorts of things said and done by others, which may seem to be, or really may be contrary to our views, or have the appearance of being intended to be aimed at us in a personal, physical, moral, or doctrinal way.

Instead of quietly parrying the supposed thrust, or permitting the hasty word to pass unnoticed, the tendency is to resist and put ourselves on the defensive—standing on our rights, as it were.

The words quoted as the caption must have been intended for good; as the one who uttered them declared that for every idle word that a man should speak, he should give an account in the day of judgment; hence, he would not, evidently did not speak this idly. What did he mean? The language is found in "the sermon on the mount;" and is part of the comparison between the ethics of moral conduct under the old code called the moral law as interpreted by Moses, and the ethics of the gospel; or Christian philosophy.

From the context it is easy to draw the conclusion that the lesson which the Savior sought to impress upon the disciples, was the uselessness, possibly sinfulness of contention and strife. These arise from the latent disposition to resist, to strike back, when assailed. Hence the teaching: "If a man smite thee on thy right cheek, turn to him the other also." "If a man compel thee to go with him a mile, go with him a mile." "If a man sue thee at the law and take

away thy coat; let him have it." All of which teaching but emphasizes, "Resist not evil."

Let the innuendoes pass unnoticed; be slow to take offense, and cherish resentment not at all, toward any. Byron has it in the *Doge of Venice*, "Resentment is for reptiles, not men."

It is foolish to be always ready to resent a slight, a slur, or an innuendo that may or may not have point or pith. Such can only do harm by being noticed and much if by an essayed defense.

Live above the actions that would give occasion for open rebuke, and neither the sneers of the foolish, the slurs of the envious, nor the false aspersions of the slanderer can harm you.

Quarrels come of attack and defense, either open or covert. So that, if a man, a Christian be the object of attack, he can afford to wait the abatement of the malice of the attack, when his cause rights itself by the lapse of time.

So, let the Savior's words have place, "Resist not evil."

ROBERTS AND POLYGAMY.

Whether the public press is properly a conservator of the public morals, or not, it is quite certain that much that is calculated to show the trend of a popular and just sentiment in society is reflected from the current news journals of the time.

What follows below may serve as an instance of this:—

Brigham Young, son of the great Mormon leader, attributes the arrest of five Mormons of Richfield, Utah, on the charge of polygamy, to the activity of a correspondent of a New York newspaper which has been waging a war against the Mormons for several months. Mr. Young is at the Grand Pacific Hotel.

"The men arrested," he said, "belong to that class which has refused to abandon the wives they took before polygamy was abolished in 1890. They feel duty-bound to support the women who bear their names, and feel that they are violating no law in so doing. I know positively that there are no more plural marriages in the church."—*Chicago Tribune*, Oct. 25, '99.

We may not know positively whether Mr. Young is correctly reported in this statement, but give it as we found it. And as it is like the statements hitherto made by President Snow and others who have excused those who have defied the law, in spirit at least, we may believe that the sentiment expressed is the prevalent one among the leading men of the Utah Church, and hence Mr. Young may have easily said what is credited to him in the statement. It has a curious look, anyway.

NO ROOM FOR A POLYGAMIST.

Though it be a truism it is still true, at the bottom of everything that is good in our civilization are the purity and integrity of the home.

If the British House of Commons, for in-

stance, should admit to its membership an open and avowed polygamist all the world would stare at the fact. And the moral influence of it would go far and last long. Should our American Congress admit or harbor a polygamist it would mean a great deal. The fact would become notorious throughout the world. Japan, just now taken into the fellowship of the civilized nations, would quickly catch at it. There is already such a tinge as the public sentiment of the world, and its light beats more and more fiercely on whatever comes to the front in every land. The action which the American Congress will presently have to take in regard to the admission of Polygamist Roberts of Utah will be no exception.

Roberts is an avowed, unrepentant, determined polygamist. And yet Utah was admitted into the Union on the express condition that polygamy should be forever prohibited. And the constitution of that State does prohibit it. In no other State is polygamy tolerated. In every State it is a punishable crime. American civilization has from the beginning treated it as a heinous offense, a scandal to decency and the social order, fundamentally at variance with every idea of good homes. Modern civilization in every country regards it in the same light.

This is in no proper sense a religious question; it is a social question, and one which every well-organized nation or community is bound to deal with.

For the State of Utah, in view of the history of its admission into the Union, to send an open and avowed polygamist to represent it in our national Congress is not only an act of shameless perfidy, an indelible blot on its own honor, but is an insult to Congress and to the entire country. One cannot imagine how it could have perpetrated a grosser insult.

For the United States Congress to allow such an insult to be consummated would be an act of national stupidity. In allowing itself to be trifled with in that way it would betray an insensibility and moral obtuseness that would shame the country before the world. And it would be for Congress to make itself a participant in the crime.

Nothing is plainer than that Congress has the right to judge of the fitness of its members and the constitutional power to protect itself in the matter. Even if Congress could not refuse to accept a Representative-elect on his credentials, it has the unquestioned right instantly to expel him as a man disqualified to hold a seat in such a body. It is none too soon to have the facts brought to the attention of the people. Women have done well in moving in the matter. When the time comes for Congressional action there should be no quibbling and no unnecessary delay.

If the right thing is done in the right way, and done promptly, the lesson will be a wholesome one.—*Chicago Tribune*, Oct. 25, 1899.

This is from one of the leading papers of the Western Middle States; and certainly reflects the sentiment of the people among whom this journal and others of its kind circulate.

Quite lately we have seen that prosecutions have been urged against some prominent men in the Utah Church for crimes or misdemeanors against law. Angus M. Cannon, a leading man, and president of the local church organization; Heber J. Grant, a wealthy and influential political man, and one of the Twelve Apostles of the Utah Church, have been arraigned, convicted, by confession, and fined, under the statutes; Lorenzo Snow, the aged President of the

Church, has been complained of and barely escaped prosecution because of an informality in the complaint; and complaint is filed against B. H. Roberts, congressman-elect from Utah, for a similar offense against the law; all of which has a peculiar and significant look.

It is said that Joseph Smith was made the subject of complaint and prosecution some thirty odd times; but was not convicted of any offense; except that of assault and battery upon some man, at Kirtland, Ohio, the particulars of which we do not know; hence cannot say how, or what provoked the assault. And so uniformly was the innocence of Joseph Smith from just accusation known and acknowledged, that when last arraigned and voluntarily consenting to incarceration in jail upon a charge of conspiracy and treason, his accusers joined the unlawful band of murderers and killed him with the confession upon their lips: "The law will not touch them; but powder and ball will."

What a spectacle is presented. The leading men of a religious body publicly arraigned for offenses against the law of the land and publicly acknowledging by confession that they are guilty. And this too, with the injunction of the Lord through revelation published and known to the church for over sixty years.

That these lawbreakers, in spirit, as in fact, are in any sense justified under the plea that they took their plural wives before the Manifesto in 1890, is a mistake in morals. The offense with which they were charged, unlawful cohabitation, under Utah statutes, has its equivalent offense laid down in the statutes of Illinois, Iowa, Michigan, Missouri, and other States as "lewd and lascivious cohabitation" and "bastardy;" and prosecutions in such States under the statutes for these offenses, if conviction is had, are not only followed by the penalties prescribed in the law, but the social order of society stamps the culprits with the brand of immorality; a departure from the code of morals, which obtains everywhere in civilized countries.

This code, this sentiment, is voiced by the *Tribune* in the editorial which we quote.

We confess that we cannot help a feeling and sense of shame, when we think of so-called men of God, posing before their own people and the world as religious leaders, apostles of the Lamb, exponents of the gospel, being charged and convicted of offenses against the command "Thou shalt not commit adultery; nor do anything like unto it." If they feel no shame, it must be that persistence in an erroneous dogma and practice has seared the conscience beyond shame.

WHAT MAKES THE DIFFERENCE?

Several writers on "Mormonism" in referring to the Hill of Cumorah, from which it is stated and believed that the plates of the Book of Mormon were taken by Joseph Smith by divine command and permission, have stated that the various stories concerning the digging of holes all over the eastern country by Joseph Smith, in searching for buried treasure, must be true, for there is the hill and the remains of holes in it as well as elsewhere, etc.

Now Bro. Rudolph Etzenhouser has visited the Hill, and finds in that visit and what he saw and heard, confirmation of the statements made by the Prophet of Palmyra, concerning the finding of the plates, and of the truth of the work done by the prophet and his coworkers in establishing the work known as the latter-day work.

AMERICAN ARCHÆOLOGY.

Bro. W. H. Kelley, of the committee on American archæology, hands us the following evidences from Mr. Markham, the eminent writer on American archæology. They are valuable:—

PERUVIAN TRADITION.

They had no knowledge of writing, but in the house of the Sun, kept near Cuzco, they had the life of each one of Incas, with the lands they conquered, painted with figures on certain boards, and also their origin. Among these paintings, the following fable was represented: In the life of Manco Capac, who was the first Inca, and from whom they began to be called the children of the Sun, and to worship the Sun, they had a full account of the deluge. They say that all creatures and all created things perished in it, insomuch that the water rose above all the highest mountains in the world. No living thing survived, except a man and a woman, who remained in a box; and when the waters subsided, the wind carried them to Huanaco [Te-huanaco], which will be over seventy leagues from Cuzco, a little more or less.—"The Rights and Laws of the Incas," by C. R. Markham, p. 4.

PERUVIAN PRAYER IN THE DAYS OF THE INCAS.

"O Creator! [O conquering Viracocha! Ever present Viracocha!] Thou who art without equal, unto the ends of the earth! Thou who givest life and strength to mankind, saying, Let this be a man and let this be a woman. And as thou sayest, so thou givest life, and vouchsafest that men shall live in health and peace, and free from danger! Thou who dwellest in the highest heaven, in the thunder, and in the storm clouds, hear us. Have us in thy keeping, and receive this our offering, as it shall please thee, O Creator! "Translation from Christoval de Molina of The Fables and Rites of the Incas, by Clemens R. Markham, p. 28.

Garcilaso de la Vega, 1, pp. 65, 66, and 2, pp. 169 and 230, "Says that the first settlement, made in the valley of Cuzco, was on the hill called Huanacauri, and that a temple was built there. It was looked upon as a very sacred place, and was the spot whence races were run." "The Rites and Laws of the Incas. Translated by Clemens R. Markham," p. 13, given as a quotation Garcilaso de la Vega. Translated from Christoval de Molina, report on The Fables and Rites of the Incas.

TAKE NOTICE.

Conference and convention notices, and other matter requiring early insertion in the HERALD, should reach the office *not later than Saturday of each week, and earlier if possible.*

Because of changes made in mails arriving at Lamoni but little mail matter reaching us early Monday morning can go into the following issue of HERALD, for the reason that the first form of the paper must be printed on Monday morning, leaving but a small portion of space open on the second form, which is printed on Monday afternoon and folded, and stapled, and wrapped, and stamped for mailing on Tuesday afternoon. Under the new mail schedule many will receive the HERALD earlier; but, as stated, only a small portion of matter reaching us as late as Monday morning can be inserted.

Don't forget to get all notices and other matter into our hands by Saturdays—and as much earlier as possible.

Touch the button correctly and we will try to do the rest.

THE ENSIGN—OF AUSTRALIA.

The HERALD editors have received a copy of the initial number of the *Ensign*, a paper published by the brethren in Australia in the interests of the Australian mission.

The paper is a three-column eight-page quarto, size 9 x 11. It is issued monthly at Sydney, New South Wales and is edited by Bro. Robert McLaughlin. The subject matter of the copy forwarded is instructive, newsy, and bright, and the paper bids fair to prove helpful to the interests of the Australian mission.

It has a large advertising patronage and, as stated by Bro. Wells, a circulation by house-to-house distribution of about three thousand copies.

We trust the paper will prove a power for good in the hands of the brethren and sisters in the southern hemisphere. Success to them and to their every move for good.

The *Ensign* is published at No. 628 Darling Street, Balmain, Sydney; "within New South Wales, one shilling per annum; outside New South Wales, one shilling and sixpence per annum.

QUESTIONS AND ANSWERS.

At a regular branch business meeting a resolution is presented recommending Bro. A. B. to district conference for ordination to the office of elder. The matter is disposed of by a motion to indefinitely postpone. Will this action prevent a consideration of a similar resolution, to recommend the same brother, made at any subsequent business meeting, by the same or other parties?

Ans.—No. The intention of the motion to indefinitely postpone is to remove further consideration of the

subject from before the then sitting body. It may be renewed at a subsequent meeting.

EDITORIAL ITEMS.

The following articles donated to the Saints' Home, through Bro. Frank Criley, at the Woodbine reunion, are gratefully acknowledged on behalf of the Home and those in charge: From Sr. Deborah Chapman, Persia, Iowa, one quilt; Srs. Ella and Lulu Chapman, Persia, napkins and towels; Sr. J. F. Mintun, Little Sioux, one quilt; also one through Bro. Kelley, donor's name not given; Sr. Eliza A. Benefield, Springfield, Nebraska, one comfort. These items represent the good will toward and labor for the Home of the donors. That others who desire to aid that worthy institution may know its necessities, we may state there is not a clock in the building, unless it be a small alarm clock in some private room. Several good clocks could be used to advantage, in the office, dining room, parlors, etc. Knives and forks and small spoons are also needed for the service of the dining room. Address articles forwarded care of Bro. Frank Criley, who will see to their proper care and distribution.

Bro. G. W. Rogers, son of Bro. Israel L. Rogers, of Sandwich, Illinois, writing to Bro. H. A. Stebbins, under date of the 30th ult., states that Bro. Rogers was resting more easily, though still weak and suffering much at times. But little hope of recovery was entertained. They hoped that by prayer in his behalf his remaining days would be free from severe suffering.

Sister Nora Johnston of Cincinnati, Pike County, Illinois, is anxious that some one of the ministry may come to their vicinity. She states that quite a different reception would be accorded an elder now to what would have been in the past. Try it, some elder.

But few men become great; that is, but few as compared with the great mass of mankind. While this is true it should by no means discourage men from an effort to become good. To become good is within the province of all. It is therefore a lawful ambition to endeavor to become good; because of the command, "Be ye good, even as your Father in heaven is good." Therefore, dear brethren, be ye anxious to strive, not only to enter into the straight gate, but also to so emulate the example of the Savior, that you may become good. To be good is to be truly great.

The struggle to be good imposes much self-restraint upon man's evil passions, but the reward is great, for it not only gives present joy but final triumph.

Original Articles.

FEED MY SHEEP.

To whom did and does this apply? Who are Christ's sheep? Are they the saints or the honest at heart of the world,—those that would accept the gospel should the opportunity ever be theirs,—or is it both? Did Christ intend for Peter to understand that he must go to the world in search of the sheep that he might feed them? No. Christ said that he was known of his sheep (John 10:14). And there is but one way they can know him, and that is by the Holy Spirit. For it is written that "no man can say that Jesus is the Lord, but by the Holy Ghost (1 Cor. 12:3). If no man can say that he is the Lord but by the Spirit, how can he know him without it? This testimony can never come to those who have never received the birth of water and the Spirit. In the parable of the sheepfold (John 10:1-3) there is a sheepfold, sheep, a porter or door keeper, and a shepherd. John's disciples are the sheep within this fold. John is the porter at the door, and Christ is the shepherd, and is on the outside, he being of the world, not having as yet received baptism. But when John, the porter, opened the door unto him by baptizing him in Jordan's fountain, and he had received the Holy Spirit which testified that he was the Christ, then he became the true shepherd of the flock. And when the disciples of John (the sheep within this fold) heard his voice, by his teachings of a more perfect way or plan of salvation (John being only a forerunner and not sent to teach the complete law), they were ready to accept and follow him. And he led them out of John's partial or imperfect organization into the more perfect one. For from John's disciples he chose men and ordained them to officiate in certain capacities in his church or kingdom. (John 1:36-51). He of necessity had to do this, else he would not have honored John's calling. Almost the entire following of John went to Christ.

Before Christ's departure he told the disciples that there were other sheep that were not of that fold, them he must also bring, and they should hear his voice, and there should be one fold and one shepherd (John 10:16). That the disciples did not understand him is evident. (Nephi 7:19-22.)

The belief is prevalent with some to-day that Christ had reference to those outside of the kingdom that had a desire to be saved. But Christ had in mind the church partially organized upon this continent (Nephi 7:19), which had been in this semi-organized condition for years. (Mosiah 9:38;

Alma 2:3; Nephi 2:54-63.) It was Alma's understanding that before a person could become one of Christ's sheep, they must accept him as their shepherd. (Alma 3:79.) Christ, in speaking of the Jews, spoke of them as lost sheep (Matt. 10:6). They were once of the fold, having been sheep by promise, but had strayed from the fold and became lost sheep, and can never reënter the fold as Christ's except by the door.

The writer has heard it taught publicly by those who should know, that the sheep of Matthew 25:33 were the honorable men of the earth, those who shall have done any act of kindness unto the people of Christ; that the goats were those who would not accept the gospel under any conditions; and that the brethren (verse 40) were the saints. Is this correct? There are three classes of people spoken of—the sheep, the goats, and the brethren—and only two places of occupancy specified, the right and the left. The sheep are the saints of God, and can be no other people, as they are to be awarded the highest or first place of honor that Christ will have to give, that at his right hand; besides he calls them the "blessed of the Father," and "the righteous." (Matt. 25:31-46.) Neither of these terms can be applied correctly to an unbaptized person.

If the argument is made that the brethren are the saints, where are they to be located. They cannot occupy the same space that he does—must be on one side or the other. Christ was "received up into heaven, and sat on the right hand of God" (Mark 16:19). This is only figurative; expressing the thought that he occupies the highest place of honor. In judgment the entire human family must pass before Christ, and after sentence is passed, will be consigned to his right or left. John, on Patmos, saw in vision "the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. . . . And they were judged every man according to their works."—Rev. 20:12, 13.

This quotation contemplates the fact that the saints will appear at this judgment. The book of life is to be opened at this time, and *every man judged*. The parables of the wheat and tares and the ten virgins are synonymous with the sheep and goats, and contemplate the separation of the world and unwise virgins from God's people. It is an impossibility for the simple act of giving a cup of cold water to make a person a righteous being. Although such acts of kindness will not go unrewarded, they cannot bring that reward granted

to the sheep. It will take greater works than these.

Is it not a fact that the parable of the sheep and the goats will seem about thus? The brethren are the ministry; the sheep, the righteous ones, are the saints of God. The laity those whose duty it is to look well to the welfare of his servants when in active service. And when we give these a cup of cold water in his name (Mark 9:41) it will not be forgotten by the Master. How can one of the world give a cup of cold water in Christ's name? Peradventure, the question may be asked, Who are those that will say, "When saw we thee a hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" The answer: Those of the kingdom that are selfish and inconsiderate; never administering to the wants of the needy around them; never spending a penny for the work. They will be honest in the question, Lord, when saw we you in need? Because they will have been so completely wrapped up in worldly things that they will overlook those little things that go to make up a Christian life. Will be so selfish and grasping after this world's goods that when the book of life is opened on the judgment morn, their names will not be found written there, and Christ must say, Depart. As this gospel goes out as waves from one common center, it reaches many who say, How glad we are that at last we have found the truth; that which we have for so long been looking; now our hearts are satisfied, and we are content. This fact is often cited in proof of the theory that Christ's sheep are scattered everywhere among all creeds and people.

This is only a mistaken idea. The fact being overlooked that wherever these parties were and are reached by this gospel, it has found them reading, thinking, observing men and women; and not because that somewhere in the dim vista of the past, in this life or some other, they have received a greater degree of Divine favor than those less favored than they. Not because those accepting the gospel are more honest hearted than those that do not. This phrase, the honest hearted, is foreign to the genius of this latter-day economy, and should never be used in the sense that it is used by many of the saints to-day. Many pray to the Father that the honest hearted may come to the knowledge of the gospel, and never say one word for or ask one favor for the other class, if there be such a one. The Master did not intend that any such an idea should ever obtain among his people, for his instructions were to pray for all. The gospel of Christ is so simple, grand,

ennobling, and elevating; so broad and far-reaching in its nature, sending its influence out into every condition and avenue of life, gathering from all classes regardless of their hearts' condition before it reached them, that all men will be left without excuse when Christ comes to make up his jewels.

Be it remembered that every human being born into this world, comes bringing an honest heart with them, and is pure until the age of accountability, and should any pass hence during this period, will receive the best the Master has to bestow. And any condition other than this is the direct outgrowth of environments and Satanic influences. Every son and daughter of Adam are equally beloved by the Savior, who died for all, being no respecter of persons.

The writer cannot conceive that this beautiful plan of salvation is or was to a special few, and that they were Christ's before they had passed through the waters of regeneration. It is alike to all. And if any find themselves with the wrong class on the redemption morn, there will be no one to blame but self.

H. N. DAVIS.

INDEPENDENCE, Mo., June 12, 1898.

SAUL'S "WIDOWS."

Having at various times in life been caused to stumble and doubt, by the crafty and specious interpretations placed upon some texts of Scripture by the enemies of righteousness, I have sought for, and thanks to God been given to know the truth and discern the fallacies. Attention was lately called, editorially, to some of the sleights and quirks of one Elder Roberts, of the Salt Lake persuasion, in advocacy and defense of polygamy, notably an effort to make Divinity responsible for its practice, on David's part, by citing 2 Samuel 12:8. "And I gave thee thy master's wives into thy bosom," speaking of Saul's widows.

If this be interpreted as the giving, by the Lord, to David of Saul's widows to wife, any Latter Day Saint who is approached thus should be able to oppose it instantly with the explicit words of Leviticus 18:6: "None of you shall approach to any that is near of kin to him to uncover their nakedness;" also, "Thou shalt not uncover the nakedness of a woman and her daughter."—17th verse. Now David was married to Saul's wife's daughter, Michal, hence could not under the law of God to Moses and Israel do such a thing; it was an "abomination," and "confusion." Neither could or would the unchangeable God ask a man, though a king, to commit a deed in contravention of his own enactment. In the Book of Mormon the Prophet Jacob says:—

David and Solomon truly had many wives and concubines, which thing was abominable before me, saith the Lord.—Jacob 2: 27.

These testimonies should be sufficient to satisfy anyone believing the message of the angel in latter days, since by two or more witnesses shall every word be established. But since the same crafty methods are resorted to in using Book of Mormon texts to make them do duty as arguments for instead of against polygamy, let us refer to the principal one:—

If I will, saith the Lord of hosts, raise up seed unto me, I will command my people: otherwise.—Jacob 2: 32.

See where the comma mark is placed? after the word "otherwise." Place it before the word otherwise, or after the word people, and note the strong, positive, monogamic ring the sentence has: "I will command my people, otherwise they shall hearken unto these things." What things? The threats, reprovings, and warnings of a sore judgment to come because of their grosser crimes, resulting from their erroneous understanding of the things written of David and Solomon. God said of Abraham that he knew him, that he would command his house. To command is to rule, govern, manage, lead. If God raises up a righteous seed on this or any other continent, he must be the commander, his law the rule of action, his will the governing impulse, his word the end of all strife—the final code of appeal. He hated the nastiness of whoredom and concubinage of old, in Jacob's time; ditto in John the Revelator's time, when the filthy doctrine of Nicolas was rife in the ancient church; and he, if an unchangeable God, hates the same slimy cup of abominations now offered by the "enemy who hath brought iniquity in as a flood" in these "perilous" days, when those bearing the name of saint had no respect unto a covenant, but became for the lust of gain "truce breakers," and spilt innocent blood in the name of him who said, "vengeance is mine; I will repay."

Perhaps a glance at the history of Saul will offer some other meaning of the gift to David of Saul's wives or widows. Let us see. 1 Samuel 20: 14, 15, tells us of the covenant of amity and continual kindness between David and Jonathan, while 1 Samuel 23: 21 tells us of a like covenant of favor and love between David and Saul. These covenants were God-witnessed and made to be kept. That David loved Saul, see 2 Samuel 1: 17-27. That he kept his covenant in the spirit as well as the letter of it, witness the record of his great kindness to Ziba, a servant of Saul's, and his loving, tender, sweet ministry to Mephibosheth, son of Jonathan, he who was lame and helpless, saying of the lad, "he shall eat at my table

as one of the king's sons." Now consider what must have been the close and holy relations of sacred friendship between the young poet-warrior and the royal house of the "Lord's anointed, and what more fitting service could David render than to admit to his "bosom," (keeping, care, hospitality, charge,) the house of Saul with its inmates, those women whose favored guest he had often been while the mighty Saul reigned? Since David was under covenant so to do, he could not do otherwise than show kindness to the royal family, bereft in one day of husband and warrior sons in disastrous battle, hence God gave the sweet singer this charge to assuage the bitterness of the cup of sorrow as the Master on Golgotha's bald rock in tender solicitude gave to the beloved disciple his mother, saying, "Behold, thy mother."

W. T. MAITLAND.

DES MOINES, IOWA, Nov. 29, 1896.

THE POWER OF ATTRACTION THAT MUSIC HAS ON HUMAN NATURE.

That music has the power of attraction on human nature is an undeniable fact that cannot be refuted; and I think I can produce evidences to demonstrate this assertion. But first, let us understand what music is, or what produces music, then our minds will be better prepared to understand the thoughts presented. Music is the production of sound or sounds, and two or more different sounds together constitute a chord, providing they are according to the law of harmony. Again there are two characters of music that are termed major and minor. The major music is of a joyous nature, effecting a happy feeling when sung or played; and the minor music is quite to the reverse in its character. It is of a solemn nature, effecting a sad feeling when performed either by human voice or instrumental. Man also is naturally possessed of those two characters or feelings, as our experiences in life teach us this fact. Realizing then that as far as the effect of feelings is concerned, that there is no difference existing between music and human nature in this respect. Comparing music with human nature, it is not surprising then that music has such power of attraction on mankind. To illustrate it a small instrument in the shape of a staple, has a magnetic power; it is called lodestone; it has a power to draw steel towards it. Tailors generally make good use of them, searching for their lost needles. In the same sense music has an attractive power to draw mankind within its charming sound. To demonstrate this fact it is very evident in the case of Saul, King of Israel. Please read the sixteenth chapter of first book of Samuel, beginning at

the fourteenth verse to the close of the chapter. We learn from this history the effect it had on Saul. The Spirit of the Lord had departed from him and he was troubled by evil spirits and his servants sympathizing with him over his trouble, proposed to him a remedy that would cure or restore him to his natural condition. One of his servants suggested to him to send for a son of Jesse the Bethlehemite; he was a cunning player on the harp, and one that also feared the Lord; and that when he would play with his hand before the king the evil spirit would depart from him, and he would be made well. To this Saul consented, and commanded his servants to send for David the son of Jesse, who was a shepherd boy over his father's flock. Jesse consented to the king's request, and sent David his son to him, and Saul was pleased. When David played before Saul, the evil spirit departed from him and he was refreshed or revived in spirit and was made well. We learn from this history that Saul's servants believed in the power of attraction that music had on mankind, from the fact that they proposed to the king the remedy to cure him; and to prove their assertion it was demonstrated to be true by the results that followed. Their prediction to the king was literally fulfilled, and it so pleased Saul that he promoted David as his armor bearer. If this be true in the case of Saul, king of Israel, why not affect others when applied under the same circumstances. The same cause will produce the same effect.

That music has power to attract the human family is a demonstrated truth beyond all contradiction. What brought five hundred singers across the wide Atlantic Ocean from England and Wales, and a choir of two hundred and fifty from Salt Lake City, to the World's Fair held in Chicago; and double that number or more came specially to hear the singing? Was it not the power of attraction that music had upon them? Undoubtedly many came over from Europe at a great sacrifice to hear the contest singing. Have we noticed particularly in our respective towns, on some occasions, when our elders and missionaries have appointments to preach on a certain date, and it so happens that a concert is held on the same date and hour, is it not true that in nine cases out of ten that the greatest number of the people will attend the concert? Yes, we have seen our churches and halls half empty, while every seat is filled and many have to stand up in the concert halls, to the discouragement of our elders that go forth to preach the pure gospel of the Son of God. Why is this? It is because music has more attraction on the people than the preaching of the

gospel has. If music has such control on the people, should it not arouse every Latter Day Saint of the Reorganized Church to take more interest in this feature of the work, to draw the people to our places of worship, and instead of having one half of the seats empty, as it is often the case, let us make an effort to improve on our musical talents, that our singing will be of such a character that will draw the people to our respective places of worship, and every vacant seat filled?

Music seems to be one of the leading characters that creates life in the whole civilized world, not only religiously, but also socially. What is our social entertainment without music? Why it is dead, comparatively speaking, because it is the main object that brings us together to enjoy and amuse ourselves? It has more attraction upon us than any other part of the program. Mankind is naturally more or less controlled by music's attraction.

It is very evident according to Bible history that music originated at a very early date among the antediluvians. Musical instruments are among the earliest recorded of human inventions (See Genesis fourth chapter), and in the scriptures we learn that their use is confined to both religious and social festivities, except the trumpet which was used as a warning call to battle, undoubtedly the ram's horn, such as was blown by the priests when marching around the walls of Jericho. We read in the Old Testament scriptures of various kinds of musical instruments, both the stringed and wind instruments. Vocal music occupies an important place in scripture also, both in religious worship and social gatherings. David the sweet singer of Israel was greatly attracted by music; he had a select body of singers, both male and female. (See 2 Samuel 19: 35; 1 Chronicles 16: 41, 42.) Again we read in 2 Chronicles 20: 21, 22, that Jehoshaphat, King of Judah, appointed singers unto the Lord, to go out before his army and to shout, Praise the Lord, for his mercy endureth forever; and when they began to sing and to praise God, the children of Ammon, Moab, and Mount Seir, that came against Judah, were smitten. The twenty seventh and twenty-eighth verses read that on their return to Jerusalem, rejoicing over their victory, with the king in front of them, they marched to the city with psalteries, harps, and trumpets, to the house of the Lord.

From the above quotation we learn that the king appointed or selected special singers (vocal voices) as well as selected players on various kinds of musical instruments. This is in harmony with the revelation given to the Prophet Joseph at Kirtland, Ohio,

April 11, 1887, section 119, paragraph 6, wherein it says:—

Let them who shall be moved thereto by a desire and the gift to sing take upon them the burden and care of the service, and use therein instruments of music of the reed and of the string, or instruments of brass in congregations that are large, and as wisdom and choice may direct. Let the young men and the maidens cultivate the gifts of music and of song; let not the middle-aged and the old forget the gladness of their youth and let them aid and assist so far as their cares will permit.

I have quoted a part of this paragraph to show that it is the will of the Lord directly to us in this age, as well as anciently, to cultivate our musical talents, and devote them for the service of the Lord. Not wishing to intrude upon the liberal generosity of the editor and fill too much of the valuable space of the welcome *Herald*, I shall leave the thoughts presented for the consideration of the reader, and exclaim with the psalmist David, Let everything that hath breath praise the Lord, Praise ye the Lord.

J. T. WILLIAMS.

BEVIER, Mo., Aug. 31, 1896.

I RUN ALSO.

Inasmuch as this is a day when many are running with all kinds of tidings, I have concluded that I will swell the number by running also. I have listened to much testimony heard on the street and in the church, of various witnesses of different faiths, and I have observed that their Holy Ghost which they profess to have received is the author of confusion and division. They not only contradict each other, but are in direct opposition to the revelation of Jesus Christ, as it is recorded in holy writ, which owes its origin to the righteousness of the meek and lowly, yet mighty ones of the earth. To one who loves unity and seeks to build in accord with eternal truth, this does indeed look like Babylon. I am one of those who believe the moral of the story told on one of the sons of Erin, a good one. This royal son went one day to his spiritual adviser, and asked whom should he make confession to. The father told him to himself, the priest. "Whom do you confess to?" was his next query, and on being informed in regard to the different ones in succession to whom confession was made; and of course the priest finally got to the fence, and said that such a one confessed to God. "Then," said the faithful son, "I guess I will go to headquarters."

Now that is not only a good place to confess, but it is a good plan to make some inquiry there also.

There are so many who are out proclaiming their abominations compared to the few who understand the truth, that it makes it difficult to calm the people. And in these latter days, within the seventy years, we have

had of the preaching of the elders of the church, there have been abominations by apostates such as ought to make the most corrupt mind hide its vision for shame. By reason of these the way of truth is evil spoken of; yet, in view of the history of the past fifty-five years, which makes the darkest pages that have been written in the book of the life of the great Republic, with Utah standing as a monument to the black lines written, some minds in the face of all this seem to be troubled for fear that the Lamb's bride has her headquarters in Salt Lake City.

I do not know that the testimony that I shall write will cast out any fears, but my mind will feel that it has done its duty by revealing itself in regard to this matter. When I entered the service of God, I did so with a firm belief that I should know the truth, taking God at his word, without a doubt existing in my heart, that I know of, in regard to the Sonship of Jesus Christ. After I was baptized I thought a great burden had been lifted, because I felt so free. Then I commenced praying for wisdom, knowledge, and understanding; of course, simple enough to expect an answer; and I received a communication on this wise:—

One evening before going to sleep after retiring, I discovered a sound as of a rushing mighty wind; and, after discerning that it was inside the room instead of outside, my faith was then made strong; and immediately the Holy Ghost fell on me and I was quickened in the inner man; and so mightily did it work on me that I was pierced through and through, and my natural powers were overcome, and I was carried away in the spirit. While in the spirit I saw the following vision:—

I saw the restoration of the gospel, with Joseph Smith the Martyr standing between heaven and earth, with a flood of light proceeding from him bright as the noon-day sun. I saw that this light came from God. I saw also that others received the light, and for a time were willing to abide in it.

I saw the Quorum of the Twelve set in the church; also, that in that quorum was a speculative spirit, and much of the man was in evidence. I saw great floods of darkness arrayed against the prophet and the church; and that it commenced to prevail and hung over the Twelve; and finally I saw the Prophet fall by the shaft of death at Carthage; observing that he died in faith, and that the Spirit was yet in him; although the enemy had succeeded in entangling him in some snares; but did not snare him in the polygamy trap—that he did not practice nor sanction.

Then I saw the church broken up

into factions. I saw a part move to Utah and the leaders became as black as demons, teaching lies in hypocrisy with seared consciences, and through them many became defiled by seducing spirits and doctrines of devils. Some went there with good faith, but the Spirit was withdrawn rapidly from them as a body. I saw other fragments in the East, among them the Reorganization. I saw that they as a body were accepted of God. I saw that they were looking for Joseph Smith to come and be their leader; and I finally saw that he went to them by the influence of the Spirit; and after he was legally ordained and accepted by the body, that the same flood of light, bright as the sun, proceeded from him. I saw the church commence to spread, and officers chosen to fill the places made vacant by the apostasy. I saw some unpleasant things happen in the church; and finally I saw the Quorum of Twelve filled and the church moving upward. I saw a ring of fire in front of them; and after awhile a halo of light covered them.

I also saw a prophet arise who had great knowledge given unto him; and through him the faith of many was strengthened, yet that prophet refused to take any honor that belonged to another. I also saw that he honored Joseph Smith in his office as prophet to the church, and as interpreter of the law to the church. I also saw that he honored all in their place; that he did not attempt to dictate, and would not suffer that any man or set of men should dictate to him; also that he was of mighty faith and received knowledge upon knowledge; and that when great questions and problems were being solved he knew whether they were solved right or not; yet he made himself of no reputation. I saw through the church much covetousness, and many who did not do the commandments; also dark rings issuing from certain individuals.

After this I saw the Christian world and that they had no power as churches to act for God.

I also saw Jesus Christ sitting on the right hand of God; that he had come into the world and had been crucified. I saw that he had been nailed to the cross and that a spear had pierced his side; that he has that body which was pierced; that he is equal in glory with God; and I heard the still small voice from heaven, saying, "Yes, you know that Jesus Christ is the Son of God, and this is to confirm your faith."

I saw that God was a personage of spirit and power; that the elements seemed to be his tabernacle. Also, that he comprehended all things. After this the vision closed.

I will also say that I received this

testimony, that if I kept Christ's commandments, I would be saved; if not, condemned. The holy influence in the inner man remained, causing joy to fill my soul, and was still on me when I went to sleep; but in the morning it had departed.

In conclusion I will say, I know not who shall read this. Mockers may; but fools mock, and the folly of such shall lead them to misery and woe.

I have written this from memory. I never shall forget that night. When my thoughts revert to it, it causes me to "praise God from whom all blessings flow," with a pure desire for the good of all, and a knowledge that this work in which we are engaged shall triumph though individuals may fail; and a continued prayer for the welfare of Zion.

I am your humble friend,
GEORGE DALEY.

"WILL SOME ONE PLEASE EXPLAIN?"

In reply to the above caption propounded by J. E. Holford, of England, it seems to me that the only safe position on the tithing is to interpret the word "surplus" to mean one tenth. The word "tithe" means tenth. To begin our tithing would be to pay the Lord what we owe him, and as he requires one tenth, that would be our just obligation to commence with.

"Surplus" means excess; "excess" means over and above. This may be interpreted in two ways. That which is in excess of my *own*; that which is in excess of my *needs*.

If the latter interpretation is the one to be used, then who is to determine the question of excess? One man may be worth \$50,000 and yet have no surplus, for in his way of looking at it he "needs" it all in his business. Another may have \$25,000 and pay all to the Bishop but that actually required for the support of his family. Thus it might go on and one be just as *honest* in his interpretation of the law as another, but when would a *unity* be reached?

The Savior's parable of the talents certainly conflicts with this latter interpretation. How could a man add to his financial talents by applying the law of excess in this way? Besides, by virtue of retaining his means and observing the law of tithing strictly, he may bring a greater amount of money to the church in the end than if all were handed over save the actual support of the family to begin with, for his financial talents might be so much in excess of those controlling a common fund as to bring a greater amount to the church in the legitimate use of such money.

Between me and my God, and in harmony with the law of tithing or tenthing, that which to me would be a surplus or excess of my *own*—as a

steward—which God would require as *his* would be one tenth. His, God's, own interpretation conveys this idea:—

And after that, those who have thus been tithed [tenthed], shall pay one tenth of all their interest annually.—D. C. 106: 2.

The part of the sentence just preceding says, "This shall be the beginning of the tithing [tenthing] of my people."

Abraham, Genesis 14: 20, gave to Salem's king "tithes of all." Here was the "beginning," so far as the spoils of war were concerned. In fact I think it is the first mention of tithes recorded. Paul, Hebrews 7: 4, shows just what *this* "beginning" was:—

Now consider how great this man *was*, unto whom even the patriarch Abraham gave the tenth of the spoils.

It seems to me that is the only safe interpretation by which we can reach a unity of action.

The objector may urge that such a method is one of favoritism, but I rather incline to think it the opposite. The favoritism would come in from the other method, for the man having financial talents would hide them in a napkin if he were so stripped of his ability to use. The financiers of the church applying their means in harmony with tithing and consecration, will place the church in the position that there will be no poor among us.

The financier who toils for the salvation of himself and the race, and the financial salvation of the church, and who may be daily harrassed, as much so in fact as the artisan or the preacher, should have equal reward with any other toiler in the great work of life. Every man in his *own* station, attending *strictly* to his *own* business, and the work will move.

PART II. "DARKNESS."

This matter of a seeming contradiction is answered in the thought that those speaking each had reference to their own land, and while they called it "all the earth," it was only so figuratively.

The use of hyperbole was a common indulgence with writers on both continents, Jewish writings being especially tinged with it. Jonah said, "The earth with her bars was about me for ever." The total forever, here, was seventy-two hours!

Luke, Acts 2: 5, says:—

And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven.

The Lord told the eleven to go "into all the world." Geographically their labors reached not beyond the limits of the eastern continent.

The statement of the Prophet Samuel, "The face of the whole earth," had reference to the western continent. When Nephi recorded, "That it did last for three days," he

he was speaking historically of what happened in America.

When Matthew, Mark, and Luke record the fact that it was from noon till three o'clock that darkness lasted, they speak with regard to their own country. Hence while there is a disagreement as to duration of *time*, there is no contradiction as to *fact*, for it is just as easy for the Lord to cause three hours of darkness there, and three days here, as it is for him to cause an eclipse here, not seen there at all, and *vice versa*.

For truth,

J. W. WIGHT.

THE NAME OF THE CHURCH.

In looking over the columns of the *Herald* from time to time, I see no news from this part of the Lord's vineyard; however, it is not because the Lord's work is at a standstill in this locality; the saints in general seem to be feeling well in the good work of this the restored gospel. Many of the saints can and do testify to the world that they know that God accepts the Reorganized Church of Jesus Christ of Latter Day Saints as his only church, because it is in strict harmony with the teachings of the New Testament; and furthermore, the teachings of Christ both past and present, which he has given to the church in these the latter days are in strict keeping and compliance with those in the New Testament, which is acknowledged by all Christians to be the standard by which we are to submit if we wish to become heirs of eternal bliss. God has provided means by which we may know concerning the doctrine. Christ says:—

If any man will do the will of the Father he shall know of the doctrine.

Jesus made the promise. The Apostle James, in his first chapter and fifth verse tells us how we may know:—

If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him.

There are thousands to-day who can testify that revelation has not ceased, and God has and does reveal his mind and will to the children of men just as much as he did nineteen hundred years ago, when we put ourselves in a position to secure them, and take God at his word, for you cannot find one statement from Genesis to the close of Revelation where God has said he would not any more reveal his will to man.

Friends, it is not there; so are we not justified by laying hold on his promises, and take God to the test; hence we must have faith before we can expect knowledge, because if we did not have faith, or did not believe, we would not put him to the test; faith is a school master to bring us knowledge. It is true that the

church has and does undergo much opposition and trial, from various sources; and those who have as yet not obtained this knowledge which we have mentioned, but whose faith may be strong, yet a person may believe a certain thing and yet not know; but those who know a thing to be true cannot be changed from their position. We live now in a day when the powers of earth and hell have, and do, and will combine against the children of God; and unless they are grounded upon the rock of truth, their foundation must be shaken.

While many differences arose at the death of Joseph Smith, Jr., and many factions were caused in the church, and many apostatized from the church as organized in 1830, who were bewildered and did not know where to go, is agreed, we believe that there are many yet, yes a great many, who have never been reclaimed; while those who differ and differ honestly, they will be brought to see their error, and wherein they have been misled. While these conditions exist, is it not fair and also our privilege to examine the claims and arguments of those who differ. For instance, our brethren, the Hedrickites, in their little paper called the *Searchlight*, of April 1, 1896, we find an article headed, What is in a name? The idea held forth under the above heading seems to be that because we term ourselves the Reorganized Church of Jesus Christ of Latter Day Saints, that we have abandoned the name of the primitive church, and hence we will not be able to answer the call of the Church of Christ, because of the statement made in Book of Mormon, second Nephi, where they were disputing what to call the church, and Christ appeared to them and told them that whose name they should give the church his church it should be.

Let us look at this for a few moments and see what and where the name of the Reorganized Church will lead us to. Because we do not call our church the Church of Christ, in so many words to those who are acquainted with the conditions existing in the church at the time when the three words of "Latter Day Saints" were coupled with the church which the *Searchlight* claims was done in 1834, which is not disputed, is it and was it not a fact at that day as well as this, that there were various churches which purported to be and called themselves the Church of Christ; and as we claim to be the only true church in the land, and as there is but one true Church of Christ on earth, we would not want to be classed among the rest of the Christians' so-called Church of Christ. The true Church of Christ always had some peculiar feature to distinguish it from the

other religious sects. Do we not read in the Book of Mormon repeatedly where they were of all of one faith, that they called themselves the Church of Christ? Very well agreed to that; but we also read the true followers of Christ called themselves Nephites, or Church of Christ; but when the church began to be corrupted by damnable heresies which crept in unawares, till the church began to be disorganized, and those who were lifted up in the pride of their own heart began to persecute the humble and meek, and even to smite them. These humble followers of Christ called themselves the people of Nephi, or Nephites. The more wicked part of them were no longer content with their former name, but began to divide themselves into factions of the church, and call themselves by the name of their leaders—some of them still purporting to be the church of Christ, while others, the more wicked part, denied the Christ. It looked very much like the commotion which took place when our prophet Joseph Smith, Jr., was murdered, or shortly after; for instance there were the Brighamites, the Hedrickites, Morrisites, and the Whitmerites, and many more who followed some of the prominent leaders of the old church.

But now as the *Searchlight* argues that the three words "Latter Day Saints" were adopted by the church in 1834, hence at the martyrdom of Joseph Smith, Jr., or shortly after rather, when the leaders began to pull their own way, did not that disorganize the different quorums of the church? Hence in all this confusion the church was disorganized as we have shown, and as afterwards determined in the courts of our land. If the church was organized in 1830, which is agreed, and as referred to previously. Disorganized in 1844, or shortly after the death of Joseph Smith, and organized again in 1860, so instead of saying "Organized again" we have the word "re," which means "again," hence the word reorganized. Reader, does that word take away or add to the name of the church, or of Jesus Christ? Certainly not; but it explains the condition in which the church now exists, namely in a reorganized condition.

As far as the three words "Latter Day Saints" are concerned, who that professes to be a child of God ought to find fault therewith. Does not Christ himself, and prophets of old, and also the writers of the Book of Mormon, and Doctrine and Covenants, make mention of the latter days? and as agreed by our brethren and the most of the so-called Christian world agrees that we live in the latter days. Webster gives his definition of "saints" as follows: "Child of God or one blessed of heaven." So sum-

ming up the words "Latter Day Saints," we have: "A child of God in these last days," where is the fault with that?

If the name is essential to salvation, which we believe it is, because in Acts 4:12 we find this statement: "Neither is there salvation in any other name," speaking of Christ. And also in Doctrine and Covenants, sec. 16, par. 4:—

Behold, Jesus Christ is the name which is given of the Father, and there is none other name given whereby men can be saved.

So we agree on that point. We are also told in the Book of Mormon that we must be called by his name if we desire to be his church. Hence we can see no good reason why we shall not be permitted to respond to the call as the Church of Christ at that great day. Why not? As the name is all the argument which the *Search-light* preferred against the Reorganized Church, let us see whose name we have. As shown that the church has been reorganized, let us see whose church has been reorganized as regards the name. Reorganized Church of Jesus Christ; hence it is Jesus Christ's church. Now notice that his church is composed of Latter Day Saints, and if we obey his principles or laws, then are we his children, and a child of God has a right to the name "saint."

So in conclusion, we can find nothing wrong with the name of the church. Whatever led to the coupling the three words, "Latter Day Saints" with the church, or whatever the motive may have been that prompted it, judge ye. To the writer's mind it appears very consistent with the cause. It still holds the name of Jesus Christ as its model and name. May the day be hastened when we shall see eye to eye, and different factions be brought to see the unity of this restored gospel.

In the faith,

C. L. CARSTENSEN.

CRESCENT CITY, IOWA, April 9, 1896.

Letter Department.

MILTON, Fla., Oct. 17.

Editors Herald.—Our district conference has just closed and it was one of the best we have had in some time. Bro. G. T. Chute, of Mobile district, was with us and expounded the Scriptures in a way that was calculated to remove prejudice from the minds of all, resulting in one baptism, and we trust that the cause was advanced to some extent at least.

Perilous times are among us of Santa Rosa County just now, caused by a strike among the laborers, especially the lumber men; but we trust the Almighty will overrule all things for our good, and if we only remain faithful we shall be blessed. Our (Open

Head) branch was organized February 1, 1898, with eight members. Since that time we have received by baptism nine, by letter one, and have expelled one; making our branch number seventeen in all. We have our weekly prayer meetings and Sunday school, and sacrament, and preaching meetings, and endeavor to let our light shine. While growth may not be so fast as some could wish, yet we trust that it may be permanent.

Personally, I feel to rejoice in this latter-day work, as it seems to be in perfect harmony with the law of God; and I have received evidence from time to time that it is true. It is now three years since I united with this church and I have never regretted it, and pray God that I never may. My belief in it only grows stronger as I learn more of it and though the heathen rage and the people imagine vain things, yet I know that God will perform his marvelous work and will not rest until he has gathered his people home.

Pray for me, that I may triumph over the weakness of the flesh and may yet be of some service to the cause of Christ. Ever praying for the purification of the saints, the building of Zion, and the coming of Christ, I am,

A sister,

EMMA BAILEY.

AMES, Iowa, Oct. 30.

Editors Herald.—I closed my meeting four miles north of Ames in the union church last night, with a house jammed full and a splendid interest; no saints within ten miles. Mrs. N. Taylor (an aunt of Sr. Jennie Leland, Bishop Kelley's stenographer) was the means of getting me in there. She and her son Fay and daughter Nettie (who by the way is one of Story County's best teachers) gave me a warm welcome. But after the second night I had plenty of places to go to, and many vied with one another to see who would get me to go first. I was requested by a number to come again as soon as they got their corn out, so they would not miss a night.

But there are a few there also who are very prejudiced. The following conversation took place between two young ladies of the neighborhood about eighteen years of age:—

1. "Do you folks go to hear that Mormon?"
2. "Yes, we do."

1. "Well, I don't see what you do that for."
2. "Why, the elder stops at our house."

1. With both hands up, "Well, for the land's sake; worse and more of it."

2. "The elder is going to take a car load of women to Utah, and he is going to call for you too."

1. "Well, I won't go."
2. "O yes you will; you will be his favorite."

A few days after this the young lady No. 2 and her sister, father, mother, and I went to town on the wagon, and the other girl passed us on the way; then No. 2 told her we had started for Utah. They will make her tired of her foolishness yet.

I believe the Lord has a people there to be gathered out. Maybe we can get them and the church also.

The saints at Nevada, eleven miles off,

were up there to meeting, and Bro. L'hom-medieu and family from Colo, also Sr. Flora Hidy and husband, came twenty-one miles just to hear one sermon; so hungry to hear the gospel as to drive forty-two miles to get one sermon. May the Lord bless them.

I will go to Clear Creek soon for about three weeks. The Lord blessed me greatly in preaching, and that is strengthening.

In bonds,

J. S. ROTH.

CANTON POINT, Maine, Oct. 30.

Editors Herald.—Work moves slow here in the "Pine Tree" State, but I think we are gaining in some respects. Conference at Stonington, October 14 and 15, was good; everything passed off pleasantly. Only a few baptisms reported, but a better feeling in some of the branches is apparent. This, with an increase in financial support, gives encouragement and hope.

The spirit of the gathering is moving the tongues of some of the down East saints. Whether it will ever move their entire bodies or not, I cannot say. I hope that many will be found worthy of a place in Zion and her borders, anyway.

We were disappointed in not seeing Bro. A. H. Smith at conference at Stonington; also Bro. Joseph Luff. Well, this is a world of disappointments, so we look for our share, and we find 'em too, but do not feel disposed to complain.

Hoping to be among the victorious ones of Zion's redeemed hosts,

Yours in the conflict for truth,

T. C. KELLEY.

GUILFORD, Mo., Oct. 26.

Editors Herald.—I am happy to report progress in this part of the world. Nodaway district is small in numbers and extent, but about twenty-five have been added by baptism during the last six months, and there is an evident toning up of the church, a rising of the spiritual thermometer.

Our late conference, held in the new church near Maitland, was notable in point of attendance and interest. Numbers of the young are coming into prominence and usefulness. The Holt County saints were not lacking in hospitality, and somehow all were fed and sheltered.

Clouds and sunshine alternate in this life; and following the gladness came sadness through the death of our young brother, Robert K. Ross, who sickened the day after conference, and died a week later. Consolation was administered to a large congregation of friends and relatives in the Dunkard church near, by Elder J. Arthur Davis. The instruction given could not have been bettered for the occasion, and we are sure that good will accrue.

Bro. I. N. White was with us at the conference, and gave seasonable instruction, and his labors after the conference were not in vain, we believe.

I have been associated during the summer with Priest William Roach, who is zealous for the work; and since the middle of August

Bro. J. Arthur Davis has rendered valuable service.

During the first part of my nearly three years' stay in this field, openings were not numerous. Progress seemed imperceptible for a time; somewhere else would have suited me just as well. It is a source of encouragement now to know that progress has been made, and the future outlook is promising, even among an unimpressible people, whose pride it is to say, "I'm a Missourian; I have to be showed." But we hope that only the beginning of better days and better things is realized, and that with faith increased and hope enlarged, with minds and hearts attuned to the will of God, whether in prosperity or adversity, sickness or health, we may move steadily forward to the goal of Zion, gathered, purified, established, redeemed.

Your brother,

M. F. GOWELL.

SPRINGFIELD, Neb., Oct. 24.

Editors Herald:—I have been reading Bro. Butterworth on the Word of Wisdom. I have been putting it in practice for over forty years, and I derive much benefit from it, according to my strict adherence to it. We went onto new land. The water was bad. I began using tea and coffee; used it for a month or two. My head began to show signs of palsy. I suspected the cause, quit drinking both tea and coffee, and soon all signs of palsy disappeared. That was more than fifteen years ago. I am now over seventy-seven years of age, and do all my own work. Surely the Lord has fulfilled his promises to me in many ways. I do not drink anything very hot. I heard when a child that we should not drink anything hotter than our blood; so I was convinced of the truthfulness of the Word of Wisdom. There are few around me who have as good health as I have. The oil is my only balm, no matter what goes wrong, inwardly or outwardly. I was well pleased with what Bro. Wight wrote on the gathering.

Yours in the one faith,

SR. E. G. HODGE.

TULARE, Cal., Oct. 22.

Editors Herald:—E. Keeler and Eugene Holt made us a visit and held a two days' meeting, September 30 and October 1. The time and place were well advertised, but only a few outsiders were present. The Spirit's presence was with the elders, so they were able to feed both the sheep and lambs. We were loth to give them the parting hand, but were assured that Bro. Keeler would come back this winter as a missionary. There is not much being done here among the outside world, as they are self-righteous.

The saints as a rule are coming up to a higher standard of spirituality. How could we do otherwise with the energetic branch officers we have. President Joseph Flory, and Priest C. W. Deuel will travel from twenty to thirty miles to hold meetings, with the mercury 104° in the shade, not saying anything about the clouds of alkali dust they have to pass through. We have wondered why Bro. Flory left the land of Zion to come

to California, but now believe that he is the right man in the right place. Bro. Sheehy, when are you coming this way? May God's blessings attend every effort that is put forth for the building up of his cause.

MARY A. TWADDLE.

CHICAGO, Ill., Oct. 30.

Editors Herald:—It is some time since I penned a few lines to the saints abroad and I am pleased to note to all that on the evening of October 27 about 7:30 at No. 1802 Armour Avenue, at the ancient apostolic gospel mission, in walked Elder J. M. Terry in company with Elder Joseph Smith, President of the church, of Lamoni, Iowa; and O, how we enjoyed such a noble sermon, and how our hearts burned within us when he presented the word of God to us, to a full house, saints and friends! Of course, on Sunday morning at 11:45 I listened to another rousing sermon at No. 3411 Cottage Grove Avenue; and I am sure all of the saints enjoyed his visit. May God bless him to live until Jesus Christ comes in the clouds of heaven "with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him; these are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage."

Sometimes, saints, I think I might just as well take a popgun and try to shoot a mountain over as to try and get people into my mission to hear the gospel preached by the writer, and by others of the missionaries when they call on me or pay us a visit, on the account of prejudice against this glorious work of the latter days.

Dear saints, I am still in the fight, and I expect to fight until I die a bold soldier for Jesus.

Yours in the faith,

G. H. GRAVES.

CANTON, Ill., Oct. 26.

Editors Herald:—When I pen a few of my weak thoughts I often wonder, if not at each time, if my thoughts are expressed in a manner that will be pleasing to my brethren and sisters, when published in the columns of the *Herald*. My greatest desire is to do all things well, and in order to do this I must have that feeling of joy and love within my heart that will enable me to do so.

In speaking to people of other religious denominations, they say, "Love" is their motto. But it does seem to me they fall far short of having that love that becomes a true child of God. Oh, how easily will pride banish that feeling of love away! Pardon me, dear saints, if I speak a little discouragingly of some of these other denominations, but let me relate an incident that happened not long ago. In conversation with a kind lady, not a member of any church, I asked if she would object to sending her two little girls to our Sunday school, and the kind reply that came from her lips was, "No." "But," said she, "they have only calico dresses to wear;" and

in the meantime she said they had been going to another Sunday school and had been mistreated by children who wore finer clothing. I kindly remarked that it mattered not about their little calico dresses, all we asked of her was to send those dear little ones neat and clean to our Sunday school and they would be kindly cared for as two of God's precious little lambs. Did the parents of those better clad children have the true Christian love within their hearts?

Children's actions more or less resemble the teachings they get at home. I do hope we have not one little child belonging to a Latter Day Saint, who would ever think of mistreating another little one because of its poor clothing.

Let us all, young and old, remember the golden rule and lend a helping hand in every time of need.

Yours for the truth,

IDA L. JONES.

BOTANY, Ont., Oct. 28.

Editors Herald:—As I am to-day detained at the home of Bro. Henry and Sr. Jane Leatherdale, in consequence of heavy autumn rains now falling, I thought I would write to the *Herald*. This is the scene of what was known as Botany branch, which has become disorganized through removal, death, and other causes. The remaining members are mostly enrolled with Ridgetown branch, five miles distant. There has not been much preaching in this part for a length of time. Last summer Bro. Leatherdale fitted up his orchard, and Elder Arthur Leverton attempted to "build again the waste places," and had good congregations at times; but the fulfillment of past predictions seemed to limit apparent success; namely: "The time will come when they will not endure sound doctrine," and "lovers of pleasures more than lovers of God."

I have just come from Cedar Springs vicinity, where, on Thursday evening last, a branch of eighteen members was organized by Elders R. C. Evans and George Green, mission and district presidents. Cedar Springs branch is located a mile east from where the first branch in Canada was raised up by Elder John Shippy. It was then known as Buckhorn branch, which finally became disorganized or removed to Blenheim; and for years there was no preaching at Buckhorn. About two years ago the writer began a series of meetings at the home of Elder George M. Shippy. Although he had been blessed by his Uncle John, when a child; his mother then died, and his father not being a member of the church, he grew up without the influence of the gospel till manhood. Together with his wife, they became prominent members of the Methodist Church, and were living in Chatham when they happened to hear Elder R. Coburn, and united with the church. Bro. George M. was called to the eldership, and afterward moved back to his father's farm, where he was blessed in childhood. Through the splendid influence of the lives of Bro. and Sr. Shippy, our meetings were well attended. Many believed; some

fourteen were baptized, and several still believe who have not yet obeyed.

They have also a Sunday school, with an average attendance of about thirty. Bro. Snobelen, priest of the branch, had been a Bible class teacher in the Methodist Sunday school about twenty-five years; Sr. Snobelen had also served as organist in that church. Bro. John Maynard at times led the Epworth League, and his wife sang in the choir. Sr. Wood has a brother for years in the Baptist ministry. So you see the "waste places" are being built up with material that we hope will abide the day of burning and not suffer loss.

Elder John Shippy and wife were over to their former home on a visit for a few weeks, the guests of their daughter, Sr. Maynard. He felt cheered to see he had not labored in vain in the days agone. He visited the conferences at London and Petrolia, and his testimony of association with two living prophets of God, and the power of witness, was quite edifying to all.

I am on my way to a new opening near Appin. Buxton is my permanent address for this district.

JOHN SHIELDS.

FLAG POND, Va., Nov. 1.

Editors Herald:—As several dear readers of the *Herald* have written me, asking me to tell them just what I want, and to do so through the *Herald*, I ask you to let me do so, as I have no postage to answer all their letters. I want real old stamps of all sorts, that are not common. Those on old letters and documents from 1847 to 1870, and entire stamped envelopes of 1853 to 1876, and high values of all dates. I have nothing but my prayers to give, except some one would accept C. S. A. documents as a curiosity, that were left me by a C. S. A. officer. I can exchange the stamps for medicine, clothing, etc. Pray for me that the Lord would restore me to health. My doctor says medicine will relieve me, but not cure. Yours in hope of eternal life,

MRS. N. J. ROBINETTE.

HACKNEY, Kan., Oct. 29.

Editors Herald:—As yet there is no branch of the church here, only a few saints scattered through Cowley County. We are in hopes to organize a branch at Arkansas City before long. I have preached six times in my neighborhood to small audiences, and attended three prayer meetings with the few saints at Arkansas City, and talked with all I have a chance to, telling them what I am; only I refuse to be classed with Utah Mormonism, and find many are anxious to so class us together, either ignorantly or willfully.

A Christian minister by the name of Smith preached quite a number of times in the same schoolhouse that I preach in, but he could not call the people out, and so gave it up.

Elders Russell, Hall, and Kendall, of the Utah Church, have canvassed this county, visiting each house, and attempting to preach wherever they could get a schoolhouse to preach in. They got the schoolhouse and gave out an appointment, wishing to hold meetings for a week. I went to hear them the first time; there were very few out, and

the next night they did not have anyone to hear them. In the house to house visits they called on me—came early in the morning. I took them in and talked with them for about three hours on the presidency and other matters, and went to hear them that night. And as no one gave them an invite home, I thought I would not be a heathen entirely, and so told them if they would come home with me I would give them a place to sleep. And as it was either hunt a stopping place or sleep in the schoolhouse, they came home with me.

I did not say anything to them that night about doctrine, but as soon as they arose in the morning we were at it again. I then answered their question as to the ordination of the president of the church, and showed them by church history that there was no direct evidence that Peter, James, and John laid their hands on Joseph Smith; and that being the case, there were only elders in the church of which Joseph the first was one, and Oliver Cowdery another; and therefore the President of the Reorganized Church was ordained by as high authority as the first Joseph, as the command of God is authority in all cases. But they could not see it that way, as they are sure the Twelve did not lose the authority when they went west.

Next I wished to see the revelation on polygamy. They very willingly showed it, and asked me to read out loud and carefully; which I did, stopping and asking them questions wherever I wished such as where Hagar is called wife, and where God commanded Abraham and called her his wife. They could only find where Sarah gave her to Abraham to be his wife. But I showed them that Sarah confessed her wrong, and said to Abraham, "My wrong be upon thee: . . . the Lord judge between me and thee." And when the Lord spoke he said, Send her away, calling her bondwoman, and Sarai, wife; and when I came to the part of the revelation where it says, Go and do the works of Abraham, I looked Elder Russell in the face, and said that is right, send her away; that is where God commanded. But O, here comes the worst in that cursed revelation! Those who obey this law of polygamy, though he commit all sins and all blasphemy, he shall come forth in the first resurrection, if he has not shed innocent blood.

I said, Can you men believe that when Jesus says, "The blasphemy against the Holy Ghost shall not be forgiven . . . in this world, neither in the world to come," and John the revelator says, "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power."

O, yes! they could believe that.

The Lord pity them. I referred to the man who made flesh his arm and put his trust in man, and was to dwell in a salt land.

O, say they, that was not Brigham Young! He did not put his trust in man.

I replied, Did he not when he said, "Adam is our God, and all the God with whom we have to do." But when I referred to such things quoted from *Journal of Discourses*, *Deseret News*, *Millennial Star*, they said, "O these are in Josephite works." I

told them these were quotations from their own church papers, and gave them a number of references, as I found them in Bro. Heman Smith's book, and told them to look them up when they got where they could get those works.

Well, in my thirty-six years in the church, this is the first time I have met any of the Utah elders, and I think they will not forget our six or seven hours' talk.

The people in this part seem to have all the religion they need, and do not care to have only just what they have. However, I shall try to tell the gospel story to all I can, and trust some of the ministry will sometime come to this part. So let us watch, fight, and pray for this glorious cause. Asking an interest in the prayers of the saints,

I am your brother in Christ,

W. VICKERY.

NEBO, Ill., Oct. 30.

Editors Herald:—I have been listening to a discussion between "I, Clark Braden" (Latter Day Saints' esteemed friend?) and one W. M. C. Hicks, of the Baptist faith. In the judgment of your writer, Braden bore visible marks of the late conflict with Bro. White. One of the Baptist brethren told me he had learned that White had flogged the earth with Braden. The debate started by Braden affirming the identity of his church with the church of Christ. Said, "What the apostles made faith and practice, they made faith and practice." Attempted then to show when the church was handed over to uninspired men. "When that was done all the spiritual influence, except by the written word, ended;" and (patting himself on the breast) said none of this that men can feel within the soul religion ever came farther than the apostles. Said "Mormons could tell as big experience as any of them," the Baptists. Again, that no one believing as the Baptists do could stand for a moment before a Mormon. How is that? Braden says "Baptists can't defeat Mormonism." A Baptist says "Mormons did defeat Braden." So I guess the effect of our gatling guns is being felt all along the lines.

The Baptist man played the part of a debater well. With Braden already wounded and crippled, and broken-hearted over his defeat at Orchardville, and his oratorical, witty, historical, and scriptural qualifications, he had quite a picnic in completely flogging the old man. I consider it unnecessary to detail farther than to say the moderators had plenty to do. Braden surely got his match at mud slinging. Just one example, if the *Herald* will permit, what 500 or 600 people of Nebo did. Elder Hicks showing some thirty contradictions Braden had made, said, if he should make that many in defending his proposition, he'd make pack saddle, and Braden could ride him out of town. Braden said, "I'd as soon ride a jackass as you."

Hicks: "So would I; that's the reason I'd rather ride you."

Braden: "I'd rather ride a good decent jack as to ride you."

Hicks: "Eh; can't put decent to my name

Very well, Elder, the next jackass I meet I'll apologize to him for comparing you to him."

Meanwhile the crowd roared in laughter, and the moderator raved for order.

Hicks said if mud slinging was what Braden wanted, and would appoint a place, he'd plaster him from head to foot.

Thus it is easy to see the superiority of the effects of the *Spirit* to such conduct. Feeling thankful for the truth, "that we be no more children, tossed to and fro," etc., and hopeful for the final triumph of this great latter-day work, I am yours in faith,

W. A. GUTHRIE.

Original Poetry.

THE PARABLE OF THE TEN VIRGINS.

When Jesus, our Lord, was on earth among men,

He spoke to them often in parables then,
And to his disciples he spoke at one time,
The parable of the ten virgins, we find.

This parable will be fulfilled when our Lord
Comes in glory to earth, his saints to reward.
These virgins each one, took their lamps and
went forth,
The Bridegroom to meet, said our Lord,
when on earth.

Five of them were foolish, and five of them
wise;

The wise took their lamps and oil with them,
likewise,
And they that were foolish, their lamps they
did take,

But took no oil with them; Oh, what a mis-
take!

And we learn, while the Bridegroom tarried,
they all
Did slumber and sleep, until there was a call;
'Twas midnight; a cry was heard plainly to
say,
"The bridegroom cometh; go meet him on
the way."

Then all of those virgins arose, and each one,
Did then trim their lamps, and the foolish
ere long,

Said, "Our lamps have gone out," which did
them delay,
"Give us of your oil," to the wise they did
say.

But the wise said, "Not so, lest there should
not be

Enough oil for us all, but rather go ye
To them that do sell, and for yourselves buy."
How wisely did they to the foolish reply!

And while they went to buy, the Bridegroom
came,

And those who were fully prepared for the
same,

Were then welcomed into the marriage with
him;

The door was then shut, all was joyous
within.

We learn that the foolish ones afterward
came,

And plead for admittance therein, but in
vain;

For alas! 'twas too late, too late then, too
late;

The Bridegroom had come, and for them did
not wait.

Watch, therefore, said Christ, for ye do not
know when,

The Son of Man cometh to this earth again;
We may know, he has said, his coming is
near,

When the signs he foretold, on earth do ap-
pear.

And these signs do appear on earth we do
know;

Great destructions, commotion, floods, fires,
and woe,

And signs in the sun, moon, and stars do ap-
pear;

We know that the coming of Jesus is near.

Then let us attend to our duties, each one,
And watch for the day when our Savior will
come,

Having oil in our vessels, our lamps burning
bright,

And then at his coming we'll be clothed in
white.

And victory, victory, then we will sing,
And glorify Jesus, our Captain and King;
Our sorrows and sufferings then will be o'er,
And with our Redeemer we'll dwell ever-
more.

ELIZA CAFFALL.

Mothers' Home Column.

EDITED BY FRANCES.

MY WORK.

To bear another's weakness,
To soothe another's pain;
To cheer the heart repentant,
And to forgive again;
To commune with the thoughtful,
To guide the young and gay;
To profit all in season—
This is my work to-day.

WE ARE HOPING.

To Saints and Friends, Greeting:—Yes, dear brother and sisters, we are hoping to meet you all in the blessed future—in the beautiful life of which many have sung. We who cannot sing here will sing in the land of praise—and perhaps as correctly as those who have attained the art in this life—or at least we are hoping to. I thank those who have so kindly acknowledged their appreciation of my feeble efforts with the pen, whether by letter or through the church periodicals. I did not expect it; wrote because I loved to, and because there seemed to be a prompting from on high. In my present shut in condition, were it not for the comfort derived from writing, the blessing of the church reading matter, and the approving smile of Heaven, I should be as St. Paul and many others would have been, without the hope of eternal life, because they tend to develop our hope.

We are hoping to grasp your hand in the one faith in the paradise of God, and also to walk on the glorified earth, and to be an inhabitant thereon—how long, and in what

condition? A few short years, groping about, bound with pain and suffering? No, no; a thousand years, and can walk and not be weary, can run and not fall, can eat of the tree of life, can quench our thirst at the fountain, and be forever healed; can have a free home, more beautiful, more durable than the mansions of earth—or we are hoping to.

O, God help us all to hold on to the truth, till the refining process is ended and we come forth like purified gold. Nothing less can give us the right to sit down in the kingdom with the worthies.

We are sorry that Sr. Burton's autobiography has come to a close. 'Tis beautiful, instructive, and inspiring—wish I could see her in this life. Our beautiful *Autumn Leaves* cannot be too highly appreciated. May God bless all the faithful church workers and their works, is the desire of Sr. Almira M. Snow, Sargentville, Maine.

TEMPERANCE WORK.

We cannot expect the temperance cause to prosper without workers. I presume if all the church members were asked, "Are you for temperance?" nearly, if not all, would say, "Certainly I am." Then were I to ask, "What are you doing to help the cause along?" most of you would answer: "There's nothing I can do. The drug stores sell almost as much as the saloons. The people don't seem much interested about it. They have done nothing that I hear of."

"They! What are you doing? I thought you said you were a temperance man, but it is all *they*."

How many times have I heard church members talk about "they" should do so and so. They don't do this, or they are doing that or the other that I don't approve of, and if they don't get to doing better, I think I'll leave the church.

"Well, my dear brother, I think it about the best thing you can do, unless you quit talking about *they*, and go to doing something yourself. I don't think the Lord has any use for any such men in his fold, and that you are decidedly out of place, unless you quit croaking about others, and look at self a little more. Better have ten earnest workers in a church than a hundred drones. You are simply a stumbling-block in the way of others; but if you will get up and go to work, others will believe in you. Don't trouble yourself about what others may say and do, but go right ahead and do something yourself, and the Lord will bless you. Then you have a right to say, 'Come on and help me.'"

What would you think, if in passing a farmhouse, you accosted a man, sitting before the door whittling, with "What is your your occupation, sir?"

"O, I'm a farmer," he makes answer.

You look over his broad acres, and although it is June, no crops are in, and not a furrough ploughed. You remark upon it, and he answers:—

"Well, the fact is, I'm not working at it. My neighbors are not doing anything, and I don't see any use in my working alone."

And so, poor man, he would starve his own stomach, because others don't work. Now

this is just about as sensible as most of the church act about temperance work.

As I said in the start, it is *they*. *They* don't do so and so, when if all the *I's* that want to shirk responsibility, would just get up, shake their broad shoulders, and with resolute decision, say: "Come on, boys, this thing has gone on long enough; let us see what we can do to down this traffic, accursed of God and man," people would begin to believe in you.

This curse is here, and is preëminently the greatest curse of our land. But when we think of the majority of church members that are silent on the liquor question, we feel sure they are not in the way of duty. If our preachers and members were active, how long do you think our country people would be afraid to trust their boys in town, because of the liquor they can get. Honestly, there is no need of this. We could stop it if we would. Missionaries are sent to convert the heathen, when there are fifty heathen around us going to drunkards' graves, to one heathen convert. While doing what we can for the heathen, we should try harder to save those at home. We have a fearful responsibility. God will require them at our hands if we harden our hearts, and shut our eyes to what is going on around us. I maintain that God is stronger than Satan, and that there are church members enough, in most every community, to stop this illegal traffic if we will. M. J. P.

MY CREED.

While in my simple gospel creed,
That "God is love" so plain I read,
Shall dreams of heathen birth affright
My pathway through the coming night?
Ah, Lord of life, though specters pale
Fill with their threats the shadowy vale,
With thee my faltering steps to aid,
How can I dare to be afraid?

Is there a world of blank despair,
And dwells the Omnipresent there?
Does he behold with smile serene
The shows of that unending scene,
Where sleepless, hopeless anguish lies,
And, ever dying, never dies?
Say, does he hear the sufferer's groan
And is that child of wrath his own?

O mortal, wavering in thy trust,
Lift thy pale forehead from the dust!
The mists that cloud thy darkened eyes
Fade ere they reach the o'erarching skies!
When the blind heralds of despair
Would bid thee doubt a Father's care,
Look up from earth and read above
On heaven's blue tablet, "God is love!"

—*Oliver Wendell Holmes.*

PROGRAM FOR NOVEMBER MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, Saints' Harp 30. Prayer. Scripture reading, Romans chapter 14. Study, select reading in Home Column. Roll call. Business. Closing hymn, Saints' Harp 115. Dismissal prayer.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.

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

THE SUNDAY SCHOOL WORK OF OUR DISTRICT.

The Sunday school work of the Fremont district comprises the work of seven schools, with the officers and teachers who carry on the work of the schools. All of these schools are progressing nicely and the workers are seemingly doing their best. They have done well, and as we are all desirous of advancing and doing better, we thought it advisable to treat in our paper of some of the obvious needs of the work.

First we should have

TWO MORE SCHOOLS

than there are in the district, as we have two branches in the district without schools. Then we need more workers to labor in the interest of the Home Department and look after the isolated ones who cannot attend the sessions of the schools. These workers should labor under the direction of the superintendent of the Sunday school in the vicinity in which they reside, and all under the supervision of the superintendent of the district.

We want more

DEVELOPED TALENT.

Talent we have in abundance but the development is lacking. Some cry for more workers, but the cry is in vain so long as we fail to develop what the Lord has already given us. We are reminded of what Alexander Dumas said when "All the world cried, Where is the man who will save us? We want a man!" Said he, "Don't look so far for this man, you have him at hand. This man, it is you, it is I, it is each one of us! How to constitute oneself a man? Nothing harder if one knows not how to will it, nothing easier if one wills it." Just so it is with the workers of the Sunday school. We need not look for material for workers but for the will to develop and grow, to consecrate self, and sacrifice selfish desires and self-interest. The talent is here but the will power to do is woefully lacking. Samuel Smiles tells of a hard worker who said, "There is little to see there is little to do, it is only to do it." We may have the sagacity to see, but not the strength of purpose to do. How often we hear the remark, "How such a one seems to enjoy his work. What wouldn't I give if I could do as he does." Now sometimes the very one saying that is not willing to do one single thing to prepare himself to enjoy the work. You don't have to be an officer or a teacher to be a grand factor in the Sunday school cause. Begin by being a good pupil, and if a parent, by training your children to be good pupils. By good pupils we mean those who give prayerful study and preparation to the lesson during the week and then be punctual and deport yourself devotedly and piously at the Sunday session. So many say,

"I CAN'T.

I wish I could, but then I can't." If you would be a worker in the Sunday school, never say, "I can't," but if asked to do a thing, say, "I'll try," no matter how arduous the task appears. Have we not the promise, If we ask it shall be given us? If we seek, we shall find. If the true desire to labor is there, the means for development is available. You cannot dream yourself into a successful Sunday school worker any more than you can dream yourself into heaven. You must remember in the language of a certain writer, "Great things must be worked for, hoped for, died for now as in the past." We must study and pray. And above all things never forsake the interest of the work for the pleasures of the world.

We need

SYMPATHY,

one school for another. If there is a discouraged sister we should lend a helping hand and try to stimulate to greater effort. If the school is weak and cannot afford supplies sufficient to successfully run, we should be as liberal with our means as with our advice.

We need

CO-OPERATION

and unity. If one school finds a good thing, it should lose no time in communicating it to the district. If a superintendent tries a new method and finds it a decided success, it should immediately be reported to the district superintendent, that it may be brought up before the district at the next convention. There should be more correspondence between the school superintendents and the district superintendent, that there may be more unity of feeling and purpose. More visiting by the district superintendent should be done in order that the officer get in better touch with the individual schools and thereby be better qualified to give advice and aid in the progression of the work.

We want

BETTER RECORDS,

which means better work by officers, teachers, and pupils. By better records we would have you understand it means not only better attendance and study, but better reporting. The fault so far has been laid at the feet of the pupils for our poor records. But the teachers and officers are as much to blame for our poor records as the pupils. In attendance and study they may be an example, but in their reporting they make a very poor showing. If your pupils do not do the work you would like them to do, is it any excuse for your not doing your duty? The pupils refuse to do the work requested of them and the teachers complain, oh! so pitifully. Then the district secretary calls for a little report from the teachers once in a quarter and these conscientious teachers refuse to do their duty, so our district secretary cannot, if he would, make a correct record, but he has no right to complain. Suppose he in turn does not report to the General Secretary, who in turn is ashamed of himself (?), or you, because his records are incomplete and incorrect? A little thing, but you see where it leads to. Our assistant superintendent has had to abandon an excellent scheme for the accomplishment of perfect unity and correct records, simply because the teachers and

officers openly ignored the requests made them. I presume each one had an excuse which justified his actions in his own conscience. But the lack of coöperation and a united effort has retarded our progress and we are no nearer perfection than we were before. Are we alive to the best interests of the work in general, or do we see beyond the limits of our own class and school? We should not be selfish in our work, and our strongest motive power should be hopeful, useful work for the good of all.

We want more

LITERATURE,

more libraries. And above all we want more reading of what we already have. Do we all read our little Sunday school paper, the *Hope*? Do we all read the Sunday school department in the *Herald* every week? So many complain they cannot afford a Sunday school periodical and then acknowledge they do not read what they already have. We do not think enough of what we do read. How many of us when we read an article in the Sunday school department think and study how we can profit by the experience of some one else instead of plodding along in the same old rut week after week? It matters not so much whether we read one paper or book, or many, but *how* we read. One article well read is worth a dozen skimmed over. We must not only read, but study and think, if we would advance. We should as far as practicable assist the district librarian in her efforts to upbuild the libraries of the district, thus heeding the call to "Come up higher."

We talk of

OUR SUNDAY SCHOOL ASSOCIATION,

the object of which "is to consolidate and unify the forces engaged in the Sunday school work." Unless we are united and in sympathy with each other in all our efforts what good does it do us? Let each school ask itself the question, "What good does the association do us?" And, "What good do we do the association?" Our duty is twofold. Toward the association and toward ourselves. What good can the association do us if we don't associate? "And how are we to associate?" some may ask. Attend the conventions and see what is being done in the district. Study to find out how you can help this work along, then give the convention the benefit. If you have a thing you think good, don't for modesty's sake keep silent. The work of the Sunday school does not depend upon the general officers, the district officers, school superintendents, nor teachers, but upon the individual efforts of every member of the several schools of the districts. A writer has said, "Men cannot be raised in masses, as the mountains were in the early geological states of the world. They must be dealt with as units. For it is by the elevation of the individual that the elevation of the masses can effectually be secured." If we would have an army of Sunday school workers we must patiently draw out and develop a few at a time. And in this district we should feel hopeful, for within the last year we have more than doubled the number of workers who are interested in and

take part in our conventions. And there are still others who are waiting their turn to be called upon to take the advance step.

Some who have been called upon have thought themselves

UNQUALIFIED

on account of a lack of experience or education, but when pressed to at least make an effort, have with the help of their Master almost been astonished at the result. It takes courage and a determination to do your part, be it little or much. If the heart is in the work, success will crown your feeble efforts. A certain writer has said, "Oh! how vain the pride of intellectual ability, how worthless, how contemptible, when contrasted with the riches of the heart. "A true desire to labor for the Master, nurtured in love for the work and fellow man, backed by untiring zeal and energy, supported by hours of prayer and study is of more consequence and worth than mere intellectual ability.

Let us feel our

INDIVIDUAL RESPONSIBILITY.

Don't think, "I voted for such an one and he will take care of the work." Let us so consecrate ourselves to this work that we will so see and feel our duty that we will be led to say as did Wellington in Portugal, "I came to do my duty, and I neither do nor can enjoy satisfaction in anything else except the performance of my duty." May we each and all be led to see our duty as it is before Him who rules all things, and as Samuel Smiles says, "Whenever you do what is holy be of good cheer, knowing that God himself takes part with rightful courage."

EMMA HOGGAS.

For the Fremont, Iowa, district convention.

Conference Minutes.

NORTHERN MICHIGAN.

Conference convened at South Boardman, October 21; J. H. Peters presiding, J. J. Cornish associate, C. B. Joice secretary. Ministerial reports: Elders J. J. Cornish, J. R. Beckley baptized 1, W. D. Ellis baptized 4, J. A. Carpenter baptized 3, David Smith baptized 1, R. W. Hugill, J. H. Peters baptized 1, J. A. Grant baptized 3; Priests A. Burr baptized 1, G. D. Washburn, E. A. Goodwin, J. E. Hanson baptized 1, C. E. Irwin, S. C. Reynolds, R. W. Kenyon; Teachers G. W. Thomas, H. J. Badder, A. Whitehead. Branch reports: Beaverton 53; gain 1. Chase 49; loss 1. South Boardman 9. Boyne City 61. Mikado 19. Bellaire 71; gain 1. Greenbush 34; gain 4. Valley 87; gain 1. Freesoil 154; gain 9. Coleman 138. Glovers (first report) 19. Brinton 20. Fork 44; gain 6. Bishop's agent's report. On hand last report \$351.67; receipts \$1,107.55; disbursement \$614.86; due bishop \$844.36. Delegates to General Conference: J. H. Peters, J. J. Cornish and wife, J. A. Carpenter and wife, J. A. Grant and wife, W. D. Ellis and wife, J. R. Beckley and wife, R. W. Hugill and wife, J. Shippy and wife, C. G. Lewis and wife, J. E. Hanson and wife, E. A. Goodwin, David Smith and wife, G. D. Washburn and wife, J. Schreuer and wife, J. Kaplinger and wife, A. Berve and wife, J. C. Goodman and wife, R. W. Kenyon and wife, J. W. Moxon and wife, F. D. Hastings and wife, A. Whitehead and wife, Bro. Blasdell, C. B. Joice and wife, E. Lamkin and wife, J. Pennells and wife, J. Davis and wife, L.

Ellis and wife, Bro. Harper and wife, G. Jenkinson and wife, R. Hartnell and wife, R. C. Russell and wife, F. S. Brackenbury and wife. Preaching by J. A. Carpenter, J. R. Beckley, W. D. Ellis, E. A. Goodwin, and G. D. Washburn. Adjourned to meet with Boyne City saints in June, 1900, at call of president.

MOBILE.

Conference of the above district met at Bluff Creek, October 14; called to order by C. I. Carpenter. W. L. Booker president pro tem., C. I. Carpenter secretary. President F. P. Scarcliff reported by letter. District secretary and treasurer reported a balance of 13 cents on hand. Bishop's agent reported for eight months: On hand last report \$3.29; received in tithes and offerings \$56.16; paid to elders \$6; to Bishop E. L. Kelley \$53; to agent for postage 20 cents, on hand 25 cents. Audited and found correct. Ministry reporting: W. L. Booker, C. I. Carpenter, G. W. Sherman, J. W. Mizelle, D. E. Tucker, F. P. Scarcliff, R. C. Mizelle, W. De Priest, and R. A. McMillan. Branches reporting: Theodore 34, Three Rivers 81, Bluff Creek 65. No report from tent committee. W. L. Booker elected district president, C. I. Carpenter secretary and treasurer. Bishop's agent, W. L. Booker, sustained. Preaching by J. W. Mizelle and G. W. Sherman. The good Spirit prevailed in all the sessions, and the sacrament service was especially enjoyable. Adjourned to meet at Three Rivers, Saturday and Sunday before full moon in February, 1900.

EASTERN MICHIGAN.

Conference convened at Juniata, October 14; A. Barr in the chair, A. McKenzie assistant, W. Davis secretary, F. O. Benedict assistant. Branch reports: Bay Port 94, Cass River 54, St. Clair 27, Applegate 37, German 34, Huron Center 75, Evergreen 109, East Fremont 42, Buel Center 53, St. Thomas 36, Juniata 65. Elders reporting: A. McKenzie baptized 1, W. Dowler, W. Davis baptized 17, O. J. Haun baptized 4, A. Barr, E. J. Goodenough baptized 3, J. J. Bailey baptized 3, Thomas Rawson; Priests J. L. Sweet, Otto Fetting, W. Fetting, O. H. Skinner, B. H. Huston. Bishop's agent reported: Receipts including amount on hand \$743.57; expenditures \$304.30; balance on hand \$439.27. Audited and found correct. Evergreen branch was authorized to sell the tent now in their possession; proceeds to be used in said branch. A. Barr was sustained as district president. W. Davis secretary. Preaching by E. J. Goodenough, J. A. Carpenter, F. M. Cooper, and E. C. Briggs. Adjourned to meet at Bay Port, in June, 1900.

DES MOINES.

Conference convened at Des Moines, October 14. District president, J. W. Morgan, in the chair; assisted by Elder C. Scott. H. A. McCoy and S. Armstrong secretaries. Branches reporting: Oskaloosa, Boonesboro, What Cheer, and Des Moines. Oskaloosa report returned for correction. Elders reporting: W. C. Nirk, T. J. Sheldon baptized 3, J. W. Morgan baptized 2, W. H. Kephart baptized 4, J. S. Roth baptized 9, C. Scott baptized 15, M. H. Cook, J. P. Knox, and N. Stamm. Priests: W. W. Owens and G. Jamison. Teacher A. Freel. Deacon F. Chandler. The Bishop's agent's report was read, audited, and found correct: On hand last report \$6.23; collected \$252.63; disbursements \$258; on hand 86 cents. The request of Boonesboro branch that John Clark be ordained to the office of priest was granted, and his ordination provided for. The general report of the committee on reunion was read, accepted, and the committee discharged. Elder J. W. Morgan was authorized to re-

ceive tithes and offerings during the conference. To settle a misunderstanding, be it resolved that it is the opinion of this conference that in the election of branch officers the highest officer chosen is the president of the branch. The following preamble and resolution were unanimously adopted: Whereas, we the members of the Des Moines district of the Church of Jesus Christ of Latter Day Saints, realizing that we need more laborers in this district; Therefore, be it resolved that we do hereby petition the Quorum of Twelve, that in the appointing of missionaries for the year of 1900, that Bro. Frank Russell be added to our missionary force. The district treasurer's report showed receipt and disbursement of \$48.76. Adjourned to Grinnell, Saturday, February 10, 1900, at ten o'clock.

FREMONT.

Conference of above district met at Thurman, Iowa, October 14. Opened by district secretary, T. A. Hougas. In the absence of the district president, Elder H. Kemp was chosen to preside. Branch reports were read from Henderson, Riverton, Hamburg, Glenwood, Tabor, Shenandoah, Keystone, and Thurman. Elders reporting: William Leeka, J. Comstock, G. F. Walling, D. Hougas, F. Beckstead, G. W. Needham, J. V. Roberts, J. B. Cline, I. M. Smith, N. L. Mortimore, H. Kemp, G. Kemp, M. W. Gaylord, W. W. Gaylord, J. C. Moore, A. Badham, and T. A. Hougas. Priests: F. G. Dungee, R. S. Hillyer, C. C. Case, A. J. Davidson, C. Fry, F. Goode, L. C. Donaldson, and J. Lentz. Teachers: E. S. Wilcox, S. Dyke, J. Goode, and C. M. Roberts. Deacons: Layton White. These reports showed a summary of 210 sermons and 32 baptisms for the four months. Report of tent committee read, accepted, and adopted, and committee discharged. A communication from Shenandoah recommending the ordination of Bro. Joseph Roberts to the office of either priest or elder was referred to the missionary in charge and the district president. Bishop's agent reported: On hand last report \$140.50; received \$91.20; paid out \$77.50; balance on hand \$154.20. An auditing committee was appointed, which reported the account correct. Brn. S. Orton and M. W. Gaylord were elected successors to themselves as trustees of the tent. The following missions were placed in charge of the respective brethren: Bartlett and vicinity, M. W. Gaylord and A. J. Davidson. Stennett, G. W. Needham. Glenwood, G. F. Walling. Shenandoah, J. B. Cline, J. V. Roberts, and E. S. Wilcox. McPaul, J. C. Moore and L. D. Frederickson. Randolph and vicinity, W. W. Gaylord and C. Fry. Hastings, A. Badham and John Lentz. Bro. C. Fry was also made a district appointee to labor under direction of missionary in charge and district president, as circumstances permit. Bro. and Sr. T. A. Hougas wishing to resign the office of secretaries, Bro. C. Fry was elected to that office. All other district authorities were sustained by vote, with the promise of cooperation. Preaching by Brn. I. M. Smith and Henry Kemp, assisted by Bro. J. W. Waldsmith. Adjourned to meet at Hamburg, on the last Saturday before the full moon in February next.

WESTERN MAINE.

Conference convened at Stonington, Maine, October 14 and 15; Pres. J. J. Billings in the chair, assisted by T. C. Kelley, Abbie L. Colby secretary. Branches reporting: Bray's Mountain 27; baptized 1. Dixfield Center 28; no change. Stonington 92; no change. Little Deer Isle 57; no change. Elders reporting: W. W. Blanchard, J. J. Billings, T. C. Kelley baptized 1, S. S. Eaton. Priests: J. N. Ames, Nathan Eaton, H. R. Eaton, J. E. Eaton baptized 1. Teachers: J. H. Robbins and J. N. Eaton. Bishop's agent reported:

Received \$152.51; paid out \$85.25; balance due church \$67.27. Audited and found correct. The present district officers were sustained: J. J. Billings president, W. W. Pert vice president, Abbie L. Colby secretary. Sunday, nine a. m., sacrament and testimony meeting in charge of J. J. Billings and W. W. Blanchard. This was the best meeting that we have had for years. W. W. Blanchard, J. N. Ames, J. J. Billings, and T. C. Kelley were elected as delegates to General Conference, to be held at Lamoni, Iowa, commencing April 6, 1900, with instructions that in case all are not present, those who are present are to cast the full vote of the district. Preaching by T. C. Kelley, W. W. Blanchard, and J. N. Ames. Adjourned to Saturday and Sunday nearest the full moon in May, 1900.

ALABAMA.

Conference met with Pleasant Hill branch, October 21; Pres. M. K. Harp in the chair, D. T. Parker secretary. Elders reporting: M. K. Harp baptized 5, W. S. McPherson, D. E. Tucker, J. G. Vickrey, and W. J. Booker. Priests: W. D. Clark, T. W. Vickrey, W. A. Odom, and J. R. Harper. Teachers: G. O. Sellers and G. E. Wiggins. Bishop's agent, G. O. Sellers, reported: On hand last report \$53.95; received since \$16.60; paid out \$55; on hand \$15.55. Branches reporting: Pleasant Hill 155; 8 baptized, 1 died. Lone Star 125; 5 baptized, 3 expelled. Flat Rock 51; 1 died. Alta Pine 16; no change. Brn. D. E. Tucker and M. M. Turpen were elected delegates to represent the district at next General Conference. M. K. Harp was elected district president, W. S. McPherson vice president, and D. T. Parker secretary. Preaching by M. K. Harp and D. E. Tucker. Seven were baptized Sunday afternoon by D. E. Tucker. Adjourned to meet at call of district president.

Sunday School Associations.

NORTHERN MICHIGAN.

Sunday school convention met at South Boardman, October 20; W. D. Ellis president, C. B. Joice secretary. Devotional exercises conducted by H. J. Badder. Schools reporting: South Boardman 35, Perseverance 22, Calkinsville 33, West Branch 34, Coleman 129, Cadillac 28, Kingsley 12, Boyne City 43. Former officers reelected. Delegates elected to General Convention: W. D. Ellis and wife, J. J. Cornish and wife, G. D. Washburn and wife, H. J. Badder and wife, J. R. Beckley and wife, F. D. Hastings and wife, E. A. Goodwin, J. A. Carpenter and wife, R. W. Hugill and wife, J. W. Moxon and wife, J. H. Peters, J. Kaplinger and wife, J. C. Goodman and wife, J. Schreuer and wife, R. W. Kenyon and wife, C. G. Lewis and wife, A. Burr and wife, D. Smith and wife, A. Whitehead and wife, J. E. Hanson and wife. Resolutions carried that association raise money to pay expenses of Superintendent Ellis to General Convention. Superintendent W. D. Ellis spoke on the Sunday school work in the district. Paper read on "Character building," by C. E. Irwin, bringing out some fine points, followed by Bro. A. Whitehead on "Libraries," ably discussed by J. J. Cornish, J. R. Beckley, Sr. Beckley, and others. A short address by C. B. Joice on "The Sunday school association: its object and benefits;" discussed by Brn. Cornish, Badder, and McClain. Sr. Alice Garnett then read a paper on "Use of *Quarterlies*." All papers were well prepared for the short time they had. These were followed by an entertainment by the local school. The recitations were all well learned and finely delivered, and were a credit to all who took part. Adjourned to meet at Boyne City in June, 1900, on Friday before conference.

Miscellaneous Department.

URGENT NOTICE.

As it is under consideration to publish soon the third volume of the Church History which should contain some account of each of the many factions of the church formed after the death of Joseph and Hyrum Smith, I would be pleased to have information from anyone who may know anything regarding the claims or history of any of these organizations, especially from those who are or have been connected therewith.

In giving information please state whether or not the events related came under your immediate and personal observation, and if not, how you obtained the information.

We especially need items concerning the movements under Sidney Rigdon, William Smith, Alpheus Cutler, Charles B. Thompson, J. C. Brewster, George M. Hinkle, William McLellan, F. G. Bishop, Austin Cowles, J. J. Strang, David Whitmer, Granville Hedrick, Joseph Morris, Zadock Brooks, and others.

Any books, papers, or manuscripts containing historic information will be thankfully received.

Address me Box 329, Lamoni, Decatur County, Iowa.

HEMAN C. SMITH,
Church Historian.

PASTORAL.

To Whom it May Concern:—Forasmuch as some are anxious to share the benefit of the ministerial labors of Bro. S. Swenson at Minnesota, this is to certify that after duly considering the suggestion of Brn. E. L. Kelley and J. R. Lambert, Bro. Swenson will leave North Dakota in a short time after date. I am of the opinion that souls are as precious in the sight of God at one point of the compass as at another, yet there are times when one will do more good at one point than at another, and as it is thought Bro. Swenson may possibly do more good, within a given time at the above place than any other point, and the best good of the work should be always considered, I submit. But in justice Bro. Swenson ought to visit Gregory County, South Dakota, late in May or early in June, 1900.

JAMES CAFFALL,
Missionary in Charge.

CLIFFORD, North Dakota, Nov. 2.

CONFERENCE NOTICES.

Idaho district conference will be at Malad City, beginning at ten a. m., November 11.
S. D. CONDIT.

Pottawattamie district conference will meet at Wheeler's Grove, on November 25. Will the branch officers see that their reports and credentials are sent to the undersigned by Monday, November 20, and thereby facilitate business. Address: No. 102 Broadway, Council Bluffs, Iowa.

J. CHARLES JENSEN.

BORN.

TROWBRIDGE.—To Bro. and Sr. R. B. Trowbridge, St. Louis, Missouri, August 23, 1899, a son. Blessed October 29, by J. C. Hitchcock, and named Myron Bond.

MARRIED.

MAULE—LA MAY.—Tuesday, October 31, Bro. Donald Maule and Sr. Mary F. La May were united in marriage, Elder A. M. Fyrando officiating; the ceremony taking place at the home of Sr. Fyrando. The groom is a well to do, faithful saint; has lived in one township since 1851. The bride is favorably known, and has oft provided comfort to the weary. "May peace attend their steps."

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THE REVIEW OF REVIEWS COMPANY

13 Astor Place

New York

THE SAINTS' HERALD

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

Vol. 46.

Lamoni, Iowa, November 15, 1899.

No. 46.

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THE MINISTRY.

Great, indeed, has been the influence of war, politics, commerce, law, science, and government, yet we must also confess that the pulpit has been one of the great forces in social progress. Be the reasons what they may, the moral teachers of yesterday are the social leaders of to-day.

To-morrow Moses will reënter his pulpit and pronounce judgment and control verdicts in every court of the city. To-morrow, as Germans, we will utter the speech that Luther fashioned for us, or as Saxons use the idioms that Wyclif and Bunyan taught our fathers. To-morrow, the groom and bride will set up their altars, and, kindling the sacred fires of affection, they will found their home upon Paul's principle, "The greatest of these is love." To-morrow, the citizen will exercise his privilege of free thought and speech, and recall Guizot's words, "Democracy crossed over into Europe in the little boat that brought Paul." To-morrow, educators will reread the Sermon on the Mount and seek to make rich the schools for the little ones who bear God's image. To-morrow, we shall find that the great arts that enrich us were themselves made rich by teachers of the Christian religion. For great thoughts make great thinkers. Eloquent orators do not discuss petty themes. The woes of India lent eloquence to Burke. Paradise lent beauty to Dante and strength to Milton. It was the majesty of Him whom "the heaven of heavens cannot contain, that lent sublimity to the Cathedral of Angelo and Bramante.

Christ's ideal of immortality lent sweetness to Handel and victory to his oratorio. It was the golden rule, also, that shot the cannons of freedom against the citadel of slavery and servitude. "The economic

and political struggles of modern society," says the great English economist, "are in the last analysis religious struggles—their sole solution, the life and teachings of Jesus Christ set forth through the human voice." In his celebrated argument in the Girard College case, Daniel Webster reviewed the upward progress of society, and asked this question, "Where have the life-giving waters of civilization ever sprung up save in the track of the Christian ministry?" Having expressed the hope that American scholars had done something for the honor of literature abroad; that our courts of justice had, to a little degree, exalted the law; that the orations in Congress had tended to extend and secure the character of human rights, the great statesman added these words: "But I contend that no literary efforts, no adjudications, no constitutional discussions, nothing that has ever been done or said in favor of the great interests of universal man, has done this country more credit at home and abroad than our body of clergymen." Weightier or more unqualified testimony was never pronounced. Whatever the future may hold for the pulpit, the past, at least, is secure!

IS THE INFLUENCE OF THE PULPIT DECLINING?

Having affirmed the influence of the pulpit in early and ignorant eras, some writers now declare the pulpit has entered upon a decline, and predict its final decay. In this age of books and papers men question the need of moral instruction through the voice.

Thoughtful men are not troubled lest some agency arise to dispossess the pulpit. In the last analysis, preaching is simply an extension of that universal function called conversation. It represents an attempt so to bring the truth to bear upon conduct and character as to cleanse the reason, sweeten the affections, and lend inspiration to imagination; so as to strengthen conscience and refine the moral sentiment. The foundation of all moral instruction is in the family, where children are influenced, not by abstractions, but by the truth manifest in the voice of the father and the mother, who create an atmosphere about the child. Socrates came speaking, as did Plato and Paul, as did the world's Savior; and so long as man remains man, preaching will remain, not as a luxury, but as the necessity of man's existence.

So far from books doing away with the influence of the voice, they seem rather to increase it. In ages when there were no books men sat silent in the cell or were dumb by the hearthstone. Now, when a new book is published, like The Memoirs of Tennyson, or Equality, by Bellamy, or Letters of Robert and Elizabeth Browning, these books, instead of ending conversation upon the themes in question, seem rather to open into the flood-gates of speech, so that a thousand readers who before were dumb and silent break forth into discussion. Great is the power of books! Wonderful the influence of the press! But the printing-press is only a patent

drill that goes forth to sow the land with the great seed of civilization. But while the drill may scatter the wheat upon the cold ground, it may not pour warmth about the frozen clods or shed forth the refreshing dew or rain. When the living man called Luther, or Whitefield, or Wesley, or Beecher, or Brooks shines forth, then the mind lends warmth to frigid natures, calls down dew and rain upon the newly sown seed, and lends light and inspiration to dull and sodden natures.

It is indeed given to the printed page to teach the truth regarding axioms, or the nature of solids and fluids, but even then experiments in the laboratory strengthen the book. But, so far as moral truth is concerned, the truth is never the full truth until it is organized into personality, and flashes in the eye, or thrills in the voice, or glows in the reason, or guides through sound judgment. And so long as life is full of strife and conflict, so long as men are the children of misfortune, adversity and defeat, so long as troubles roll over the earth like sheeted storms, so long as dark minds need light and inspiration, and the pilgrim band, floundering through the wilderness, needs a leader, and a pillar of cloud by day, and a pillar of fire by night, will religion remain the guide, the hope, the friend and support of the people.

THE GENIUS OF PREACHING.

Preaching is man-making, man-mending and character-building. On the one side it is a science—the science of the development of all the powers, animal, mental, moral and social; the subordination of the lower impulses to the higher faculties, the symmetry and harmonization of all. The genius of preaching is truth in personality. Mighty is the written Word of God, but the Word never conquered until it was "made flesh." Truth in the book is crippled. Truth in the intellectual system is a skeleton. Truth in personality is life and power. Always the printed philosophy is less than the speaking philosopher. Wallace and Bruce had their power over the clansmen, not by written orders, but by riding at the head of the host. By the torch of burning speech Peter and Bernard kindled the ardor of the Crusaders. When to Luther's thought was added Luther's personality, Germany was freed. Savonarola's arguments were brought together in a solid chain of logic, but it has been said that his flaming heart made the chain of logic to be "chain lightning." The printed truth cuts with a sharp edge; the spoken truth burns as well as cuts.

Men have indeed been redeemed by the truth in black ink on white paper, but the truth quadruples its force when it is bound up in nerves, muscles and sinews. The soul may be taught by travel, books, friends, occupation. Yet these truths stand in the outer court of the soul. It is not given to them to enter into the secret holy of holies, where the hidden life doth dwell. Preaching is plying men with the eternal principles of duty and destiny, to give warmth to the frigid, wings to the dull and low-flying, clarity to reason, accuracy to moral judgment, force to aspira-

tion, and freedom to faith. Truth is the arrow, but speech is the bow that sends it home.

The nature and functions of preaching grow out of the divine method of education and growth for men. God governs rocks by gravity, bees by instinct, trees by those grooves called natural laws. Man governs his locomotive by two rails and a flange upon the side of the wheel. Man, made in God's image, is the child of liberty, and God governs the pilgrim host through moral teachers into whose minds great truths are dropped from Heaven, and these men are sent on before the advancing multitude to lead them away from the slough, to guide them out of the wilderness and open up some spring in the desert.

It is possible to enrich dead things from the outside. Soft wood may be veneered with mahogany, nickel may be coated with silver and silver plated with gold, but living things must be developed from the inside. Would the husbandman have a rich flush upon the rose? Let him feed the roots. Would the mother have the bloom of beauty upon the cheek of the child? Let her feed the babe with good food, and the pure blood on the inside will lend the rosy tint to the cheek on the outside. Men cannot be made wise or strong or moral by exterior laws or agencies. The great spiritual principles of Jesus Christ are the most powerful stimulants to material civilization that the world has ever seen.

It is said that Shakespeare's poems bring thousands of visitors to Stratford every year. His poems indirectly have created more wealth for the people of Stratford than any of its factories or looms. It is still an open question whether Wyclif, with his translation of the Scriptures, has not done as much for the commerce of England as did Watt when he invented the tools that Wyclif had first made necessary. Shaftesbury once said that Charles Spurgeon, without discussing problems of government, had done more for social reform and progress than any statesman of his era.

THE DIFFICULTIES OF PREACHING.

In his Yale address, ex-President White lamented that young men were turning from the learned professions to enter trade and commerce. Materialism, he thought, was an evil spirit that had given its cup of sorcery to youth and beguiled them from the paths of noble scholarship and the intellectual life. Gone the poets Longfellow, Lowell, Bryant, Whittier. Gone the historians Bancroft, Motley, Prescott. Gone the great orators and statesmen. Gone also the era when young men like Channing and Starking, Swing and Beecher and Brooks, entered the ministry. And remembering that in New England the clergymen have founded the academies and colleges, and that in scores of families like the Emersons there had been seven generations of clergymen who had wrought in the pulpit, the lecture hall, or taken up the pen of author, or editor, the great educator predicted disaster would befall our eager American society.

But not the emoluments of commerce alone explain the drift of young men away from the ministry. The ministry is not an easy life. No profession makes demands so numerous or so stern upon nerve and brain, upon mind and heart. In former times, when books were scarce, religious

newspapers unknown, and knowledge was not universal, preaching was not a difficult task, and it was easily possible for a clergyman to preach a sermon three hours long in the morning and repeat it at night without the congregation recognizing it. Now all the hearers have books and libraries, and the pew of to-day is wiser than the pulpit of yesterday. The time has come when the preacher must be a universal scholar. He must make himself an expert in social reform; master the facts as to illiteracy, vice and crime; study the tenement-house question; all social movements in connection with settlements and methods of Christian work. He must carry his studies into physiology and hygiene to note how abnormal physical conditions affect the conscience and the spiritual state.

He must study history, politics, the rise of law, and free institutions, the movements of art, the history of philosophy, and, above all else no facts in connection with science must be permitted to escape his notice. For his illustrations he must draw from the sciences of stars and stones and animals and plants. To keep step with his work he must read each month some review that deals with finance, reform, labor, education, and his own special problems, not forgetting the foreign quarterlies and magazines. In addition to all this there will be at least a hundred volumes each year that he must go through thoroughly, if possible, or hurriedly, if crowded. There are also public duties and demands. To-day he enters a home in which some woman, with little children clinging to her dress and crying bitterly, stands beside a young father, now dying. He returns home to find some youth, the child of poverty and orphanage, but of genius also, who needs help and assistance. When evening falls there comes the intellectual stress and task.

Immeasurable the demands upon nerve and brain! Now and then one arises who is called to the ministry by his distant ancestors, whose father loved moral themes, and had a vision and the outlook upon the realm invisible, whose mother had enthusiasm, imagination, and moral sentiment—gateways, these, through which God's angels come trooping—and father and mother, through heredity, call the child to the ministry. For such a one teaching is automatic, and preaching is instinctive, and the work itself is medicinal and recuperative. But even upon these men, like Robertson and Channing and Bushnell, the mere strain of delivery is such as to send them home from the pulpit in a state of nervous collapse from which they do not recover until Tuesday or Wednesday. With many the recoil dismounts the cannon. In these days no man would be equal to the difficulties of the ministry did not the happiest of the professions bring its own rewards, carry medicine to cure its exhaustions.

THE MINISTER'S FREEDOM OF THOUGHT AND ACTION.

No other occupation or profession offers such liberty and personal freedom. The politician is a thread caught in the texture of his party, and has little freedom. The merchant must buy and sell what the people want, and must serve them. The lawyer must move in the groove dugged by the mistake or sin of his client, while the clergyman is freely permitted to teach the

great, eternal principles of God, and he steers by the stars.

Great is the power of the press; but the press writer has no personal contact with the reader, and he must report things evil often as well as good. Great is the power of the law. But law is litigious, and the jurist must struggle oftentimes for weeks or months to settle some quarrel, or correct some injustice, dealing, as Webster said, with negatives oftentimes. Great is the power of the physician. But, unfortunately, in influencing his patient his personality must first of all work upon an abnormal condition, and when the patient is restored to health and ready to receive the physician's personality, his task is done. In the ministry this advantage adheres. It emphasizes the great positive moralities, it handles the most powerful stimulants the world has ever known—eternal truths. It plies men with divine inspirations. It deals with the greatest themes life holds—God, Christ, conscience, reason, sin, salvation, culture, character, duty, immortal destiny. When all other arts have been secured, it teaches the art of right living. When all other sciences have been mastered, it teaches the science of right conduct in the home, the market and the forum. It puts its stamp, not into wood that will rot, not into iron that will rust, not into colors that will fade, but into minds and hearts that are immortal.

Multiply the honors and emoluments of the other occupations one hundred fold and these need them all to compensate for the happiness and opportunity of the Christian ministry, seeking to make the church a college for the ignorant, a hospital for hurt hearts, an armory from which man may receive weapons, that opens up springs in life's desert, plants a palm in life's burning sands.

Well did John Ruskin say that the issues of life and death for modern society are in the pulpit. "Precious, indeed, those thirty minutes by which the preacher tries to get at the separate hearts of a thousand men to convince them of all their weaknesses, to shame them for all their sin, to warn them of all their dangers, to try by this way and that to stir the hard fastenings of the doors where the Master himself has stood and knocked, yet none opened, and to call at the openings of those dark streets where Wisdom herself hath stretched forth her hands and no man regarded. Thirty minutes to raise the dead in."

And he who hath known the joy of encouraging some noble youth who is discouraged, the rapture that comes when at least one who hath been long snared and held in the cruel trap hath been freed; the joy of knowing that blind eyes have come to see things unseen, and deaf ears to hear notes that once were unheard, or hath swung wide some dungeon door to lead forth some prisoner of conscience, will know that there is no profession that conceals such hidden springs, receives such hidden messages, is fed with such buoyancy and happiness as the ministry.—*Newell Dwight Hillis, D. D., in Saturday Evening Post.*

ADDRESSES.

Daniel MacGregor, Chilliwack, B. C.
J. D. White, No. 903 Coleman Street, St. Louis, Missouri.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lord: for there shall not any man among you have save it be one wife: and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, NOVEMBER 15, 1899.

NO. 46.

The Saints' Herald.

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

LAMONI, IOWA, NOV. 15, 1899.

BRO. ISRAEL L. ROGERS DEAD.

By telegram to Bro. Henry A. Stebbins we learn that Bro. Israel L. Rogers, of Sandwich, Illinois, had yielded to the pale reaper and had passed over to the other side, dying in the afternoon of November 8, 1899.

Bro. Stebbins will go to attend the funeral services, he having been a life-long associate and intimate friend of our departed brother.

Bro. Israel L. Rogers was a member of the church in the days of Joseph and Hyrum Smith, and came to Illinois intending to make his home with the saints, but learning of the unsettled condition of affairs at Nauvoo, he stopped in the Fox River Valley, not far from the old town of Newark, where he made a farm and a home. He was the first Bishop of the Reorganized Church, and while acting as Bishop was ever the warmhearted openhanded friend of the cause of God and the poor. Of him it can well be said, He loved his God and his fellow men.

He has gone to his rest, in a ripe old age, and "like a shock of corn fully ripe for the harvest."

His family will receive the sympathy and condolence of all who knew Bro. Israel.

A MINORITY OF TWO PER CENT.

In late controversies between the elders of the Utah Mormon Church and the elders of the Reorganized Church it has been claimed by those of Utah that at no time has there been more than *two per cent* of the people of the church who were involved in the practice of polygamy, or plural marriage. This has also been stated by some of the leading men of the church in Utah in referring to the subject.

We are led to believe that what this statement is intended to convey is that not more than two per cent of the men of the Utah Church were at any time in the practice of plural marriage. If it be so that the estimate includes both men and women, and means that only two per cent of the entire church membership practiced plural marriage, it is not much

the better, as it would show a still smaller per cent of the men, who are supposed to be the chief beneficiaries of the institution.

In the thirteenth chapter, fourth paragraph of the Book of Mosiah, we read:—

Now it is not common that the voice of the people desireth anything contrary to that which is right; but it is common for the lesser part of the people to desire that which is not right; therefore this shall ye observe, and make it your law to do your business by the voice of the people.

The value of this command is enhanced by the statement to the church in the revelation on Priesthood given to Joseph Smith and six elders September 22 and 23, 1832, sixty-seven years ago:—

And your minds in times past have been darkened because of unbelief, and because you have treated lightly the things you have received, which vanity and unbelief hath brought the whole church under condemnation. And this condemnation resteth upon the children of Zion, even all; and they shall remain under this condemnation until they repent and remember the new covenant, even the Book of Mormon and the former commandments which I have given them, not only to say, but to do according to that which I have written.

In our contention against the doctrine and practice of plural marriage we have always made this point: that the purported revelation which is claimed as the basis of the practice was not at any time presented to the church to obtain the voice of the people upon it. That the practice was a direct change from the then prevailing rule of the church, which rule was adopted by the "voice of the people" because of revelations to the church in which the one wife principle was clearly stated to be the law for the observance of the church membership.

The practice of plural marriage was the result of "desire" upon the part of few; and if we are to believe that not more than two per cent (two of every hundred) of the people have been in the practice, it was but a very few who so desired it. Apply the rule stated in the quotation from Mosiah, and what is the conclusion?

It has always been something of a mystery how such a dogma gained credence and a following viewed in the light of the foregoing commands of the Lord. And now, after the lapse of years, and the conditions imposed upon the people of Utah by the laws of the United States, and the responsibility placed upon the membership of the church there by the manifesto of President Woodruff, it

seems passing strange that the greater percentage of the people whose material and political interests are involved should longer consent that this element of "two per cent" should be permitted to continue in a practice so adverse to the well-being of the whole; a practice upon which "the voice of the people" was not obtained when instituted; a practice having no warrant in all the revelations of God to the church prior to the death of the martyrs, Joseph and Hyrum; a practice distinctly denounced by the Book of Mormon; a practice which is in direct conflict with the expressed will of the Lord, as that will is stated in revelations given to the church in 1831; a practice in which two men out of each hundred may openly disregard the well-being of the other ninety-eight men of the hundred, and assume to themselves rights and privileges which their ninety-eight brethren may not aspire to.

We believe that the great majority whose practice is monogamous, who keep the law of the Lord in the respect of having but one wife at the same time, should assume the control of the public policies of the State of Utah, and compel the little "two per cent" portion to desist from pursuing a course of conduct which brings the whole under the just condemnation of the civil magistrates and the right-minded of all civilized people.

CURIOUS.

Lying on the Editor's desk is a card, bearing on the one side the name of one of the elders of the Utah Mormon Church, his mission and his home address; and on the other side an epitome of faith and doctrine under the general caption, "Articles of Faith."

These "Articles of Faith," are followed by the name of Joseph Smith, and are the same as published by him in 1842 and in 1844.

These articles contain no declaration of a belief in, or reference to the dogma of spiritual wifery, plural marriage, or polygamy; none whatever.

Now, it is not a little striking and peculiar that, after the promulgation of the dogma and the adoption of the practice of plural marriage in August, 1852, and continuing in both the belief and practice until 1891, when it is declared that the solemnization of plural marriages ceased by edict under the claimed sanction of divine

permission or command that the propagandizing ministry sent out by the polygamous church in Utah should so soon and so completely absolve Joseph Smith from the responsibility of being the human author of the doctrine of plural marriage, presumptively, by publishing the "Articles of Faith" authorized by him in both the year 1842 and the year 1844.

ORSON HYDE ON SPIRITUAL WIFERY.

President Joseph Smith has been severely criticised for saying that a good man would not promulgate polygamy, or the spiritual wife doctrine.

The following are his words as used on April 6, 1860, at Amboy, Illinois:—

There is but one principle taught by the leaders of any faction of this people that I hold in utter abhorrence. That is a principle taught by Brigham Young and those believing in him. I have been told that my father taught such doctrines. I have never believed it and never can believe it. If such things were done, then I believe they never were done by Divine authority. I believe my father was a good man, and a good man never could have promulgated such doctrines.

This was, to be sure, a severe arraignment of those who had promulgated these doctrines, and as might have been expected, it brought forth an emphatic protest from them. But when we examine into the matter a little, we discover that President Smith's estimate of the moral status of men who promulgate such doctrines was closely in harmony with the estimate of at least one of their own leading men as late as April 27, 1845. On that date Elder Orson Hyde, of the Twelve, delivered a lecture before the High Priests' Quorum, in Nauvoo, "Upon the course and conduct of Mr. Sidney Rigdon," in which he sets forth that Elder Rigdon had accused the Twelve and others at Nauvoo of teaching spiritual wifery, and adds:—

But because he was rejected as the leader of this people, he now seeks to destroy us by the most cruel slanders—the most wicked misrepresentations, and the foulest calumnies that ever proceeded from disappointed ambition.—Page 28.

Again, he says:—

His first edition of lies did not seem to answer: He must next accuse me of beseeching him not to make any disclosures about the spiritual wife doctrine. In answer to this, I will say: that as God is my judge, and as I wish or hope for salvation, such a petition was never addressed by me to Mr. Sidney Rigdon. I did caution him, however, on board the steamboat "May Flower" lying at St. Louis, to be cautious what he wrote in this time of his excitement, lest he might say things that he would afterwards be sorry for, and lay the foundation for a more bitter repentance at some future day. I might have also added, that his tyranny and oppression in Missouri; and conduct also little if any better than land piracy in connection with Robinson, his son-in-law, caused me to say and to do things that I have ever since regretted. I considered that I had just cause for dissatisfaction; but Mr. Rigdon had not, if we may believe his own words one week before he was cut off. "Brethren, you are the best and most blessed people on the

earth." Will the best and most blessed people on the earth have spiritual wives, and tolerate adultery?—Page 27.

Though Elder Hyde puts his last sentence in the form of an interrogation, it is that form of interrogation, and used in that connection, which asserts as strongly as language can, that the best and most blessed people on earth will not have "spiritual wives, and tolerate adultery." Why then should President Smith be condemned by Elder Hyde and his associates because fifteen years later he said, "A good man never could have promulgated such doctrines"?

The lecture referred to above, from which the words of Elder Orson Hyde are quoted, was printed in pamphlet form in the "City of Joseph" [Nauvoo], by John Taylor, 1845.

CHURCH DEDICATED AT LYDNEY, ENGLAND.

From The Dean Forest *Mercury*, for October 13, 1899, sent us by one of the brethren in connection with the conference minutes for the Eastern district of Wales, we quote:—

DEDICATION OF A NEW CHURCH.

The new church at Tutnalls, Lydney, which is described as "The Reorganized Church of Jesus Christ of Latter Day Saints," has been dedicated to its uses, and is now opened for divine service after the order of this particular communion. The building is erected on a site on the left side going to Tutnalls, is on high ground, and has a very pleasant aspect. The land, which is valuable in the neighborhood, was given by the late Mr. Charles Griffiths. The building has been erected according to plans drawn by Mr. Thomas Griffiths, of Lydney, building contractor. Mr. Griffiths was also the builder. A meritorious fact connected with the work is the great amount of labor and artizan assistance which members and friends of the cause have put in, largely in overtime, and in that way the question of raising money has been materially lightened.

The estimated gross outlay was £250, and we understand that the best part of £100 remains to be got in. The new church has an iron roof and side "walls," the inside being coated with stained matchwood, and the vacuum being filled in with sawdust. The main building is 43 ft. by 24 ft., and there are chairs to seat 250 persons. On one side is a set of small rooms, which no doubt will serve many useful purposes. Gas is the illuminant, and the building will be warmed with a large stove of the tortoise pattern. The window lights are filled in with cathedral glass. It is approached by a flight of steps, and the front wall is bounded by some fancy iron work.

The dedication services commenced on Sunday morning. Elder Alma Bishop, of Cardiff, offered the dedication prayer, and preached the opening sermon. Elder F. G. Pitt (lately returned from America) also assisted in carrying out the service. In the afternoon there was a saints' fellowship meeting, conducted by Elder Thomas Griffiths (of Lydney). Elder Gould, Cardiff, and Elder John Jones, Nantyglo, also took part. At six o'clock the missionary in charge, F. G. Pitt, was the preacher to a large congregation and A. M. Bishop also took part in the service.

During the morning service, the rite of baptism by immersion was administered to two young men of Lydney, and there was an ordination of deacons in the afternoon. Thomas Ellis, of Lydney, and Alma Moroni Bishop, of Cardiff,

Special references were made in the addresses to the fact that this community believed absolutely in a free open pulpit, and in an open Bible. An invitation was given to all ministers to attend their services, and see and hear for themselves before condemning them or their creed, and if it were so, to show them where they were wrong. They were welcome to try, and would be courteously received. They believed that the truth always shone the brighter when subject to critical examinations. The officers of the new church are Thomas Griffiths, minister in charge, J. E. Holford being assistant pastor. Mr. Charles Kelsey is both teacher and secretary, whilst Mr. Thomas Ellis is treasurer.

IMPROVEMENTS—LOWER-PRICED PUBLICATIONS.

The Herald Office has purchased some improved machinery of late in a "No. 4 Universal Wire Stitching Machine," by which the management will be able soon to issue cheaper editions of most of our publications—those that can be sewed into a volume not much over an inch in thickness.

By this means, by avoiding expense incident to hand sewing in binding, cheaper editions of the Book of Mormon and Doctrine and Covenants, and numerous other publications, including New Testament, Inspired Translation, can be issued and placed at the disposal of many who may be unable to purchase the regular editions.

In any event, the lower-priced publications will result in greatly increased sales and much wider circulation of our reading matter, features necessary to our external progress abroad and the internal development of the membership of the church itself.

Such works as the Church History and Inspired Translation of the Bible—more bulky volumes—cannot now at least be included in the list.

These items are mentioned for the information and benefit of the saints, all of whom are stockholders and equally interested in the publishing department, to which is intrusted the literary work of the church at home and abroad.

We hope to announce additional and important matter in this line next week. Further improvements will be made and duly announced as financial and other conditions permit.

LAMONI'S IMPROVED RAILWAY FACILITIES.

Lamoni has in the past been criticised if not ridiculed by some of its visitors because of its isolation from trunk lines and their traffic and mail facilities. However, future travelers to the city of the saints will find a change of affairs in that respect; for Lamoni now is located on a main line of railway and is served by two regular passenger trains and two freights, daily, with regular extras during the week.

The change was brought about by an extension of the line which formerly ended at Grant City, Missouri, so that now trains run regularly from Chariton, Iowa, a division point on the main line of the C. B. and Q. between Chicago and Council Bluffs, south to St. Joseph and Kansas City.

Besides this, other and regular daily trains to the same points may be reached from Bethany Junction, about two miles distant. However, travelers are not under the necessity of changing at said junction, but have through passenger service from Lamoni, north and south, as stated.

Lamoni is therefore finally and approximately up with the rest of the world in this new departure, from the standpoint of railway and mail facilities, not to mention other advantages. The day of the mixed freight and passenger short line dinky is a thing of the past at headquarters.

EXTRACTS FROM LETTERS.

Bro. I. N. White was at St. Louis on the 5th inst., enroute to Alma, Illinois, where he is to meet Mr. Braden again in debate. He writes:—

Go to Alma 6th and ready for the work as Lord may direct. Say: I should have a hundred or so of revelation on the rebellion; and really had I some good tracts would be fine to keep on exhibition during debate while Braden is circulating his trash. Could not the church furnish me some for this occasion? If the Bishop is there he would say yes. Can send to me at Alma, Illinois. Remember me. Speaking twice a day and every night since Thursday.

The tracts have been forwarded as requested, by Bro. Criley.

Bro. J. W. Waldsmith writes from Norman, Kearney County, Nebraska, November 3:—

I go from here to-morrow to Fairfield, Clay County; expect to hold meetings for one week. From there I will go south of Hebron, Thayer County, to a branch of the church, six miles southeast of the town.

EDITORIAL ITEMS.

Pres. Joseph Smith left home on the 10th inst. for Mallard, Iowa, in the Galland's Grove district, where the saints have erected a chapel which he is to dedicate on Sunday, the 12th. He expected to return on or about Tuesday, the 14th.

Sister F. E. Redman, of Mena, Arkansas, wishes the prayers of the saints that she may be healed of rheumatism. Pray for her.

The address of Elder Daniel MacGregor is Chilliwack, British Columbia.

Card from Bro. F. C. Smith, Conneaut Center, Pennsylvania, reports "Bro. J. F. McDowell engaged in debate with one Elder Miles on Sabbath and soul of man, at Conneautville church;" that all was progressing favorably for the cause.

Bishop E. L. Kelley returned home

on Sunday, the 12th inst., after an absence of some weeks in Ohio, Michigan, and Illinois.

News from White-Braden debate at Alma, Illinois, will be found in a brief note from Bro. F. M. Slover in our letter column this issue.

Bro. H. A. Stebbins returned to Lamoni on Sunday, the 12th, from Sandwich, Illinois, where he delivered the discourse at the funeral services of Bishop I. L. Rogers, the afternoon of the 10th.

"A word to the wise——" The HERALD is \$1.50 per year in advance.

Original Articles.

"THE GATES OF HELL SHALL NOT PREVAIL."

I will write as I believe, being led or directed by the Spirit. It is now just about three o'clock in the morning. Last evening was Halloween. I did not leave the house to participate in anything that my fellow man did, but worked till about eight o'clock, to get my house in proper condition for my large family for winter. To state briefly, Yesterday, while about my duties, I happened to call at the house of a Campbellite (or Disciple) preacher, where I also found another ex-Campbellite, but now inclined toward Dowieism. We were soon engaged in religious conversation, beginning with the late persecution of Dowie.

The preacher soon grew eloquent and said, That is one thing I have against your church calling yourselves the Reorganized Church of Jesus Christ. Now, said he, nothing can be reorganiznd until disorganized.

I conceded it; I must.

Well, he said, Christ promised that "The gates of hell shall not prevail against it."

Then I made the statement just to draw out proper ideas: "But the gates of hell have prevailed."

He looked amazingly surprised.

Why, I said, according to your construction, all the history of reform indicates that the gates of hell did prevail; if it is but the hundreth part of an inch. My thoughts the meanwhile were running thus: I do not, and never have fully understood Christ's idea; but I am very sure you Campbellites are not right; neither are the Catholics; neither have I faith in Dowieism, Dunkardism, or any other ism. The church of my choice comes the nearest filling the bill of anything I ever read, or knew of, since apostolic times, possessing biblical organization, commandments, and spiritual gifts. I further thought, Is it possible that that special passage might be a mistranslation. The Spirit

seemed to say, No. I gave myself no uneasiness, feeling sure we were nearer right than any system I knew of.

On retiring for the night, beautiful views and sceneries of mansions would appear before my sight. They were of stone mason work, and not embellished with paint. I tried to see them fully, but did not seem to have power; but the Spirit was with me, and my heart was glad, and I was at peace with God. I fell asleep, and during the night I seemed to be in quite a solid, spacious building. The ceiling was not very high; the room was well filled with worshipers; there seemed to be a tomb or grave near the south end, rising two or three feet above the floor, with a heavy slab on top, in which lay dead, a young woman. Now, it was known to some or all of us, that the young woman was to arise at that meeting. How far man was to be instrumental in this, I did not know. But a hymn was given us to sing, I don't know who by, but all seemed to know it: "Arise, my soul, arise." I now urged the congregation to sing with a will. I meant they should sing with the Spirit and understanding, so the Spirit of God would work with us. I thought to myself, now if the Spirit will come on me I will command her in the name of Jesus Christ to come forth, or arise. We had just fairly started singing, and I did not just notice the tomb; when, Lo, the young woman had risen, and was joyfully moving about near my left side. There was now some animation in the congregation, and many, if not all, had eyes on the young woman. This first drew my attention. There was neither fear, nor excitement. I now noticed a young man smoking a cigar near her person; the smoke just rolling. I beckoned him to move away; but before he did so, she sneezed and moved away a little space; and soon she became interested in letters of friends.

At this juncture I awoke; when awake a few passages came to my mind, "Jesus has the keys of death and hell." "Of whom the whole family in heaven and earth are named." "I will give to thee the keys of the kingdom."

Now, dear saints, while my ideas are not fully developed, or matured, I would suggest that we ask God with full faith to give us a correct knowledge of the passage referred to, so that we may have a correct conception,—all agreeing, no discord. A few thoughts more and I will come to a close. Did the gates of hell ever prevail against the church, taking it in the sense of the whole family in heaven and earth, with the idea of the power of the gospel connected therewith, among which ideas exists prominently the power to resurrect

the dead? I feel sure it exists now, and always will, whenever God has an authorized ministry or priesthood. Surely the gates of hell did not prevail over Moroni, one of the church or family in heaven, who communicated with some of the family on earth. Trusting this will lead to more scriptural quotation and explanation, I will close.

DECEPTION'S REIGN.—PART 3; NO. 1.
MIRACULOUS DECEPTIONS.

And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders.—2 Thess. 2: 8, 9.

For by thy sorceries were all nations deceived.—Rev. 18: 23.

For behold, at that day shall he rage in the hearts of the children of men, and stir them up to anger against that which is good; and others will he pacify, and lull them away into carnal security, that they will say, All is well in Zion; yea, Zion prospereth, all is well; and thus the devil cheateth their souls, and leadeth them away carefully down to hell. And behold, others he flattereth away, and telleth them there is no hell; and he saith unto them, I am no devil, for there is none: and thus he whispereth in their ears, until he grasps them with his awful chains, from whence there is no deliverance.—Book of Mormon, 2 Nephi 12: 18, 19, large edition.

And again, I will give unto you a pattern in all things, that ye may not be deceived; for Satan is abroad in the land, and he goeth forth deceiving the nations; wherefore he that prayeth whose spirit is contrite, the same is accepted of me, if he obey mine ordinances. He that speaketh, whose spirit is contrite, whose language is meek, and edifieth, the same is of God, if he obey mine ordinances. And again, he that trembleth under my power shall be made strong, and shall bring forth fruits of praise, and wisdom, according to the revelations and truths which I have given you. And again, he that is overcome and bringeth not forth fruits, even according to this pattern, is not of me; wherefore by this pattern ye shall know the spirits in all cases, under the whole heavens. And the days have come, according to men's faith it shall be done unto them. Behold, this commandment is given unto all the elders whom I have chosen.—D. C. 52: 4, 5.

"It is written in your law, the concurrent testimony of two is credible." In the foregoing array we have the united testimony of three inspired prophetic utterances to the verity of our proposition: That Deception's Reign will be greatly advanced, spread abroad, and fortified and sustained by the spirits of devils operating by supernatural manifestations. The spirits of devils have wrought miracles to push the claims of their deceptive doctrines in different ages in the past, and among different nations; but their operations are to be more widespread and universal from now till the end of the world, than in any past age of the world. The world of mankind is ripe for such a harvest for the kingdom of the Devil now, as never before. Never were the minds of the people so ready as

now to receive, or so susceptible to the influence of supernatural "power and signs and lying wonders." And when the manifestations are presented, no inquiry is entered into to determine their divinity. The only question to be determined is, Did the miracle or wonder really happen? The settlement of that one question settles the entire subject to the satisfaction of all.

Is it not one of the strange peculiarities of the times, when economics, socials, politics, and science are so closely scrutinized, and all their details so analyzed, that religious matters are so superficially examined, so little thought about, that we are more likely—nay, liable to be on the side of wrong than right? How many of our readers would suppose that among the thirty-five millions of religious professors in the United States, nearly one third of them excuse themselves from rigid investigation, and of reaching unfavorable decision to many, by flattering them into the belief that "there is no hell," nor is there a "Devil"? There are about ten millions of persons in our country who, believing in a future state of existence, deny most emphatically that a Devil, either personal or impersonal, exists.

Nephi's prophecy is being fulfilled to a positive demonstration! And the existence of this negative doctrine is proof positive that the Devil exists. So long as the Devil can keep the people at war over sharp doctrinal clashes and divisional tenets, whereby are produced doubt, strife, uncertainty, prejudice, envy, emulation, and every other evil and spiritual death dealing effect, he is satisfied; for nothing is more suited to his deathly purpose, no realm than *ignorance* so fruitful of deception. His work and purpose is evil, and its legitimate result—spiritual death—which, of course, separates us from the life in Christ. He flatters his subjects into inactivity of thought, and encourages non-investigation. "One world at a time; do the best you can in this; let the next take care of itself."

But let divine truth be sent into the world—life giving truth—and let man set about proving it, and begin to personally apply its holy principles in their daily religious life, and the divine fruits of it begin to appear in "spiritual gifts," and the Lord reveals himself in promised signs to follow and confirm the truth to the faithful believers, (1 Cor. 12: 1-11; Mark 16: 16-20,) and it is not long till Satan's *counterfeit* signs and revelations make their appearance. False doctrine implies true doctrine; false prophets, true prophets; and counterfeit signs and wonders imply true or divine signs and blessings. As illustrative of this statement, take the

record of the experiences of Moses and Aaron, and the elders of Israel with the magicians of Egypt (Ex. chaps. 7, 8). See also that of Daniel the prophet with the astrologers of ancient Babylon (Dan. 2), and the history of the Apostolic age (Acts 8: 9). Among barbarous or but partially civilized peoples, Satan's manifestations are of a low order and but partially developed, there being no great amount of divine truth among such to fortify them against. Under such circumstances Satan's forms of operations are in the line of fortune telling, spirit of divining, magical incantations, and other like wonder working, with attempted prophesyings, with other obscure operations.

The doctrines attending the spirits above referred to, among those uncivilized, is degrading and unprogressive in character, and generally panders to the propensities of the lower nature, and tends to gratifying fleshly passions. And when introduced among those more refined and civilized, they most generally seek to corrupt and pervert the marriage institution and sever its bonds, mar its native sanctity, and divert its divine intention. Hence, among some, it would be laid aside for the more convenient "congeniality" of spirits, corruptness, or allow the practice of polygamy to usurp its holy throne, thus destroying not only the bonds of, but the very institution of civilized society itself, its peace, and security. This is the work and tendency of "seducing spirits and doctrines of devils;" "speaking lies in hypocrisy; having their conscience seared with a hot iron; *forbidding to marry* and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth" (1 Tim. 4: 1-3).

The evil spirit whose company King Saul cultivated led him to disobey God, and then seek to justify himself therein (1 Sam. 16: 14; and 15: 15-21). After he had forfeited all right to revelation from God, he went right in direct opposition to God's express command (Deut. 18: 9-15), and consulted a woman possessed with a familiar spirit.

And when Saul inquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets. Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at En-dor.—1 Sam. 28: 6, 7.

Saul was withal a polygamist.

Moreover these "evil," "familiar," and "unclean spirits" operate most conveniently in the darkness of night, and for some reason hard to account for, like to appear to associate themselves with the dead. And would fain make us think them the spirits of our dead. Maybe they are ashamed of

their chief relative and control! (See 1 Sam. 28: 7-14.)

The medium in this case no doubt had known the Prophet Samuel, and it was no great mystery that the familiar spirit actuating her had learned through Samuel, the prophecy delivered before his death, and reproduced on the occasion of Saul's visit to her.

And furthermore, God had, as early as the days of Eden, pronounced the sentence of death on *all* men, and Satan need not risk a great deal in telling him he was going to die. The familiar spirit does not claim to more than repeat himself, so personifying Samuel says:—

And the Lord hath done to him *as he spake by me.*—V. 17.

Supernatural, invisible powers may be distinguished generally as to their being good or evil, firstly by their mode of procedure among men, and secondly by the tendency of their teaching and their effects on the minds of men and society.

If evil, they seek at once, by some supernatural *open display* of their power, to bind the agency and supersede the necessity of its exercise, through testing the evidence by a recourse to logic and reason. The ocular demonstration cannot be accounted for by ordinary reason. You cannot down a *miracle* by reason! No room in such a case for a negative, or a denial. The mind thus once chained, reason is forestalled, and hence agency in man is useless.

But God gave the endowment—agency—to man, and hence is never so inconsistent as to proceed to teach man his truth in such mode as to bind, and forestall the use of his *agency* to begin with. Hence, he appeals to our "reason" first (Isa. 1: 18), and sends his servants out to "*teach*" first, and promises to send the confirming power afterward; provided we *believe and obey*.

No theory of reformation is enjoined or taught by evil spirits, nothing to purify and elevate morally; but with divine manifestations there invariably is enjoined a separation from sin and all dishonesty, and the *practice* of that which purifies, advances in intelligence, and elevates to the higher aims and nobler purpose in this life, with a view to a perfectly pure, holy, and undefiled life to come.

The effect of the teaching of Satanic agencies is a searing of the conscience, and a blunting of the moral sensibilities, till there is indifference to honesty, reverence to God, chastity, virtue, moral purity, and the elevating principles of Godliness. They finally lead to a denial of the deity of Christ, and his resurrection, and the doctrinal foundation of the Christian hope. They also deny the existence, absolutely, of the personality of God.

With a mixture of truth and error, the better calculated to deceive; they usually admit some or all of the varied phases of Pantheism or Deism, usually leading to idolatry in some form. In the earlier ages of the world, all the visible universe was an infinite collection and temple of gods, to be worshiped by mankind. In later times the material objects, sun, moon and stars, beasts and images were not gods; but he was the *soul* of the universe, material things being but indices pointing the eye to him, they being adored in worship as his representatives. While in modern times he is, by many who are influenced by evil spirits, held to be that which is diffused through or in all the natural creation, or is the essence of all good.

It is not, however, with the intention of giving the history of the doctrines of devils of all the past, that reference is here made to their doctrines relating to God, though it may be essential to refer to some of their teachings occasionally, to illustrate our subject, and demonstrate the truth of the prophetic warnings and verify the fact of Deception's Reign. Evil spirits and sorcerers teach "*doctrines* of devils," as well as work miracles and show wonders. And one of the sad things to contemplate is, these evil, seductive spirits have invaded, and will yet invade the territory of the Christian church, and lead some captive at their will.

Joseph the Seer stated in 1831, as quoted heretofore, "Satan is abroad in the land, and he goeth forth deceiving the nations;" what a sweeping statement in its scope. And the question is, Is it true? And if *the nations* are being deceived, will the church among the peoples of those nations remain unaffected from these deceptions? Should not the warning voice be lifted, and the dangers be pointed out, so far as we may be able? Will the saints and friends be diligent to heed the warning?

A great opportunity is afforded his satanic majesty to operate at the present time in all the religious realm, from the fact that a great doctrinal laxity exists there. Well-defined doctrinal lines are fading away. Some of the churches of leading character are losing their *doctrinal* identity, because of the boasted doctrinal liberality falsely so called. Liberal leaders are leading the people away from the old lines of sacred faith and doctrine; but where are they going? Have they no certain standard of doctrine and faith? Nothing on which they can agree? No religious compass to direct their course? For centuries these leading minds have been unable to agree to a certainty as to what the Bible teaches. *To them it is therefore no infallible guide.* The uncertain state of religious affairs, in

the religious world to-day, is astounding! There seems to be nothing demonstrably certain about the systems of religion existing, except the fact that they are *uncertain*, unsatisfactory to their leading minds.

How strange! How astonishing this fact!

Doctrine, if true, is a statement of some fact or truth, with the evidence to sustain it.

True doctrine invariably embodies principle.

False doctrine is based on no principle, and hence the resort to some extraordinary wonder of some form to hide this fact, by thus superceding the necessity of investigating before accepting. Some of the brightest minds of the ages have been led captive by false spirits, through failing to recognize this trueism, and allowing a wonderful operation of some form to have precedence over the fact or truth of *principle*. And many more will yet be led to confusion and deception for this same reason; "for Satan is abroad in the land, and he goeth forth *deceiving* the nations." Speaking of our day, Jesus says:—

And many false prophets shall rise and *shall deceive many.*—Matt. 24: 11.

With the foundations of religious faith all being broken up, as they are at the present, and in the midst of the consequent great and absolute *uncertainty* consequent upon such state of religious affairs, Deception's Reign can easily triumph, and Satan's victorious march be rendered easy!

The spiritual anarchy, so popularly prevalent to-day, but prepares the soil for a rich harvest of deceived followers at the time of harvest—the end of this world.

So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, *An enemy* hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares ye root up also the wheat with them. Let both grow together until the harvest: *and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.*—Matt. 13: 27-30.

He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels.—Verses 37-39.

The forecast here presented by our Savior is vast, both in results and extent; comprehending, as it does, the world and its fortunes, and reaching as it does, clear down and onward to "the end of this world," even the harvest. Two great agents sowing: one righteous principles of doctrine—seed, the harvest, wheat, souls gathered into eternal life; the other, Satan, sowing false notions, absurd ideas, wicked deceptive theories, and

working miracles to fasten them on the world,—the crop—tares, children of the wicked one,—“the Devil that deceived them” (Rev. 20: 10).

The Devil is not dead else God would be dealing with myths at the judgment. He is alive, and diligently at work, till the end of the world. Is it any wonder, in view of what is portrayed in these statements of our Savior and the prophets, that the Father has in ages gone, as well as now, sent forth the warnings—“He shall bruise thy heel”?

Then cometh the devil, and taketh away the word [of God] out of their hearts, lest they should believe and be saved.—Luke 8: 12.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.—1 Peter 5: 8.

Satan, the angel enemy of mankind,—the Abaddon in Hebrew, and called Apollyon in Greek,—once the holy and perfect messenger of God (Ezek. 28: 14, 15), became a libertine, a disregarder of the holy law, perverted the use of his agency; wrecked his own responsibility, and fell from light, power, and glory divine, in mansions of glory, and “as lightning” fell from heaven (Luke 10: 18). And willfully turning away from *the truth*, it was one of the most natural things in the world to deal in lies. What else could he do?

There is, religiously speaking, but the two realms to be occupied. One of light, holiness, and truth; the other the kingdom of darkness, falsehood, and deception. When the Devil or anyone else leaves one, he necessarily goes into the other. To some not in the kingdom of light, Jesus said:—

Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. And because I tell you the truth, ye believe me not.—John 8: 44, 45.

Many of earth's children have been seduced by his devices; and of them has he reared a kingdom of darkness (Col. 1: 13), and entrenched himself as a “strong man” (Matt. 12: 29). Exalted himself to a throne over the kingdoms of this world and their glory (Matt. 4: 8, 9), and presides “the prince of this world” (John 14: 30). Under his satanic majesty are “principalities,” and “powers;” and over these, yet under his dignified sway, are “the rulers of the darkness of this world;” and the character of this government is “spiritual wickedness in high places” (Eph. 6: 11, 12).

In a late revelation this institution is designated “the church of the Devil.” And they are identified as being one, and the same as the statement of the Apostle Paul, that this is what he warred or wrestled against, and the statement wherein we are

told to “contend against no church, save it be the church of the Devil.” (D. and C. 16: 4). This church of the Devil is the sum total of all “spiritual wickedness,” error, lies, corruptness, and deception, and of all evil devices; and will take the full time allotted to this department of the preacher's work, without contending against any of these minor institutions—churches of men. “Spiritual wickedness” legitimately leads up into the religious realms, and consequently when Paul or John, sometimes in their preaching, array error and truth side by side, the better to expose the falsity of error and deception, some of the error seems so closely allied to what some of the churches of men hold as religious belief, that to the superficial thinker he *seems* to be contending against men's churches. But in this age of many human churches, and where some little truth and so much error and deceptive doctrine are so intermingled, it does seem as though, when striking at the error, that he was contending against the churches of men, though the servant of God is in reality exposing falsehood,—that only.

Just at this point in our investigation, this question assumes several sides and many phases; a slight complexity enters into its consideration. Truth and error are interwoven and so thoroughly mixed in the religious realm under existing condition of things, that the aggregate wisdom of all the religiously inclined, after several hundred years' effort, have been absolutely unable to separate and sever the truth of God that saves from the error that kills (James 5: 20), to the satisfaction of their followers. And with no universally acknowledged standard of truth to determine the merits of the work of separating when done, the world is between the upper and nether millstones of fate in the matter, and the world without God's direct aid by revelation on the subject is absolutely without hope for the near or remote future.

What a dilemma this is; but it is as true as religious divisions exist. But of this fact of the hopeless condition of the world over this matter, many of earth's children are now painfully, sorrowfully aware. And is not Satan aware of it, too? Surely he is.

(Continued.)

The number of persons proceeded against for drunkenness in England and Wales during the year 1897 was 193,276, compared with 187,258 in 1896; 168,398 persons were convicted, 159,997 being fined and 7,741 sent to prison. No record is kept of the ages of those proceeded against by the way of summons, but of the 163,398 persons who were convicted, 110,739 were taken in charge.

Letter Department.

ROSALIE, Texas.

Editors Herald:—There are no Latter Day Saints in this immediate section, except Bro. Lick Woods and myself. Bro. Woods was baptized and confirmed by Bro. J. D. Erwin, who last year came into this neighborhood, and for eight days and nights,—with the help of E. A. Erwin, his brother, who rode thirty miles from Manchester to help him for a day or two,—labored to show the truth of the gospel, as taught in ancient days, and in the days while our Lord Jesus and his humble followers walked in the light and Spirit of the God of Israel, whom we have been taught was and is unchangeable. While here at that time these two brother elders were sent for to come to the bedsides of some sick, who were administered to, as taught by Jesus Christ the Lord, found in Mark 16: 18, and also as taught in James, fifth chapter; since that time Bro. Jeff Erwin has been here preaching, and the other brother has come as often as possible; and for the benefit of the isolated saints, I will say that the writer was very sick for over a week, when a neighbor who believes the truth came in one day after I had even been out of my head, and said he would go after Bro. E. A. Erwin, thirty miles away. The elder arrived late the next evening and administered to me, at which time I was healed, and immediately got up. After that several of my family were sick about a month later. He came and anointed five, who recovered and in two days went to the field to pick cotton. Since that we have had very good health. I do sincerely thank our Lord for the blessings bestowed and for a knowledge of the gospel truth.

Bro. Lick Wood, is a faithful believer in the truth, and a great change has been made in his daily walk, showing his enjoyment and faith in the gospel. When he was baptized, Satan got very mad and had his imp burn our arbor. But Bro. J. D. Erwin did not stop preaching until his time was up. May the Lord bless all his people, that we may live more faithful and pray continually, and in mercy and power remember our president, Joseph Smith, and all the elders in their administrations, and every trial that we must pass through.

Saints, pray for us, for we remember you all. It is written, we are to be tried in the fire of adversity. If you are poor, remember Jesus had not where to lay his head; and of course when you embrace this gospel and live it, the friends you had in other days will revile you, at least mine have, and turned cold and proved false. But when you see all these things, know you the time is nigh at hand.

I had the pleasure of attending the saints' conference at Shawnee Prairie last June. We felt joy and satisfaction in meeting Bishop Hilliard, Elders I. P. Baggerly, J. D. and E. A. Erwin, Ellis Short, E. D. Bailey, Kent, and Dolby. God bless the faithful elders who are not afraid of the scorn of this world. The love and blessing of the Father was with his people. While there we saw

the sick healed and heard the gospel of the kingdom that our Lord Jesus Christ said would be preached to all the world for a witness, and then should the end come. May the will of our Lord be ever near and dear to his saints, and may they transgress not, but abide in the doctrine of Christ, and have both the Father and the Son, and pray continually, and love his appearing.

Yours in the faith,

JOHN E. TOWNES.

SUMNER, Okla., Nov. 1.

Editors Herald.—It has been some time since I have troubled your columns, not because there has been no news of interest to write, but because others have done the reporting. We have been very busy this year. Tent work began the first of April, and we just folded it for the winter October 27.

This has certainly been a successful year for Oklahoma. It seems that the saints have all tried to do their part, hence a general advancement all along the line. When the saints are up and doing, the adversary is also on the alert. First, A. B. Carlin, a Baptist minister, lectured against us at Tonkawa. We were not able to answer him at the time, but intend to yet. Brn. Maloney, W. S. Macrae, and writer, held a meeting at Morrison in May and June, resulting in eight accessions, and stirring up those whose craft seemed to be in danger. One, Elder Dunkleburger took it upon himself to tell the people who and what we were.

Bro. Crawley was present and heard the elder, but was informed that he must be silent, not even being permitted to ask a question. At the close of the meetings Bro. Crawley announced an answer to take place in September. Bro. Smith and the writer attended to that, and the Lord blessed us, so the work did not lose anything, and the saints seemed well satisfied that the work was able to stand, and each rubbing only makes it shine the brighter.

While our tabernacle was at Clayton, in July, the Christians thought our success would be their downfall. So they secured a man and came on the battle grounds; but when they arrived, their man was not prepared to meet us, so arrangements were made for a discussion to take place October 18. Bro. Macrae to represent the saints and J. W. Coats the Campbellites. The debate began at the appointed time, and to say it was a complete victory for our cause, is putting it mildly. Even the Christians themselves, many of them, admitted their defeat. There were rumors during the debate that they would challenge Bro. Macrae to repeat it, but at the close one of their ministers said they had enough. Their stock in trade was the usual trash pile: Beadle, Smucker, J. D. Lee, Bays, etc.

The Lord blessed Bro. Macrae wonderfully throughout the entire debate; to his name be all the praise for the victory. I herewith append an affidavit, which may be of benefit to the ministry in meeting the Campbellites, showing their practice.

"STILLWATER, Okla., Oct. 23, 1899.

"I was attending a meeting held in Coffey-

ville, Kansas, 1890, if I remember right, and there I may have been convicted of sin, at least I was not converted, as I have since found out; but at the time another boy named Cooper and I thought ourselves converted, so we went to a pond and proceeded to baptize each other in the name of the Father, Son, and Holy Ghost. I was received into the Christian (Campbellite) Church at Pawnee, O. T., by Elder Dunkleburger, on the aforesaid baptism, at the organization of the Pawnee Christian Church, in the early part of 1895, if I remember the date right.

"I give this merely as a matter of fact, and do not regard it as expressing any opinion of mine on any line.

"Signed, ARTHUR L. SUTHARD.

"Subscribed and sworn to before me, this 23d day of October, 1899.

"FREEMAN E. MILLER,

"Notary Public. (Seal.)

"Payne County, Oklahoma."

Yours hopefully,

R. W. DAVIS.

LOS ANGELES, Cal., Oct. 28.

Editors Herald.—Our district conference at San Bernardino was a success in every way. Peace, harmony, and good will prevailed throughout the entire session. Brn. Griffiths, Barmore, Chatburn, and Williams were the speakers. Brn. Gibson, Earl, Jones, Dana, and Wixom assisting. The conference adjourned to meet with Los Angeles branch the first Friday in March, 1900. All the district officials were sustained except the secretary who resigned, and Sr. Maggie Pankey, a bright, energetic, young sister was appointed in his stead. Brn. Griffiths, Williams, Harris, Chatburn, and Barmore were selected as delegates to the General Conference of 1900.

One particularly encouraging feature of the conference was the informal meetings where church polity and usages were freely discussed. It was clearly manifest that the saints, as a rule, are densely ignorant on many points of the law. This will apply with equal force outside of California. Some of the questions were: When grievances arise, what course should be pursued by the parties affected? When parties are dissatisfied with a branch court decision, how should they make their appeal, and to whom? Is the district court an appellant court? Who renders the decision in cases before the High Council, the members of the council or the president? What are the prerogatives of district officers? of branch officers? of missionary in charge? of sub-missionary in charge? also of the members? Can the members be held to an accounting for deliberate refusal to attend church and partake of the sacrament?

These and many other questions were freely considered and a general unanimity of sentiment arrived at. If the ministry and membership were clearly informed on all these questions, much unnecessary friction would be avoided and general harmony prevail. Bro. Griffiths' plan in this is quite an innovation, but it has been everywhere complimented, and particularly by the ministry; even the "Jot" man and his "Douglas of the

Seventy," Bro. F. M. Sheehy, are in touch therewith.

Bro. Griffiths, when he goes into a place, calls the branch or district officers together and takes them into his confidence, and at once secures their cooperation. He treats them as his equal.

We have inaugurated a cleaning up all along the line. First, we shall plow the field and mellow the soil around each plant. We will continue to nurture those which show evidence of life. We will pluck up the lifeless ones and cast them out. We propose to prune the priesthood likewise. In this district there are some seven hundred members, and about sixty holding the priesthood. It is proposed to stimulate all the official force to action, and—as priesthood is solely conferred for action—those who fail to respond will be called upon to deliver up their license, and thus give place for others who will act.

I cannot account for the lethargy of so many of the local priesthood. In their sphere their responsibility is comparable with that of the general ministry, and should they fail to perform the duty imposed, they will be condemned in the day of accounting. As God said: "With some I am not well pleased, for they will not open their mouths, but hide the talent which I have given unto them, because of the fear of men. Woe be unto such, for mine anger is kindled against them. And it shall come to pass, if they are not more faithful unto me, it shall be taken away, even that which they have, for I, the Lord, ruleth in the heavens above, and among the armies of the earth; and in the day when I shall make up my jewels, all men shall know what it is that bespeaketh the power of God."—Doc. and Cov. 60: 1, 2.

It is due to God, likewise the church, that every man holding a license should render efficient service and acquit himself, otherwise he should return his license, stating his inability or unwillingness so to do. An idle priesthood is the most prolific soil for satanic manipulation. It will always produce insurrection in branch or district, where permitted to remain. We hope to have our records cleared of most of the objectionable characters before the General Conference.

This, to my mind, is the best way to prepare for the gathering. See to it that the law is kept now, and when we carry into operation what God has enjoined for us in our scattered condition, then he will give us a passport Zionward.

The work in Los Angeles shows signs of growth. In all of Southern California, conditions here have been the most obstinate to yield to the sanitary measures of the gospel. Grievances, deep-seated and of months' and years' duration, are not to be removed in a day; but the tide has turned, and with proper nursing and a strict gospel dietary, there is no reason why the church here should not be convalescent.

All our branches are fairly equipped with officers, and with a little training, some of the young men can be prepared for divine assignment in the harvest field. We have some bright young men in this district who, if

humble, will be of great service to the Master.

Our new Los Angeles church building is completed. Everybody is delighted with it. Brethren who know, say it will compare favorably with any building we have in the church. The lot and all will cost us in the neighborhood of three thousand dollars. This includes carpet, seats, light fixtures, baptistry, etc. We have good crowds since the formal opening. While in the hall it was an exception to see an out-sider, thus far in the new building they have exceeded the membership in point of numbers in nearly every service. Brn. Chatburn and Barmore are with us for the winter. We are sanguine of good results.

With well wishes,
T. W. WILLIAMS.

APPLEDORE, Ont., Oct. 26.

Editors Herald:—It is some time since I have written for your columns, but feel to say, we as a little band of saints in this part of God's vineyard are trying to do our duty. Elder George F. Green president, and Bro. Moroni Traxler priest of Lindsley branch, visited the saints at their homes, talked, read, and prayed with them. The saints of this branch feel encouraged by the example of its officers. Those who attended London and Petrolea Sunday school convention and conference feel filled with gratitude to our heavenly Father for his loving kindness, and for the gifts of the gospel bestowed upon his people in these the latter days. Our aged brother, Elder John Shippy of Lamoni, was present. He baptized a number of the saints who obeyed the gospel years ago. He was a welcome visitor to Canada.

Elder R. C. Evans and Elder George Green are visiting and preaching at Cedar Springs and other places. We trust much good may be done, for according to the instruction of the Spirit of God, the time is short for the reapers to garner the sheaves. The word has been sown in faith; the seed has borne fruit. Those who have obeyed the gospel are commanded to stand firm and true, for the Lord will come quickly, and his reward will be with him. May God continue to bless his people, and may we strive to prove faithful, is the earnest wish and prayer of your writer.

Your sister,
MARY M. GREEN.

COIN, Iowa, Nov. 5.

Editors Herald:—To the dear isolated saints who have not church privileges like myself, I feel to write of the blessed experiences I was a witness to yesterday, at Shenandoah, Iowa, in their sacrament meeting, as I have not had the privilege of attending there for nearly a year; and oh! what a blessed privilege it was to me to meet with them once more.

First, in the morning was Sabbath school, and a very interesting one, of which Sr. Pace is superintendent, and is surely one of the most humble and faithful and best that it has been my lot to witness. Go on in faith, dear sister, and great will be your reward; for I have a witness of the Spirit that God

directs you in all your ways, and that is the reason you are so successful. And I noticed such good teachers in the Sabbath school; Sr. Redfield, Sr. Beckstead, although I think she does not belong there, but was a visitor, but taught the little class very efficiently; also Sr. Fanny White, and others that I did not know or do not remember their names now. The Sabbath school was most excellent throughout.

O how I do pray that the way may be opened that I and my little daughter seven year old may have the privilege of attending such a Sabbath school, if I am nearly fifty years old. I never wanted more earnestly to attend Sabbath school and learn than now; for I do earnestly desire a greater knowledge of the things of God.

Then came the preaching services, which were conducted by Bro. James Roberts, and I could not but notice how he had advanced under the knowledge of the teachings of the Spirit since I heard him last. His words of wisdom were a feast to my soul, for I do hunger after more righteousness and more knowledge and wisdom.

But the greatest feast, like the wine of Cana, was kept until the last, when we all met at three in the afternoon for sacrament meeting, where the Spirit was poured out upon us in tongues and prophecy, when Bro. James Roberts spoke in prophecy to us, that the angels rejoiced in heaven over our coming together there, and that our sins were forgiven us, and that his angels had charge concerning us, and that we should be faithful in keeping all God's commands, and that everything should work for our good if faithful; for the time was near at hand when the powers of the heavens would be shaken and the Son of Man should be seen coming in the clouds of glory; that great calamities should fall upon the wicked; that the time was very near at hand when we should have to flee to the land of Zion for safety; that we should be fervent in prayer often that we might keep the Holy Spirit for our guide. Then he commenced speaking in tongues and came down among the congregation and spoke to a good many individually and to part collectively; to Bro. Heber Wilcox, that he was called to preach this gospel the rest of his days, in the place of his father, old Bro. S. S. Wilcox, who was such a sainted elder, as I have reason to know by experience, as I have received great spiritual blessing under his administration; and that his father's prayers were ascending to heaven continually in his behalf that he would preach this gospel; also Bro. Redfield was called to associate with him, for there was a great work to be done in that region where they lived; and words of admonition were given to their wives and to Sr. Fanny White, Father Wilcox's daughter; also great words of encouragement and blessing to Sr. Davis, Bro. Cline's sister, for her faithfulness of heart; and to Bro. and Sr. Dungee, that he was called to preach and admonished to see that the members were faithful in prayer, as he is the branch priest I believe; and to Sr. Pace for her faithfulness in the Sabbath school; and Sr. Beckstead, and Bro. Cline, and Bro. Shaw, and several others that I do not remember their names;

and to me, which I remember the plainest of all, for it was written on the tablets of my heart and in my very inmost being, which I shall never forget; and to Sr. Wood: "Thus saith the Spirit: be faithful in keeping all my commands and obey all my laws and in praying fervently morning, noon, and night, and thou shall be greatly blessed. Mine angels shall have charge concerning thee, for thou art a chosen one of the Lord; and at this time thy sins are forgiven thee, and the dark cloud that is hanging over thee shall be removed, and the light shall shine the brighter in consequence of it; so be of good cheer, for everything shall work together for your good."

What a glorious blessing for us weak children to receive from the hands of our heavenly Father. Bro. Roberts must have been nearly half an hour delivering it all.

How I do thank my heavenly Father for such great blessings; and as I stayed all night with Bro. and Sr. Dungee and their son, I must not forget to add how I enjoyed my stay in their clean, pure, and holy home, that I should think the Holy Spirit would be pleased to take up an abode; and Bro. and Sr. Cline's where I took dinner, may the Lord richly reward their kind and honest hearts. So passed a day in heavenly places.

May God richly bless and keep all his dear children, is my prayer.

JOSEPHENE WOOD.

THE WORK IN BRITISH COLUMBIA.

CHILLIWACK, B. C., Nov. 3.

Editors Herald:—It is with feelings of gratitude I pen you a few thoughts relative to the mission assigned me by our worthy mission president, R. C. Evans. The 12th of July found me aboard train at Toronto, enroute for this distant field. I don't know whether I started out in the scriptural manner or not, for I had two suits and both worn at the same time. The outer one was none other than genuine blue overall stuff, costing something less than a dollar. It took off all the preacher peculiarity; however, I felt quite at home when I boarded that second class car surrounded by all classes and kinds, comprising, John Chinaman, black man, and Indian. I chummed it fairly well with my friend from the Celestial empire; not from celestial glory, but from t'other side of earth.

After four and one half days of rough riding on those washboard colonist seats I arrived at Vancouver and in a few hours took ship for Nanaimo. Arrived at Nanaimo in due time and at once started a hunt for Bro. William Johnston, formerly of Des Moines, Iowa. Located him eventually and received a hearty welcome. In a day or so we started work in Nanaimo by distributing hundreds of tracts from house to house, preaching gospel wherever we could. A hall was procured forthwith and we started services. After holding about six services, in which our audience dwindled from five or six to nothing, we quit and struck out to a neighboring town called Wellington, advertised, and preached a few times here with same result as at Nanaimo. Bro. Johnston assisted me nobly in paying for halls and opening my

meetings. Came back again to Nanaimo, tried preaching once more at another part of city, but could not make it go; apparently the time had not come for this place to hear the word. Why! I couldn't even get the preachers mad; so you may judge how far down in spirituality they were.

I was now wondering where to go next, there were saints on the mainland, but I had no money to go there; moreover I could not bring my walking apparatus in working order without much faith, as there were thirty miles of ocean to traverse. In these moments of wonderment and waiting I received a letter from a brother inclosing ten dollars; hereupon I packed up all I had and put to mainland and was soon in the home of Bro. and Sr. Rainey. I came here with expectations of holding services, but circumstances rendered it impossible for the present. It will not be necessary for me to describe my feelings, I was practically a stranger in a strange land where the gospel never had been preached, hence no body of saints.

Learning that Bro. McMullen was living up the Fraser River, sixty miles back in country, and working out among the farmers, I determined to find him and see what could be done toward preaching in his country; so I packed one valise with change of underwear and a few books and finally arrived in Chilliwack region. After much inquiry I spotted his saintship five miles out of town hired out on a farm. Tarried that night with him and next day being Sunday we struck out to hunt up a suitable place to preach. After walking about eight miles we obtained a school and got out announcements for that evening. Good turnout and splendid liberty in telling the Pentecostal story.

I now began to experience the marvelous watchcare of the dear Master, for I was a stranger among the people and save the all-kind One should interfere I certainly should want. Some of my experiences at this time were quite amusing; one day after walking four miles with wet feet I went into a stranger's house to talk gospel. It was now 12:30; dinner was over, dishes on the table, but I wasn't offered even a smell. They didn't want to talk gospel, and soon all hands, except a blind man, went off to town leaving me to enjoy my splendid company. Presently the blind man left me and started sawing wood; but I was not alone, for the "enemy of all righteousness" now stepped in and began his violent temptations of "eat, drink, and be merry for to-morrow you may die." 'Twas the same old story "forbidden fruit," or rather "forbidden dinner." To make a long story short I briefly say I did eat; yea, I *did* eat, for by this time my dinner regions were very gaunt. Beans, milk, bread, and butter vanished, while my once jaded slim form now assumed a "corpulent corporosity."

My dinner over, the tempter now suggested the advisability of traveling with all possible haste, but after successfully opposing his satanic majesty, I sat me down to think if the Scripture did not bear me out in my recent relished meal; all of a sudden the stories of David eating shewbread, the apostles stealing corn, and the Master sending the Twelve after the ass, dawned upon

me. I was now a new creature, so patiently I waited the home coming of the "lord of the household." He came, but looked fire and thunder; thereupon I quietly confessed to landlady my hollowness, temptations, and fullness, and hastily beat a retreat toward the place of my evening preaching. Upon arriving I put on a roaring fire, it being wet and cold, and so far as I could see I would doubtless be elected to tarry all night. A few came out and at close of service a stranger invited me home. To wind up the incident, I got no supper, but went in the strength of those beans till next morning—but enough along these lines.

The preachers now began to slander and misrepresent. A Presbyterian started the business by advertising an exposé of "Mormonism." I cancelled my appointment and with my crowd attended. At conclusion I got privilege to speak. I had not spoken long when the preacher jumped up and tried to stop me. It was a matter now of who could talk the loudest and longest. His reverence got outwinded, and sat down, while I proceeded merrily along. He soon left; great good was done. Slander nevertheless still rolled along until it assumed genuine persecuting proportions, on this wise: I had received consent to hold meetings in a school above six miles distant from my first appointment; I had held a few and had appointments out for over following Sunday, moreover the key of school was in my possession, having been delivered me by one of trustees.

I preached the Friday evening previous to the Sunday in question, without molestation; but upon arriving at school Sunday evening I found a large crowd outside of school waiting to get in. While busied unlocking door one of trustees came up demanding key, saying I could not preach there. I asked him to state his reasons. He replied, "You're a thief." I thanked him and at once addressed the audience, relating circumstances which entirely justified my entering school. I called for an expression by show of hands if I was not justified to open door, enter school, and preach. An almost unanimous vote sustained me. Hereupon I unlocked door and pushed it open there being a prop inside. The two inner doors were so barred on inside that muscular strength would not budge them, hence I came out and preached to an interested throng from the school steps. At close of service a gentleman offered his carpenter shop for services, so next day we fitted all up and over door on outside painted in large, bold letters "LIBERTY HALL." Crowds kept coming out. In a couple of days a policeman served me a summons for "unlawfully breaking open the door of a school," to appear in ten days or so. Interest was now at a boiling pitch; prejudice ran high. The well-believed rumor was that since the preachers and M. P. P. and leading church people were against me, I'd be sent down for a period somewhere between three and twelve years. The J. P. I was to appear before was none other than a Presbyterian chief gun, whose preacher I had flogged with the truth and even with the J. P. himself I had previously had some altercation. Thus prejudice stared me in the face, but none of

these things moved me so long as I might finish my course with joy. All I dreaded was a fine and my friends paying it, then me staying in the country to bear the brunt of public censure; so in Nature's silent wood I retired and prayed that I might get a term in jail rather than have a fine imposed.

I hastily collected witnesses, twenty-eight all told, some of whom I think would swear a little more than truth in order to clear me. If I never had friends before I had them now. The day of trial came at last, a long weary wait. The courthouse was jammed; they had come for miles. I had no lawyer, having no money to hire one in time. But how did the trial come off? Just as court was about to sit the J. P. came to me privately saying if I would only apologize for entering school that my accusers would withdraw their charge. I replied, "No, sir!" that if I did it would give the public to understand I was in the wrong and my influence would be gone. "Well," says the J. P., "I'll have to send you down for trial." This meant I would have to go to jail until fall assizes unless he would let me be bailed out. "All right," says I, "I can't help it; I'll not apologize." He left me but returned in a little while pleading once more that I apologize, but I was as staunch as ever. What think you, Bro. Joseph, was the man competent to sit on my case when he thus passed judgment before he heard the matter? He returned the third time asking if I would go with my accusers before Judge Bole who had just come down from Westminster. "Yes," I replied, "I'll do all I can to effect a reconciliation." Accordingly my opponents and myself went into the ante-chamber before His Worship Judge Bole. Thank heaven for a fair dealing earthly judge; he heard both stories of the "door-breaking charge" and at once advised my opponents to withdraw charges. They consented, and His Worship went out and announced the decision before the assembled throng; then the cheering began. I was still a free man, while my opponents were chagrined and became the objects of public contempt.

Would I be surmising if I said some of the preachers were behind the men who urged this cowardlike, ungentlemanly charge? Shall I say it was the M. P. P. and his clique of bigoted Presbyterians who were the Pharisees in this case? Nay! I forbear saying so, as wisdom justifies silence at present.

Time and space forbid me telling much more of the peculiar incidents sublime, ridiculous, and devilish that continually linger round the pathway of the missionary. Preachers now went it like mad with scurrilous yarns, while I was kept busied preaching from house to house, preaching nearly every night and walking from six to ten miles every day. Baptist preacher advertised a slander to be preached, "Latter Day Saints on a parallel with Romanism." I attended with my crowd, and at close challenged him to debate; he refused. I at once took the stand and replied to his trash; preacher went, while I felt glorious in telling the good old story till dark.

Success at last has crowned my efforts; twenty-two have just been baptized, all

adults, and fine, intelligent saints they are. Many more are interested; am just in midst of a big work. We want more men.

I may say in conclusion by way of testimony that when I landed in this mission I had something less than a dollar, and although I have been fighting on new ground continually, I've never gone hungry, athirst, or unclothed. To that all-wise and ever-watchful Father I try to raise my feeble voice in heartfelt praise.

In gospel bonds,

DANIEL MACGREGOR.

No. 13 Gladstone Street,
HAMILTON, Scotland.

Editors Herald:—I should like to make an appeal through the *Herald*, in behalf of the gospel of the Reorganized Church being preached in Scotland. None of the missionaries to Europe have ever been in Scotland, so we want some one sent, not to the European mission, but to Scotland. There was once a branch of the church at Penston; now they are all dead or scattered. The lamentation of a lonely old sister was, No one ever came to see us. Others say, Scotland has been long neglected. There are four districts of Utah Mormons: Glasgow, Edinburg, Dundee, and Aberdeen. For years the church has had missionaries in England and Wales; but it is over twenty years since there was one in Scotland. It is said the Scot is clannish; but what of the English and Welsh; are they clannish? We want help to start the work in Scotland, hence our appeal. Who will come? Come who will, they will be welcome. We will be thankful.

Yours sincerely,

WILLIAM PENMAN CAIRNS.

PROVIDENCE, R. I., —.

Editors Herald:—There are times when my spirit seems to be wrapt in thoughts and wonder over this our life we now are living, and over the plan of salvation which the Lord God has been so merciful to reveal to his children. Thoughts cannot express my gratitude and thankfulness to my heavenly Father for his tender mercy towards me and to those tender plants which he placed in my care.

I often think and meditate in what way I could show the greatest appreciation for the knowledge and gift of this gospel of Jesus Christ, which when its requirements are complied with will enlighten our minds and help us to see and overcome our weaknesses, and in general give us better principles in life than we ever had or could have had outside of the gospel.

Well my answer is this: that I will strive by the help of God's Spirit to live up to the principles and requirements of the gospel that I may not bring any reproach on the same either through unwise words or actions before the church or the world, but that in all things the Spirit of Christ may be manifested in and through me, and in this way, as I understand it, the name of the Lord will be glorified.

These few thoughts came so forcibly to my mind this morning that I could not refrain

from leaving my work a few minutes and writing them, thinking perhaps sometime in the future they might drop into the hands of a soul inquiring the way of life and salvation.

Your sister,

A. L.

HERE'S A NUT. SOME ONE CRACK IT.

CANADY, Jackson Co., Miss.

Editors Herald:—Please consider this proposition and report the result through the *Herald*. Resolved, that the baptized believer is the antitype of Abraham, Isaac, and Jacob. And if there is any prophecy or promise reaching beyond the type, it should be applied to the antitype. If the church can meet this proposition it will remove a stumbling-block from

JOHN B. PORTER.

GREEN LAKE, Wash., Nov. 4.

Editors Herald:—It has been so long since I intruded upon your sanctum that I am not sure but I need a letter of introduction. However I am of the opinion that the letter of Bro. D. L. Harris in a late issue will serve that purpose for both Bro. Holt and me.

Well, we are still here in this "playground," and it is not only a good place to dig and eat clams, but *we find* that *work* is plentiful too. The results may not always be what we could wish, nor—when we labor according to the wishes of those whom the Lord, through his "overseers," has placed in charge of his work—is the work always directed just when and where *we*, individually, might think best and most congenial; still we have never yet lacked for work. While some fault has been found in the direction of the field laborers in times past, still in looking backward with that sight that is generally a little clearer than our view of future events, we are not sure that there is any serious "mistake" recorded against those in charge of the work in these regions; but are rather of the opinion that, as far as our connection with them in this work has gone (and that has been now of nearly three years' duration), the record will be, They have done what they could.

Our summer's work has been very hard in some ways this year. Perhaps especially so to me, as I have had more work in the city than usual. I was raised in the country and like country work and country methods best. Yet as the commission is unto "all the world," we have tried to do our part by Seattle this summer. Just at present we are holding a series of meetings at Ballard, a city of about five thousand, near here. They opened last night. What the outcome may be there we know not, but an honest effort, at least, will be recorded.

I believe Bro. Holt reported the work up to our Mt. Vernon effort, and that, partially. Well, at that place the visible results were a well-filled tent (sometimes as many outside as could get in), two baptisms, and many invitations to return, with the promise of more to be baptized when we did go. From there to Anacortes (twenty miles) was made by team kindly furnished by Mr. Penn. Your writer was the teamster, and after taking

the gospel tent and equipments, together with Bro. Holt and the writer's family, to that point, drove the team back the next day (having first hauled lumber for seats and assisted in setting up the tents), and mounting a wheel (a late acquisition of my wife's), I rode back to Anacortes in time to assist in the first service there. This is a part of the routine exercises of this "playground." Well, the move was accomplished (tent taken down, moved, put up, seated, and preaching began) without missing an evening's service. At Anacortes the interest was not as intense nor the attendance as good as at Mt. Vernon, yet one was baptized, and, I think, an effectual opening made. We remained here for about one week, Bro. Holt going back to Mt. Vernon on his wheel the Sunday following our arrival here, and the writer occupying in the gospel tent. The date of this was September 24.

From here we returned by boat to Seattle, and then by train to Ellensburg. Here from the 1st of October to the 8th inclusive was spent in an effort to get the people to hear. "But they would not." It was rather cool and very windy here for gospel tent work, and so your writer was not sorry when the tent was rolled up and we turned our faces toward Roslyn. Again we traveled by team, this time furnished by Bro. Sheldon and driven by Bro. Lake, both of Ellensburg. At Roslyn we were saddened by finding our sister, Mary Holmes, in the last stages of consumption. They had telegraphed for us to come but we were already on the road and hence missed the message. We did what we could for our sister, but the Master took her home and we laid her to rest the 16th, being granted the use of the Free Methodist church for the funeral services, Elder Holt preaching. Her death occurred the 14th. She died in hope of the glorious resurrection of Christ. She was a faithful wife and saint and the work at Roslyn misses her greatly. At Roslyn seven services were held, all—except the funeral service—at private houses. The saints here are trying to get a place of their own to worship in. I think they will succeed.

From here we returned to Orting where we left the tent equipage, and after holding a series of services, six in number, returned to Seattle. We have located my family at Green Lake and the little ones are attending school. Just at present we are holding services at Ballard. Not many have been out to hear, so far, but we hope for better things as the days go by. We made an attempt at this point—Green Lake—but were denied the use of the hall after one service. Still we think an opening will be made here partly as the result.

I think I wrote you last from Bandon, Oregon, and since that time, and before joining Bro. Holt with the tent, I baptized one at Cottage Grove (I believe I told you of the *nine* baptized at Bandon), and coming on up with Bro. D. L. Harris to Portland, bade him adieu there, and then to Castle Rock, where I met my family and Bro. H. L. Holt.

Well, I think I will stop this now lest I need a new introduction. What the future may bring forth in this field I know not, but

"this I know," work is plenty and we are busy. Pray for us here.

Your brother in Christ,
A. M. CHASE.

MAGNOLIA, Minn., Nov. 6.

Editors Herald:—I closed meetings here last night with the largest congregations had while here. Good attention was given and all seemed to be interested; subject discussed, "What must I do to be saved?" and much of the good Spirit was present. Am feeling well spiritually.

E. A. STEDMAN.

MANCHESTER, England, Oct. 28.

Editors Herald:—It is with pleasure that I take up the pen to write you and thus contribute to your interesting pages. About sixteen years ago, having a desire within me to seek him "who is full of grace and truth," I joined the Reorganized Church in this city, having proved that the teachings of men, ever varying and self contradictory, could not furnish me with a sure "soul's anchorage." Consequent on my obedience to the restored gospel, I realized afterwards the blessing and was thus led to rejoice that my search for truth had not been in vain, though for a time I had to fight my own way against prejudice and other hostile influences. However, some time afterwards my mother and sister were persuaded to follow my example, which added considerably to my satisfaction in seeing the result of my humble endeavors in the cause of "truth and righteousness."

I look upon the angel's message or restored gospel as a necessity of the times in which we live, and am thankful that honest souls can at this eventful period of the world's history be brought into communion with Jesus Christ through the cleansing efficacy of the gospel requirements and thus partake of his life-giving Spirit.

Some time ago the Roman Catholic Bishop of Salford made a statement that "The Catholic Church taught the same faith and practice as at Pentecost." I wrote to His Lordship pointing out that the statement made by him was not in accordance with the principles of doctrinal development and traditional teaching as set forth and accepted by his church. However, the Bishop, contrary to my expectations, replied to my letter, claiming, of course, "Infallibility and divine guidance against error" for the church he represented. This may to some seem reasonable, and find acceptance as a reason for changing doctrinal methods. To the humble Latter Day Saint, however, whose soul has partaken of that all-subduing, magnetic influence of God's Holy Spirit through obedience to New Testament conditions, the way of perfection in the divine life seems best exemplified in the words of the Psalmist, "The law of the Lord is perfect, converting the soul." May the rich blessing of heaven rest upon all who have stepped forth from the creeds and doctrines of men in these "perilous times" in their loyalty to him whose friendship and love is worth more than the world can offer.

I hope the time is not far distant when

missionaries acting upon divine pattern (D. C. 83: 15), and their souls filled with apostolic zeal for perishing men and women, will be called upon to evangelize this country, and if success is to be assured in this direction, it is certain that compliance with given conditions is as much a necessity as the preaching of gospel principles. Expediency often rules in many directions in our spiritual and temporal affairs, but to us as a people the undeniable facts of past history fully demonstrate that the principles of self-sacrifice and righteous zeal must of necessity, to be successful, ever go hand in hand with written and revealed law for the purpose of accomplishing the divine purposes.

To evolve order from chaos, light from darkness, freedom from superstition, bigotry, and priestcraft, has been and is still the work of the Reorganization, her divinely appointed mission, her sole prerogative. Human finite wisdom may sometimes endeavor to substitute "policy" for "law," but where the interests of God and eternity are concerned, let the infinite mind and will of the Lawgiver be "the man of counsel" to the exclusion of all other interests, and peace with success will attend the work of Zion's progress in the world.

The revelation of 1894 fully points out the magnitude of the work before the church, and the law bearing on tithing and other duties placed upon a righteous, equitable, and economic basis, both precept and example in personal self-abnegation are equally necessary to commend the teaching of tithing to the faithful of the church, so that confidence may be established; that the temporal means so obtained may be truly used for the purposes of the church and not for the purposes of self-aggrandizement by anyone (D. C., revelation of 1894); every member of the church being called upon to be a coworker with God for the redemption of Zion and for the accomplishment of the work intrusted to all (D. C. 119: 8). Ever praying for Zion's prosperity,

Yours in gospel bonds,

F. BRUTON.

No. 17 Dawson Street.

VERDELLA, Mo., Nov. 8.

Editors Herald:—I am holding meetings in the Congregational church, having large crowds, a fine interest, and good liberty in preaching the angel's message. I am domiciled at Dr. Miller's. Bro. E. F. and Sr. Ella Miller have done all they could to make home pleasant and comfortable. The Doctor has a fine practice in his profession. He has furnished me with a nice pair of new shoes, gloves, and ordered a good new mackintosh made for me; so I will be fixed to face storms. If others would look after the wants of the ministry as Dr. Miller does, it would save them much worrying. All have treated me kindly. Last Sunday night one of the trustees of the Congregational church, after meeting was dismissed, privately raised \$4.00 and gave to me. I have preached on the divine mission of Joseph Smith and the Book of Mormon. I gave them the doctrine straight and did not tear down other churches. The people are stirred for miles around. Sr.

Miller has furnished them tracts and sermons gratuitously. We are satisfied good will come of out of the effort being put forth. May God bless all who have lent us a helping hand in this meeting. The Doctor makes a fine janitor and usher pro tem.

To-morrow I expect to go to Cove, Arkansas. God speed the gospel plow till all shall have the privilege of hearing the angel's message. Hopefully, I am still one of God's weak servants battling for truth,

F. C. KECK.

MCPAUL, Iowa, Nov. 5.

Editors Herald:—We are still making some converts. On October 29 I had the pleasure of baptizing two very promising young men, who will be of great service to the church if faithful.

The saints are striving to let their light shine that others may see their good works and join in the cause of Christ.

In gospel bonds,

J. C. MOORE.

ALMA, Ill., Nov. 10.

Editors Herald:—The White-Braden debate is in progress and the first proposition, "Was Joseph Smith a prophet of God?" closed last night with success to the work. Quite a large crowd is in attendance. Elder Braden will begin affirming to-day that the Christian Church is in harmony with the New Testament church in organization and practice. Pray for us that success may crown our efforts. We are still in the faith and hope to continue.

F. M. SLOVER.

Original Poetry.

"LINE UP!"

'Twas Sunday eve, a hundred saints or more
In wonted place were found
Within the house of God; as oft before
The place seemed holy ground.

Silent and pensive, yet with mind intent
On witness, song, and prayer,
In which the swift-winged moments all were spent,

I sat, their moods to share.

Familiar tones, some sad, some full of cheer,
My supple fancy fed,
While buoyant hope, in turn with doubt or fear,
My yielding spirit led.

"Make bare thine arm if this be hast'ning day,"

I heard one loudly cry:

"Why comes not to us, Lord, some grand display?"

Inly I echoed, "Why?"

Musing a moment I devoutly sighed

For tokens, startling, sure,

On which the creeping Church might rise
and ride

Triumphant, swift, secure.

Then vividly my mind beheld arise

A scene quite commonplace;

'Twas not a vision, for corporeal eyes
Its details failed to trace.
And yet I surely seemed to see and hear
What now I faint portray.
I say not 'twas the Spirit's work, yet fear
To style it fancy's play.

A wall of brick appeared; 'twas straight and long,
On which two workmen wrought;
From end to end, 'twixt corners plumb and strong,
Was stretched a line, made taut.

A brick midway along this line was laid,
And thence, trowel in hand,
Each workman, toward his corner plied the trade
He seemed to understand.

One laid each brick he seized with motion slow,
Nor ever changed its place,
And o'er the entire semi-course would go
With steady, even grace.

Nor sight, nor sound beneath, above, around,
Could once his interest gain,
Till the last brick for his set course was found
And laid, there to remain.

Not so the other, who, e'er and anon,
Spasmodic zeal displayed,
But backward turned betimes, to, one by one,
Adjust the bricks he'd laid.

His nervous rush was followed off in turn
By intervals, wherein
The gossip of the passer-by he'd learn,
Or vulgar "yarn" would "spin."

Forth from his pocket, once, a pipe he drew
And smoked, to "rest his trow'l,"
And o'er the hard times—growing worse he knew—
And his "small pay" to growl.

Meanwhile his working mate the other end
Of course had reached and, vexed,
Stood waiting until once again his friend
Would raise line for the next.

Then, clear and sharp, almost like trumpet's blow,
I heard these words forth ring:
"Line up! Line up! I can no further go
Until you raise the string!"

The friend addressed arose and quickly o'er
The long course ran his eye,
Surprised that such command should come before
He'd closed up to comply.

For many bricks must yet be laid to fill
The space to him assigned,
Nor could the guage-line well be raised until
He'd closed the course now lined.

Thus ope'd and closed my mind upon the scene;
Then eagerly I plied
My wits, in quest of what the thing could mean,
And thus did I decide.

God and his saints—coworkers—each pursue
The course to them ordained;
One wisely and with steady gait and true,
Unhindered, unrestrained.

With grace and dignity divine, each stroke
A certain conquest gains;
Nor skies, nor seas, nor calm, nor storms provoke
A change, the seal remains.

And kingdoms rise and dizzy grow. In turn
They totter, fall, and die;
While man, in earth-lust lost, fails to discern
The voice that says: "'Tis I."

The Book of Promise, from Cumorah's Hill,
Like harp of holy string,
Sends forth prophetic strains of truth to fill
The earth with wondering.

Its echoes, wandering in appointed way,
To Lebanon appealed,
Moistened its soil and coaxed from sterile clay
Response in "fruitful field."

And, lingering still, they charm the list'ning skies
To yield, as seasons turn,
Full measure of the rain which, falling, cries:
"Ye nations, look and learn!"

I hear those echoes in the tramp of feet,
As Judah seeks the land
Of Jacob's bones and David's kingly seat,
Of mount and temple grand.

I hear them rumbling in the old creed realm,
I see error deposed,
And, folly (masked as wisdom) at the helm
Of Babylon, exposed.

The quaking earth, the high-upheaving sea,
The fitful light'ning's glare,
The thunder's crash and cyclone's anarchy
Are echoes everywhere.

Gaunt famine, hand in hand with fire and flood
And stalking pestilence,
The scourge, the plague, the rapine, and the blood,
Are grewsome evidence.

Distress of nations and the fear-stirred heart
Of man—his blank despair,
The day of darkness and the stars that start
From heaven, their witness bear.

I see a land of liberty, and hear
From heaven the word again:
"'Tis Zion, and her sons will yet appear
Most terrible to men."

I see those sons upon the waters go,
Also upon the land;
The knell of serfdom loud they sound, and low
They lay the tyrant's hand.

And fettered sons of earth on Cuban soil,
And islands more remote,
Rejoice to share the fruit of ardent toil;
Freed from the hand that smote.

I view a scene, unparalleled I ween,
In annals wars replete,
As from the fire of belching hells is seen
Emerge, an unscathed fleet.

O, hand of God, I see thee, and I know
Thou'rt laying to the line
Stretched by thyself along life's course below;
The tokens are divine.

And haughty nations—dubious heretofore—
With lifted hats confess
How "terrible" on turbid sea or shore,
These sons whom thou didst bless.

Again I see the long prophetic line,
In ancient ages set,
And in the church restored a blessed sign
That thou dost not forget.

For by a thousand tokens thou art seen,
In miracles of grace,
Within, without, where'er thy feet hath been
Their sacred lines I trace.

Engaged, e'en now, preparing place for those
Who look with fond desire
For thee, thy works thy hands of love disclose,
And thy sweet call, "Come higher."

"Come higher, O, my people, for e'en now
Zion redeemed might be;
But thou art slow to learn, nor wilt thou bow
Where course is marked for thee.

"Ye cry 'Lord, Lord; but do not all I say;
Ye ask; I give to thee;
But thy 'waste places' tell that thou didst stray
From virtue and from me.

"Return, O, Israel, and purify
Thine altars, nor 'strange fire'
Again essay to burn; thy lust decry
And lift thee from the mire.

"Remember the 'new covenant; renounce
The hands that on thee placed
The fetters which thee to the world announce
A willing slave—disgraced.

"Return and find me true; my word fulfilled
To Joseph and his seed;
'Favor and grace' enjoyed while they rebuild
'Waste places,' as decreed.

"Behold, ye sons of Zion, scattered far,
Ye daughters once made free,
The light that shines will guide, like Bethle-
hem's star,
To Christ and liberty.

"And ye who stand within the church ap-
proved,
To knowledge virtue add;
Let patience stay thy hope, and stand un-
moved,
In truth and meekness clad.

"Increase thy charity and purge thy heart
Of pride and vain desire;
In prayer be instant and in faith impart
The 'substance' I require.

"Let peace within thy walls abide, and shake
The slumber from thy soul;
Perfect thy course, O, Zion, and awake,
And Christ shall make thee whole.

"Come higher, Zion, break the carnal band
That binds; 'Arise and shine!
No longer plead for tokens from my hand
Till thou shalt 'raise the line.'"

Thus seeing, feeling, thinking, to the saints
I told the reverie;
Urged them to view the line, to cease com-
plaints,
And build more steadily.

Help us, kind Lord, to daily crucify
The lusts which in us burn,
And from the 'luring world our hand, our eye
Toward thee and duty turn.

Building in line with thee—coworkers true—
We humbly, Lord, aspire
To finish well our course and oft renew
The grace to "Come up higher."

Until—full stature gained, perfect and free,
Nor spot nor wrinkle shown,
Thy Church a mirror of thyself shall be
And "know as it is known."

C. O. WORKER.

Mothers' Home Column.

EDITED BY FRANCES.

I like the man who faces what he must
With step triumphant, and a heart of cheer,
Who fights the daily battle without fear;
Sees his hopes fail, yet keeps unflinching trust
That God is God; and somehow, true and just
His plans work out for mortals.

SHE MIGHT.

"Yes, I think she might do better than she does, and would if she would only try," said Mrs. Lockheart to Mrs. Kindheart. The former had just called on the latter, on her way home from a call on a sick woman, whom we will call Mary. For many years she had been afflicted beyond description from nervous prostration, accompanied by its long train of attendants.

"I, too, think she might do better, and would if she could. That is, she might under different circumstances, and she would, is my opinion," replied Mrs. Kindheart.

"Well, I don't know about that," continued the former, in a manner that showed that she knew it all. "Her own sister Martha told me only the other day, that she never amounted to anything. She always was complaining more or less, and for years has been poking around, or lying in bed, leaving things at loose ends, as if she had neither pride nor ambition. Her sister said so, and of course she knows, and besides, I have noticed her myself. When she gets up ambition enough to go out, she never moves as if she had a purpose, or ever intended to get there. Her clothes are out of style too, which gives her a dowdy appearance. I don't wonder that they are poor, and they always will be if she don't get up and go to work, and Martha thinks so, too."

"How long have you known her?" queried the other.

"About six months, and that is time enough to know what a person is; and besides, all her neighbors have told me about the same," accompanied with gestures to match the remark.

"I have known her all her life, and her sister, too, and I know that she was a feeble, diseased child from birth; but her sister was a well, strong child, and still retains more than average vitality," was the reply.

"Well, I didn't know that. Well, I de-

clare; what made them so different?" was the reply, with a little interest.

"I knew it, and also knew that the first cause existed and did its work before her birth, and I also know that many other causes have flowed into her life all the way along, and a majority of them were beyond her control, even as much as was the first. Her sister had a better starting in when she entered this life, and consequently could float along in a different channel. She could keep out of the reach of many troubles that her less fortunate sister could not; but she got into others, which will be more unfavorable in the reckoning day. Mary was endowed with fine talents, and so was Martha; but as she never had muscular power, she could not do as Martha could, so the difference between them was always widening, both in mind and business, and we might add, in body. And—"

"But if Mary had worked harder, she would have been stronger—exercise strengthens one, you know."

"Yes, I know that a proper amount of exercise strengthens, and I also know that too much weakens, and such is the case of the two in question. Mary has worked harder according to her strength than Martha has, and has done as much good—in a different way though—and she has done all she could, and who can do more," were words that issued from a kind heart.

"But her sister told me that she had no disease; it was all clear, sheer nervousness and spleen."

"Very well, we will admit that she has a disease of the nerves; and I will state that it is the worst disease that mortals are heir to, and in many cases the sufferer has but little sympathy from his or her more favored friends; whereas, they, too, with all their boasted strength and skill, would shrink and fall under the pressure of such a weight, even as have those whom they have ridiculed. And besides, how would such people know about their own ailments—which they generally think are awful—unless their nerves send word to the brain? In fact every disease is affected by the mind and nerves, in every individual case; then how can the more favored ones say to the unfortunate, You might, or she might do better, because I can?"

"As regards her trouble being spleen, it is a mistake. She has no signs of such a case, whatever; but if her spleen was diseased, how could she help it, any more than others can help a lung trouble, or the disease of any other organ of the body? It is a fine idea for people to inform themselves concerning a matter in question, before discussing it at other people's expense, and thereby hide their ignorance. I want to be charitable as—"

"So do I," quickly broke in Mrs. Lockheart, "but Martha thinks that she might overcome her condition if she would only keep trying."

"Thinking is not knowing. How can she know? She has never been placed in like circumstances, and has never informed herself concerning such cases, and never has

had sympathy enough for her unfortunate sister to learn the facts of her case. Now what does she know about it, or about sickness, by experience?"

"Well, I guess she knows something about sickness, for she has had fits and has been awful lame," replied Mrs. Lockheart in a tone of defiance.

"I know she has, but that is only another feature of nervousness. So are insanity and paralysis caused by a bad state of the nerves, and how hard it must be for such victims to be blamed for being in such a condition," was the sympathizing reply.

"Well, I s'pose it is; but I do think Mary might do better, and so does Martha. Why, you don't know how scared she is of the air. She will never sit in the draft, and never goes out without putting on wraps enough for winter. It looks awfully silly, I think, and so does Martha."

"If you or Martha had a bad toothache, accompanied by neuralgia, how then about the change of air in the affected parts?"

"O, it affects it awfully, terribly. I had it just so last spring, and I thought I should give up and die. Why I couldn't bear a mite of air on my face—'twas awful, I tell you!"

"My dear woman, that was only a pain in the nerves, and it lasted only a week or two; but if your blood had been very poor, and your nervous system diseased, you would have similar pains attack any part of your body, and especially if you overworked or exposed yourself to the cold air. Such is Mary's state, and has been for many years; and besides, she has had many, very many hard trials to encounter, and I for one think she has met them bravely."

"What if a person has had trouble; what is the good in giving up to it? I wouldn't, I know. I'd give it one good trial first, I'll bet," was the self-satisfied reply.

"How do you know what you would do if you have never been in the situation?" was the query, accompanied by a smile.

"In regard to her making an effort to rise above her condition, but few have ever equaled her, and she has had a knowledge of what she was doing, too. She is far superior to many who ridicule her, and no doubt will shine brighter in the life to come," was the firm decision.

"Perhaps so; but I think she must be pretty tough, must have a strong constitution, to live through so much as you think she has," replied one who did not want to yield her opinion.

"She has suffered much, and outlived many who were well and strong, but that does not prove that she has a strong constitution. A person's constitution depends on the strength of the bones and muscles, and on the power of the nerves. If they are properly developed, then they are a good machine for the mind to operate with; if not, how then? Can you by trying make a defective machine work properly, unless it is put in order? In like manner, in all cases similar to Mary's, there is some defect in the organization of the body: a lack of iron, electricity, or some other indispensable property in the human makeup. Something like a loaf of

bread having plenty of acid but a lack of alkali. In such cases a person is endowed with great vital endurance—a hereditary blessing—if that which prolongs a life of suffering can be called a blessing.

"No one knows just what he or she would do, if in the place of another; neither can we tell what we will do, or how we will do it, till we get there and have done it," argued Mrs. Kindheart, speaking from knowledge.

"Well, I don't know as we do," was the answer with a downcast, thoughtful look. "But I don't think she can be so very bad off, for she usually seems cheerful, yet sometimes she speaks of her troubles in a sad manner. If I was as bad off as she claims to be, I should die of despair, and I should think she would—if it is so."

"I, too, have noticed her cheerfulness, and knowing her case so well, have come to the conclusion that she is a superior woman, and merits praise instead of censure. A cheerful spirit is better than a medicine; but a wounded spirit, who can bear? It is just as natural for an invalid to speak of her condition as it is for a person to speak of her business. I believe in equal rights, don't you?" interrogated the true woman, smilingly looking into the face of her caller.

"Of course, I do; but I must be going," arising to go.

"Come again, and I will tell you more about it."

SR. ALMIRA M. SNOW.

SARGENTVILLE, Maine.

Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.
Henderson, Mills Co., Iowa.

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

WHAT GOOD IS IT DOING US?

The question was once asked the officers of the General Sunday School Association, "What good is the General Sunday School Association doing us?" Let us quote Article 2 of the Constitution of the General Sunday School Association: "Objects.—The objects of the association shall be to consolidate and unify the forces engaged in the Sunday school work; to devise and put in operation methods and means for its promotion, for the purpose of teaching God's word according to the best methods suggested by experience and the Spirit of truth."

It is recognized in God's word, as also in all the affairs of men, that "in counsel there is safety." The prime object of all organization in church work is counsel. In this counsel the best means of promoting the interests of the work are discovered. We come in touch with fellow workers and from them learn to love the work; learn to better do the work; and to overcome many of the difficulties standing in the way of the work. I may have a difficulty to overcome, and may have thus far failed. My fellow worker may have solved that problem, and can advise me quickly and correctly how to remove my difficulty. And again, I may have discovered

what he has not, and can in turn advise him. Thus it goes. We meet together in district conventions, and at general conventions, and compare our thoughts, exchange experiences, encouragement, and love, and separate feeling a much greater zeal and interest in the work than when we assembled.

But to return to the question asked, "What good is the General Sunday School Association doing us?" In the case above mentioned we met for the first time a representative of the district referred to. No one from that district had, to our knowledge, ever attended a meeting of the general association. Is it strange that the question should arise, "What good is the association doing us?" But where does the fault lie? Is it possible for the officers of the general association who are without exception men of business who must depend upon their work outside the Sunday school for a living, to visit all the workers of all districts? If the workers of that district do not attend the meetings of the association, how can they expect to get the benefit to be derived from such meeting? It is very plain, they cannot. While you have the right to ask, "What good has the General Sunday School Association done us?" we can consistently ask, "What good have you done the general association?" These questions are not impertinent: they are simply plain. If the association is one of mutual benefit, and is a place for counsel and advice, it must follow that there is a work for *both the district and for the general association*. The district or the workers cannot consistently expect much benefit from association unless they associate. They cannot associate and stay at home. They must move out and give the general officers a *chance* to work with them; give the general association a *chance* to help them.

The possibilities of the general officers are yet very limited. As we stated above, every one of them must work for the support of himself and family, and therefore cannot devote all of their time to the work. But even if all the time of the executive officers was at their command, they could not reach many districts who did not extend the hand to them and indicate that they were ready to be helped and to return such help as they could give.

If districts would attend a special meeting for Sunday school work, one of the general officers could arrange for a tour through several districts in such a way as to reduce expense to a minimum and economize time. But to meet only at the regular times, it is very difficult to find even two conventions near together, either as to time or distance. For an officer to go to one meeting and return, then to another and return, is a loss of both time and money. Let the districts arrange for *one* special meeting and take their turn at the time most convenient in the tour, then all districts in the United States and Canada could be reached in the course of a year or two. What district will be first to signify its desire to take its turn?

DISTRICTS should remember that at their last meeting prior to April, 1900, they should appoint delegates to the forthcoming General

Convention. The basis of representation is "one vote for every ten members." See Article 9, page 7 of the Constitution and By-Laws. Schools not connected with district organizations are entitled to representation upon the same basis. As this is the first convention for two years, we hope to see a very full representation. Begin now to prepare to attend.

FROM THE FIELD.

CHATHAM, ONTARIO, DISTRICT.

Sr. Jessie A. Hacket, superintendent of Chatham, Ontario, district, writes: "Our district is comparatively small and the work here new, but I think we have every reason to feel encouraged. Our young people, as a rule, are quite active, energetic, and zealous, for which we feel thankful. We have as yet no district librarian, but mean to attend to that at our next convention, October 13, 1899. We expect to have a pleasant and profitable time."

LITTLE SIOUX, IOWA, DISTRICT.

Bro. J. F. Mintun, superintendent, writes: "On account of sickness in the family of the superintendent of Missouri Valley school, and another one on program just being married, the program as arranged was somewhat crippled. I had to formulate a little scripture to just suit the occasion. '1. My family was sick and I could not attend. 2. I am just married to a husband and do not think I could do justice to the subject assigned me.' Of course I excused them both. The district is now composed of fourteen schools, three of which have been organized since our last convention. Ten schools reported in writing, two others verbally. One, on account of sickness of a contagious nature, could not report. The blanks for the other were received by an ex-secretary and not turned over to the proper officer in time to have the report made out and approved. Every school is out of debt and has a small balance on hand. The evening was devoted to the reading of a paper, 'The necessity and authority of the Sunday school, by Sr. Anna L. Stuart, and Normal work by the superintendent on the subjects, 'The assistant superintendent and duties,' and 'Blackboard uses in the Sunday school.' The eight a. m. session the next morning (Saturday) was devoted to the subject 'Prayer and its objects in Sunday school.' [A splendid outline was developed, but space will not permit insertion here.—ED.] About fifteen minutes were occupied in fervent prayer, when adjournment was had."

NORTHEAST MISSOURI DISTRICT.

Sr. Louise Palfrey, superintendent of this district, sends us a letter received from a Mr. Loomis, one of the State officers of the International Sunday School Union, also a coal operator of Bevier, Missouri. He refers to the convention and institute held at Bevier, Missouri, in June, at which the district was well represented. The general superintendent was present also. We give the letter herewith:—

BEVIER, Mo., June 22, 1899.

"Miss Louise Palfrey, Macon, Missouri; Dear Miss:—I received a program of your convention and institute, which was held

here last week, for which I suppose I am indebted to you. Many thanks. It was a matter of much regret to me that I was so situated that I could not be in attendance at the same. I have heard the same highly spoken of on every side, and I trust it was in every way satisfactory to you and your associates in this good work.

"Again thanking you for remembering me, I remain, yours very truly,

"L. J. LOOMIS."

CLINTON, MISSOURI, DISTRICT.

Sr. Ella Miller writes, stating that they had just passed a very excellent convention, and that the work was in an encouraging condition in the district. She also expresses her many regrets that home duties have compelled her to retire from her work she loved so well. Sr. Miller has for some years been superintendent of Clinton district and has shown herself a very earnest and competent officer. In fact there are few district officers who have done more for their Master in the Sunday school work than has she. She secured and held the confidence of the district from the beginning. She now retires "not from any lack of interest in the work," but because "home duties claim the first right." We regret to see her go, but we cannot always shape our affairs of life as we would like. So we bid her "God speed," and trust that the day will come when she can again enter actively into the work.

Sr. Lucy Wright, the former secretary of the district, succeeds Sr. Miller as superintendent. Sr. Wright has been connected with the work of the district long enough to become familiar with it and can take hold of the work where her predecessor left it off. Sr. Miller says "the work is in good, earnest, and competent hands, and will not suffer by the change. May God bless them both: the one retiring for the good she has done and may yet be able to do; the other, may he bless and strengthen for the duties she has accepted. "The harvest is great and the laborers are few."

THE question is sometimes asked, "What can a district superintendent do to build up the work in the district?" Several of our district officers have set about working out some plan to increase and maintain the interest in the Sabbath school work in their districts. Several very good plans of work have been reported to us. We give one of them herewith.

In addition to the personal visiting of schools and the general oversight of the work, Sr. Emma Hougas, superintendent of Fremont, Iowa, district has decided to begin a work that is intended to develop officers and teachers. It is what she has been pleased to call "normal work." She introduces the work with a lesson on the "Old Testament." It is made very simple, and such that any one with a Teachers' Bible can work out. Yet it is what we all need and what but few of us have—an accurate knowledge of the make-up of the Bible. If this work is successful (and it will be), it is expected that the general association will prepare normal work for all who can be induced to take it.

Upon the same sheet with the normal work is the "convention report." Blanks of varied forms are sent out prior to each convention. Every teacher and officer is expected to report. This is a stimulus to work.

Conference Minutes.

EASTERN WALES.

Conference was held in the new church at Tutnalls, Lydney, Gloucestershire, October 7 to 9. District president, T. S. Griffiths, desired Elder F. G. Pitt to take charge of conference. The district president then gave his report verbally, stating that the district was in good spiritual condition, and spoke of the needs of a missionary to labor all his time in the Eastern district. Bro. Gould, vice president, reported, tendering therein his resignation. The missionary in charge reported his labors in various parts of the district. Also endorsing the sentiments of Elder T. S. Griffiths regarding the needs of a missionary in the Eastern district. Report of Bishop's agent and of treasurer were read. Officers reporting: Elders T. Gould, T. Jones, J. Jones, A. N. Bishop, T. S. Griffiths, and H. Ellis; Priest D. Edmunds. Branch reports: Nantyglo 15; gain 3. Cardiff 30; gain by baptism 3. Lydney 30; no change. A letter was read from Cardiff branch, recommending Bro. Alma M. Bishop be ordained a deacon; also from Lydney branch, recommending Bro. T. Ellis be ordained a deacon. Both recommendations were accepted and the ordinations took place during conference. Elder F. G. Pitt to be our delegate to General Conference, and to present the condition of the work in the Eastern district of Wales. A committee to be appointed to draft instructions for delegate to General Conference. Sunday services: forenoon preaching meeting in charge of Elder F. G. Pitt, sermon by Elder A. M. Bishop. After which Elder A. N. Bishop offered the dedicatory prayer. Elder Pitt then spoke a few complimentary remarks with reference to the church building and the sacrifices made by the brethren in erecting the church. At the close of his remarks two were baptized. Saints' fellowship meeting in the afternoon, in charge of Elders T. Gould and J. Jones. The gifts of the gospel were manifested in power, and a good time enjoyed by all. Evening preaching service in charge of Elder A. N. Bishop, discourse by Elder F. G. Pitt. Bishop's agent's account was audited and found correct: In hand last report £7. 8s. 7d; received £1. 19s. 6d; total £9. 8s. 1d; expenditure £6. 5s. 0d; in hand £3. 3s. 1d. District treasurer's account audited and found correct: In hand last report £1. 3s. 9d; total receipts £4. 14s. 0½d; expenditures £3. 9s. 1d; balance 14s. 1½d. Resolved that this conference disapprove of the continuation of the European Mission conference believing that we as a district receive no benefit therefrom. Also believing the district conferences held in said mission have power to transact all business done at European mission conferences. Resolved that we approve of the delegate system, as provided for in the "Rules of Order and Debate," and that a committee be appointed to draft rules to govern the district, and that they report at next conference. Moved by Bro. A. N. Bishop, that it is the sense of this district that the General Conference be held on the 6th of April annually; and that we as a body desire our delegate to vote in favor of the above resolution. If said resolution does not obtain, we favor that a vote be taken of all districts and branches of the whole church. Motion prevailed unanimously. Report of committee for drafting instructions for delegate were presented and approved. In-

structions as follows: We confirm our recommendation of conference held at Cardiff, February 24, 1899, regarding the appointment of Elder A. N. Bishop as missionary to this district, with this addition, that said brother be appointed to labor all his time in the mission field as a district missionary. Further, we believe the time has arrived when the revelation given to the church in 1894 be adopted in this district, regarding the ordination of a high priest to have the oversight of this district. We, therefore, recommend Elder A. N. Bishop be ordained to said office, believing him to be a fit and proper person to be ordained a high priest; further believing the time has arrived when such an officer will be a benefit to the work here, if this recommendation meets the approval of General Conference. Should this recommendation not meet the approval of your honorable body, we request the appointment of such a one with such abilities and an earnest worker, one whom the Lord may direct and choose, as we believe the voice of God should be heard on such important matters. Resolved that this conference appreciate the labors of our worthy brother, F. G. Pitt. By his kind actions he has won the esteem and regard of all in our district. We therefore tender him our heartiest support and a vote of thanks for his kind counsel and advice, and pray that his life may be spared for many years to labor in the cause of truth. A vote of thanks was now tendered from Lydney branch to all those who contributed towards the new church and its furnishing. Resolved that we uphold by our faith and prayers the president of the European Mission, also that we uphold by our faith and prayers all the spiritual authorities of the church. Election of officers: A. N. Bishop district president, T. S. Griffiths vice president, T. Gould secretary, Alma M. Bishop assistant. A vote of thanks was tendered to Elder T. S. Griffiths as late president; also to Elder T. Gould, as late vice president, for their faithful labors. All collections at this conference to be handed over to Lydney branch towards defraying expenses. Adjourned to meet at the call of district president. Thus ended one of the most peaceful conferences ever held in the Eastern district of Wales. At 4:30 p. m. a public tea was held in the new church and quite a number sat down to tea. At 7:30 an entertainment was given, presided over by Elder A. N. Bishop. A pleasant evening was enjoyed by all. Proceeds in aid of new church.

NORTHEAST MISSOURI.

Conference convened with Salt River branch, October 14 and 15; J. A. Tanner president, W. E. Summerfield vice president, G. A. Tryon secretary. Branches reporting: Bevier 208, Higbee 124, Pollock 25, Salt River 27. Those not reporting: Hannibal 22, Carrollton 10, Huntsville 17, Missouri River 29. Ministerial reports: Elders J. A. Tanner, W. Summerfield, R. M. Elvin, J. T. Williams, J. F. Petre, W. Vaughan, R. R. Jones; Priests F. T. Mussell, W. Chapman, R. Thutchley, W. Kelso; Teachers J. W. Morgans, H. W. Gipson, E. E. Petre. Treasurer's report accepted: Cash on hand last report \$6.95; receipts \$9.07; expenditures \$4.90; balance on hand \$11.12. Bishop's agent, J. T. Williams, reported: On hand last conference \$45.83; receipts \$121.60; disbursements \$90; balance on hand \$77.43. Report audited and found correct. Expense bill of district president, amounting to \$3 50, was allowed. A collection is to be taken up in every branch the second Sunday after each conference, for district expense. The district president is requested and authorized to go to Moberly and meet Utah Mormon elders there; and the district is to raise money to defray his expenses, and to pay him in accord to labor he loses. Resolved that we petition Bro. I. N. White, as missionary in charge, to send us some help in addition to

what we have; the extent and demands of the work in this district demand it. Preaching by M. A. Trotter, W. Summerfield, and J. A. Tanner. Adjourned to Bevier branch the second Saturday and Sunday in February, 1900.

CENTRAL CALIFORNIA.

Conference met at Monterey, November 3; F. M. Sheehy elected chairman, J. M. Putney associate, J. B. Carmichael clerk, F. H. Lawn assistant. Ministry reporting: J. M. Putney, E. Keeler baptized 4, J. B. Carmichael baptized 2, J. E. Holt, J. Holmes, John Swensen, W. Pooler, and F. H. Lawn. In future all reports of the ministry must be in writing. The committee to audit branch reports submitted the following: Lone 71, Jefferson 24, Santa Cruz 75, San Jose 61, San Benito 37. Delegates to General Conference: G. T. Griffiths, F. M. Sheehy, Bro. and Sr. John Swensen. Saturday afternoon was occupied as a Sunday school convention. Elders F. M. Sheehy, J. B. Carmichael, and E. Keeler discoursed on the word during the conference. Adjourned to Santa Cruz, April, 1900.

Sunday School Associations.

FREMONT.

Association of above district convened at Thurman chapel, October 12. Four sessions were held including one devoted to temperance. The published program was closely carried out, with one or two exceptions. The district superintendent, Sr. T. A. Hougas, with the general superintendent, were present to take charge of the work. The workers, generally, responded to their names, and some valuable papers were read and discussed profitably to all. One thing noticeable was the increased interest in the work, and an increased attendance from schools not usually well represented. The reports were encouraging; two schools, however, failing to report. The five reporting show an enrollment of 267, with 27 classes, and collections amounting to \$65.42. The next convention to be held at same place [Hamburg] as next district conference on the preceding Thursday.

Miscellaneous Department.

IDAHO TENT ACCOUNT.

RECEIPTS.

W. L. Johns.....	\$1 00
H. R. Hansen.....	4 00
Benj. Croshaw.....	3 00
Sr. Croshaw.....	1 00
Sr. Sund.....	1 00
Sr. J. A. Condit.....	2 00
L. M. Condit.....	1 00
Mr. and Sr. Rowland.....	4 00
Jasper Jennings.....	1 00
Sr. Layland.....	50
Thos. Jenkins (per Albertson).....	25

Total\$18 75

EXPENDED.

Total expended, including \$1 indebtedness to S. D. C. for 1898	\$17 95
Tent fund in hand.....	80

Total\$18 75

Reported by

J. W. WIGHT.

October 12, 1899.

NOTICES.

The following counties in Illinois comprise the east part of St. Louis district: Morgan,

Scott, Macoupin, Greene, Calhoun, Jersey, Madison, Bond, Clinton, Saint Clair, Monroe, Washington, Randolph, Perry, Jackson, Union, and Alexander. If there are any saints living in any of said counties away from branches, they will confer a favor by sending me their address, how to find them, and prospect for labor, and they will be called upon as soon as possible. My address is No. 1903 Coleman Street, St. Louis, Missouri.

J. D. WHITE,

Sub-missionary in Charge.

CONFERENCE NOTICES.

Conference of Eastern Maine district will (D. V.) meet at Jonesport, Maine, December 9, 1899. Will all branches please send reports, also all the ministry. Let all come who can, and try to make the conference a success. Business session the 9th at two p. m.

T. C. KELLEY, in Charge.

DIXFIELD, Me., Nov. 9.

BORN.

BELVILLE.—Near Hebron, Nebraska, August 9, 1899, to H. W. and Sr. Edith M. Belville, a daughter. Blessed August 24, by Elders W. M. Self and J. W. Waldsmith, and named Delfa.

DIBBLE.—Near Dewitt, Nebraska, June 5, 1899, to Bro. and Sr. Harry Dibble, a son. Blessed August 30, by Elders J. W. Waldsmith and W. M. Self, and named Delbert Fay.

BEVAN.—At Cardiff, Wales, April 20, 1895, to Bro. and Sr. Sydney Bevan, a son, and named Thomas Sydney. October 22, 1897, a son. Blessed August 9, 1899, by Elders A. N. Bishop and T. Gould, and named Arthur Pullen. September 17, 1899, a daughter. Blessed October 10, 1899, by Elders A. N. Bishop and T. Gould, and named Amy Lovina.

LLEWELLYN.—At Cardiff, Wales, September 12, 1899, to Bro. and Sr. George Llewellyn, a son. Blessed by Elders T. Gould and A. N. Bishop, October 10, and named Clifford Nephi.

MARRIED.

GRENAWALT—ATKINSON.—At the residence of Sr. Susannah Atkinson, Lamoni, Iowa, November 7, 1899, at six a. m., Bro. George Robinson Grenawalt, aged 24, and Sr. Alice Mae Atkinson, aged 21, were married, Pres. Joseph Smith officiating. After the ceremony, the company, consisting of the families of the two contracting parties, and a few friends, sat down to a wedding repast prepared by Sr. Atkinson and ate with the young people, who took the early morning train for St. Joseph, Missouri, and Butte, Montana, where the father of the bride is engaged in mining. May happiness be theirs.

DIED.

PERRY.—At Bevier, Missouri, September 25, 1899, Charles, son of Bro. Zenos and Sr. Florretta Perry, aged 5 years, 11 months, 25 days. Services conducted by Elder J. A. Tanner.

ALEXANDER.—Sophia Alexander, born September 16, 1824, in Sharon, New York. Married Gilman Gordon in 1842; he died in St. Joseph in 1853. She then came to Springville, Pottawattamie County, Iowa; thence to Preparation, being associated with the Charles B. Thompson movement. United with the Reorganized Church in 1861, and married N. B. Alexander the same year. Her first identity with the church being by baptism in 1846. In all ten children called her mother, six of whom survive. She was a patient, faithful Latter Day Saint, and died firm in the faith October 8, 1899; funeral services from the church at Magnolia, Iowa; sermon by George M. Scott. A pleasant incident was that Bro. Scott, as a boy fifty-three years ago, was acquainted with the sister, she having been a special friend to his mother in hours of sickness and death. They

both passed through the Thompson experiences, and rejoiced together in the Reorganization. So may we all be faithful to the end.

WILLIAMS.—At Keb, Iowa, October 24, 1899, Edith May, youngest child of Bro. William E. and Sr. Mary J. Williams, aged 1 year, 3 months, and 10 days. Sermon by Bro. John M. Hooper. Interment in Kirkville cemetery.

BATES.—Sarah Jane Lamb was born at Kewanee, Illinois, December 11, 1865; was married September 3, 1884, to James Bates; died October 23, 1899, after a short but severe illness, leaving a husband and five children to mourn. Funeral services at the saints' church; sermon by Elder S. A. Whitehouse.

SCHIEDECKER.—Bro. George Schiedecker was born in Hohwald, Alsace, France, November 20, 1828; died in a hospital at Chicago, Illinois, September 12, 1899, aged 70 years, 10 months, and 8 days. He leaves his wife, one daughter, and three sons to mourn. He was an exemplary member of the church for about thirty-eight years. His services in visiting and administering to the sick will never be forgotten by those who live as witnesses to God's goodness as manifested many times under Bro. Schiedecker's administration. Our brother will be missed at district conferences, and, above all his kind face will be missed in the neighborhood where he had lived and where he was beloved by all who knew him. To him there was no place like home, and the faithful wife, with whom he had lived forty-five years, now in her declining years, will miss him more than all; and her chief solace now is the hope of soon meeting him in the land that is forever free from sickness, death, and tears. Funeral services conducted by Elders Thomas Hougas and F. M. Cooper in the Baptist church at Shabbona.

FINCH.—At Nevada, Iowa, October 20, 1899, Bro. D. E. Finch, aged 80 years, 5 months, 2 days. He belonged to the G. A. R. post; he was also a faithful soldier in the army of the Lord. He served about three years in that, and now he is promoted to a better land. The funeral sermon was preached in the Baptist church by Elder J. S. Roth, who is also a G. A. R. man. The closing prayer was made by Rev. Brown of the M. E. Church. The funeral was largely attended. After the sermon the G. A. R. took charge of the remains; Elder Roth pronounced the benediction at the grave.

GOODWIN.—At her home in Whittemore, Michigan, October 14, 1899, Sr. Eva J. Goodwin, beloved wife of Bro. E. A. Goodwin; aged 21 years, 9 months, and 14 days. The sister was born in Bad Axe, Michigan, December 6, 1877; was baptized June 11, 1896; was joined in wedlock unto Bro. E. A. Goodwin, March 27, 1897. She was devoted to the gospel until the last, always rendering assistance unto our young brother in performing his ministerial duties. Funeral from saints' church, sermon by Elder David Smith, interment in saints' cemetery. May her rest be sweet and her resurrection glorious.

SPAULDING.—At Dunseith, North Dakota, October 18, 1899, Martha Lodice, daughter of Bro. and Sr. Charles Spaulding, aged three months and 28 days. A beautiful, bright child, whose stay on earth seemed so brief. She was blessed August 6, by Elder John Spaulding. Funeral sermon by Elder Swen Swenson, in the M. E. church; interment in Lake Schutte cemetery.

HOLMES.—Sr. Mary Holmes died at Roslyn, Washington, October 14, 1899; was born at Manistee, Michigan; united with the church at Richhill, Missouri, 1887. She remained a true Latter Day Saint until death called her home. She leaves a husband and one child to mourn her departure from this life. Funeral sermon by Elder Hiram L. Holt, assisted by Elder A. M. Chase.

HANNA.—Bro. Henry Hanna died after an illness of two days of hemorrhage, last Sunday morning at eleven o'clock, October 29, 1899. He was born in 1842, at Belfast, Ireland. He did the best he could.

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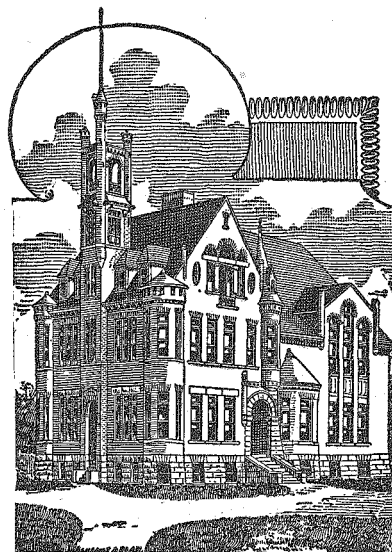
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 46.

Lamoni, Iowa, November 22, 1899.

No. 47.

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THE INFINITUDE OF GOD.

The Rev. Samuel Eliot, secretary of the American Unitarian Association and son of President Eliot of Harvard University, preached at the Boston Church, Nahant, yesterday morning. He took his text from the 119th Psalm, "Though I should take unto me the wings of the morning," and spoke on the subject of "The infinitude of God in all his attributes, as revealed by his universe."

Mr. Eliot said, quoting Ruskin, that no landscape, however varied and striking its beauties, seemed complete or satisfying to the eye unless the horizon was visible. This was true of the mental and spiritual, as well as of the material world. The human mind and spirit was ever reaching to the limits and boundaries of the knowable. And yet, all that the human mind, with all its wonderful and God-given powers, can ever know or understand is of such small magnitude compared with the unknowable and incomprehensible; the horizon of human knowledge lies so close to our sphere that we cannot but feel as though we stood on a small and petty island surrounded by a vast and boundless ocean.

The more science discovers, the more science realizes of the magnitude of the undiscoverable. Time was, when religion was accused of being a dealer in mysteries, of advancing theories which could not be proved by the human reasoning pow-

ers. It is not alone in the field of religion that mystery is found. The botanist can trace the growth of the oak from the acorn, but can he explain the life force which causes the acorn to germinate? The astronomer can calculate the orbits of the planets, determined by the action of the laws of gravitation, but he cannot tell you what that law of gravitation is. These are mysteries belonging to the outer sphere of human knowledge.

The true scientific mind finds law and order existing in every part of the created universe. There is nothing fortuitous or capricious in the grand scheme of nature. The same life energy or creative force governs the growth of the wayside flower and the development of the remotest nebulae in the stellar universe. Every molecule in the composition of the colossal system of which we are a part shows the hand of the Designer as completely and as plainly as though that molecule represented the sum of the creation. Every movement and form of action found in what we are pleased to term animate and inanimate nature, can be traced as the result of a guiding and infinitely wise first cause, and that first cause is God.

Wouldst thou know God? Look above, the heavens declare him; look below, the earth is his revelation; look into thy heart, and know if thou findest love therein, thy Creator, who is a being of infinite love, has implanted it therein. If charity, sympathy, and affection are components of thy nature, thou hast received these qualities from him who is infinite in all those attributes.—*Boston Herald, August 21, 1899.*

WHITE FLOUR IS IMPURE.

THOUSANDS OF TONS OF ADULTERANTS USED BY MILLERS.

New York, Nov. 11.—United States Senator William E. Mason of the senate Committee on Manufactures, which for six months has been gathering evidence in Washington and Chicago relative to the adulteration of foodstuffs, says the amount of adulteration carried on in this country is simply appalling. Even the white flour in use in every family in the land has not escaped. On this point the Senator said:—

It was shown before the committee that the flour of the country has been adulterated with flourine, or corn flour, and that thousands of tons of white earth have been used by dishonest millers. I introduced a bill which compels all makers of adulterated flour to get a government license and stamp their product with government stamps. Since the passage

of that bill over 12,000 barrels of flour have been confiscated. But a more important result is that it has increased the reputation of our flour abroad, with a consequent increase of exports of 5,000,000 barrels.

Professor Herbert W. Hart, an authority on dietetics, who was a witness before the committee, declared that white bread is the scourge of humanity, saying he would sooner eat the cheapest bread baked in the dirtiest slum of New York City than the best baker bread manufactured. He advocated the use of whole wheat bread, and said that appetite for beer is a result of the craving of the system for the life-giving elements that are taken from wheat by its manufacture into white flour. He also ventures the opinion that the persistent adulteration of all classes of food is responsible for the present degeneration of the race and would be responsible for a future generation of idiots.

BEHIND OTHER COUNTRIES.

In further discussing the investigations made by the committee Senator Mason said:—

The United States is the only country that does not protect the consumer of food products. We have not even any laws to prevent the importation of foodstuffs the sale of which is prohibited in the European countries that produce them. For instance, the offscourings of coffee known as "black jack" cannot be sold in Germany, but is shipped from Germany here by the ton and mixed with our coffee. The countries which prohibit the use of preservatives in beer, ale, and porter (and such preservatives are usually acids dangerous to the public health) permit their brewers to ship such stuff to this country.

There must be a general law to prohibit absolutely the importation of all articles of food which are injurious to the public health. This Senate committee is investigating two classes of adulterated foods: First, that class which is dangerous to the public health, and, second, that class of foods adulterated to cheapen the cost and sold to defraud the consumer.

DANGEROUS TO HEALTH.

In the first class are the goods that have been adulterated with preservatives, such as jellies and jams. They are generally made of glucose and acids, too strong and dangerous to go into the human stomach. The other class is those foods in which cheapening adulterants are used. For instance, take these crackers. [The Senator was lunching on crackers and milk.] They may be made of wheat flour, as they are supposed to be, or they may be made of corn flour, a by-product of the glucose factory, which is ground and bleached after all the gluten and sugar have been extracted from it. Or look at this black pepper. The evidence given before our committee by the men who grind it shows that it is adulterated from 50 to 80 per cent with coconut shells. This is supposed to be red pepper, but our evidence shows in many cases that it is adulterated with starch and that anodyne dyes are used to give it the necessary color.

LEGISLATION IS CERTAIN.

The evidence we have gathered is certain to lead to remedial legislation. When

summed up the only article of food that I know of which is not adulterated is salt. I should say, however, that the reports of the government chemists show that our meats are naturally and healthfully preserved. While in this city the committee will investigate the adulteration of beer, ale, porter, spices, tea, coffee, and sirups. The chief chemists of Yale and Harvard Universities will aid the committee in questioning witnesses, also Dr. Wiley, the chief government chemist. . . . —*Chicago Tribune, Nov. 12.*

A PLEA FOR MORE RELIGIOUS THINKING.

The ordination of Dr. Briggs in the Protestant Episcopal Church, and the recent indorsement of Bishop Potter's action by a large number of bishops of that church, is thought by many to be an indication of a widespread change of attitude not only in the Episcopal Church but in almost all the denominations; a change not so much toward any specific doctrine as toward a greater spirit of inclusiveness. In an article on "Christian Liberty" in *The Outlook* (October 7) the writer says:—

Nor is it a menace to the church if its members hold different opinions. The apostles themselves did this. Even on so vital a question as the resurrection of Christ they were not agreed at first. . . . Thomas openly declared his unbelief on the subject, and said, "Except I shall see in his hand the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." And yet no harm was done the church—perhaps because he was not expelled from among their number, nor abused by the rest, but was still their brother in Christ and fellow apostle. Let, then, the members differ as widely as need be. So long as one and the self-same spirit worketh in all, it will not hurt the church. On the contrary, it would be death to it if there were no difference—death from stagnation. Surely no one would maintain that it already possesses all truth, and that there are no deeper, larger views to be obtained. There must be. But how is it to be done unless we are free to confess that—

Our little systems have their day,
They have their day and cease to be;
They are but broken lights of Thee,
And thou, O Lord, art more than they.

Commenting on this article, a writer in *The Christian Evangelist* (Christian, St. Louis) under the caption, "A plea for more religious thinking," says:—

So long as the idea prevails that it is dangerous for brethren to differ from each other in opinion there is no encouragement to individual thinking, for the exercise of our individual judgments, in an honest effort to know the truth for ourselves on every subject that comes before us, is certain to result in differences of opinion. It soon comes to be, therefore, that thinking for oneself is regarded as a dangerous experiment, and we begin to look around for the most commonly accepted view, and we take that second-hand. There are, of course, many things that most of us are compelled to accept second-hand, because only a few specialists have entered these fields of investigation and are competent to express an opinion upon them. But as soon as the facts they furnish us come within our possession we are to exercise our individual judgment as to the bearing upon the particular question in hand, and he who does not do this is doing grave injustice to his own moral and intellectual nature. In the Roman

Catholic Church all questions are settled by the hierarchy, and the people are saved the trouble of thinking for themselves, but the result of it we all know. The chief distinction between Roman Catholicism and Protestantism has been and is the greater freedom of thought which the latter inculcates; but all Protestants do not act consistently with this distinction.

We have long been of the opinion that there is more intellectual than physical laziness. There is a constitutional indisposition to mental exertion as well as an inherent reluctance in expending physical energy, and it, perhaps, is more widespread than the latter.

In the same article referred to above the writer asks, and we think with great reason, "Is not perchance this the very reason why so much coldness and indifference exist in the church to-day, because so many of us pretend to believe a great deal more than we really do? We pretend to believe every particle of every Protestant creed and every proposition of every orthodox work on theology. We are not wilfully nor consciously hypocrites in doing this. We ourselves believe that we believe them all, simply because we imagine that not to disbelieve is the same as to believe. After all, is not this all that the complacent orthodoxy of the multitude amounts to? They do not disbelieve! But neither do they believe with anything like positive faith, a real personal conviction, even some of the simplest and most vital truths of the religion they profess. If they did, they could not be the self-satisfied creatures they are, the cold, disinterested men and women we find in our churches by thousands. No wonder their professions have so little relation to their lives and their Christianity to their characters. What we do not disbelieve does not affect us, but what we believe does. I had rather have them disbelieve a great deal they profess if they would also honestly believe a very little."

"That these sentences strike at a widespread evil among professed Christians, we cannot for a moment doubt. There is a lack of reality in our religious profession that is the chief hindrance to the spread of the gospel. Let us have more thinking—real, personal, hand-to-hand intellectual encounters with the problems that confront us, and we will probably profess less, believe more, and live a great deal better."—*Literary Digest.*

DEAN FARRAR'S INDICTMENT OF PRESENT-DAY ENGLAND.

The Dean of Canterbury is not usually set down as a pessimist, but his recent utterance in the British religious magazine *Young Man*, quoted in *The Christian Statesman* (August-September), exhibits anything but a bright view of the immediate outlook for religion and morality in Great Britain. He says:—

I am neither a prophet nor a prophet's son, so I will not undertake the rash task of venturing to make any prophecy about the future. But it has long seemed to me that things are in a state of unstable equilibrium, and that another century cannot pass without the occurrence of some great European war, with all its terrible and heart-shaking catastrophes. Nor is it possible to be content with the state of things in England. The alarming spread of betting and gambling among workingmen and the youths of great cities—so that this ruinous vice helps to fill our prisons, and (in the north of England especially) has ruined the healthy influence of our games; the eager love of money, which leads to so much wild speculation and commercial dishonesty; the cruel indifference with which we degrade the helpless childhood of the world by deluging savage tribes with drink,

the growth of Hooliganism, and crimes of brutal violence; the dominance of a selfishness which immerses itself in luxury, pleasure, and amusement, while a poverty more and more squalid welters almost at the doors of the wealthy; the growth of a sullen and angry feeling of discontent among thousands of the poorer class; the decay of faith in the deepest and most awfully vital truth; the ever-abiding and infinitely loathsome curse of drink, which seems, among women at any rate, to be gaining rather than losing ground, and as Pope Leo XIII. says, "drags unnumbered souls to perdition;" the tendency to substitute niggling nullities and fetish-worshipping superstitions for "religion pure and undefiled"—all these things give serious ground for disquietude.

The great men in religion and philanthropy and letters, says Dean Farrar, are all dying off, and are leaving no one to take their places:—

We have no poet who can stand for a moment beside Tennyson or Browning; no orator who can be distantly compared to Gladstone or Bright; no painter who reaches the level of Landseer or Millais, no writer nearly so powerful as Carlyle or Ruskin; no novelist—though novels now flood the world at the rate of five a day—who is worth mentioning with Dickens, Thackeray, or George Eliot; no religious teacher whose influence is half so telling or ennobling as that of Maurice, F. W. Robertson, or Dean Stanley. If our age could not produce one dauntless or far-sighted man—a teacher like Savonarola, or Luther, or Wesley, or Whitfield; a philanthropist like Francis of Assisi, or Vincent de Paul, or Thomas Clarkson, or John Howard; a man who would willingly face bonds and afflictions, and cataracts of calumny, and not hold his life dear unto himself, and would count it a glory, for the truth's sake, to

"Stand pilloried on infamy's high stage,
And bear the pelting scorn on half an age;"

a man whose soul was so ardent with the light of heaven that he could flash conviction and reformation into depths of moral unreality; a man who could fling the fire of God, like arrows of lightnings, into the apparently impregnable strongholds of wickedness and shame—then we should feel a livelier hope for the immediate future.

DON'T PUT THE CHURCH TO SHAME.

Why should the church leave her high place and come down into the arena, where she will be put to shame? Do men come to church for petty pleasures fit only for children, or for the satisfaction of their souls and the confirmation of their faith? Would Christianity have begun to exist if the Apostles had been "pleasing preachers" and "bright men," and had given themselves to "socials" and "sales" and "talks"? The church triumphed by her faith, her holiness, her courage, and by these high virtues she must stand in this age also. She is the witness to immortality, the spiritual home of souls, the servant of the poor, the protector of the friendless, and if she sinks into a place of second-rate entertainment then it were better that her history should close, for without her spiritual visions and austere ideals the church is not worth preserving.—*Ian Maclaren in the October Ladies' Home Journal.*

ADDRESSES.

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- J. D. White, No. 903 Coleman Street, St. Louis, Missouri.
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- J. S. Roth, No. 1011 Summer St., Grinnel, Iowa.

THE SAINTS' HERALD.

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

"Hearken to the word of the Lords; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, NOVEMBER 22, 1899.

NO. 47.

The Saints' Herald.

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

LAMONI, IOWA, NOVEMBER 22, 1899.

ELDER W. A. HATTON A PLAGIARIST.

Elder Hatton has been making himself quite conspicuous of late in Van Buren and Lee counties, Iowa, as an exposé of Mormonism, and we have been requested to review two pamphlets which he has put before the public, entitled, "The Origin of the Book of Mormon," and "Mormonism versus Mormonism and the Bible." After a careful examination of these publications, we must say that we are astounded at the presumption and impudence of the man. He tries to account for the Book of Mormon by asserting the truth of the Clark Braden theory (without giving Braden credit) concerning Sidney Rigdon and Joseph Smith plagiarizing the manuscript of Solomon Spaulding. Mr. Hatton is loud in his denunciation of the plagiarist, and yet on almost every page of his productions the track of the literary pirate is to be traced. We here produce two specimens of plagiarism from the work of Mr. Hatton; where he has not only copied the ideas of others, but their words almost verbatim, without giving credit to the authors, nor even placing the copy in quotation marks:—

HATTON, 1899.

BRADEN, 1884.

We have shown that the Book of Mormon had a base human origin, and was fabricated as a fraud to deceive. We proved by the concurrent testimony of seventeen witnesses, one of them, Sidney Rigdon himself; that Solomon Spaulding wrote a romance called the Manuscript Found, that he did take one of his manuscripts to Pittsburg to have it printed. That the Manuscript Found had in it these features, found in the Book of Mormon and found in no other book but the Book of Mormon and the Manuscript Found:

1. The plot of the Manuscript Found, as witnesses describe it, was just what Mormons give when describing the Book of Mormon.
2. It purported to be a veritable history of the aborigines of America. So does the Book of Mormon.
3. It attempted to account for the antiquities of America by giving an account of their construction. So does the Book of Mormon.
4. It assumes that Israelites were the aborigines of America and ancestors of the Indians. So does the Book of Mormon.
5. It said the Israelites left Jerusalem. So does the Book of Mormon.
6. They left to escape divine judgement about to fall on these people. So does the Book of Mormon.
7. That they journeyed through and from southern Asia, by land

We then presented the history of the Book of Mormon and proved that it had a base human origin, and was fabricated as a fraud to deceive. We proved by the concurrent testimony of seventeen witnesses, one of them Rigdon himself, that Solomon Spaulding wrote a romance called the "Manuscript Found," that he wrote three drafts, or manuscripts, of this romance and part of another before his death. We have proved that the "Manuscript Found" had in it these features found in the Book of Mormon, and found in no other books but the Book of Mormon and the Manuscript Found. 1. The plot of the Manuscript Found, as witnesses describe it, was just what Mormons give when describing the Book of Mormon. 2. It purported to be a veritable history of the aborigines of America. So does the Book of Mormon. 3. It attempted to account for the antiquities of America by giving an account of their construction. So does the Book of Mormon. 4. It assumed that Israelites were the aborigines of America and ancestors of the Indians. So does the Book of Mormon. 5. It said the Israelites left Jerusalem. So does the Book of Mormon. 6. They left to escape divine judgments about to fall on these people. So does the Book of Mormon. 7. That they journeyed through and from Southern Asia, by land and sea. So does the Book of Mormon. 8. Their

and sea. So does the Book of Mormon.

8. Their leaders were Nephi and Lehi. So says the Book of Mormon.

9. One Laban was murdered to obtain records. So declares the Book of Mormon.

10. They quarreled and divided into two nations, called Nephites and Lamanites. So says the Book of Mormon.

11. There were terrible wars between the two nations, and the parties into which they divided, with awful slaughter. So declares the Book of Mormon.

12. They buried their dead after these slaughters in great heaps, that caused the mounds. So declares the Book of Mormon.

13. In two instances the end of these wars was the total annihilation of all but one who escaped to make a final record of the catastrophe. So declares the Book of Mormon.

14. These sole survivors finished the record of the people and buried it. So declares the Book of Mormon.

15. The Manuscript Found gave an historical account of the civilization, laws, customs, arts, and sciences of those people. So does the Book of Mormon.

16. One party of these people were the ancestors of our American Indians. So declares the Book of Mormon.

17. The names Nephi, Lehi, Laban, Lamanite, Mormon, Moroni, Amlicite, Zarahemla, etc. were in the Manuscript Found. So are these names in the Book of Mormon.

18. The use and characteristics of these names in the Manuscript Found were precisely the same as in the Book of Mormon.

19. The Manuscript Found was written in scriptural style; i. e., the style of King James' version. So is the Book of Mormon.

20. "Now it came to pass" occurred so frequently as to render the language ridiculous. Such is true of the Book of Mormon.

21. This ridiculous peculiarity got for the author the Manuscript Found the nickname of "Old came to pass." The Book of Mormon is just such a book.

22. The original from which the story was translated was taken from the earth. The same is claimed by the Book of Mormon.

23. One party of emigrants landed near the Isthmus of Panama and migrated across the continent in a northeastern direction. So declares the Book of Mormon.

24. The land near the isthmus was called Zarahemla. So declares the Book of Mormon.

25. In the battle between Amlicites and Lamanites, one party marked their foreheads with a red cross to distinguish them

leaders were Nephi and Lehi. So does the Book of Mormon.

9. One Laban was murdered to obtain records. So declares the Book of Mormon.

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11. There were terrible wars between the two nations, and the parties into which they divided, with awful slaughter. So declares the Book of Mormon.

12. They buried their dead after these slaughters in great heaps, that caused the mounds. So declares the Book of Mormon.

13. In two instances the end of these wars was the total annihilation of all but one, who escaped to make a record of the final catastrophe. So declares the Book of Mormon.

14. These sole survivors finished the record of the people and buried it. So declares the Book of Mormon.

15. The Manuscript Found gave an historical account of the civilization, laws, customs, arts and sciences of those peoples. So does the Book of Mormon.

16. One party of these people were the ancestors of our American Indians. So declares the Book of Mormon.

17. The names Nephi, Lehi, Laban, Laman, Nephite, Lamanite, Mormon, Moroni, Amlicite, Zarahemla, etc., were in the Manuscript Found. So they are in the Book of Mormon.

18. The use and characteristics of these names in the Manuscript Found were precisely the same as in the Book of Mormon.

19. The Manuscript Found was written in scriptural style—that is, the style of King James' version. So is the Book of Mormon.

20. "Now it came to pass" occurred so frequently as to render the language ridiculous. Such is true of the Book of Mormon.

21. This ridiculous peculiarity got for the author of the Manuscript Found the nickname of "Old Came to Pass." The Book of Mormon is just such a book.

22. The original from which the story was translated was taken from the earth. The same is claimed by the Book of Mormon.

23. One party of emigrants landed near the Isthmus of Panama, and migrated across the continent in a northeastern direction. So declares the Book of Mormon.

24. The land near the Isthmus was called the land of Zarahemla. So declares the Book of Mormon.

25. In a battle between Amlicites and Lamanites, one party marked their foreheads with a red cross to distinguish them from their enemies. So declares the Book of Mormon.

26. The destruction of the nations exterminated took place near a hill called Cumorah. So declares the Book of Mormon.

27. The Manuscript Found could have been used as a fraud, an imitation of the Bible, a pre-

from their enemies. So declares the Book of Mormon.

26. The destructions of the Nations exterminated took place near a hill called Cumorah. The same is declared in the Book of Mormon.

27. The Manuscript Found could have been used as a fraud, an imitation of the Bible, a pretended revelation. The Book of Mormon is just such a fraud.

Now, then, we are compelled to believe one of two things, namely, That Solomon Spaulding, during a period of from twenty-two to fourteen years before the Book of Mormon appeared, by miracle wrote a romance that contained these twenty-seven great features that no other book except the Manuscript Found and the Book of Mormon ever contained in common, or that Rigdon stole the manuscript of the Manuscript Found and remodeled it into the Book of Mormon. We have proved that the Manuscript Found or a copy was taken to Patterson's printing office. That Rigdon was learning the tanner's trade in Pittsburg at that time. That he was very intimate with Lambdin, one of Patterson's printers. That the Spaulding Manuscript Found attracted much curiosity in the printing office. That he hung around the office until Engles, the foreman, complained of it. That the manuscript was stolen. That Rigdon was charged with stealing it. That he afterwards showed it to Dr. Winters, saying that it was a Bible romance written by a Presbyterian preacher named Spaulding, giving a history of the Indians and that it had been taken to a printing office for publication, and that he borrowed it as a curiosity. We proved that he spent so much time over it that his wife threatened to burn it. That he retorted, "Indeed you will not; this will be a great thing some day." We proved by Jeffries that Rigdon told him that he took the manuscript from the printing office and gave it to Smith to publish. We proved by Tucker, Mrs. Eaton, McAuly, Chase, and Saunders, that Rigdon was seen at Smith's in New York, from the spring of 1827 to the fall of 1830. We proved that he was absent from Mentor for weeks at a time during these years, and no one knew where. We proved by Bentley, Campbell and Atwater that he announced years before it appeared such a book as the Book of Mormon, translated from golden plates, dug up in New York, giving the origin of American Antiquities, a history of the aborigines of America, and telling that the Gospel had been preached in America just as the disciples were then preaching it on the Reserve. We showed that when a woman preacher read to a Conneaut audience, for the first time they had ever heard it (the Book of Mormon), Spaulding's old acquaintances, who had heard him read his Manuscript Found denounced the fraud, Squire Wright shouting, "Old-come-to-pass has come to life." His brother, John Spaulding, de-

tended revelation. The Book of Mormon is just such a fraud. Now, then, the reader must do one of the two things, believe that Solomon Spaulding, during a period of from twenty-two to fourteen years before the Book of Mormon appeared by a miracle wrote a romance that contained these twenty-seven great features of the Book of Mormon—features that no other book except the Manuscript Found and Book of Mormon ever contained in common—or that Rigdon stole the manuscript of the Manuscript Found and remodeled it into the Book of Mormon.

We proved that the third manuscript of Manuscript Found was taken to Patterson's printing office. That Rigdon was learning the tanner's trade in Pittsburg at that time. That he was very intimate with Lambdin, one of Patterson's printers. That the Spaulding Manuscript Found attracted much curiosity in the printing office. That Rigdon was much interested in it. That he hung around the office, till Engles, the foreman complained of it. That the manuscript was stolen. That Rigdon was charged with stealing it. That he afterwards showed it to Dr. Winters, saying that it was a Bible romance, written by a Presbyterian preacher named Spaulding, giving a history of the Indians, and that it had been taken to a printing office for publication, and that he borrowed it as a curiosity. We proved that he spent so much time over it that his wife threatened to burn it. That he retorted: "Indeed you will not; this will be a great thing some day." We proved by Jeffries that Rigdon told him that he took the manuscript from the printing office and gave it to Smith to publish. We proved by Tucker, Mrs. Eaton, McAuly, Chase and Saunders that Rigdon was seen at Smith's in New York, from the spring of 1827 to the fall of 1830. We proved that he was absent from Mentor for weeks at a time, during these years and no one knew where. We proved by Bentley, Campbell and Atwater, that he announced years before it appeared such a book as the Book of Mormon, translated from Gold plates, dug up in New York, giving the origin of American Antiquities, a history of the aborigines of America, and telling that the gospel had been preached in America just as the Disciples were then preaching it on the Reserve. We proved by Atwater, Dillie, Z. Rudolph, John Rudolph, Green, and by Kelley himself, that Rigdon preached and advocated the doctrines in which the Book of Mormon differs from the Disciples, the peculiar ideas of the Book. That he so indoctrinated all his hearers, where he could, that every Rigdonite became a Mormon, when he became one. He had prepared then for the slight change, chiefly a change of name. We showed that when a Mormon preacher read to a Conneaut audience, for the first time they had ever heard it, the Book of Mormon, Spaulding's old ac-

nounced it on the spot. We have shown that the witnesses, after reading the Book of Mormon declare that the historic portions in all of the twenty-seven great features we have enumerated is identical with the Manuscript Found.—Mormonism versus Mormonism and the Bible, pp. 82-87.

Here is Elder Hatton's apology for Solomon Spaulding, in 1898:—

In closing this part of our investigation, it is scarcely necessary to say that Spaulding must be acquitted of all intention to deceive, even though four of the hearers of his Romance as read by him, attested his singular presentment that in after years his Romance would be accepted by thousands as veritable history. But even he could not have foreseen that this coinage of his brain would ever pass current as having been enstamped by the authority of heaven. The unconscious prophet of a new Islam, in all his imaginings he did not dream that his hand was outlining the Koran of a dark delusion; that the fables which beguiled his restless hours would be accepted by hundreds of thousands of his fellow-men as the oracles of God; and that in inglorious, yet historic martyrdom some of them would even seal with their blood their faith in the inspiration of his phantasiasties.

Journeying to Pittsburg in 1812, with the sanguine hope of soon seeing his Romance in print, it never entered his mind that four-score years thereafter, the shades of Laman and Nephi, of Mormon and Moroni, evoked by his magic wand from the sepulchral mounds of Conneaut—the graves of a long-forgotten race—would be stalking over two hemispheres, and would be leading through the very city of his sojourn their myriad victims of deception to distant homes of wretchedness and shame.

Struggling to escape the burden of his debts, he little imagined how vast the burden he was about unwittingly to lay upon his country. Sleep on, thou humble dreamer, in thy lowly bed. Thy fond desire to win a public hearing for thy wondrous story was denied thee in thy toilsome and checkered life. Thou knewest not that a strange immortality was between it and thee. Rest peacefully, for from thine eye which sought to penetrate the past alone, this saddest of future visions was mercifully withheld. Surely never hitherto have passed such sorrowful processions near the grave of so innocent an author of their woe.—The Origin of the Book of Mormon, pp. 82-84.

These are not the only instances of literary theft found in Mr. Hatton's works, but they are sufficient, and

quaintances, who had heard him read his Manuscript Found, denounced the fraud, Squire Wright shouting: "Old-come-to-pass has come to life." His brother, John Spaulding, denounced it on the spot.

We have shown that the witness after reading the Book of Mormon, declare that the historic portions, in all of the twenty-seven great features we have enumerated, is identical with the Manuscript Found of Solomon Spaulding. — Braden and Kelley Debate, pp. 216, 217.

Here is the apology of Robert Patterson, of Pittsburg, Pennsylvania, in 1882:—

It is scarcely necessary to say that Spaulding himself must be acquitted of all intention to deceive, even though four of the hearers of his romance as read by him have attested his singular presentment—was it prescience?—that in after-years his romance would be accepted by thousands as veritable history. But even he could not have foreseen that this coinage of his brain would ever pass current as having been enstamped by the authority of heaven. The unconscious prophet of a new Islam, in all his imaginings he did not dream that his hand was outlining the Koran of a dark delusion, that the fables which beguiled his restless hours would be accepted by hundreds of thousands of his fellow-men as the oracles of God, and that in inglorious yet heroic martyrdom some of them would even seal with their blood their faith in the inspiration of his phantasies. Journeying to Pittsburg, in 1812, with the sanguine hope of soon seeing his romance in print, it never entered his mind that in threescore years and ten thereafter the shades of Laman and Nephi, of Mormon and Maroni, evoked by his magic wand from the sepulchral mounds of Conneaut,—the graves of a long-forgotten race,—would be stalking over two hemispheres, and would be leading through the very city of his sojourn their myriad victims of deception to distant homes of wretchedness and shame. Struggling to escape the burden of his debts, he little imagined how vast the burden he was about unwittingly to lay upon his country.

Sleep on, humble dreamer, in thy lowly bed! Thy fond desire to win a public hearing for thy wondrous story was denied thee in thy toilsome life. Thou knowest not that a strange immortality awaited it and thee. Rest peacefully, for from thine eye, which sought to penetrate the past alone, this saddest of future visions was mercifully withheld. Surely never hitherto have passed such sorrowful processions near the grave of so innocent an author of their woe.—Who Wrote the Book of Mormon, pp. 15, 16.

occupy as much space as we are willing to devote to this contemptible plagiarism. A man who will make a great blow and bluster about others being guilty of plagiarism, and at the same time resort to the same tricks that he alleges against others, can hardly be excused on the grounds of ignorance, but must be held to willful transgression.

We make no farther reply to these pamphlets, because if answer were necessary we would answer the parties who are responsible for the productions, and not he who has stolen their productions. They need no answer,

however. Elder Braden made this summary and the arguments upon which it is based, in a public discussion with Elder E. L. Kelley, at Kirtland, Ohio, in February and March, 1884, and was at the time fully and completely answered by Elder Kelley.

The work of Mr. Robert Patterson has been answered by President Joseph Smith.

We have nothing more to do with Mr. Hatton. Messrs. Patterson, and Braden, et al., may have a case against him; but if they can afford to let him pass into disgraceful oblivion, we can.

CHURCH DEDICATED AT MALLARD, IOWA.

By request of the saints at Mallard, and Bro. Charles E. Butterworth, in charge of the Galland's Grove district, we visited the little town on the Keokuk, Des Moines, and Ruthven Railway, and on Sunday, November 12, assisted in dedicating a church building built by the saints during the past summer and autumn.

Sometime in July last the branch deemed it best for the work that a building should be erected in the village. A committee composed of Brn. Joseph Fish, Edmund Ford, and John Truog was appointed, whose duty was to be to solicit means, and build when means were secured. The saints contributed liberally, and so did their friends and neighbors, and the business men of the town. Some \$1,039, in round numbers were subscribed, the building contracted and built, at a cost of \$1,338.99. The amounts subscribed were so well paid up that but \$67 remained unpaid to be collected. The committee assumed the remaining \$300, paid up the bills and deeded the property to the church in a proper way.

To assist them \$52 were subscribed at the meeting, and the building was dedicated.

Ample notice had been given, and at the hour set the house was full, with more turned away than obtained entrance.

A choir was arranged and the song service was good. The opening prayer was by Bro. W. A. Carroll, of Auburn, Iowa, the sermon by the Editor, who on behalf of the Bishop received the deed and the key, turning the latter over to the presiding elder of the branch, Bro. Edmund Ford, who will have the charge of the premises subject to the service for which they were dedicated, the worship of God and the building up of the Church of Christ. The prayer for dedication was offered by Bro. Charles E. Butterworth; a feeling and impressive appeal for divine favor and an acceptance of the sacrifices and labor of the Lord's people.

We were the guests of Bro. Joseph Fish and family, a farmer whose lands lie adjacent to the village, where we were hospitably cared for during our stay.

On our way up we spent an evening and a half day in the capital city of Iowa; and had the opportunity to assist Bro. T. J. Sheldon in one of a series of evening meetings he was holding. We met a number of the saints; Bro. and Sr. W. R. Vice, Thomas Cook, Brn. Watson, Armstrong, and others, whom we were pleased to greet again in the gospel work.

At Mallard we met Bro. W. A. Carroll and wife, Bro. Bush, of Wall Lake; Brn. Manly and Frederick Hartshorn, of Marathon, Bro. King and wife, Bro. Christenson and wife, Bro. Carlson and wife, Bro. John Truog and wife, Bro. Cross and wife, and a great many others of the saints from near and far.

There were three services on Sunday, and all seemed to enjoy the occasion as a blessing.

Bro. Butterworth remained with the intention of holding meetings the entire week if the interest justified.

Mallard has been the scene of labor for several years, the citizens being quite friendly and orderly. Brn. Derry, Whiting, Hunt, Butterworth, Carlson, and others, we believe, having labored there. The prospect seems to be good.

MISREPRESENTATION AND A CORRECTION.

A little pamphlet called *Science Siftings* is published at the Science Siftings offices, 123, 124, 125, Fleet Street, London, England.

Of this paper the numbers for August 12, and September 9, are sent us by one of the brethren in England. The first contains a rather rash digest of the history and doctrines of Mormonism, in which with much that is true there is a bad admixture of what is untrue. The last named contains a much better statement in which the Reorganized Church is accredited with its proper position on the main issues held by the two bodies of Latter Day Saints. At the close the editor adds:—

But after all, Brigham Young was the leader of the sect and he and his followers did practice polygamy, and it was at the time when the Mormons were under his influence that we studied their general character. We have perused the articles of belief of the Reorganized Church, and we feel bound to say, that as far as professing goes,

the standard of excellency is very high. It is practice, however, that can alone furnish reliable details of the lives and habits of these curious people.

How true the editor's closing remark, "It is practice, however, that can alone furnish reliable details of the lives and habits of these curious people."

The profession of godliness is not enough. There must be practices which show lives conformed to the profession made, if a people would have the general public properly advised as to their righteousness. How necessary then brethren of the Reorganized Church that our everyday life and conduct should be in accordance with the law of righteousness which is by faith, abounding in good works which are ordained that we should do them.

THE ROBERTS CASE.

The following press clippings are inserted for what they may be worth as items of news on the Roberts case:—

ARE LOOKING FOR ROBERTS.

Salt Lake, Utah, Nov. 11.—[Special]—Brigham H. Roberts, Congressman from Utah, may be arrested wherever found and brought back to Utah to answer to the charge of unlawful cohabitation a warrant having been sworn out before the county attorney to-day, and it will be served as soon as the Congressman can be located. Roberts has said he would return to Utah whenever he was wanted, but the general belief here is that he intends to avoid service until Congress meets and passes upon his case, as he has, apparently, no business in the East and realizes what weight a conviction for unlawful cohabitation would have in depriving him of his seat in the House.—*Chicago Tribune*, November 12.

WARRANT IS ISSUED.

Justice Kroger to-day issued a warrant for the arrest of Congressman B. H. Roberts. The warrant, it is understood, will be served on Mr. Roberts immediately on his return to Utah.

Mr. Charles Mostyn Owen is the person who swore to the complaint. According to reports the document was presented to County Attorney Putnam Monday, last, but it was not until yesterday that the prosecuting officer concluded the case could and should be prosecuted. Hence, Mr. Putnam authorized the issuance of a warrant for Congressman Roberts' arrest. Owen then went before Justice of the Peace Kroeger and swore to the complaint.

THE AFFIDAVIT.

The affidavit follows:—
"Charles Mostyn Owen, being first duly sworn, deposes and says that he is a citizen

and taxpayer of the State of Utah, that he is informed and verily believes that one Brigham H. Roberts, of Centerville, Davis County, State of Utah, did on the 12th day of April, in Salt Lake City, Salt Lake County, State of Utah, and on divers other dates, and continually from the 12th day of April, 1897, until the 1st day of October, 1899, unlawfully cohabit with more than one woman; to wit, Sarah Louisa Roberts and Margaret Curtis, otherwise Shipp, otherwise Roberts, contrary to the provisions thereunto provided and against the peace and dignity of the State of Utah."

The names of the witness are omitted from the affidavit. It is understood that Mr. Roberts recently wrote County Attorney Putnam, similar to the one sent County Attorney Streeper, of Davis County, stating that he would return for trial in the event of a warrant being issued for him.—*Deseret News*, November 11.

BABYLONISH RELIGIOUS SERVICES.

Bro. J. C. Hitchcock, St. Louis, Missouri, sends us the following clipping from the *Globe-Democrat* of the 11th. It is one of six announcements of church services under the head of "Baptist":—

Second, Rev. Dr. W. W. Boyd: 11 a. m., "The Baptism of Fire"; 8 p. m., Hampton meeting, Dr. Turner with stereopticon; negro quartet will sing plantation melodies.

"The church" (?) used to criticise secular societies which in years past held so-called "sacred concerts" on Sunday afternoons and evenings; but now the church, so-called, is going into the amusement business by wholesale, under the guise of religious and social entertainment.

In the instance noted above it takes on the phase of negro minstrelsy. We have had a recommendation from another popular minister that the church could learn from the saloon, in providing entertainment for its attendants, and thus lure others into its fold by such attractions as would draw the crowd, among them being the "roof garden" summer resort, etc.

By the way, is this late feature of the Second Baptist Church of St. Louis one of the links in their chain of so-called "Baptist succession"? If so, it looks to us very much like a Babylonish affair, as it surely bears the brand of Babylon, and is of the world undoubtedly.

The Gentile claims to apostolic succession, all around, will be found to be decidedly out of harmony with and strikingly different from the economy ordained and established by the Master through the ministry of himself and his coworkers, the apostles. Types are bound to develop and reveal themselves, "after their kind," in due time. "Blood is thicker than water;" the inner nature of anything appears and comes to light in its time. Not even in religious movements is it possible to conceal or so modify natural characteristics to the extent that they may successfully counterfeit the genuine, where subjected to proper tests.

It is patent that in the fall of Babylon the religious institutions that form part of her pride and vanity, her evils and confusion, must also go. Their "folly" is daily being "made manifest."

The "Baptism of fire," advertised by the church named above, is quite another thing than that promised by the Savior. Jesus promised the Spirit of truth to the faithful disciple who yielded obedience to the gospel. He also designated the Spirit of truth as one "whom the world cannot receive, because it seeth him not, neither knoweth him." (John 14:15-17.)

There is for every lover of truth a baptism of fire that shall purify and refine and redeem from all that is contrary to the perfect character of the Christ. There is also a baptism of fire that shall "try every man's work of what sort it is;" that shall consume and purge the dross and evils of the world. "Every plant which my Father hath not planted shall be rooted up."—Jesus.

A church which permits such features without protest is responsible for its practical indorsement of such folly. It is in evidence of the dominating influences within it that such things are permitted if not sanctioned.

ROBERTS TO FIGHT FOR SEAT.

New York, Nov. 15.—Congressman B. H. Roberts, of Utah, who is at present in the city, to-day denied the report that he intends to resign his seat shortly after Congress meets.

"I have seen many such stories since I came East," said Mr. Roberts, "but there is absolutely no truth in them and absolutely no basis for the statements.

"I will say as emphatically as I can say it that I do not intend to resign and never have had any such intention since my election.

"I was fairly elected and purpose to fight it out to the end with all the vigor at my command. Those who know me are aware of this intention on my part, and will not credit these reports, no matter in what terms they may be couched.

"The Mormon Church has no more to do with politics than the Episcopal Church or the Roman Catholic Church. It is not in politics. I was elected on purely political lines, and will go to Congress absolutely free of this so-called church influence over me."

The foregoing is clipped from the *Chicago Tribune*, November 16.

EXTRACTS FROM LETTERS.

Of the late White-Braden debate Bro. White wrote from Alma, Illinois, the 11th:—

Debate closed last night with jammed house. This is the debate of my life. Such a victory for God's cause has never been chronicled in all of my debates. A roll of tracts and my challenge were at hand at the close, and it was a regular swarm around me, and I handed out with both hands, while my opponent stood dumbfounded and mad. As the jam got nearly out I offered opponent my hand, to receive only an insult, which was taken up by one that stood by in my defense, while I turned away. Go thirty miles to-day by buggy and do not know if I will find op-

portunity and time to write up debate. Will see. My address is Zenith, Illinois.

Bro. A. B. Pierce, Providence, Rhode, Island, November 12:—

Elder Luff preached his farewell Lord's day sermon last Sunday eve in this city. It was a cyclone of argument and inspiration touching upon the unanswerable arguments against evolution and spiritualism as only he can handle it. His sermon of the morning of same date was a heart-searching effort to the saints. Bro. Luff's work in Providence and elsewhere in the Massachusetts district speaks for itself. Long may he nobly wave the banner of truth which is the incentive to action of every true saint.

Bro. J. W. Burget, Hoboken, New Jersey, October 12:—

The inclosed clipping is from the *New York Journal* of November 9. It shows that some evil still exists in Utah. Perhaps it may be of interest to some of your readers. I have moved here to work at my trade.

Salt Lake City, Nov. 9.—A mighty blow is to be struck against polygamy in the Mormon Church.

Sixty members of the church living in Cache County are to be arrested. The evidence has been obtained and the information will be sworn to and filed, at once.

This arrest of sixty polygamists in one county in Utah will prove a shock to the Mormon leaders, who have been trying to make the people in the East believe that polygamy does not now exist in Utah.

All the persons against whom evidence has been obtained are prominent in the church. Several of them are elders. The judge in the district where they will be tried is himself a polygamist.

The sixty accused polygamists are outspoken friends and admirers of Roberts, whom they recognize as one of the chief disciples of polygamy in the Mormon Church.

Bro. E. W. Davis, Beaver City, Utah, November 9:—

I wish some of our ministry from Salt Lake would make us a call, but we will have to wait until the proper time comes so the people can be stirred up to a sense of their duty.

Some idea of the work of a busy man in the ministry may be gained from the following from Bro. I. N. White, who wrote thus from a point in Southern Illinois immediately after the late White-Braden debate:—

Yesterday I dropped you a card; I send you some manuscript, but it is not as complete and perfect in quotation as I would like it. I have no time to rewrite or correct. It is this or nothing, as it is right after preaching; no show before me for a week or two, as I see. Here two days more and then to "Pin Oak" to a conference. Were I at home or some other convenient place could give you a spicy article, as the debate was a lively one. Braden was much harder to meet this time and fought hard; but really I met him more promptly, and it was a complete victory. I preached to-night and am billed for two more nights here and on to conference as before said.

Bro. R. C. Evans, London, Ontario, late date:—

I am pleased to inform you that the work is growing rapidly in many parts of this mission. God is blessing us in many ways. Missionaries all alive in the work; local officers, in the main, doing splendidly, and the saints generally coming up higher.

EDITORIAL ITEMS.

Wars and rumors of war continue. Latest advices indicate serious trou-

bles in Turkey in the uprisings of the Albanians, who are in open conflict with the government. Repeated rumors state that war between Japan and Russia is threatened, because of the alliance between China and Japan and also because of Russia's aggressions upon Chinese and Korean territory. Russia is also credited with intent to encroach upon Afghanistan and to obtain a port on the Indian Ocean. The French press continues to show decided hostility to England and sympathy with Russian schemes. France and Germany are also having trouble in their Chinese aggressions. Altogether the European and Asiatic international problem is complicated and the general situation appears ominous. There is little hope for long-continued peace, if even the present attitude of the powers may be designated as a peaceful one.

France is threatened with serious internal disorders which threaten the integrity of the Republic. There is also a growing fierce, anti-clerical sentiment in the country which is directed against Roman Catholic institutions. "A religious conflict cannot be regarded in any other light than deplorable, although the clerical party has invited much of what has befallen it" in France, Belgium, and other portions of Europe.

A recent severe earthquake shock is reported from Leghorn, Italy.

Depositions in the Roberts' case are being taken in Utah.

Original Articles.

DECEPTION'S REIGN.—PART 3; NO. 2. MANY SEEKING FOR NEW REVELATION.

Feeling the fatality of the situation, and the absolute powerlessness of man to extricate himself from the condition Satan has succeeded in placing man in by this attempt to salt the false, deceptive errors with a sprinkling of truth, some have either been led by the Spirit of the Lord to seek for divine light, and others feeling their insufficiency, have become willing to accept of so-called revelation, as offered, without any particular regard to the media through which the new information comes; and because of this indifference, Satan has stepped in and raised a division of sentiment, as to the *source and media* whence the new revelation comes.

Civilized man, as related to this question of new revelation, may in a general way be divided into four classes.

First, those who believing in a personal, unchangeable, and an infinitely wise and loving God, who deals impartially with those who seek to do his will; and believing therefore that

he, acting on the unchangeable principles that have ever harmonized with his character, and he always has revealed himself to his adopted children for their good, and blessing morally and spiritually, believe that he will continue to reveal his will to them to the end of the world; and this, too, in a miraculous manner,—by angels, the Holy Ghost, by prophets and seers, revelators, and spiritual dreams and visions, and all this through the *media* of the Holy Ghost. But that no new revelation given will in anywise contradict or contravene any general principle or statement of the *everlasting gospel*, given through Jesus the Christ. God never contradicts himself in any of his revealments to man, though some revelations on matters of detail designed to be necessary in one dispensation, under certain circumstances, and not being applicable or necessary in another dispensation, under different circumstances, are, when the purpose for which given has been attained, abrogated. As for instance, when the law, as a code, given through Moses to Israel, with the order of worship instituted thereby, had served the purpose designed, was abrogated as a religio-political code, because in its nature it was not adapted to a system of worship that was wholly moral and spiritual, entirely religious, and entirely and absolutely separate and distinct from political government, as is the gospel law and God's church thereunder with its order of worship.

This first class of believers in continued revelation and miraculous blessings believe and teach that these miraculous blessings and divine revelations are given because of their firm faith in, and obedience to, the principles and conditions of the immutable gospel of the unchangeable God, upon which conditions these blessings are promised. An honest heart and an eye single to God's glory are at the base of the entire scheme, so far as man is concerned.

But all these [spiritual gifts and miraculous endowments] worketh that one and the selfsame Spirit [of God], dividing to every man severally as he [God] will.—1 Cor. 12: 11.

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?—Heb. 2: 3, 4.

God's order then is that the gospel be taught, believed with all the heart (See Matt. 28: 19), and "obeyed from the heart" (Rom. 6: 17; 2 Thess. 1: 7, 8), and then it is *the will* of the unchangeable God to confirm the faithful, obedient believer, with signs and wonders and divers gifts of the Holy Ghost and miracles, to the blessing and profit of those who obey God's ordinances.

A second class of modern believers in modern miracles, and signs and revelations, have no definite, well-defined system of law or faith—principles of belief—but believe, they say, in religion in a general way; are liberal, so-called, admitting several or most any form of religion—called Christian; including Christian Science and Christian Alliance, etc. The most prominent manifestation of power supernatural, however, advocated by this class, is the gift of healing, called by them, "Divine Healing." One of the curious things advocated by some of these healers is, that in reality there is no such thing as physical ailment, it is only imagination, mental aberration! Admitting this to be true, their pretense to heal is a humbug, since in reality there is no disease to heal! "For any one to think they are sick is only a notion," say they, "It is not so."

This class have no definite rule of faith or *system of law by which to try a manifestation*, or revelation, as to its truth or falsity, evil or good, divinity or humanity. Their miracles and revelations are as apt to be of the Devil as of God! for aught they can know. And since it is the Devil's chief lever of power to produce anarchy, and subvert law and order, thereby placing a trial of his revelations out of human reach by a comparison of them with law, we should decide them to be of him, not of God. *Ignorance is Satan's realm*. He denies the existence of a personal God, and the atonement of Christ, and consequently of the saving power of the gospel or doctrine of Christ.

If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to Godliness; he is proud, knowing nothing, but dotting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmising, *perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness*: from such withdraw thyself.—1 Tim. 6: 3-5.

Paul's statement here is a sweeping one. Nor is there need for him to enjoin: "from such withdraw thyself," if these men "destitute of the truth," and are therefore "*false teachers*," are to appear only far away from the realm of Christianity! Let us not forget that these men give "heed to seducing spirits and doctrines of devils;" but that these "men of corrupt minds" "resist the truth: men of corrupt minds, reprobate concerning the faith" (2 Tim. 3: 8), and they have "*a form of godliness*," and "as Jannes Jambres withstood Moses," with their magical enchantments (Ex. 7: 11, 12, 22) and sorceries (Rev. 16: 13, 14), so do these latter-day false teachers turn men away from the truth, and harden their hearts against it, as was Pharaoh's by his miracle-workers. With a medley of doctrines, all differing,

yet under the guise of liberality, falsely so called, compromising; and withal, religious anarchy generally reigning, and miracles wrought to make it go, why wonder that *Deception's Reign will take the world!*

Another and third class of believers in latter-day miracles are those who have no doctrinal pretensions to present whatever; no formal religion, or doctrinal test. Of this class Schlatter, the healer of the west, at Denver, Colorado, was a sample. No repentance toward God, or holiness of life; no purity or exaltation of character is required by them; just get to be miracle workers. The strange thing about their claims is that so many are induced to follow and consult them. The only grounds upon which we can account for it is, people's natural love of the curious, ignorance, and superstition. Like wandering stars, they have no certain orbit in which to revolve; no pathway of light; no system of life to present, relating either to this life or the life to come. And like wandering stars, they soon are lost in the mists and the mazes of darkness.

"Satan is abroad in the land, and he goeth forth deceiving the nations," is a latter-day revelation. Reader, are you prepared to detect his devices? Are you able to resist his wiles? Are you, like the Apostle Paul, so well fortified with the truth, so panoplied in the armor of righteousness, that you can successfully put to flight his lionlike legions? His hosts are being marshaled for a final conquest of earth ere he goes bound to the bottomless pit. Only by God's truth, and the light of the Holy Ghost, can you conquer in the mighty contest, and to overcome is your *only hope* of safety and salvation in Christ. His cause is a popular one. It enters among the great and noble, is favored by the crowned heads of earth.

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. *For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of the great day of God Almighty.*—Rev. 16: 13, 14.

This great battle is not now far distant. It is at this battle that the little stone that Daniel saw cut out of the mountain without hands, or rather that the king saw (Dan. 2: 38, 45), will smite the kingdoms of earth, and their place be occupied by the kingdom of God, that thenceforward will spread till it occupies the whole earth. But before this battle and smiting, Satan assumes the chief generalship of the kingdom of earth hosts, that have been gathered by the miracle-working spirits of devils, and they march under his command to Armageddon, there to be smitten, and fall to rise no more.

The fourth class of believers in revelation from the invisible world, by far outnumbering any other, denies the existence of God, save in the sense that he is personified, is the essence of all good, and the life power of all things, and is diffused throughout the universe essentially. They acknowledge no Savior in the sense of a Redeemer. Deny a literal resurrection of the body from the grave; and no Holy Spirit is included in their belief. Their revelations are discoveries only, being *the results of experiences*, had by the human spirits after they leave the body at death. No moral or spiritual conditions are imposed by which the revelations may be obtained; their reception being open alike to the good, the bad, and the indifferent. No definite code of law, of a moral or religious nature, is enjoined on its adherents by this peculiar belief. Good and bad are only relative terms with them. No such things as good or evil in the absolute sense of those terms exist—they exist only in a *relative* sense, that is as they relate to the changing circumstances that may be governing at different periods of the world. In other words, that which appears to be right to-day may be altogether wrong to-morrow or next year. With them there are no *fixed* moral and spiritual principles. Principles are fixed, established, basic, fundamental truths; and have no abstract changes. Changes with principles, are natural and moral impossibilities, absolutely so. And any religious system of ethics that is false avoids them.

There is with this class, therefore, no infinitely infallible God to give infallibly perfect, unquestioned revelations; and for this reason it is admitted that their revelations may be false in part or in whole. Nor is there any possible way of proving their truth or falsity, save by the slow and uncertain road of trial; and it may *therefore* occur that after trying a lifetime or longer, they prove to be false, utterly so. It is strange to many of us that almost unnumbered multitudes are led thus blindly along! The only demonstrable truth about this theory is, that it never can be demonstrated to be true. No standard by which to try it is admitted, save *fallible human judgment*, and even here it is admitted that the revelations tried by, and being the *offspring* of, *human experience*, so claimed, are as apt to be a lie—nay sometimes are lies—as truth. The *media* of these revelations are said to be human spirits.

Is this belief a deception? Is there a supernatural agency connected with it? If not, where is its superiority over any system of natural philosophy that is or may be developed? It, by its own admission, has none. This

becomes apparent by a little thought on the subject.

How much more power has the human spirit after it leaves the body at death than it possessed while in the body? None, unless there be a supernatural one to give to it additional ability. What evidence is there that our natural spirits, after leaving the body, become supernatural, unless there be some supernatural being to impart to them supernatural ability? None. One is reminded of the observation once made concerning the Americans, by the great showman, P. T. Barnum, as we contemplate this subject as it relates to the race of man. He remarked: "The people like to be humbugged, and the bigger the humbug the better they like it." Barnum's observation was only second hand, however, for the Devil seems to have observed this peculiarity in our race a long time prior to Mr. Barnum. And acting on the suggestion, as Barnum did, began operations in Eden, and has kept up activities in the humbug show profession ever since. Some might with reason suppose that his material, out of which to manufacture "tricks," was exhausted long ago, but it seems not. "It might have been." Ah! "It might have been" exhausted, as laments the poet, but he runs the oldest established counterfeiting plant in the world's history! And here his resources seem inexhaustible. Diamond truth becomes as worthless as dust, as compared to a glittering lie in Satan's hand. Divine facts lose all their value to many of our race, as compared to the unreal, deceptive fancies of lies and myths when varnished with Satan's subtle arts. The mythic bubble in his hands becomes a veritable globe of glory, a world of supposed happified bliss! What a strange army of kings and their deluded subjects was that the Revelator John saw in his vision of long ago, duped by the "three unclean spirits, like frogs," by those miracle-working spirits of devils, marching to Armageddon to fight against God! Kings! How popular Satan is to be in latter days! Earth's nobility are to join the ranks of his army.

The marvelous thing about this affair is, it is *now beginning to have its fulfillment*. Arrangements are *now* being consummated. God is working, too, in this "dispensation of the fullness of times" (Eph. 1: 9, 10), bringing to pass "the restoration of all things spoken of by all the holy prophets since the world began" (Acts 3: 21; Matt. 17: 9-11), to gather in one all in Christ, on the earth. His servants are sent with divine authority, or priesthood, to open up the "marvelous work and a wonder" (Isa. 29: 13, 14), by a proclamation of the everlasting gospel to all nations (Matt. 24: 14;

Rev. 14:6, 7). Also, to gather Israel back to the land of promise, as foretold by prophets of olden times (Isa. 11:11-13; Jer. 31:31-34), and rebuild the cities of Judah (Jer. 32:6-9; Ezek. 20:33-44; Zech. 2:1-9). In this dispensation God works, and as an opposition movement Satan has gone to work again among our race. God has again sent angels from heaven to communicate with his servants, and aid in the work (Zech. 2:1-3; Matt. 13:41; Rev. 14:6, 7); and in order not to be outdone, Satan must send his emissaries out to preach his claims, and must counterfeit the angelic movement, so he has his invisible agents assume the role of the spirits of our dead friends, and appear as such, the better to succeed in deceiving the world. And as God's purpose is to gather his people, Satan must have some inducement placed before his followers, to induce them to go to the valley of Armageddon. "A battle is coming between the two kingdoms. The armies are gathering round."

Now, kind reader, in order to a clear understanding of the subject before us, and having the four general classes of believers in miracles and present day revelation fairly before us, we need mention but a few things additional with which to conclude.

First, there are a great many religious people in the world, vast numbers who do not believe that any revelation is revealed from God at present, whatever. They assert that the Bible contains all that is necessary—all that God ever intended to give. Nor do they believe that any miracles have been wrought since the Apostle John wrote his visions seen on the island of Patmos. These claim that they take the Bible for their religious guide. But that much of it is revelation of a special or limited character, and intended only for those to whom originally given (and this latter idea is no doubt true), especially all that part of the Old Testament relating to the flood, and the doctrine relating to the Jewish system of worship, with all the laws relating to their government as such; that many of its prophecies have been fulfilled, which is all true. They also teach that much of the New Testament teaching and doctrine and many of its promises were special in their nature and character, and were therefore limited and restricted to the ancient apostolic age. This, they say, is true especially of the doctrinal teaching that involve the organization of the church of Christ, the office work, operation, and gifts, and baptism of the Holy Ghost. Thus leaving us with but a small portion of the scriptures of the Bible as a guide, as having any present application.

It is scarcely necessary for us to observe that this last mentioned claim

is only their idea, that there is no text in the New Testament that in the remotest way teaches such an idea. And if it were true, then so far as the book shows, we can have no idea whatever without new revelation from God, what form of church organization would be accepted of God now; nor, indeed, whether he intended to have any organized church now or not. If the original pattern of church organization given of God is not to govern for all time thereafter, since no different form from that is given in the New Testament record, how, without new revelation, is this matter to be determined; since, as these same parties say, we must belong to the church or be damned? Again, if it be true that many of the teachings of the New Testament touching the office work of the Holy Spirit were restricted to the apostolic age, what part of its teaching on this infinitely important subject are to extend this side of that age and apply now, and be enjoyed by us?

Men, leading religious teachers, have differed and do differ on nearly every subject treated of in the New Testament. Who will determine, to the satisfaction of honest inquirers, the questions involved, and show us without doubt what parts of the New Testament apply to us now? What portions of it are binding on us now?

Surely, at the past and present rate of settling these disputed subjects, they never can be settled without additional revelation from God. Present revelation from God, therefore, is a necessity, or we are to be left, with future generations, forever in the dark, and grope in the mazes of uncertainty for all time to come. Without new revelation from God we are altogether uncertain how much or how little of the New Testament doctrine, or which part applies to us or that we are bound by. And, according to this position of new revelation deniers, all we have left of the Bible of certain application is the few prophecies yet remaining to be fulfilled, and regarding these, much uncertainty prevails among religious leaders of christendom. If the law relating to church organization, as given in the book, is not binding, and the original pattern not to be followed now in church building, is the original law of repentance and baptism now binding? Are we to follow original examples in these points of law? Who can determine this by the book without new revelation? If the promise of the baptism of the Holy Ghost is restricted to the apostolic age, is not the command to be baptized in water also so limited? Please compare Matthew, chapter twenty-eight and verse nineteen, with first Corinthians, chapter twelve and verse thirteen, on this point. With

so much uncertainty and darkness as is involved in this position, as is manifest by an impartial investigation of it, is it any wonder that many progressive, honest-minded people are forsaking it? And not comprehending the character and laws of God and his government, many are falling into the wiles of false christs, false prophets and teachers, who show signs and wonders to confuse them, bind their agency, and lead them to darkness and destruction.

Four out of the five foregoing positions held by their adherents, are palpably false. The first one referred to is the only one that is reasonable and biblical; the only one that harmonizes with the immutability and impartiality of God; the only position on this question of continued revelation and present-day miracles that harmonizes with God's law as found in the Bible. *The great fundamental truths and facts of God's plan of human salvation are in their nature eternal and unchangeable. They are principles. They, therefore, cannot change; and hence, like the longitudinal lines that encircle the round earth, these span the religious spiritual realm of God. These principles are designed in their application to man to elevate, spiritualize, regenerate, and finally redeem him from all evil, vice, sin, and also death; and having brought man back from the fall—under the dominion of darkness and sin, and mortality—into harmony with God and his nature, character, attributes, and immortality, he will continue to exist with God in glory, power, wisdom, and eternal greatness forever.*

These principles are faith, repentance, baptism, the ordinance of laying on of hands for the gift of the Holy Ghost, the baptism of the Holy Spirit, virtue, knowledge of the truth, temperance, patience, godliness, brotherly kindness, and charity, the love of God with all the soul, and thy neighbor as thyself.

These are some of the ordinances of God. They are the principles by which man is regenerated. He cannot become a new—regenerated—creature by means of any other principles. And since the Holy Ghost, one of the powers and agencies of the Godhead, is unchangeable, and is a necessary agency in man's redemption, whatever his office work in redeeming in one age; *however miraculous, it is necessarily so in every age in that office work. The Godhead—the three—God's law, and God's Spirit, work harmoniously. They cannot act contrary to each other and maintain order. They are not the author of confusion. God maintains the universe, and perpetuates it in form and character; in exact and complete harmony with the original constitution and principles, and pat-*

terned as originally designed. This is absolutely necessary, in order to the accomplishment of the *original purpose* in its formation. For the same reason he created and perpetuates mankind in the like way, and so of all the variety and grades of his creation. No fundamental principle in any department of creation ever changes. But the other details are by new miracle, enactment, and continued revelation developed as the circumstances may demand. And the same is true of his church. It must be organized and perpetuated in exact and complete harmony with its original constitution and pattern, in order that the *original purpose* of God respecting it be effected.

God's original purpose in the organized or builded church was the salvation of man. (See Matt. 16:16-18; Acts 2:47; 20:28; Eph. 5:25-27.) The church of God, organized with apostles, prophets, evangelists, pastors, teachers, bishops, deacons, helps, and governments, all in proper order (1 Cor. 12:28; Eph. 4:8-13) is, in the ecclesiastical sense, the "Christ" (1 Cor. 12:12), "the body of Christ." (See verse 27 and Eph. 1:22, 23.) Surely it was God's original purpose to save his own body! He has a *law* to do or accomplish all his works. If, because of his agency, man conducts himself in such a manner as to come in conflict with any of God's original purposes respecting himself, and so thwart that design or purpose, it is rebellion against God, and therefore *sin*. As man cannot be saved *in his sin*, he must necessarily turn from such rebellion, or be lost. And hence we cannot but conclude on this point that the church is *now*, or ought to be, in organization, official structure, constitutional arrangement, doctrinal order, and spiritual endowment, and ordinance and law, just what it was when originally established. Nothing different. And perpetuated in the same manner and by the revealments of the same Holy Spirit, and that it will be, if existing at all, till the church militant becomes the church triumphant, that "unto him," God, may be "glory in the church by Christ Jesus throughout all ages, world without end. Amen." Eph. 3:21.

(Continued.)

OUR OBSERVATIONS.

Some people evidence a disposition to criticise "the church," because the leading quorums do not publicly advocate the immediate emigration of the saints from all parts of the world to the "land of Zion," instituting at the same time a system of "equality," or "all things common." Such a course of procedure would be most unwise, and would bring swift disaster. I firmly believe in "equality"

and "things common," but it must be brought into practice in its time, and in order. And the man who cites the scripture, "gather into the regions round about," and talks of "consecration," and intimates that "the church" is derelict in performing duty, in that a grand coöperative system is not now in full blast, and that "consecration is not taught sufficiently," is greatly in need of instruction.

Were the elders to urge "gathering" and consecration, it would result, as it often does, when baptism is urged, a total failure. We tell the people of baptism, and then if we are wise, we leave it to them to choose what they will do, without urging. If a man of his own free will demands baptism, without any urging, there is a chance that he will live a humble, consistent life in the church. If he is coaxed in, it will take much more coaxing to keep him in, and he is not a thorough, good saint then. Just so with "gathering" and consecration.

If those who are in this church of Christ, who have money, and can "gather" and "purchase the land," will do so without urging, but because it is God's law, and because of their love for fellowmen, then the law will be kept, the lawgiver honored, the land of Zion redeemed from Gentile hands, the worthy poor who now toil for a meager subsistence, will be given their inheritances, and thus, in time, all would be on an equality, enjoying God's own coöperative system, and this converting, baptizing, gathering of those who have money to "gather," "consecrating of their properties," that the Bishop might "purchase the land," and place the poor brethren who are worthy thereon, with equal privileges with those who consecrated, this grand and uplifting work would go on and on, until Jesus comes in flaming clouds. And it would be done in God's order.

Why this hue and cry against the so-called negligence of those in high authority? They cannot compel those who have money to consecrate, to deposit it with the Bishop, and gather "round about." And if they could, it would not be God's plan; and those thus "gathered" would be discontented and would not be fit to remain. I cannot see that the "church" is blamable that the work of gathering is not farther advanced, but rather the saints who have wherewith to assemble on the land and consecrate of their properties. It is upon such ones that God has placed the great responsibility of redeeming their poor brethren from the curse of the nineteenth century, i. e., heartless trusts, monopolies, and combines; which, octopus like, have stretched themselves out far and near, and gathered into their coils the poor of every nation.

Who is to redeem latter-day Israel from the merciless grasp of the soulless corporations that rob us of our liberty? Those who have the riches of this world to consecrate, that Zion may be redeemed from Gentile ownership, to the children of the kingdom of God. Bless you, "the church" is not supposed to beg its wealthy members to consecrate! This must be done willingly and unselfishly. I would give about as much for one who had to be urged to "gather," and "consecrate," as for one who had to be urged into baptism, and I'm sure he would last just as long and live about as good. God does not work that way.

When the saints who have money will do as God has commanded, "gather in the regions round about," purchase the land for an inheritance, and consecrate their "surplus," that others may receive inheritances also, then will the work of the gathering be on in earnest. Then you will "love your neighbor as yourself;" "sell what thou hast and give to the poor," Jesus said, to the young man, who had kept the rest of the commands, but he would not. And so it is with you and I, dear reader. The final test for saints is "consecration." There are many who will continue to neglect this command, until it is too late! Do it now. "He that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned!"

The Lord said, "There is even now already in store a sufficient, yea, even an abundance to redeem Zion, and establish her waste places, no more to be thrown down, were the churches [congregations], who call themselves after my name willing to hearken to my voice." Some are not "willing to hearken" to his voice. Or in other words, they won't gather and consecrate until "God gives another command," or until "I know for myself." When I hear people express themselves thus, I think of the command already given, to gather, which command they receive doubtfully; and Jesus said if they received doubtfully, they are damned. "He that heareth my words, and doeth them, I will liken him unto a wise man." The land is there, it can be purchased. The command to gather and consecrate is given. All that is lacking is some one to "gather" and "consecrate" to redeem the land of Zion. The Bishop will accept your consecration, and will advise you of a location. Try him. If we will obey God, all will be well. It is his will that we obey and cease to complain. "Thy will be done."

Hopeful for Israel,

E. A. GOODWIN.

BEAVERTON, Mich., Sept. 1, 1899.

BRANCH JURISDICTION.

Branches, it would seem, are the primary organizations of the church; they are plainly recognized in the law, and we are instructed to consider and respect their "presiding officers," together with the presiding officers of districts. (See D. C. 17:16; 120:1, 4.)

The leading purpose of branch organization is not to do missionary work, but, rather, to take care of the membership, nurture and sustain them. Therefore a clear distinction must be made between branch and missionary work. The branch president presides over all the persons belonging to his branch, *as members*, and over all subordinate branch officers *as ministers*; but he has no charge of territory except the immediate premises where regular branch meetings are held. The mission field is the *whole world*; and I do not believe that either individual or branch has the right to exclude the missionary from any part of his field, except, possibly, from the regular places of branch meetings, *for a time*, until a decision is rendered on his case by the missionary in charge, or if he be a district missionary, by the district president, alone, or in connection with the missionary in charge.

The idea that the branch has sole jurisdiction over so many square miles, more or less, is, I think, absurd; and it has in the past, and perhaps always will, lead to many unpleasant, unprofitable, and unnecessary complications. However, I believe that it is possible for branch, district, and mission authorities to exercise their rights unwisely and improperly. Branches and districts should permit missions to do their own work, and missions should permit branches and districts to do their own work. Or, branches should permit districts and missions to do their own work, and districts and missions should permit branches to do their own work. Nor do I believe that any serious clash is possible when we all labor with an eye single to the glory of God, and have an intelligent and proper regard for each other. The writer commenced active work as a missionary in the winter of 1872-3, and he is not aware of any conflict had with branch authority, over the privilege to enter in and labor up to the present time.

It certainly would be unwise and improper for a missionary, from district or mission, to hold services so near to the branch place of meeting, and at such times, as to conflict with branch services, except by consultation and agreement with the branch president; but, as I view it, the branch president would have no right to say, "You cannot do it." To illustrate: The officers of the Lamoni branch may go to Nebraska or California and labor with any of their members re-

siding in these states; but they cannot say to all missionaries, or any missionaries, "You cannot come here where our members are without our consent." The president of the Lamoni branch may properly arrange for and hold funeral services in the most remote part of the town, over the remains of saint or friend, but he cannot say to other elders and missionaries, "You shall not occupy here till I give you permission." He presides over *the members of the branch*, not over the territory.

All elders and priests who are not branch officers, are amenable to the branch to which they belong *as members*, and to the district and their respective quorums, *as ministers*; that is, if they are local men. If they are general missionaries, they are subject to the General Conference, the missionary in charge, and the quorums to which they belong.

I present the above, because the matters involved seem to be of general interest, and because I deem to be safer for me to represent, in print, my own positions (which I have hitherto stated verbally) than to have others who may be unfriendly to those positions, represent them for me. If I am wrong, then let us reason together without ill feeling and in plainness.

J. R. LAMBERT.

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WITH AN EYE SINGLE TO HIS  
GREATNESS AND GLORY.

The daily routine of our lives hourly brings this oft-recurring, all-important phrase which is so expressive of our desires in our testimonies, to a severe test. It is a most exact standard measure by which the quality of our love for, and sincerity towards our God may be meted out. Is it with an eye single to his greatness and glory that we daily toil with our hands and exert our brains for the means which will raise us to some extent above our fellow beings? And is it our foremost thought when our elevated position is secured to return our thanks to him "from whom we do exist and cease to be?" Too often at this vital point the evil one successfully applies his stratagem for Adam's fall. Touches the weak spot—ambition for power; gaudily paints the poor victim with the glib tongue of flattery, until "he knoweth not himself;" then showers upon him the deceiving homage of the world. Now the poor deluded one fortifies himself in his own strength, and forgets and even openly defies his God. The period of the magic spell expires, the man is a wreck, the victim is gained, the tempter laughs, one more inhabitant for his land of torture, one more to share his disgrace. He exults in the only loophole of consolation left him—the sympathy of numbers.

What of the determination to do all things with an eye single to the greatness and glory of God? Foiled. The purposes of man have been coerced, blighted, destroyed, but those of his Maker remain invincible.

The merciful God upon his throne of grace yet is willing to accept the reconciliation of the fallen, to raise the sinner from his degraded position. His love endureth forever. God so loved the world that he gave his only begotten Son to bridge the dreadful chasm which divided the regions of life and death. It was not granted the evil one to foil the omnipotent; he is not to have absolute sway over his victims. The Lord still invites the poor weak man, his handiwork, to return to his Father's house and lovingly extends to him his protecting hand and arm of strength, the which, will he but grasp will lift him from the entangled meshes of destruction which have entrapped him and replace him on the simple though narrow path which leads to life eternal.

The Savior sympathizes with the poor fallen mortal; he having preceded him through life's journey, suffering pain and humility in journeying along the narrow path of life in preference to the temporal pleasures and exaltations attendant upon those who choose the broad gilded path which ultimately leads to *death*. He did not canvass for the marketable approbation and applause of the world, doing all things with an eye single to the greatness and glory of his Father. Christ conquered all temptation, repelling the wily approaches of the evil one at every turn; quitting this life having gained for himself the indisputable title of conqueror of sin and death. Now he charitably stoops to raise the fallen—the victims of the adversary; offering redemption and restoration to his Father through sacrificing his own lifeblood. Can *we* not demonstrate a little of our appreciation of this practical display of most wonderful, all-absorbing, self-sacrificing love for us on the part of our Savior, by reproducing to the best of our abilities such a noble example of self-denial amongst ourselves.

It profiteth us nothing if we gain the whole world and lose our own salvation. We can work for the benefit of mankind in two ways—with an eye single to the greatness and glory of God, and with a view to self-aggrandisement. Our heavenly Father knoweth our hearts and hath warned us that whatsoever we sow that also shall we reap. Let us therefore endeavor as far as lieth in our power to sow the good seed of faith, hope, love, and charity; first among ourselves, then in turn throughout the world; pressing onward toward perfection—"Coming up higher," that we may brightly shine as the Lord would have

us, doing justice to his desire by being *the light of the world.*

Individual effort is our secret of success. We have to take the only perfect One as our example, disdaining to excuse our faults in the conduct of others. How gratifying then the anticipation of closing our career upon this earth with the assurance that our lives have been well spent in the service of God; upholding and protecting the honor of his church, having endeavored at all times to do all things with an eye single to his greatness and glory.

MARION H.

## Letter Department.

GRINNELL, Iowa, Nov. 11.

*Editors Herald:*—After enjoying a grand spiritual feast at our last conference of the Des Moines district, October 14, I came to the Clear Creek branch in Jasper County, in response to a call from them. I endeavored to perform that which the call demanded and left the saints feeling encouraged. Then I came on to Newton, where once a flourishing branch bloomed, but too much like the flower of the rose, which fadeth and falleth away; yet there are some good saints there. One young lady there whom I baptized last June, has a mother that feels greatly disgraced, and desired me to come down to her house. I went, and reasoned, and prayed, but to no avail. She demanded of this daughter to request me to remove her name from our church book, but firm to her covenant with God, she calmly replied, "I will do anything you ask, Mother, but that." How I rejoiced to see one young and thus persecuted by the one nearest and dearest, stand resolute, and then I remembered what the Master said: "He that loveth father or mother more than me is not worthy of me."

Now this mother belongs to one of Newton's would-be popular churches, U. P., and the pastor put the mother up to make the demand which resulted in being ordered to leave home. Saints, this is what a confirmed hope in Jesus enables us to do. This would-be meddler in other men's matters said to me in a letter of reply, "I saw this young lady receive as true a baptism [sprinkling] as she received when she was put under the muddy waters of the Skunk" (river). Judge ye.

Well, from there I came on to this place, where I found the saints all alive and rejoicing in the good hope. My stay has been made pleasant by many expressions of kindness long to be remembered. I found Bro. F. A. Russell at home, also Bro. J. S. Roth. Both of them to-day bade adieu and departed for fields of action and labor; Bro. Roth going to Jasper County, Bro. Russell to Rock Island, Illinois, and I felt lonely and a little sad and prayed God be with them till we meet again. I stay here until Sunday services are over, then back again to Clear Creek. Expect to go from there to Runnells.

Yes, while here Bro. Frank and I took a run down to Oskaloosa, and found the saints

in arms, fighting the battles of faith. Learning that Bro. Kephart was holding meetings south of town about six miles, I went to see him, in company with saints from town, and found him ready to take the stand before a fair-sized audience. I found some good saints at this place, mostly brought into the fold by Bro. K. Bro. Kephart is getting up in years, but is strong and works hard to get the faith before the people.

I must not forget to mention that my fortieth anniversary was celebrated by the saints gathering at Sr. Russell's residence, the celebration consisting of songs, speeches, and declamations, and giving of presents most acceptable by the receiver. By this expression of kindness I was made to rejoice and felt to say within myself, God bless the dear saints and help me to live worthy of continued respect.

So to God I will ever pray  
And will serve him all the way,  
And his blessed gospel preach  
The heavenly goal to reach.

In bonds,

J. W. MORGAN.

ONSLow, Iowa, Nov. 8.

*Editors Herald:*—It is a long time since I penned a letter for the columns of our much prized church paper, the *Herald*; but in the meantime we have gained weekly news and pleasure as well as profit from the letters and articles contributed by earnest, interested workers in all parts of the world; England, Germany, Australia, and the islands of the great Pacific. There, indeed, we have heartfelt interest for those whom we know personally, and from that personal acquaintance realize the sterling qualities of mind and heart that are gone to labor in the cause of the Master; and though they are so far away and we miss them, yet we do not forget them, and are glad to know they still remember us.

Just lately we have had visiting us my sister, her husband, and child, from near Jersey City. Many of you will recognize her by the name of "Agnes Moore;" she used to write for *Autumn Leaves* and Home Column, as well as *Hope*. She was telling me of an elder who said he was a Latter Day Saint who called at their door when they lived in Jersey City. She invited him in, told him she had a sister who was a Latter Day Saint, and had quite a talk with him. He told her his name, but she could not remember it; he also told her there was a Latter Day Saint chapel in Jersey City, and before he left he gave her some tracts. Now I would like to know if that man was one of our elders. Does our church have a chapel in Jersey City? I am anxious for her sake and for the sake of the church to know the truth of the affair and so ask, if this man was one of our people to let himself be known, and I would like the address of our chapel in Jersey City.

I wonder how many saw the strange sight in the moon last evening—the evening of the 7th of November. About eight o'clock I was out in the yard and I noticed a red bar through the center of the moon perpendicularly. I stood and watched it; it remained a broad, red streak for a short time, then the bar extending below the moon would disap-

pear and the bar above would flare up brighter and farther and gradually disappear, and then the red fiery streak would appear below the moon, waving gently like a curtain in the wind. I went to the window and called my husband and children to come out and look at the moon. They came out and we all saw that bright light like fire come and go above and below the moon, sometimes a light like a tongue of fire with thick smoke would dart up from the uppermost point of the crescent. I never saw anything just like it. I stood and watched it until I became chilly, and after I was in the house awhile I looked out through the window but a bank of dark cloud was coming up over the moon which still had a somewhat red glow. Signs in the heavens in fulfillment of prophecy.

We are looking forward with interest to the meteoric display that we have read will be seen soon. In one paper I read that it will be even greater than the fall of 1833. Such a sight is impressive, making us feel our nothingness in the display of God's power.

The editorial in *Herald* of November 1 on Doctor De Costa's arraignment is a strengthening article, showing the difference between "truth restored" and "apostasy reformed." I am intending to send that *Herald* to a friend who is an infidel, and hope it may be read, *every word*, in an honest spirit.

It makes me sad to think of those near to us by the ties of nature, willfully refusing to know for themselves. I feel like praying for them, "Father, forgive them; for they know not what they do."

Not wishing to weary you I close cheerful in the knowledge that truth will prevail and hopeful that we may be faithful.

ELLA J. GREEN.

OAKLAND, Cal., Nov. 9.

*Editors Herald:*—I have not written for some time, because I had nothing to write of importance, as I have been at home ever since last March, on the sick list. I have not been confined to bed nor to the house but a small part of the time, but I have not been able to travel, as my stomach has been so bad I have had to live principally on parched wheat and corn ground in a coffee mill and made into mush. My kidneys have also been very bad, but by careful living I think I am improving some of late, and I hope to be able yet to battle for the right, the Lord so willing.

During this time, through the help of my son, financially, and the help of others in correcting my manuscript, I have been able to get my book on the Sabbath question printed and it is now ready to supply all orders. Where I have to send it by mail it will cost twenty-five cents, and twenty cents where I can deliver it.

I have collected data and been preparing to answer Sabbatarian theories for nearly twenty years; so everyone who has my book is armed and prepared to answer almost any questions upon this subject, and I believe that it should be in the hands of and be read by every saint and by everyone they can reach with it.

But some one will say, Bro. Haws is blowing his own horn. That is true, but every one that sends for a book will help to make me and mine independent of the church, whether I am able to be in or out of the active ministry; so brethren and sisters, when you send twenty-five cents for my book, you are getting the study and labor of nearly twenty years, and you are giving that much to help the church, as soon as I am out of debt.

Send all orders and money to Albert Haws, No. 922 Third Street, Oakland, California, and if anyone is not fully satisfied with the book, return it with stamps to pay postage, and your money will be returned.

Yours in gospel bonds,  
A. HAWS.

AUDUBON, Minn., Nov. 11.

*Editors Herald:*—I continued my effort at Bemidji and vicinity until the bad weather came on; preached in all while there twenty-one times, with good liberty, and interest fair. There are now enough saints there to organize a good branch when the Lord shall direct such a move. A goodly number of outsiders expressed themselves as satisfied we had the truth, but that is as far as they could get. I visited and talked with some nice people and believe they will, in time, obey the truth.

While up in that country I had deer meat, bear meat, and a mess of red squirrels, fish, and some of the best vegetables I ever ate. I am very thankful for the good way in which I was entertained. Several places I was invited that I could not go on account of the bad weather.

On Thursday night, the 18th day of October, a nice little crowd gathered at Mr. and Sr. Porter Nye's to spend the evening with the writer. To say we had a good time is only putting it mildly; for truly it was a jolly little band of friends indeed. We had some good singing and other amusements that all seemed to enjoy. The next morning I bade them all good-bye and at five o'clock in the evening I was shaking hands with friends in Audubon. Spoke twice on Sunday and met many I was glad to see.

On Wednesday, the 25th, I received a call to come to Luce to the sick. I went and found Bro. John W. Welch helpless and unconscious. On the 26th at 9:45 his spirit took its flight. The funeral was held in the schoolhouse at Luce on the 29th, a large crowd being present, showing their respect for the departed brother. He was aged eighty-seven years, nine months, and one day.

On Tuesday, the 31st, I had the pleasure of uniting in marriage Mr. Llewellyn, of Fargo, North Dakota, and Sr. Fannie Way, of Audubon, Minnesota. About seventy-five persons were present to witness their marriage. Many valuable presents were given that are useful in the married life. Since the wedding I have been busy getting Bro. G. L. Jones ready for the Home at Lamoni. He left here Thursday morning, and I hope and pray the Lord was with him on his journey, and that he arrived safely.

I leave next week to break new ground for

awhile and to sow the good gospel seed that in God's own time a harvest may be had. We have plenty of places to preach, but people are very, very slow to obey, and laborers are few. We had three good meetings here Sunday, the writer speaking twice, sacrament in the afternoon.

The work is moving slowly; we need local workers so much. May our heavenly Father soon raise them up, is my humble prayer.

I am fifty-six years old to-day, and feel well in body and in spirit. I have been a member of the church for twenty-six years, twenty-five of which have been spent in preaching and trying to help others to a knowledge of the truth. I am still full of the missionary spirit and hope to work on until the end.

May the Lord bless all Israel, is my prayer.

Yours in the fight,  
I. N. ROBERTS.

GUY, Okla., Nov. 10.

*Editors Herald:*—I am engaged in a very interesting meeting ten miles west of my home. It is a new place and the people are interested.

Our baby girl, Edda, is very sick. We ask the prayers of the saints that the Lord will restore her to health.

I was prevented from attending our mission reunion and district conference on account of sickness at home. We are still trusting in the Lord and endeavoring to abide in the faith.

In bonds,  
R. M. MALONEY.

SWEETWATER, Texas, Nov. 13.

*Editors Herald:*—As I read the *Herald* week after week and with the deepest interest the testimonials and the sweet communion of saints and the Spirit bearing witness I pause and wonder if in this life I will ever again have the blessed privilege of meeting with my brethren. Yes, a bright hope looms up before me of the beyond when we shall assemble around the throne of God.

For the last twelve months it has been my lot to be cast among strangers, only now and then finding one here and two there of the household of faith; and although my afflictions have been heavy at times, there are two, thanks be to God, who have never forsaken me; the Lord and my dear companion.

The Lord is now blessing me with large congregations, and in the radius of about three counties we are getting the truth before the people and making many friends.

Bro. T. J. Sheppard, missionary over one year ago, thought it wisdom for me to come to these parts and labor in mission work. We counseled together for several days, and whether or not for the best, I am here and will likely remain until called hence. I have as many openings as I can attend to and would be glad to get help.

I would like to get the address of Bro. T. J. Sheppard. We are on the Texas Pacific road, about two hundred miles west of Fort Worth. Any members living in Fort Worth or near taking the *Herald*, or who in any other way learn of my whereabouts, I would be pleased to hear from them.

I think the brethren passing to and from California, sometimes go over this road. If you come this way any more, stop over, please.

Yours,  
L. L. WIGHT.

SHERWIN, Kans., Nov. 12.

*Editors Herald:*—For the information of all concerned, I wish to state that by mutual understanding with Bishop E. L. Kelley and W. H. Kelley, missionary in charge of the Eastern mission, I have been released from that mission and have been appointed a mission to labor in the West, in the mission field of Bro. I. N. White, comprising the Spring River district, Northeast Kansas district, and Northwest Kansas district. Herein I give Bro. White's letter of appointment to me:—

"INDEPENDENCE, Mo., Oct. 21, 1899.

"ELDER J. T. DAVIS; *Dear Brother:*—Yours of the 20th to hand and noted; also the one from Bro. W. H. Kelley. There is no lack of work in my mission, hence I welcome you to it. Kansas will be a fine field during this fall and winter. You may feel yourself at liberty to labor anywhere in the State, only I ask that the submissionaries may be consulted, which of course you would do, even without this notice. Should you desire to extend your labor to the Northwest Kansas district, W. S. Pender is in charge. Northeast district is in charge of Peter Anderson. Bro. F. C. Keck, of Lebeck, Missouri, is in charge of Spring River district.

"Any and all of these brethren, no doubt, will be glad to secure your help. You can report your labors to the one in charge where you work.

"Ever your brother and colaborer in the Master's work,

"I. N. WHITE."

And now, dear brethren and sisters, I hope to labor in those fields in harmony with the spirit and letter of the foregoing appointment, soliciting your aid in faith, prayer, and correspondence, that we may all be found coworkers with God.

I enjoyed my labors in the East, and trust that this will be the case in the West, many souls be gathered into the kingdom, and truth and righteousness may firmly be established in the earth.

In gospel bonds,  
J. T. DAVIS.

Box 198, WEIR CITY, Kansas.

ELK FALLS, Kan., Nov. 14.

*Editors Herald:*—We are still endeavoring to perform our duty. From Parsons we went to Angola, Kansas, where we enjoyed visiting with the saints; preached three sermons while there.

We heard the "Brighamites" were over to Caney, and so with a box full of *Ensigns* and "Crooked Paths" we started for this point, twenty-five miles west. The saints we expected to find at this point had all moved away, but fortunately we were "able" to patronize the hotel that night. Next day we found a Bro. Henson, living about six miles west of Caney. "We were glad to see him and he seemed pleased to see us." This is in the neighborhood where Bro. Clark used to

live. But he has moved away. While here we circulated an appointment for preaching. Only five came out, and we concluded we couldn't afford to drive five miles over those big sand hills the second time after dark. Next day we felt more cheerful as "old Prince" hauled us on to more pleasant surroundings. However, we didn't see any Brighamites, only their *tracts*. We found a welcome at Bro. and Sr. Anderson's, who live about five miles southeast of Elk Falls. Here we commenced preaching in the Border schoolhouse.

While here we heard the Brighamites were preaching about six miles from us, and on Sunday evening Bro. Fred Anderson took me over, and after their service was dismissed I called the house to order and showed the difference between the two churches in a friendly way. The people had been saying there was no difference between us. But they found out differently.

There is a noble little band of saints here. Last Sunday morning we called them together and administered the sacrament and had a prayer and testimony meeting. I expect it will be some time before we are in another such a meeting. Near the close of the service, Grace and Alma Dillie (a noble young man and woman) arose for baptism. Yesterday we had the pleasure of seeing Bro. Beebe bury them beneath the liquid waves. The Spirit was present at the baptismal service, and in the confirmation we were cheered by knowing that God recognized the work performed.

At present we are preaching at Elk Falls in the Baptist church. Truly we can say "we have lacked nothing" on this trip. God has been with us, and to him we give all praise.

In the conflict,

A. M. BAKER.

## Mothers' Home Column.

EDITED BY FRANCES.

Life is a leaf of paper white  
Wherein each one of us may write  
His word or two, and then comes night;  
Though thou have time  
But for a line, be that sublime;  
Not failure, but low aim, is crime.

—Lowell.

### OVERINDULGENCE.

Overindulgence is as great a curse to the rising generation as too stringent rules are, if not greater, or that is our opinion, born of observation, not particularly of experience. We were born and reared under a medium line of government, and think that is the best method.

"Just look here, my boy," said the mother of a six-year-old son, whom we will call Willie. He was whining, nestling, and fussing at the table, because he wanted his father's cup of drink instead of his own.

"Now stop, Willie, or I will send you from the table. I do think he is the worst young one to mind, that I ever saw in my life," she continued. So of course he kept on.

The father spoke, "There Willie, be a good boy and father will fix it all right," at the same time giving him his own cup of drink, and taking the small cup.

Then quiet prevailed a few minutes, but when he noticed the doughnuts, he could not eat another mouthful of his oatmeal and milk.

"There, eat your oatmeal first, my son, and then you shall have all the doughnuts you can eat," said the mother.

"Yah-yah-I don't want it—'taint good—and I won't eat it," giving it a slat with his spoon, which scattered it over the tablecloth onto the floor.

"There, Willie, that is just like you. I never saw such a trial as you are. There, take a doughnut and stop your mouth with it," said the wearied, but injudicious mother.

He had to make his choice as usual, but before he had eaten half of it, the pie was brought in. Then his face assumed the expression that all such children wear on such occasions, and he whined out:—

"I don't want that, 'taint good; I want some pie," at the same time the remnant went onto the floor.

"There, take a piece of pie; but you don't deserve a mouthful," said the mother with a frown, yet passing him a consistent piece.

"Never mind, mother, the dog will eat the crumbs," said the father.

"I won't have that, I want a big piece like Pappie's." On came that peculiar expression. Reader, haven't you seen such?

"Give it to me, mother, and give him mine," said the father. Wise, or foolish, which?

"There—there, Willie; now shut your mouth, and let me eat in peace," said the mother, doing as she was bidden. It was not sweet enough for his taste, so the sugar was passed to him, and his judgment must decide the matter.

Thus things went on meal after meal. As the child's appetite was poor at the table, he must have free access to the food closet, or there was a loud uproar, accompanied by improper talk. Occasionally a little medicine was poured down his exasperated throat as an appetizer.

The father took the babe, and sat down for a few minutes' pleasure; but in a minute or two Willie began to wriggle, whine, and tease for Pappie to change his seat with him. The kind father could not long resist the dear boy's wishes, so granted his request. The latter occupied the much desired chair possibly three minutes, then went out and began to tease his younger brother, who was playing with his sled.

Willie's mother was invited out to spend the day, so of course he must go too; the program would not have been complete without his part in the play. At the dinner table he could not, or would not, taste the hearty food, neither by his mother's or his hostess' persuasion. So after he had sulked awhile, the mother said in a plaintive, encouraging voice:—

"Mother knows what Willie wants. Willie wants his pie."

It was given him, and a large piece, too. He readily, if not voraciously, ate it, then

settled into his former mood. In a short time the same plaintive voice was heard saying:—

"Mother knows what Willie wants. Willie wants Mother's pie."

It was given him, and as he had not had access to the food closet, he ate the whole of it.

The hostess did not replenish her guest's pie, concluding that she had more enjoyment in seeing Willie eat it.

This unfortunate boy could not eat a slice of bread unless it was cut to suit his fancy. He could not do any work, for the very reason he did not want to, and surely such kind parents could not compel him to work. Later on, after her husband was ill, she brought the water, prepared the kindlings, brought in the wood, and took care of the cow, and besides helped buy their food by her own labor.

So he had had liberty, as well as an inclination to follow the dictates of his own fancy. If he chose to sit up late, or to be out late, he could lie in bed till noon, or later. He must not be disturbed or crossed in anything; he was too nervous, or too high tempered to bear it, and besides he was growing, and must have a proper amount of sleep.

He lived on in the same manner even after his father's death, and when at the age of twenty he had never done a fair day's work; but the mother had worked early and late, at very fatiguing work, in order to obtain their necessary food and clothing.

His early acquired habits of indulging in confectionery, smoking, pleasant drinks—and stronger drinks when they could be obtained—made quite a drain on her washboard money.

When he was past twenty-one she asked an acquaintance—who was a sister to the one who dealt out the pie—the question, What do you suppose makes Willie do so?

The prompt and candid reply was, "It is because you have overindulged him from his infancy."

The unexpected reply struck a heavy blow on the mind of the injudicious mother, and probably the wound has not healed yet.

We will also state that he is twenty-three, and is still supported by her hard earned money. He is not sick, but is fearfully diseased—has suffered much from indisposition; or in other words from chronic laziness, and has long been a hiss and a byword among his acquaintances.

A sound mind in a sound body is the greatest riches one can possess; but neither will remain sound unless rightly used. Overindulgence will surely cause ruin.

A. M. SNOW.

SARGENTVILLE, Me.

"What is the permanent lesson of all the altars and altar victims? It is not that the world is to be saved by sacrifice, but that it is to be saved by self-sacrifice. Sacrifice was the passing symbol; self-sacrifice is the eternal reality and power."

"If God be but a thought, he is the greatest thought."

"What is salvation? Is it a scheme to separate or a power to transform?"



## Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

### OUR DISTRICT CONVENTIONS: SHALL THEY BE DISCONTINUED?

#### THE TROUBLE, CAN IT BE REMEDIED?

About fifteen years ago it was my experience to assist for several days and nights by the bed of a sick woman. One evening she seemed better. She did not seem to have so much distress. That night I sat by her alone and she was as quiet as a little child at rest.

But that night the sufferer died and my inexperience was taught the necessity of discriminating between the quiet of healthful rest and the quiet of approaching death. A quiet condition is not always the most promising condition. Life and health are usually active. It is sleep and death that are still.

And so for one I have not been satisfied of late with our district conventions. It is true a quiet spirit has prevailed in our meetings. We have had no contentions or jarrings and business has not appeared to be marred by friction of any kind.

If to have a quiet time is our aim, we have attained a high degree of perfection in that line.

But in my opinion that is not our aim and the quiet and inactivity that have prevailed have been too strongly suggestive of sleep or death. Even a little friction would be better than such quiet, for, if kept within proper bounds, benefit arises from diversity of ideas, even though it may bring in some friendly opposition of one against another, for "as iron sharpeneth iron, so a man sharpeneth the countenance of his friend."

The attendance at our recent conventions has not been what it should be. It has not been as good as it was a few years back. We have been losing instead of gaining. The interest, too, has been decreasing, as is evidenced by our small attendance and by the lack of animation and life in our meetings. These two things act and react upon each other. A small attendance has a depressing influence upon those present, and lack of life and animation in the meetings in turn causes the attendance to be still further decreased. The most faithful ones will continue for a time in any losing cause, but even their ardor finally becomes cool and the cause is abandoned. Can any of us reconcile himself to such a prospect when we remember that this is the Lord's work and that we are called upon to labor diligently while it is called today, for the night soon cometh wherein no man can labor?

What is the trouble? Inactivity, slothfulness upon our part. What is the consequence? Increasing spiritual drowsiness, a forerunner of spiritual death. Who are to blame for the trouble? Every one of us who does not do his duty. What are our several duties? If we are officers in the district association, we have special duties outlined in the constitution. If we are members we

should faithfully assist the officers so far as is in our power.

How can we assist the officers? If they appoint any of us to do committee work, we can attend to it promptly and conscientiously, doing the very best we know. If we are appointed on program, we should take the part assigned cheerfully and fill it as best we can. If we know we cannot possibly appear upon the program we should at once notify those who appointed us that the place may be otherwise filled. Under no circumstances should we ignore the appointment and cause a blank in that number of the program. It is neither courtesy nor good management to do so. It breaks the harmony of what the committee planned to have presented.

As schools we should be wise in our appointment of delegates. We should make our selections, not to place honor or preference upon any one especially, but to secure sensible service in our business meetings. We should not appoint those who cannot or will not go. Those who permit themselves to be appointed should feel that a trust is committed to them which they have no right to neglect after having accepted it. This matter is often treated too lightly and attendance at the convention is regarded more as a matter of pleasure than as a matter of business and duty and is perhaps as often decided by our own inclinations as by our regard for the responsibility we permitted ourselves to assume.

When we attend the conventions what good do we do, how well do we represent our school, how much do we do to keep the work going, if we never utter a word or take any part in the proceedings? What reason have we for expecting the work to move on if we never lift hand or voice to help move it? How can we expect to have spiritual prayer meetings if each waits for another to offer the prayers, bear the testimonies, and relate experiences? How can we expect profitable business meetings, if one or two must frame all the resolutions, and no one ventures to vote against them, even if his own judgment tells him he ought to, if we all go passively with the current like so many leaves on a sluggish stream? Why should we laze our officers with the burden of making our work a success when we will not so much as touch it with our fingers?

Have the officers a burden of work? Yes, a great one, if we do not support them and a responsible one even when all work together. What is their burden? Upon them rests the care of the district and of all the children in it, for they are to keep alive the schools already formed and to organize new ones, so that all the children of the district have opportunity to hear the word of God.

Can they do so great a work as this? Not alone, but by our united help and the assistance of the heavenly Father they may do much in that direction.

I never pass along a country road on the Sabbath and meet a little boy or girl trudging along or catch a glimpse of them at the door or window or in the woods that I do not wish in my heart that our district work could be so active that it could reach out and place the bread of life within the reach of those

small hands, that we might awaken in those young souls the desire to know God, that early in life they might walk in wisdom's ways, that they might grow beautifully into the stature of perfect men and women. If they only knew the ways of righteousness they need not go in the ways of death but might enter upon that more abundant life that comes only by the knowledge of God and his Son, Jesus Christ.

Our trouble, what is it? Lack of faithfulness to our duties. Let every member of every school in this district just resolve that he would do his whole duty, however small it might be, and there would be such spiritual awakening and advancement and joy as we do not now know, and much fruit might be gathered into the garner of the Lord, many children might be instructed in the knowledge of the truth, and this is pleasing to God.

But each one must do his duty to make our work a success. We must be workers, not idlers; workers, not dreamers; workers, not mere talkers; workers, not merely good wishers.

From the president of the district to each individual member of each school we need to take the advice given by the Lord to the church some years ago, "Let every man learn his duty." Knowing our duty, we should conscientiously perform it.

ANNA SALYARDS.

## Conference Minutes.

### SOUTHERN INDIANA.

Conference convened at Byrneville, Indiana, October 14. W. H. Kelley in the chair, J. T. Scott clerk, M. R. Scott, Jr. assistant. Branches reporting: New Marion 24, Leavenworth 30, Eden 29, West Fork 33, Byrneville 50, Union 48, Plainville 28. Ministry reporting: Elders G. Jenkins, M. R. Scott, Jr. baptized 3, W. C. Marshall, J. M. Scott baptized 1, W. H. Kelley, M. R. Scott, Sr.; Priests John Boswell, S. M. Scott baptized 6, P. A. Flimm, J. T. Scott. W. C. Marshall, Bishop's agent, reported: On hand January 1, last, \$6.20; received since \$120.95; expended \$124.85; due church, October 12, \$230. A recommendation from Byrneville branch for the ordination of James P. Sappenfield to the office of an elder was referred to E. C. Briggs, December 17, 1898; this conference wishes to know what disposal he has made of said recommendation. M. R. Scott, Jr., G. Jenkins, and W. C. Marshall were appointed to draft resolutions against B. H. Roberts as representative elect from Utah, which was presented to conference, as follows: To the House of Representatives of the fifty-sixth Congress of the United States: We, the officers and members of the Southern Indiana district of the Reorganized Church of Jesus Christ of Latter Day Saints, convened in conference at Byrneville, Indiana, this 14th day of October, 1899, do hereby and most respectfully and most earnestly call upon you to use your utmost endeavor, and exhaust all honorable means, to secure the prompt expulsion of Mr. Brigham H. Roberts, of Utah, an avowed polygamist, from the House of Representatives. In accordance with the national Constitution, in article 1, section 5, paragraph 2, which reads as follows: "Each House of Congress may determine the rules of its proceedings, punish its members for disorderly behavior, and with the concurrence of two thirds expel a member."

We also do most respectfully and most earnestly call upon you to use your utmost endeavor and to exhaust all honorable means to secure the submission of an amendment to the national Constitution, to the legislatures of the several states, defining legal marriages to be monogamic, and making polygamy and polygamous cohabitation, under whatsoever guise or pretense, a crime against the United States, punishable by severe penalties, including disfranchisement and disqualification to vote or to hold any office of honor or emolument under the United States, or any State or Territory thereof.

We the officers and members of the aforesaid district, stand pledged to the doctrine of loyalty to civil government, and believe that all men are bound to uphold the respective governments in which they reside. And, whereas, the aforesaid Brigham H. Roberts, representative from Utah, has not been loyal to the Constitution and the law of God, we do verily believe he should not be permitted to take his seat in the fifty-seventh congress of the United States of America.

WILLIAM H. KELLEY, President.

JOHN T. SCOTT,

Clerk of Southern Indiana District of the Reorganized Church of Jesus Christ of Latter Day Saints.

M. R. Scott, Jr., W. C. Marshall, and G. Jenkins were appointed to represent this district to next General Conference, and as a committee to arrange for a reunion to be held in the above-named district next year. William H. Kelley was sustained as district president, J. T. Scott clerk. Preaching by M. R. Scott, Jr., W. C. Marshall, and J. M. Scott. Adjourned to meet at call of district president.

#### NORTHERN MINNESOTA.

Conference convened at Barnhard school-house, town of Maine, Ottertail County, October 14; President T. J. Martin in the chair, Bro. W. W. Gould secretary pro tem. Branch reports: Oak Lake 62; baptized 1. Union 111; absent 27. Elders reporting: Present: T. J. Martin and W. Barnhard. By letter: M. O. Erickson and I. N. Roberts. Priests: W. W. McLeod, Charles Pierce, F. D. Omans, and William Oaks. W. W. McLeod, Bishop's agent, reported as follows: On hand January 1, 1899, \$43.03; received to September 23, 1899, \$185.85; paid out \$225.25; on hand \$3.63. Good instructions were given the branch officers by President T. J. Martin. The saints were also instructed on the law of tithing by W. W. McLeod, Bishop's agent. Sunday, October 15, no meeting till three p. m., on account of rain. Sacrament meeting in charge of President T. J. Martin and Bro. F. D. Omans. Adjourned to meet at Perham, June, 1900.

#### KIRTLAND.

Conference was held at Conneautville, Pennsylvania, October 14 and 15; Bishop E. L. Kelley chairman, A. H. Parsons associate, W. J. Baldwin secretary, Sr. Dora Evans assistant. Ministerial reports: Elders F. J. Ebeling, R. Etzenhouser, A. H. Parsons, Bishop E. L. Kelley, F. C. Smith, W. J. Smith, L. W. Powell, and R. Baldwin; Priests Eben Miller, W. J. Baldwin; Teachers E. Curry and Garwood and Jonathan Hollibaugh. Branch reports: Blake Mills, Cleveland. Akron, Conneautville, Kirtland, Sharon, Youngstown; Washingtonville and Toledo, no report. Bishop's agent's report read and auditing committee appointed. Committee reported having found report correct, and committee discharged. Resolution adopted that tent committee be composed of missionary in charge, district president, associate president, and Bishop's agent. Resolution adopted that district president, A. H. Parsons, be authorized to draft resolutions and forward the same to East Pennsylvania district against B. H. Roberts taking

a seat and holding it in United States Congress. A. H. Parsons sustained as district president, F. J. Ebeling elected assistant, W. J. Baldwin secretary, Eben Miller Bishop's agent. Preaching Saturday evening by Bro. W. J. Smith, assisted by R. Baldwin. Sunday morning prayer and testimony meeting, Eben Miller and F. J. Ebeling in charge. Forenoon sermon by J. F. McDowell, assisted by L. W. Powell; sermon in the afternoon by A. H. Parsons, assisted by F. J. Smith; evening sermon by E. L. Kelley, assisted by A. H. Parsons and Eben Miller. Adjourned to meet with Sharon branch the first Saturday and Sunday in March, 1900.

## Sunday School Associations.

#### PHILADELPHIA.

District Sunday school convention met November 4 and 5, at Philadelphia, Pennsylvania. District superintendent, O. T. Christy; G. W. Edwards, associate; E. B. Hull, secretary. Reports of officers were read. Philadelphia school reported enrollment 48; Baldwin, Maryland, 27. District treasurer reported: On hand last report \$9.91; collected \$3.25; expended \$6.60; balance on hand \$6.56. The secretary was instructed to communicate with the general Sunday school officers regarding the abolishing of the delegate system in this district, because there are not enough delegates to properly do the business, there being but two schools, and they are small and far apart. Officers for the ensuing term were elected: superintendent, O. T. Christy; associate, W. Atkinson; secretary and treasurer, E. B. Hull. The following delegates were elected to represent this district at the General Convention: W. H. Kelley, G. W. Robley, and A. D. Angus. A talk on the "Method of teaching," by Elder G. W. Robley, was one of the features of the convention. On the evening of the 4th, an entertainment was given by the local school, which was instructive as well as entertaining. Adjourned to meet at Baldwin, Maryland, at the call of the district superintendent.

#### NORTHEAST MISSOURI.

Convention met with Salt River Sunday school, October 13; Louise Palfrey superintendent, Mary Richards secretary. Since last convention there were circumstances that the place of meeting was changed from Higbee to Salt River, and made some delay and misunderstanding in the district, but notwithstanding all this, a very profitable and enjoyable time was had throughout the convention. On Friday evening a literary program was rendered, principally by Salt River school. On Saturday, business session opened, and chair appointed a credential committee. Bevier, Salt River, and Higbee schools reported, and were represented by delegates. Superintendents reporting: F. T. Mussell and J. F. Petre. Bro. Trotter gave a very nice and interesting address on "What the Sunday school had done for him." The only bill of expense was that of the superintendent, amounting to 55 cents, which was allowed. Sunday morning, Sr. Palfrey took charge of the school, and a very profitable time was spent. Number present 88, amount of collection \$2.60. District officers present 3. Adjourned to meet with Bevier school the second Saturday and Sunday in February, 1900.

#### EASTERN IOWA.

District Sunday school association assembled at Green Valley, near Onslow, Iowa, October 14; J. R. Sutton presiding, Florence Green clerk. An address was made by Superintendent J. R. Sutton, after which we

proceeded to business. Zion's Hope Sunday school of Fulton, Iowa, and Green Valley Sunday school of Onslow, reported. Officers for the coming year: J. R. Sutton, superintendent; Reuben Green, assistant; Florence Green, secretary; and Amos Heide, treasurer. Saturday evening and Sunday were devoted to other exercises. The time and place of the next convention was left to be decided by the district officers.

#### FREMONT.

Fremont district Sunday school association met in convention with Thurman branch, October 12. Four sessions, including a temperance session, were held. Two schools failed to report. The five reporting show an enrollment of 267, with a total of 27 classes, and collections amounting to \$65.42. The next convention will meet with Hamburg branch, the Thursday preceding the next district conference. Clara Roberts, secretary.

#### CONVENTION NOTICES.

South Missouri district Sunday school convention will convene at the saints' chapel, near Pomona, December 8, at 10:30. Every school should send a large delegation and a complete report, and come prepared to elect a new set of officers, and to take part in the entertainment in the evening. Address all communications to Sr. Mary Steele, Burnham, Missouri.

J. C. CHESTENSEN, Supt.  
MARY STEELE, Sec.

## Miscellaneous Department.

#### THE WHITE-BRADEN DEBATE.

On Thursday, November 2, I left Independence, Missouri, for St. Louis, on my way to Alma, Illinois, to commence a debate with Rev. Clark Braden on Tuesday, the 7th. On the night of the 5th, while in St. Louis, I had the following dream:—

I saw myself in a fierce battle with a heavy and aged rattlesnake. Two or three smaller snakes were assisting it, but did not amount to very much. Many people were standing around watching the fight, some few saints among the crowd. The fight was confined to a small piece of ground, which seemed to be covered with small brush, old rags, and old pieces of carpets; these furnished a refuge for the snakes during the conflict. Directly over my head was a wire which extended from tops of poles which were set in the ground similar to telegraph poles, but not more than twelve or fifteen feet apart. Close by two of these poles, I noticed two books bound in black, which were fastened to the wire (that extended from one pole to the other) with the same material as the wire; the books hung below the wire, one close to one pole, the other close to the other. Seemingly I had been put in charge of this wire and these two books; it seemed the whole fight was over the books and the wire.

This large snake was determined to pull the wire down and by doing this would trail the wire and the books in the dust under our feet. I was determined this should not be done. I had an old-fashioned hoe in my hand and during the fight I used this to pull the old carpet and rags off from the snakes where they would hide after the large one would make a desperate struggle to bite me and his efforts were repelled. At times I saw the rattler dodge under an old piece of carpet, thinking he would escape my eye, but I pounced upon him with both feet and could feel him squirm and twist under my feet, at which time the people would be laboring under great excitement, yet none offered aid nor resistance at that time; but

the smaller snakes kept dodging around and seemed greatly agitated; but I kept my eye on them, so not one made even a single wound on me. Even the large snake which I had the direct fight with, did not at any time get his poisonous fangs into me, as I repelled every stroke he made, though they were desperate.

While the battle was at its height and all was excitement, a pleasant-looking messenger came rushing into the ring and handed to me a large teakettle full of hot water; I could see the steam pouring from the spout. "Use that," said he; and he disappeared. I took the kettle in one hand and the hoe in the other; with the hoe I would pull the rags and brush off the snakes, then I would pour onto them the hot water. I paid special attention to the large one and I scalded him till I could see the skin coming off in spots, and he commenced to weaken. Presently he rushed into the rags, dirt, and trash, attempting to hide, when I poured the whole contents onto him through the rags and dirt. The people cried out, "He's dead!"

At this point I looked and I saw one of the snakes running to get away. At this juncture my messenger appeared again with a fresh teakettle of hot water and quickly handed it to me and I rushed after the escaping reptile and caught him. I saw the skin was all scalded off from tip of tail to the middle of his body and I poured the hot water on his head and extended it down till it met the other. The snake coiled up and expired. I went back and some one said: "There is the hole where the large snake has his rendezvous." I stepped up to the hole and emptied the contents of the teakettle into it. This ended the battle.

I felt tired, worried, and very much fatigued, and said: "Well I don't like such dirty fights as that." I stood leaning upon my hoe handle to rest; then the people rushed around me to congratulate me for my great victory that I had won. Saints and friends both stood there and poured in cheering words to me, but I said: "Too much physical and mental work in that for me; others may have all the glory that there is in it, if any." One friend that stood by said, "Look there!" I raised my eyes and there was a large mansion before me and there was myself standing on the first step looking at me and the crowd where I stood. I looked! Surely it was myself standing dressed in a clean nice suit though in my shirt sleeves. The shirt was white as snow and around my neck was an exquisite fine chain fastened in front at the collar button with a fine gold locket; this was fastened together by a delicate gold padlock and the key was in the lock. Below this about where the first stud would come was a gold medal about the size of a twenty-dollar gold piece; below this where the second stud should be was another gold medal the same size; I could see the letters stamped in them, but was not close enough to read what it was. "There," said the people; "see what you have gained!" saying further: "While it is a physical and mental strain upon you, but look at the good it is for others and the wonderful prize for yourself!" While all of these words of cheer came from the many, yet I felt to say: "Let others have the glory, if there is anything in it." At this I pointed them to the wire that hung over my head and said: "I am sorry to see the wire pulled down like that." The battle had been so fierce that my enemy during the fight had succeeded in swagging the wire in the middle; yet it was securely fastened to the top of either pole and the two books were yet intact. The friends said: "That will all straighten up in time and the wire will be as straight and nice as it ever was." This I believed, but yet that did not fully satisfy me; however, I thought what we cannot help we will have to endure; one thing I was satisfied with and that was, I felt I had done my duty in trying to preserve the wire and the books and should try and trust

the happenings to God's care. At this I awoke, and it was a dream! It is written in my soul to stay.

I felt sure that this dream had something to do with the coming debate to be held at Alma, Illinois. While in one way it gave me cheer, yet I felt the fight would be of no small moment. Braden was in his home, and president of the Christian college there. I felt a desperate effort on his part would be made to down me and sustain himself in his assertions that he was the only man that could successfully meet "Mormonism." He had extensively circulated in circular form, that "Clark Braden has held thirteen debates with nine representatives of Mormonism, and one of his opponents said: 'He understands our history, literature, and sacred books better than we do ourselves.'" "Every preacher in Southern Illinois should bear this discussion, and learn the truth and facts in regard to Mormonism, that has injured many churches in Southern Illinois, and more especially congregations of 'The Churches of Christ,' as a result of the ignorance of preachers and the people, in regard to the most stupendous, impudent fraud of the century." This advertisement called together some fifteen or twenty preachers all told, I suppose.

I arrived at Alma on the 6th, and learned on alighting from the car that Braden had lectured the night before upon "Mormonism" in the very house where the debate was to be held; and that he was announced to continue the lecture that night. Presently I saw Braden at the other end of the platform and I walked up to him and offered my hand and said: "Well, Mr. Braden, I understand you are attempting to pave the way for the debate as usual by giving a lecture or two beforehand upon what you call Mormonism." "Yes," he replied in a gruff way. Braden looked mad as I turned from him.

Early next morning I was accosted by "that committee" and asked to sign a "tight-jacket" agreement (gotten up by Braden) before the trustees of the Christian Church would allow their church used for the debate! I told "that committee," that I had signed all the agreement I intended to sign before I left my home at Independence, Missouri. I happened to have an agreement in my pocket which said the debate would commence on Tuesday, November 7, at ten o'clock, in the church of Christ at Alma, and this contract was signed by Mr. Braden and myself. Braden had written to me that he had secured the house and if they now wanted to back out of the debate they could show the white feather in the way they were attempting to "tight-jacket" me.

Presently the hour came and we appeared on the battle ground with moderators, chairman, etc. The meeting was opened, but Braden arose and said there was a matter that had to be attended to before the debate could go on; and then read this new agreement; asked me if I would sign it, as that was the only ground on which the house could be used. I got the floor and read the agreement that caused me to come from my home to meet Braden in this house, and said: "Mr. Braden, you will meet me on that, or not meet me at all. The debate will be declared off right here, and the reasons why fully published." Twenty minutes were spent before an agreement was reached. The old agreement was honored without a change. One member of "that committee" (the professor of the college) told me they were more afraid of "Bro. Braden" than they were of me; they had heard from "Orchardville."

I opened with one hour's speech upon, "Was Joseph Smith a prophet of God?" I had excellent liberty. I used a new line of argument in many ways from what I did at the Orchardville debate. This was on purpose to throw Braden off of the old beaten track. I used a new twenty-four foot chart that greatly assisted me in riveting my argument upon the minds of the people.

Braden in his answer asserted that "Jo" Smith (Braden never says "Joseph") pretended to translate the Book of Abraham and published it in the *Times and Seasons* as a revelation from God. "Jo" also pretended to translate the Kinderhook plates, which plates afterward were proven to be a hoax. The King Follet sermon was published in *Times and Seasons* as a revelation, and now the Reorganization goes back on it all. Hence out of their own mouth they prove "Jo" a fraud. The papyrus from which "Jo" pretended to translate the Book of Abraham was proven to be a hoax, which had been palmed off on the "inspired Jo." That one Mr. M. Deveria had since translated the genuine Book of Abraham, which showed up Jo's fraud. Said the Book of Commandments that was printed at Independence, Missouri, in 1833, as revelations from God through Jo, had been tinkered up to suit later developments. This was the Mormon god revising himself.

In my next I produced the Book of Abraham, which was a small concern as to size—only making a book of ten pages. That Joseph Smith was committed to its translation I would agree. But it was never published as a revelation from God, nor was it ever acknowledged by the church as such; and I challenged and defied him to show a single statement from any of our printed works different from what I stated. This, in all of his later speeches, he never once attempted to do.

I showed that Mr. Deveria's Book of Abraham had not one half the authentic backing as to its being genuine as did Mr. Smith's. Mr. Deveria was a young Frenchman of no wide reputation and fell out of public view at once.

Showed that Professor Nathaniel G. Bonwetsch, of the University of Goettingen, had in 1898 gotten a roll of parchment from the Library at Moscow, Russia, and translated it as a veritable Book of Abraham. That other scholars hold that this antedates Christianity in its original form, and in it we have the oldest specimen of apocalyptic literature that has been discovered. All of this was proof that Mr. Smith knew something of what he was doing. That the papyrus that Mr. Smith translated the Book of Abraham from was not "hid away as a hoax," but remained in the saints' possession for a number of years, and found its way to Woods' Museum, in Chicago, and probably perished in the great fire of 1871, as they have never since been heard of.

As to the Kinderhook plates, they were brought to Mr. Smith while he was at Nauvoo for his examination, but were taken away by the finder of them, and never returned, and Mr. Smith never translated one word of them; nor did he pass his opinion as is anywhere published as to their genuineness.

I challenged Braden to show one solitary sentence from Smith's pen that he ever claimed to translate a single word from the Kinderhook plates. If assertions proved, we would as well end the debate now, and award Mr. Braden the victory. His whole speech from commencement to end was a string of assertions, and I defied him to prove one single statement he had made against Mr. Smith. One of the rules in our agreement is: "All other evidence [outside the Bible] to be received upon its merit, subject to the rules governing such testimony before our civil courts." "Civil courts" do not receive assertions for evidence.

As to the King Follet sermon, Mr. Smith was some two hours in delivering it. At the time of delivering it, it was not reported, neither in longhand or shorthand; but some months afterwards, when Brigham Young commenced to show his cloven foot, the King Follet sermon was written up and tinkered to suit some of Brigham's peculiarities and then published. As to its length as published, I could read the whole thing in twenty min-



utes; yet it took Mr. Smith some two hours to deliver it. As to it being called a revelation by the saints, that is, like all of the rest of Mr. Braden's assertions, not a grain of truth in it.

As to the Book of Commandments which I held in my hand with the Book of Covenants of 1835 and two later editions I have this to say: If the Mormon God has been so anxious to revise himself, I wonder why he don't show his cloven foot occasionally since the 1835 edition? But no, Mr. Braden doesn't want reason to rule in this debate. When the brethren were arranging to print the Commandments at Independence it was under peculiar and adverse circumstances. Mob violence was threatened them on all sides. Our people were hunted down like wild beasts while the Book of Commandments was in process of being printed and compiled. The original of the revelations were at Kirtland, Ohio, in the custody of the President of the church, printing at Independence being done from *transcribed* copies alone. Before the book was gotten out the press was destroyed by a violent mob. There was no part of a revelation in it later than September, 1831, when the press was thrown into the street; the last printed form was at the forty-seventh paragraph almost in the middle of the sixty-fifth section. After the mob dispersed some of the leaves of the unfinished book were picked up in the street and put together without a further investigation, reading of proof to correct the many errors that would almost unavoidably be made in such a work while being done under such adverse circumstances. There were many typographical errors, and others by transcribing manuscript, which were readily detected by the competent committee that had been appointed by the church to examine it and prepare the book for publication. These mistakes were found because the committee had access to all the "original" manuscripts and did not have to rely on mere "transcripts."

By a careful examination of all these books they carry the conviction readily that there was no fraud perpetrated in the compiling of the 1835 edition. A man to look at it in any other light must be hard pressed for evidence to defeat his opponent.

(To be continued.)

#### INFORMATION WANTED.

To know if Edgar W. Knights, formerly of Boston, is still living, and if so what his address is. If dead, state as near time as may be known.

H. A. STEBBINS,  
General Church Recorder.

LAMONI, IOWA.

47-2t

#### PASTORAL.

To the Saints in Southern Nebraska District; Greeting:—As my vocal organs have been somewhat affected for some time, and the exposure in doing missionary work is such in your district, that I have felt for some time unable to do what was required of me as a sub-missionary in charge; therefore, I requested a change to a field of less exposure. This was kindly granted by the First Presidency and our esteemed missionary in charge, Bro. James Caffall, when I was appointed to the city of Detroit, Michigan, during the conference year.

It is with a feeling of sorrow that I leave Nebraska as a missionary, for it will be seven years next spring since I began laboring among you, and during that time I have learned to love the noble-hearted souls who have been so kind and considerate to me. But as separating from friends and loved ones is a part of the experiences of the missionary, I hope that we may be able to so live that when the race of life is run, we may be found worthy to abide "a celestial glory." I shall ever remember the kindness manifested, and I pray God to abundantly bless you for your thoughtfulness and generosity.

I arrived here November 10 and hope to be able to accomplish some good in this great city of 340,000 inhabitants. My address is No. 365 Grand River Avenue, Detroit, Michigan. Your colaborer for Christ,

W. E. PEAK.

#### CONFERENCE NOTICES.

South Missouri district conference will convene with Pomona branch in saints' chapel, near Pomona, December 9, at 10:30. Branch presidents and clerks will please have reports approved and forwarded to Pomona, care of Elder J. B. Graham, together with quarterly collections, petitions, correspondence, etc. A full delegation should be present, as that will be the time for the election of officers.

J. C. CHRESTENSEN, Pres.

#### NOTICES.

This is to certify that at the conference of Western Maine district, held at Stonington, Maine, October 14 and 15, W. W. Blanchard, J. N. Ames, J. J. Billings, and T. C. Kelley were elected as delegates to General Conference at Lamoni, Iowa, April 6, 1900, with instruction, that in case all were not present, those who were present were to cast the full vote of the district. T. C. Kelley, vice president; Abbie L. Colby, secretary.

#### BORN.

SEVERINE.—At Columbus, Kansas, October 3, 1899, to Bro. J. C. and Sr. Mary Severine, a daughter. She was blessed in the saints' church at Weir City, October 22, by Brn. D. S. Crawley and Evan A. Davis, and named Anna Helma.

#### MARRIED.

HELLWIG—PRICE.—At the home residence, Oakland, California, September 14, 1899, Mr. Charles A. Hellwig and Sr. Pearl O. Price were united in marriage, Elder J. B. Price, father of the bride, officiating. The music and decorations and other features were in keeping with the occasion. A large attendance of friends were present in evidence of their friendship and good will toward the happy contracting parties.

#### DIED.

THOMSON.—Sr. Emma Thomson was born at Camden, Canada, April 15, 1880; died near Clifford, North Dakota, November 1, 1899, being 19 years, 6 months, and 15 days old. She united with the church June 11, 1899. She was a kind and loving and affectionate sister, and very highly esteemed by her neighbors and friends. She leaves a father, mother, two brothers, and one sister. Funeral sermon in the schoolhouse near her home, by Elder Swen Swenson. The remains were laid to rest in the Clifford Cemetery, there to await the resurrection of the just.

ROGERS.—At Sandwich, Illinois, November 8, 1899, of diabetes, Bishop Israel L. Rogers, aged 81 years, 7 months, and 4 days. He was born April 4, 1818, in Rensselaer County, New York, being the oldest of fourteen children born to David and Betsy Allen Rogers. All these children lived to maturity and had families, a total of sixty-two children being born to them. At the age of eighteen Israel thought best to start out for himself, so he agreed to pay his father one hundred dollars for the remaining three years of his minority, which he did by labor in the quarries and on the canal. Before he was twenty-one, February 24, 1839, he married Miss Mahala Salisbury, of Chenango County, and they were companions over fifty-two years, until her death, September 22, 1892. In 1841 they moved to the West, coming into the Fox River country, into the very neigh-

borhood where all his subsequent life was passed. By hard labor and good management he laid the foundation of the competence he afterward enjoyed. And he became widely known for his honesty and integrity, in those times when he and others experienced the privations and adversities incident to the early settlement of new regions. While yet in New York, just at the beginning of manhood, he accepted the restored gospel, and united with the Church of Jesus Christ. But during the dark times, after B. Young and others assumed control, he remained quiet, until he became satisfied that the church reorganized was of God. He accepted it because of the witness that God gave him concerning it. In April, 1860, he was chosen and ordained as the Presiding Bishop of the church, which office he held for twenty-two years, and he devoted much time and largely of means to the spiritual and financial success of the work. He was greatly loved and held in honor, and for his deeds of kindness his memory will continue to be so held by many. To Bro. and Sr. Rogers were born six children, of whom five still live: Bro. George W. Rogers, who resides at Independence, Iowa; Mrs. Mary M. Darnell and Harriet A. Sprague, of Randalia, Iowa; and Bro. Lewis I. Rogers and Sr. Delia A. Wallace, of Sandwich. Martha L., who married Bro. Melvin Howard, in 1862, died in 1870. Of the twenty-five grandchildren born eighteen are living. On October 16, 1893, Bro. Rogers married Sr. Rachel Trout, widow of Bro. G. W. Trout, and she is now again a widow. Bro. Rogers' children were all present at the funeral, with the most of their children, also two of his brothers, two sisters, several nephews and nieces, and other kindred. According to Bro. Rogers' request, the sermon was preached by Bro. E. A. Stebbins, who came from Lamoni for that purpose, the services being at two o'clock on Friday the 10th. Bro. E. M. Wildermuth was present and assisted, and the Plano choir came over and rendered the service of song. Then a journey to the old cemetery near Fox River, where the wife of his youth, and many friends besides, were at rest, and the coffin was laid in a box made of great slabs of stone, prepared for the purpose by his son Lewis. It was sad to part with one so long and well known, and a large procession of sympathetic Sandwich citizens accompanied the family and the saints to the place of burial.

BARNETT.—At the residence of his son, at Taylor Ridge, Illinois, Joseph R. Barnett, aged 70 years, 6 months, and 1 day. Bro. Barnett was born in Clarion County, Pennsylvania, April 28, 1829. On January 23, 1854, he was married to Catherine Cadman, who died November 1, 1888; to this union fourteen children were born, two of which died in infancy, and twelve remain. Bro. Barnett was baptized September 7, 1879, and remained a faithful, earnest Latter Day Saint. The most of the children are members of the church with him. He died in full hope of a glorious resurrection. The funeral was in charge of the M. E. minister of Taylor Ridge; the sermon by Elder D. S. Holmes.

BROWN.—At the home of his sister, Watsonville, California, October 23, 1899, Elder Daniel Brown, aged 77 years and 21 days. The funeral was at the house of his sister, and conducted by Rev. E. L. Rich, a Presbyterian minister. He was buried in the Watsonville cemetery by the side of his mother, where they both await the resurrection of the just at the coming and call of their Redeemer. Bro. Brown has traveled many miles in trying to spread the news of the restoration of the gospel of the Son of God. His example in life was worthy of imitation by all the race of man.

WELCH.—At Luce, Minnesota, on the 26th day of October, 1899, John W. Welch passed peacefully away. He was born January 25, 1812. Peace be to his ashes. Funeral sermon by Elder I. N. Roberts.



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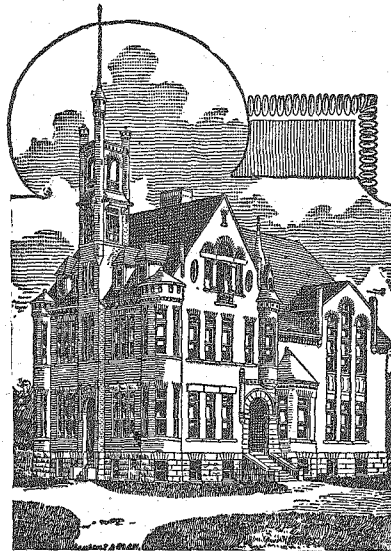
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# THE SAINTS' HERALD

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

Vol. 46.

Lamoni, Iowa, November 29, 1899.

No. 48.

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## THE FUTURE OF THE CHRISTIAN RELIGION.

The Rev. Dr. Henry R. Percival, an Episcopal clergyman of the diocese of Pennsylvania, gives some arguments drawn from his observation of religious forces in this country and abroad to show that the coming religion is to be neither Protestant nor Roman Catholic, but a modified "Catholicism," possessing a dignified liturgy and ritual, and a sacramental system not dissimilar to that of the moderate High-Church body in the Anglican communion at the present time. He says (in *The Nineteenth Century*, September):—

The so-called "crisis" in the Church of England, which to us on the other side of the Atlantic looks like a very small quasipolitical affair, partaking largely of the nature of a "tempest in a teapot," seems to me to be but one manifestation of that spirit of which I propose to speak, a spirit which, unless I am entirely misinformed, is sweeping over the whole Western world, America included.

In taking, then, a careful view of the state of Christianity, three things seem to me to be absolutely certain:—

1. That among civilized nations the form of Christianity nourished by Rome, which is ordinarily called "popery," is making no headway.

2. That the distinctive doctrines of every Protestant reformer are being more and more universally rejected.

3. That there is in all Protestant Christendom (the Anglican church being, perhaps improperly, included in that category) a distinct movement toward Catholicism and a most evident desire for ceremonialism.

While each of these statements may be doubted and denied by some people, he says, yet for all that they may

be true, and he proceeds to give his reasons for thinking so. In relation to the first assertion, he makes use of much the same arguments as did Mr. Walter Bagot in his article on the decline of Roman Catholicism in the *Nuova Antologia* (see the *Literary Digest*, September 16) supplementing them by a consideration of Roman Catholicism among the Latin nations, where, he says, the number of persons who are not only not Catholics but who are actively opposed to Christianity "is positively appalling." As to his second point, the decline of Protestantism, he says:—

Here I need not ask the reader to take my word for anything, for his own experience will bear out the truth of my statements. Where are those who believe, as Luther taught it, that doctrine of imputed righteousness which he called "justification by faith alone"? The doctrine is extinct. What person calling himself a follower of Luther would dream of advising a penitent to sin all the more in the name of Christ, because "where sin abounded there did grace much more abound"? Who to-day believes the doctrines of Calvin on reprobation, etc.? Most of these dogmas are as extinct as the famous dodo. And as for Puritanism, that mighty power which for a time overthrew both altar and throne, and founded a religious tyranny in New England in these western lands, what remains of it to-day except a pale, emasculated, swiftly dying sabbatarianism?

Even old-fashioned orthodox Protestantism is in America on the wane, and while the law of William Penn's own Pennsylvania still by statute fines those who speak against or insult the Holy Scriptures of God, many Protestant ministers in the hundreds of pulpits of Philadelphia find no more interesting and exciting theme for their Sunday preachments than the showing the word of God to be the erring and often immoral and ridiculous word of man!

It is no exaggeration to say that Protestantism is rapidly disintegrating, and is losing its hold as a teaching power. And in this connection it must always be remembered that Protestantism was from its inception as distinctly a teaching institution as ever Catholicism claimed to be. To be sure, with a glaring inconsistency, it declared the "right of private judgment." But if anyone dared in the exercise of that right to arrive at conclusions opposite to those of the Protestant leaders, he must suffer accordingly, and therefore Luther informed Calvin, or Zwingli (which was it?), that because he disagreed with him in regard to the Supper he would go to hell! And Calvin burned Servetus at the stake because he did not agree with the Geneva doctrine of the Incarnation!

Who to-day holds fast by the Westminster Confession? Or by the Augsburg Confession! Or by the Book of Concord? Who but a handful among old-fashioned Tractarians considers himself bound to accept the Thirty-nine Articles of the Church of England? An American bishop, whose diocese is in the wilds of New England and contains but twenty-seven clergymen all told, has recently written a letter to a church newspaper in which he makes the highly interesting assertion that the clergy are not bound even to believe the statements they make in the prayers of the church service, which they

offer out of the prayer-book to the God of truth! The bishop would seem to be a fair match, in this respect at least (although not in others), to the rationalistic German professor, Adolf Harnack, who made a similar statement with regard to the Lutheran ministers of the state church, who were obliged to accept the Apostles' Creed, which they did not believe!

It is not too much to say, then, that Protestantism as a system of positive religious belief is dying out, and that its professors are for the most part able to continue in its ministry only through some device of casuistry, which in any other matter would be considered by themselves, as it is in their case by almost everyone except themselves, dishonest and dishonorable. It is manifest that this state of things cannot go on, and that the only final result of "progress" in this direction, so far as faith is concerned, must be unbelief, and, so far as organization is concerned, decay and dissolution.

As to his third point—the existence of a strong movement back to "Catholicism," but not to Roman Catholicism—he says that anyone who remembers the common method of conducting service fifty years ago cannot fail to be aware of a mighty change. This is not only true in the Anglican church, but among the Presbyterians, Methodists, and other leading Protestant bodies. Even north of the Tweed in Scotland, he says, a large number of ministers in the church of Knox are "out-and-out Ritualists." In Scandinavia and in Lutheran Germany it is the same. Among the Lutheran churches on this side, which two decades ago could hardly be distinguished from those of the Methodists and Presbyterians, we often find now an altar with retable, a cross and flower vases, and sometimes—chiefly in the West—crucifix and candles. A highly developed form of liturgical prayer-book has, he says, been set forth by the two largest bodies of American Lutherans. He continues:—

This wave, however, of which I am speaking is not a mere wave of ceremonialism; it is likewise a great wave of doctrine, bringing back, or at least drawing attention to, the doctrines and practices of the church which had been lost sight of or rejected at the Protestant Reformation. Dr. Harnack has written well and most truly upon this point in his recent little book, which has been translated into English. His conclusion is that orthodox and believing Protestantism is becoming Catholicized: that the un-Protestant idea of the church as an institution with power to control the conscience and teach the intellect is daily gaining ground, and that this inclination, if continued, will end in the overthrow of Protestantism altogether, which of course Harnack looks upon as a great misfortune.

I have a firm belief that this is God's good way of leading the nations back to Catholicism—not to the Catholicism of medieval and modern popery, but to the Catholicism of primitive prelacy.—*Literary Digest*, Nov. 4, 1899.

NEW LIGHT ON BIBLICAL CHRONOLOGY.

The most telling arguments made of late against the radical Biblical critics have been based on the archeological finds, especially those made in the Nile and the Euphrates valleys. The use made of these discoveries by Hommel of Germany, Sayce of England, and Halévy of France, has done much to strengthen belief in the historical reliability that formerly by general consent was accorded the Scriptures. The recent discovery of a number of papyri in the old stamping-ground of Egyptian archeologists, the district surrounding Heracleopolis, the modern Ahnas-el-Medineh, has brought to light data that seem to show that the Biblical chronology of the Exodus and the sojourn of Israel in Egypt are in harmony with non-Biblical sources. A full account of this find and its bearings on Egyptian and Biblical history we have from the pen of the famous Arabian traveler, Dr. Eduard Glaser, in the "Beilage" of the Munich *Allgemeine Zeitung* (No. 213), from which we glean the following particulars:—

One of the perplexing problems of Egyptian chronology has been the date of the opening of the era generally known as the "Middle Kingdom," which included the famous eighteenth dynasty and covered the period which runs parallel with the beginnings of the Israelitish people, especially the times of the Patriarchs. As Egyptian research had all along maintained that this period antedated the events described in the chapter in Genesis referring to these times, a conflict has been supposed to exist between Egyptian and Biblical chronology. The new papyrus find shows that the trouble all along has been an incorrect computation on the part of the Egyptologists with reference to this historic period. Professor Meyer has maintained that it began in 2130 B. C.; Brugsch, in 2466; Petrie, in 2778; and Unger, in 3315, so that the difference between the highest and the lowest was one of about twelve hundred years; yet not one could be brought into agreement with the Biblical records. The new papyrus shows that the beginning of this famous period is to be placed between 1996 and 1993 B. C., and its close between 1783 and 1780, or fully one hundred and fifty years later than even the low computation of Meyer puts it; and a space of less than fifty years now exists between the current Biblical chronology and that of the Egyptologists, where formerly there was a difference of centuries, and a reconciliation seemed impossible. The near approach of the two chronological systems has been caused entirely by the discovery of errors in the Egyptian calculations, and not in the Biblical.

The way in which the readjustment of these chronological data has been effected is deeply interesting and instructive. The papyri in question consist of temple archives found in the ruins of a sanctuary erected by King Usertesen II., and include letters, official documents, etc., of all kinds. With the information here secured is also the statement that in the twenty-fifth day of the seventh calendar month of the seventh year of King Usertesen III., the "early ascension" [*Frühaufgang*] of the dog-star Sirius would take place on the sixteenth day of the following or eighth month. It so happens that on the basis of similar astronomical statements in other documents and on the basis of an exact knowledge of the beginning and end of the Egyptian year, the commencement of the

preceding era of Egyptian kings, the so-called Older Kingdom, has been carefully calculated. Dr. Brix, an authority on this subject, in accordance with the method of Oppolzer, has calculated the beginning of the Middle Rule and reached the later conclusions mentioned above, which must be regarded as reliable.

On these premises, the whole early history of Israel, including also the period of the Patriarchs, assumes quite a natural place among the ups and downs of that remarkable age. It appears now, because of the readjustment of the chronology, that the mysterious Hyksos or Shepherd Kings, reported by Manetho made their appearance in Egypt shortly before the rise of the Israelites. From many sources in Egyptian documents it is reasonably certain that at this time the Phœnician power was extending its borders wonderfully, aiming practically at the acquisition of a world-supremacy, the traces of this being found in Babylon in the East and in Egypt and Northern Africa, and even in Southern Europe, in the West. The Hyksos episode was included in this general movement. Within the limits of this great political upheaval, the Hebrews, who in reality were little more than a Phœnician tribe in their primitive history, take a natural and easy place, and from this new perspective the chronology of the Biblical accounts concerning the Egyptian sojourn agree in a most unexpected manner with the data taken from other sources. "There can be no doubt that now the oldest period of the history of Israel has been placed in a clear light by the Berlin papyrus."—*Translation made for the Literary Digest.*

SUMMING UP A CENTURY.

A review of the achievements and disappointments of the closing century was begun by Dr. Emil G. Hirsch of Sinai Congregation in his sermon yesterday morning.

"Surveying our century, the first thought which will crowd to our lips is that ever since earth performed its circling part in the economy of the planetary family, no hundred years have wrought so richly and so wisely," said Dr. Hirsch. "But after a little while spent in a rapid and necessarily superficial review this impression changes. The truer focus is found. The consciousness grows that after all the majesty of the panorama is produced by the emphasis of the higher points, and by them alone.

"This is the first beneficial lesson which the survey of the century's work presses home. We have, under the influence of an exclusively mechanical interpretation of life and world, come to believe that all values lie in bulk or mass. Personality and its highest exponent, genius, largely have been regarded as negligible quantities. Studying the true propelling forces of progress as brought out in the results of the century's labors we cannot but become aware of the truth that the impression of high elevation is due to the fact that beyond and above the mass rise ambitious peaks. The great men and minds, not the vast masses and numbers, have been the parental energies of civilization. Because they pushed on their race was enabled to take a stand

on higher ground. The mystery of genius refutes the dogma of mechanical materialism. Our civilization has deepened simply because our time was blessed with a larger company of elect prophetic souls.

"There is no doubt we have come into larger and fuller life. The larger is always the better and sounder life. By the range of one's sympathies the measure of one's life's soundness is gauged. The annihilation of time and space due to our technical triumphs enabled us to enlarge the play of our humanitarian sentiments. The world has become smaller and man correspondingly larger. The wider scope of commercial interests and enterprises was the accidental, the wider reach of our sympathies the essential result of our electrical appliances. Such a spectacle of universal indignation as we beheld last week is conclusive proof that barbarism, which is rooted in exclusiveness, has given way before civilization, which runs toward inclusiveness.

"Our life has also grown to be more intellectual. The ignorant life is the cramped life. The more we know the fuller is the current of our life. The fuller life is always the better life. The one anxious question which is put: Have men become better in this century? may on these grounds be answered without hesitation in the affirmative."—*Ex.*

"SCIENCE FALSELY SO CALLED."

Mr. Andrew Lang, "At the Sign of the Ship," in *Longman's Magazine*, tells the following story: "Two geologists were geologizing in some lonely highland place. One of them, looking about with a field glass, beheld the other occupied all day in rolling a great rock or boulder to the edge of a hill, whence it rolled down a considerable distance. At dinner he asked his friend what on earth he had been about. The friend declared that he had only been rolling the stone for exercise, but, being cross-examined, at last gave out the truth. 'The confounded thing,' he exclaimed, 'was two hundred feet too high to suit my theory.' " Mr. Lang declares that every now and then the devotees of physical science need to be called back to the severity of literary methods!—*Chicago Tribune, Nov. 13, 1899.*

ADDRESSES.

- Daniel MacGregor, Chilliwack, B. C.
- J. D. White, No. 903 Coleman Street, St. Louis, Missouri.
- William Newton, No. 9 Etherley Road, West Green, South Tottenham, London, England.
- J. S. Roth, No. 1011 Summer St., Grinnel, Iowa.
- E. L. Kelley, Presiding Bishop, Lamoni, Decatur County, Iowa.



# THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, NOVEMBER 29, 1899.

NO. 48.

## The Saints' Herald.

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

LAMONI, IOWA, NOV. 29, 1899.

### "WAS JOSEPH SMITH A POLYGAMIST?"

Recently we wrote an article under the above caption which was published in the HERALD for August 2, 1899, and afterwards published in tract form. This article is taken up and discussed by *The Kinsman*, of Salt Lake City, Utah, a publication issued we believe, in the interests of the Presbyterian Church, in its issue for September, 1899.

We thank the *Kinsman* for a comparatively fair statement of our position, and for its liberality in quoting so largely from our article. But we wish to remind the *Kinsman* that it has either misunderstood our purpose in quoting the testimony of certain witnesses, or it has resorted to an attempt to mislead its readers.

We quoted from *Book of Mormon, Doctrine and Covenants*, and from the writings of certain individuals in other church publications, not for the purpose of proving that Joseph Smith was not a polygamist. On this point we distinctly stated as follows:—

The rules of evidence do not require anyone to affirm a negative, hence we do not affirm that he was not guilty, but call upon those making the charge to establish their affirmation; but we claim the right to examine the testimony offered. This we consider legitimate and fair.

Our purpose in presenting the testimony we did, as the *Kinsman* ought to know, was to sustain the two following points as clearly set forth in our article:—

First. That there can be found no word in favor of plural marriage in church publications issued before the death of Joseph Smith, June 27, 1844.

And:—

Third. That after the death of Joseph Smith the existence of polygamy and plural marriage was universally denied, even by Brigham Young and his associates, until August 29, 1852.

That the testimony we cited did sustain these points the *Kinsman* did not deny, nor will it do so. If it wished to disprove our position it should have shown, either that the church publications did speak in favor of plural marriage before June 27, 1844, or that Brigham Young and his associates did not deny the existence of polygamy prior to August 29, 1852.

If the *Kinsman* wishes to take up the question and attempt to prove that Joseph Smith was a polygamist, we are willing to hear and consider the nature of the testimony, and the character of the witnesses introduced; but we shall hold the *Kinsman* responsible for the testimony of its own witnesses.

But the *Kinsman* introduces the following:—

If the truth possesses Mr. Heman C. Smith, why does he state so carefully that "only our estimate of Joseph Smith as a man can be affected by his conduct," and call for the proof of Joseph's connection with polygamy when that proof was under his nose as he quoted the testimony of Wm. Marks? On the very next page of volume 1 of *The Saints' Herald*, Mr. Smith, no doubt, read the testimony of Isaac Sheen, which throws much light on that of William Marks. It reads:—

"The Salt Lake apostles also excuse themselves by saying that Joseph Smith taught the spiritual wife doctrine, but this excuse is as weak as their excuse concerning the ancient kings and patriarchs. Joseph Smith repented of his connection with this doctrine, and said it was of the Devil. He caused the revelation on that subject to be burned, and when he voluntarily came to Nauvoo and resigned himself into the hands of his enemies, he said that he was going to Carthage to die. At that time he said that, if it had not been for that accursed spiritual wife doctrine, he would not have come to that."—*Saints' Herald*, vol. 1, p. 24.

If this is the *Kinsman's* idea of testimony, we do not wonder that it did not comprehend our article, or its purpose.

There is no judge of evidence that can point out one word of testimony in it. There is an admission upon the part of Isaac Sheen that Joseph Smith had some kind of connection with "the spiritual wife doctrine," what that connection was, or upon what testimony this admission was based is not stated. This testimony, as a basis for such admission, is what we called for in our article, and what we now call for. If the *Kinsman* can supply this testimony, let it step forward and do so, and cease this questionable pettifogging.

It may be that Mr. Sheen believed that Joseph Smith had some connection with this doctrine, but his opinion is no more proof than is the opinion of the *Kinsman*; nor does Mr. Sheen state what, in his opinion, Joseph Smith's connection with the doctrine was, whether it made him a polygamist in theory or practice, or not. Mr. Sheen does not state that he ever saw anything in Joseph Smith, heard him say anything, or ever read anything from his pen to indicate that he ever had any connection with this doctrine. He does not state that he

ever at any time or place saw in him, heard, or read anything from him, to indicate that he had repented of this undefined connection. He does not affirm that he heard Joseph Smith say "it was of the Devil." He does not affirm that he was present, or knew anything about the burning of the revelation. He does not affirm that he was present and heard Joseph Smith say that "if it had not been for that accursed spiritual wife doctrine, he would not have come to that." Yet the *Kinsman* calls this proof.

Mr. Sheen as well as the *Kinsman* may have been mistaken in his opinion, and so far as the quotation is concerned there is no more evidence that one knew any more about it than did the other. Even should we concede all that Mr. Sheen states as his opinion, it would not furnish the proof that Joseph Smith was a polygamist; for he does not state what his connection with the spiritual wife doctrine was, nor in what way it contributed to his death.

What we demand is not the opinion of Mr. Sheen, or the *Kinsman*, or of anyone else; but we require testimony—*unimpeachable testimony*, and, as before, patiently await the verdict of the jury—the public.

The reasoning of *Editor Sheen* cited by the *Kinsman*, whether it be philosophy or sophistry, truth or error, has nothing whatever to do with the facts in the case, and is immaterial; hence we do not discuss that feature.

Though our identity has nothing to do with the merits of this case, it may be well to correct the *Kinsman*, by informing it that Heman C. Smith, the writer of this and the former article, is not a grandson of Joseph Smith; nor is he, to his knowledge, related to him by blood; hence it is not "zeal to make a good case for his grandfather" that has prompted this defense.

The *Kinsman* concludes in a sentimental strain, saying:—

The corner stone of our Christian civilization is the home; the true home is where one wife and only one reigns as the crowned queen of the household. Mormonism in doctrine, in spirit, and in practice is a menace to this fundamental principle.

Methodist missionaries and those of other churches came to Utah thirty years ago to lay the foundations of this essential home idea. Congress compelled by public sentiment from time to time legislated to this end.

To the first sentence of the above we heartily agree; but we respectfully invite the *Kinsman* to point to one sentiment or doctrine published with indorsement, in any of the church publications during the life of Joseph

Smith, which is a "menace to this fundamental principle." We wish also to remind the *Kinsman* that the Reorganized Church of Jesus Christ of Latter Day Saints sent missionaries to Utah thirty-seven "years ago to lay the foundations of this essential home idea;" that as early as 1853 it publicly and officially condemned polygamy; and that as early as 1875 by action of General Conference it petitioned Congress to abolish polygamy in the Territories. Thus was it the leader in crystalizing that "public sentiment" which compelled Congress to legislate against it.

Now let the *Kinsman* and everyone else take notice that our position is that polygamy and the plural or spiritual wife doctrine is wrong, whether taught by David, Solomon, Luther, Melancthon, Joseph Smith, or anybody else; and we are only interested in the facts concerning Joseph Smith's possible implication in it in the sense that we wish to know the truth of history, and hence call for the evidence.

Let us here kindly suggest that if the *Kinsman* would fight the principle, as such, instead of being so much interested in blackening character, it would make a better impression for sincerity on the minds of its readers.

#### A TRUTHFUL CONFESSION, HOPEFUL SIGN.

A leaf from the *Christian Evangelist* for November 9 has the following clear answer to a query.

The effect of the so-called "higher criticism" is to force many to the conclusion that an acceptance of the straight statements of the Scriptures in passages like the one cited, is the only safe refuge of the true believer in the word. The acceptance of one truth opens the way to another.

"Please give an explanation of James 5: 13-20. MARTIN CRIM."

This passage directs those who are suffering to pray. What could be more natural? It directs those who are cheerful to sing praise. This, too, is so natural as to need no explanation. Perhaps the part concerning which explanation is needed is that which directs that if anyone be sick he should "call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins they shall be forgiven him." It is this prescription of prayer, together with the anointing with oil in the name of the Lord, that seems out of joint with modern methods of medication. And yet, is it not probable that we have vastly underestimated the remedial power of prayer in sickness? This anointing with oil was a part of the religious feature of the treatment, and was in harmony with the custom of the times. We do not understand that this passage prohibits the use of such other remedies as science and experience have taught to be valuable in the treatment of disease, nor must we understand that every case of sickness can be healed. We must interpret this passage of Scripture in the light of others and in the light of reason. With

these qualifications we have no hesitancy in saying that the apostle's advice might be followed to-day with great profit.

As an illustration of the power of prayer the instance is cited of Elijah praying "that it might not rain, and it rained not on the earth for three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." This example of Elijah is quoted to encourage prayer.

The epistle closes with the statement that if any err from the truth and one convert him he shall thereby save a soul from death and shall cover a multitude of sins. This is said to encourage a practice that is too often neglected, of seeking to win back to the truth those who have fallen into error.

#### THANKS TO ELDER CLARK BRADEN.

News reaches the HERALD that Bro. J. D. White on last Sunday, November 19, baptized two at Alma, Illinois, the scene of Bro. I. N. White's debate with the Rev. Clark Braden.

During the month succeeding the Braden-Kelley debate at Lamoni, Iowa, there were fifty-one baptisms, some of which were undoubtedly due to the influence the discussion had on the minds of those baptized, as we learned from their own statements.

We believe that at some other points where Elder Braden has made efforts to "down Mormonism," as he calls it, there have occurred baptisms into the church represented by the elders of our side of the controversy; a result which neither the HERALD, nor the elders are wishing to attribute to the ability of the disputants on the part of the church; but will attribute to the value and force of the truth itself.

It is certainly encouraging to know that in every place where this chosen champion of the Disciple or Christian Church has met the elders, no loss of either prestige or members has occurred to the church known as the Reorganized Church of Jesus Christ of Latter Day Saints.

The HERALD makes no claim for superior ability on the part of the men who have successively stood for our cause against Mr. Braden, from Brn. Elvin, Gillen, Kelley, to Brn. Scott, Williams, and White; but we do claim that these several brethren have stood for the truth in doctrine and in fact; hence, their ability to stand successfully against the man-made institution established by Messrs. Alexander Campbell, Barton Stone, and others, though they may have been a band of believers, "having the form and seeking for the power" of godliness.

#### RELEASE FROM MISSIONARY DUTY.

On account of physical disability and at his own request Elder Willard J. Smith, of Detroit, Michigan, has been released from duty in the missionary field for the present and ensuing conference year, by Elder W. H. Kelley, missionary in charge.

#### KAISER WILHELM.

Berlin, Nov. 19.—Kaiser Wilhelm has utilized a request for his autograph for a publication reviewing the nineteenth century to formulate his theory of an absolute monarchy, writing:—

"By God's grace is the King. Therefore, he is responsible to God alone. This idea must control all his actions. The fearful responsibility which the King bears for the people entitles him to his subjects' loyal co-operation. Therefore every citizen should feel he shares the responsibility for his country's welfare."

The *Freisinnige Zeitung* remarks that such views leave little room for responsible Ministers or an independent Parliament.

The foregoing is taken from the *Chicago Tribune* of the 20th. How do our readers like the sentiment? Is not this another way of saying that the Emperor is the whole thing? Is not even Deity (not to mention the German people) made subservient to Wilhelm's caprices in his personal interpretations of privilege and duty?

However, let the German Emperor proceed a little further upon such lines and he will make comparatively short work of his throne.

The people are learning to assert their rights, and ere long the imperious young man who now champions the so-called "divine right of kings" will find himself minus a throne. Already the specter of a European democracy grows into substantial proportion.

Later news reports that the Reichstag has "ignominiously tossed another of the Kaiser's pet measures into the waste basket" in its refusal to pass the "anti-strike bill."

#### EDITORIAL ITEMS.

Sister Alice P. Dancer, Matron of the Home, at Lamoni, acknowledges the receipt of a set of eight lace curtains for the front parlor windows of the Home, donated and sent by the St. Louis, Missouri, Religio Society. On behalf of the inmates of the Home and herself, Sr. Dancer expresses thanks for the timely and beautiful donation. The Bishop and the Editor saw the curtains on a late visit to the Home and are sure that taste and good will of the St. Louis Religio are well shown in the selection of so appropriate a gift.

Carroll D. Wright, United States Commissioner of Labor, is quoted as saying that the only permanent solution of present labor troubles lies in a practical application of the golden rule.

"Bishop Moulin, of Canada, preached favoring union of Christ's Church into one compact body." Like others, he sees trouble and is hunting for a remedy.

Bro. H. A. Goreham, Decatur, Illinois, writes of experiences in the work that strengthen his faith. He orders church literature for distribution among neighbors.

Mr. T. S. Martin, Omer, Oklahoma, writes of labor done by Brighamite elders in that region, who aroused little or no interest, and, as usual, declined to investigate points at issue with our people.

Rev. D. L. Pelton, formerly a Presbyterian minister at Bloomington, Illinois, has entered the ministry of the Protestant Episcopal Church.

Dwight L. Moody, the evangelist, was obliged to cancel his engagements at Kansas City because seriously ill with heart trouble. He was taken East to his home, and is now reported as improving.

Wives of congressmen are said to be at work, under Helen Gould's advice, with a view to influencing their husbands to vote against seating B. H. Roberts.

The deadly bubonic plague has reached New York, by a foreign vessel. Is America to be always exempt or immune from European and Asiatic scourges?

Clippings from various newspapers throughout the country are sent to us, giving account of the general crusade against the seating of B. H. Roberts. While in sympathy with the sentiment that Mr. Roberts should not be seated, we are not in sympathy with the sectarianism that prompts much of the opposition against him, which has largely taken on the character of a crusade against "Mormonism." If the crusade is to be directed against polygamy or other forms of wrong, let it continue, and on proper grounds, by legitimate methods; but if it is to degenerate into a wholesale attack on the religion of Mr. Roberts, as such, we have no sympathy with it. Those who oppose Mr. Roberts on the ground of his religion but weaken their cause; those who oppose polygamy and its concomitant evils as represented by his candidacy, have a good case against him.

A sister, Amelia Topliss, writing from Anaconda, Montana, would like to see an elder devote some of his time and ability in that city. Any elder who may go there, call at 519 Birch Street. She sends a clipping respecting a Mormon conference there, wishing it replied to, but there is little chance to keep replying to such misrepresenting articles. Life is too short, laborers too few. Lying newspaper writers are abroad by the hundred, and to write untruths is their daily work, and newspapers are too ready to publish them.

Bro. Stephen Butler succeeded in getting a correction of a misleading article on Mormonism published in the *Wichita Daily Eagle*, Wichita, Kansas, for November 11, 1899. The article was copied from the *New York World*.

## Original Articles.

### DECEPTION'S REIGN.—PART 3; NO. 3.

#### THE SEQUEL.

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.—Isa. 8:20.

Prove all things; hold fast that which is good.—1 Thess. 5:21.

If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, *Let us go after other gods*, [contrary to the law, given in the case, ye shall "have no other gods before me,"] which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul. Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.—Deut. 13:1-4.

The prophet which prophesieth of peace, when the word of the prophet cometh to pass, then shall the prophet be known, that the Lord hath truly sent him.—Jer. 28:9.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down and cast into the fire. Wherefore by their fruits ye shall know them.—Matt. 7:15-20.

Such are the prophetic tests given us in the Bible. God would not send prophets and inspire them and his Son to foretell the coming of true and false prophets (Matt. 17:10, 11; 24:11, 24), and not give some definite rules or tests by which we may be able to try them and not be deceived. The only prophet, barring all false Christs, that we are aware of, that has appeared in this age, that men have not been willing to try and condemn by the foregoing tests, is Joseph Smith, the Palmyra Seer, who appeared claiming to present the original gospel message, restored by angelic ministration in A. D. 1823-1830, in Western New York.

As a test of his fidelity to the truth, he taught that we must have an active, living faith in God, Jesus the Messiah, and in the Holy Ghost, all as set forth in the Bible, or we cannot be saved. That this Godhead was immutable, and without respect of persons, infinite in power, knowledge, wisdom, justice, mercy, truth, and love. That God being unchangeable, would communicate in love and mercy to his obedient children now, in the line of their salvation, just as the Bible represents that he always had done, and as he has promised he would do, on the conditions laid down in the gospel, through the media of the Holy Ghost, angels, and prophets. He taught that

there is none other name given among men under heaven whereby we must be saved but the name of Jesus Christ. And that as man cannot be saved in his sins, he must repent of all sin, "cease to do evil and learn to do well, and this too with all his heart, that he may be saved" from his sins.

And, further, that having believed with his heart unto righteousness, and having determined by God's help to walk no more in the ways of sin, and having by this genuine faith and repentance died to the world and its sins, he must then break off his allegiance to the world and sin, by being buried with Christ in baptism, at the hands of the called and authorized servants of God, for the remission of his sins, and rise therefrom "to walk in newness of life." (See Luke 1:76, 77; 3:2, 3; Mark 1:1-4; Acts 2:37, 38; Rom. 6:17; Col. 2:11-13; Heb. 10:21-23; Matt. 28:19.)

Joseph the Seer also claimed and taught that the authority to administer the ordinance of laying on of hands of the ministry for the gift of the Holy Ghost, and for other gospel purposes, was now restored through the medium of angels; and as this was a gospel ordinance, it must now be practiced. The revelations given through him so declare, and this harmonizes with "the law and the testimony," as the Bible affirms. (See Acts 8:15-17; 19:1-6; 1 Tim. 4:14; Heb. 6:2.)

Also, the resurrection of the dead, brought about through the atonement of Christ, is a fundamental gospel principle; also, the doctrine of the eternal judgment is a necessary part of God's government, and is to follow the general — second — resurrection, and whereby all will be "judged according to their works;" and that all the wicked and impenitent will answer to God for their own individual sins, each individually. (See John 12:47, 48; Acts 17:30, 31; Rom. 2:14-16; Rev. 20:5-15.) He taught that the same kind of church organization as established by Jesus and his ancient apostles and prophets (Eph. 3:5; Acts 13:1-5), with all its spiritual gifts and endowment should, by virtue of the restoration now opened up, now be reestablished and enjoyed by the people of God, as by those anciently (Matt. 16:16-18; Luke 16:16), that the organized body or church of Christ, like the human body, is not all of the same grade of office, or one member, but many, and all do not perform the same office; but that the officers differ in gradation, power, and official rank. (See Rom. 12:4, 5, 8; 1 Cor. 12:12-31; Eph. 4:4-13.)

When the reader shall have studied the scripture citations, he will have discovered that Joseph Smith taught no new gospel, no other Christ, no new

plan of salvation; but that he taught the people to "walk after the Lord your God, and fear him, and keep his commandments," as said Moses, the prophet of God, to ancient Israel.

The doctrinal "fruits" here advocated by Joseph Smith cannot be condemned by the Bible. The only opposition that can be brought against this position is the old threadbare tradition that the most of these gospel truths and principles are restricted to the apostolic age. They dare not say his teachings are not true, lest their position on these points run counter to God and condemn Jesus' teachings. But if the opposers of the teachings of Joseph Smith are correct, the Bible ceases to be the standard of trial, and their tradition usurps its place, and we are left without any divine standard to try the spirits and their teachings, and are left to the caprice of changeable and varying human minds, and the deception of devils and evil spirits!

In these last days of doctrinal divisions, contradictory theories, deceptive spiritual manifestations, and miracle working devils, it is in harmony with the character of the immutable Jehovah, that he "lift up" his "hand to the Gentiles, and set up my [his] standard to the people," and that "he shall set up an ensign [his gospel banner or flag, in the hands of authorized banner bearers] for the nations" (Isa. 11:11; 49:22), that the honest seeker after the truth may have a sure refuge from darkness, deception, and error; and this, God has promised, as we see by these prophetic utterances he would do, in the day of Israel's restoration to the land of Palestine, the land of ancient promise. And this he is now *setting "his hand"* to accomplish. He is moving on the hearts of kings and queens to favor them, and their return, as in Germany, and on other nobility.

The hearts of the Jews are being wrought on as in the days of good Nehemiah and Ezra, to the restoration of their people to their fatherland, as seen in the unprecedented Zionistic movement among them, and their returning financial greatness in the eyes of all nations. These events are so well known and understood by the people that we need only refer to them. But our object in citing attention here is, to cite the further fact in the connection of these events, that God's "*standard*" and "*ensign*" was to be raised up before Israel's regathering. God's hand was to be set, or in other words, new revelation was to be given of God before these events take place; yet in the age of their fulfillment, angels were to appear to a "*young man*" and announce to him (Rev. 14:6, 7; Zech. 2:1-5), before Jerusalem was builded up "without walls," "and having neither bars nor gates" (Ezek. 38:11),

that those events were at hand to be fulfilled. In connection with the restoration of the gospel and the divine authority to administer it, Joseph Smith, only sixteen to twenty-five years of age at the time he was authorized and began the work, rebuilding the church in harmony with the New Testament constitution and form, announced by revelation "that a great and marvelous work" was "about to come forth among the children of men" (Doctrine and Covenants 4:1; Isa. 29:13, 14), that it included not only the restoration of the gospel and the church, in this age, but also the reading of a sealed book (to read a *sealed* book implied translating it, nothing short of that; see Ps. 85; Ezek. 37:15-20), and more than this, it included a great preparation on the part of the people of the Lord for his second advent, and "also the restoration of the scattered Israel," and how that they are to "be gathered again," at the fullness of the Gentile times (Doc. and Cov. 45:3, 4).

That the fullness of the gospel as restored, a record of which is found in the Bible and the Book of Mormon, is "sent forth in these last days; the covenant which I have sent forth to recover my people, which are of the house of Israel." (D. C. 39:3; Rom. 11:25-27.) Surely the signs of the times strongly vindicate the claims of Joseph Smith to divine authority and revelation.

To the ministry authorized and sent out to preach in this "dispensation of the fullness of times" (Eph. 1:8-10), through Joseph Smith, the Lord said, in 1831:—

Go ye into all the world; preach the gospel to every creature, acting in the authority which I have given you, baptizing in the name of the Father, and of the Son, and of the Holy Ghost; and he that believeth, and is baptized, shall be saved, and he that believeth not shall be damned; and he that believeth shall be blessed with signs following, even as it is written [referring no doubt to Mark 16:16-20; 1 Cor. 12:1-11]; and unto you it shall be given to know the signs of the times, and the signs of the coming of the Son of Man.—D. C. 68:1.

Here again, in the teachings of Joseph Smith concerning the signs *following the believer*, is harmony with the "law and the testimony" of Jesus Christ; but how fatal it would prove to his (Joseph's) mission should the signs fail to follow those who receive it, if the promise as here renewed failed in its realization! How the honest ones, after testing it and finding it false, would come out declaring its falsity to the world! No claim that a false prophet could set forth could be more fatal to his claim—could more completely condemn it than this. What false prophet or false christ ever set forth the promise of the gift of the Holy Ghost, and that the signs promised by Jesus Christ to follow the

believers in the gospel, would follow his false claims?

Herein is a great marvel, that among the one hundred thousand believers in the divinity of claims to divine authority to a dispensation of the everlasting gospel, none are honest enough to expose the falsity of the claims on this ground, if they are false! Events that in this age are in their prophetic order being accomplished, are vindicating his claims.

1. The restoration of the gospel, by the hand of the angels of God, in 1823 to 1830, A. D.

2. The reading—translation—of the sealed book, the Book of Mormon, the stick of Joseph (Ezek. 37:15-20; Hos. 8:11, 12; Isa. 29:17), containing the gospel record as delivered to the descendants of Joseph of Egypt, on the land of America, anciently, some of the prophecies of their prophets, and the history in part, of the dealings of God with Joseph's seed.

3. The reestablishment of the church of Jesus Christ, in accord with New Testament order, with apostles, prophets, evangelists, pastors, teachers, bishops, deacons, helps, and governments, and the proclamation of the gospel as restored to the nations, with signs following the obedient believers, who live faithful.

4. The restoration of "the former and latter rains" to Palestine, that have been withheld so long (Isa. 5:6, but were restored in 1846-1853; Joel 2:17-23), as attested by living witnesses.

5. The consequent restoration of the fertility of the land, *as is now the fact*, and all this, that sixthly, the ancient covenant people, the Jews, may be restored; their cities, including the beloved Jerusalem, may be builded up preparatory to the second advent of Jesus may occur, as prophets both ancient and modern have declared.

And it shall come to pass that he that feareth me shall be looking forth for the great day of the Lord to come, even for the signs of the coming of the Son of Man; and they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath; and they shall behold blood and fire, and vapors of smoke; and before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and stars fall from heaven; and the remnant [of Jews, or Israel] shall be gathered unto this place [Jerusalem]; and then they shall look for me, and behold I will come; and they shall see me in the clouds of heaven, clothed with power and great glory, with all the holy angels; and he that watches not for me shall be cut off."

Thus it was revealed through Joseph the Seer, March 7, 1831, Doctrine and Covenants 45:6.

But does the fulfillment of Joseph Smith's prophetic statements bear out his claims to divine call and appointment? They surely do, so far as time has developed the events predicted. The great increase of evil on the earth



during the last fifty years, the increasing tendencies to war, among the nations of that period, and the visitation of calamities that are coming thicker and with greater destructiveness of life and property, are among the important subjects of prophecy among his revelations.

On this point we refer to the following. Of his revelations we find recorded in section one, paragraph seven, Doctrine and Covenants:—

Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

For all flesh is corruptible before me, and the powers of darkness prevail upon the earth, among the children of men, in the presence of all the hosts of heaven, which causeth silence to reign, and all eternity is pained, and the angels are waiting the great command to reap down the earth, to gather the tares that they may be burned; and, behold, the enemy is combined.—Revelation given January, 1831, D. C. 38: 3.

Has evil greatly increased among men during recent years? Let the court records of criminality tell the story, and the judges testify. Divorces too numerous to calculate. What unmeasured influence does the National Liquor Association exert in our own land? Adultery, fornication in high and low places, theft, murder, burglary, robbery,—all hold high carnival and almost go unchecked. What means the cry of religious and civic societies for *municipal reform*, if evil is not taking the lead? What of the efforts of the Henrys and the Parkhursts in the leading cities of the world, crying, "reform," "put down the evil." "Let the people arise to the rescue," if all is well in Zion?

"By a vote of 121 to 78" the Episcopal Convention of October, 1895, held at Minneapolis, Minnesota, refused to appoint a committee to consider "the question of the alienation of the masses from the church and the relation thereto of the breach between capital and labor." Why are churches losing power with the masses? One half of one per cent, or only one person in every two hundred, attend the religious services in the city of Chicago! This was Chicago's estimate in 1896. (See the *Times-Herald* for May 6, 1896.)

The people of the United States of America alone are robbed of over ten millions of dollars annually by bank wreckers, defaulters, and bank plunderers.—United States bank examiner Barrett, in *Arena*, Boston, October, 1895, on "An Era of Crime."

At the Social Purity Congress, held at Washington, D. C., October, 1895, Mrs. Charlton Edholm, president, reported 230,000 fallen females in the United States. Their average time of life in sin is five years. Forty-five thousand of them are carted to the potter's field every year, and hundreds of homes are desolated every year to fill their ranks.

The *Medical Progress*, for April, 1895, quoting from the report of Commissioner Mills, on Internal Revenue, states that for the year 1892, patrons of the saloon paid \$1,226,259,460, for whisky and beer! Interest on that amount at 6 per cent per annum, would be \$73,575,567.60. That sum would more than clothe the poor of our country, and pay largely on our national debt. There is a liquor dealer in the United States for every 280 men, women, and children. Omit the women, children and temperance people, and we have a liquor dealer for every ninety-three men.

According to a circular recently issued by the Fidelity Insurance Company, it appears that the defalcations for 1893 alone was over \$19,000,000; and in 1894, \$25,000,000; in 1895, not less than \$30,000,000; all misappropriated by faithless custodians of other people's funds. This great loss was distributed generally among the various kinds of business, and the question then asked, "What line of business is exempt from the hands of wretches?"

We leave these facts to tell their own story. This being true of our own country, what horrors would confront us should the story of the whole world be delineated relative to its criminal condition? Is it any wonder that silence reigns with angels in heaven over the wickedness of the world! It may be that this is the work of the little stone kingdom, and that Satan is being bound by the patriotism of the United States; but if so, may the ghosts of the patriots of 1776 pity us when the Devil is loosed after the little season!

#### A THEME FOR THANKSGIVING.

Thanksgiving for the gospel and its ministry is uppermost in our hearts to-day.

To be sure, they have not the enjoyment of a great name in the world. They are not invited to be present at the popular functions, and in vain we bespeak for them ovations in a public way.

Although not engaged in founding a new dynasty, they are humbly helping to establish a kingdom on the earth that shall never end; and, though not enjoying the glamour of the world, they have, as promised, the authority to preach and an unction from on high.

In the silent watches of the night we meditate upon this glorious work.

For ages men groped in darkness, and sorrowing and loving hearts longing for a better hope, laid down their armor in despair, because solace and light had been withdrawn from the earth; but ah! the prayers and faith of the remnant of God's people were not to be despised, and there burst

forth such a light as heaven alone could shed.

O, the glorious light of God! How sweet its influence, and how thankful and diligent ought we to be beneath its rays. It is said that before the thing that we *do* is always the thing that we *are*; and again, "Fate is but the deepest current of one's nature"; but says the loving *Savior* to our hearts, "Abide in me."

How well he knew that condition and circumstance, education and honest purpose, are things we all must create and have much to do with the attainment of a higher life; but the path of life can only be successfully trod through faith and prayers and obedience. He has defended us against *all the world* and its mighty powers with his precious blood; and from ourselves, if *we will* he will also save to the uttermost all that put their trust in him.

Let us arouse our nobler selves. We are not enslaved in an unsounded abyss of darkness and error, thank God; neither have we to go forth as strangers, with our King as a mortal enemy; but the way is bright before us and his loving hand will guide us all our journey through.

So then, let praise and thanksgiving be upon our lips because of the Light, the Truth, and the Way.

ABBIE A. HORTON.

INDEPENDENCE, MISSOURI.

#### WAR. WHEN JUSTIFIABLE.

War is a terrible thing in itself, and its evil consequences are so appalling, and far-reaching, that they cannot be fully estimated. It is only necessary to read the "Laws of War" among civilized nations, to convince us that this extremely abnormal condition should always be avoided when it can possibly be done without sacrificing the best interests of humanity. Therefore, no trivial causes, or things of ordinary importance, will justify any people or nation in going to war.

Viewed from a moral standpoint, I think there are but few causes, or conditions, that will justify war, and these may be summed up about as follows:—

1. When a people or nation are in bondage, it is their privilege, and sometimes their duty, to take up arms and fight for their liberty.

2. When any nation or people are held in bondage, and are unable to secure their freedom by their own efforts alone, it is right and commendable, for those who are able, to take up arms and fight for their deliverance, that the yoke of bondage may be destroyed.

3. When needed, it is right to take up arms and defend our wives and children, and our homes, which have been legally and honestly acquired.

4. When civil and religious liberty

are greatly threatened, and their destruction positively attempted, and the enemy cannot be removed except by force of arms, it is, I believe, allowable to fight.

The question may arise, Why do the above-mentioned causes justify war? The answer is, Because the rights of life, liberty, and the pursuit of happiness are divine, and it is the Lord's will that all men should enjoy them. It is not the privilege of any people, no matter what their power may be, to stand between God and the people and hinder the exercise of these rights. Without true liberty, which positively implies the right of choice, there can be no true development, nor can the people be justly and fully held accountable to God for their deeds in the day of judgment. Unless we can possess our homes in peace, with wife and children about us, we cannot be happy. Is it not strange, and anti-Christian in the extreme, that any people should desire to deprive any other people, or nation, of these God-given rights!

In the light of the foregoing statements, it is not strange that our patriot forefathers, fired with a love of justice and liberty, and inspired of God, we believe, should have framed that immortal document of which all true Americans are justly proud. I refer, of course, to the Declaration of Independence. The sentiment contained in this document will live when the sordid and mercenary purposes of men, plausible as they may try to make them appear, shall have sunk into eternal oblivion. One quotation from this document will suffice:—

We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That, to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; and that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute new government, laying its foundation, on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their safety and happiness.

Our Constitution, which is the fundamental law of our government, is based on the principles set forth in the Declaration; and whenever good and wise men are in charge of our government, they appeal directly and honestly to these immortal documents, holding them to be the leading standards of authority. Therefore, I now appeal directly to the word of God, given to his people in these last days, in order to show (1) the remarkable harmony between it and the Declaration and Constitution of the United States; (2) to prove that the application of this principle of human liberty is *universal*; and (3) to show (which is

very important) just what estimate the Divine Being places upon our Constitution, and constitutional law.

In a revelation given in August, 1833, the Lord said:—

Now, verily, I say unto you, concerning the laws of the land, It is my will that my people should observe to do all things whatsoever I command them, and that law of the land, which is constitutional, supporting that principle of freedom, in maintaining rights and privileges belongs to all mankind and is justifiable before me; therefore, I, the Lord, justifieth you, and your brethren of my church, in befriending that law which is the constitutional law of the land; and as pertaining to law of man, whatsoever is more or less than these, cometh of evil. I, the Lord God, maketh you free, therefore, ye are free indeed: and the law also maketh you free; nevertheless when the wicked rule the people mourn; wherefore honest men and wise men should be sought for, diligently, and good men and wise men, ye should observe to uphold; otherwise whatsoever is less than these, cometh of evil.—D. C. 95:2.

In the following December, among other things, the Lord saw fit to present the following:—

Those who have been scattered by their enemies, it is my will that they should continue to importune for redress, and redemption, by the hands of those who are placed as rulers, and are in authority over you, according to the laws and Constitution of the people which I have suffered to be established, and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore, it is not right that any man should be in bondage one to another. And for this purpose have I established the Constitution of this land, by the hands of wise men whom I raised up unto this very purpose, and redeemed the land by the shedding of blood.—D. C. 98:10.

These paragraphs are full of important points which should be carefully studied by the saints; and, after careful consideration, those who read and fail to see any evidence of divinity, are surely not acquainted with the present and real situation; or in other words, they are not able to read "the signs of the times." Let us note a few of the points:—

1. The Constitution and constitutional laws are strongly indorsed.
2. To whom does it apply?

That law of the land, which is constitutional, supporting that principle of freedom, in maintaining rights and privileges *belongs to all mankind* and is justifiable before me.

The liberty guaranteed is "for the rights and protection of *all flesh*, according to just and holy principles," etc., and "should be maintained."

3. It was the Lord's will that our Constitution and government should be established, and he raised up wise men for that very purpose. Question: Did these "wise men" do their work well?

4. God justified the shedding of blood to establish true freedom, as defined in the Declaration of Independence; for it is contrary to his will

"that *any* man should be in bondage one to another."

In Doctrine and Covenants 95:6, the Lord refers to the law which he gave to Nephi, Joseph, Jacob, Isaac, and Abraham, and to his ancient apostles and prophets, directing what their conduct should be towards those who endangered their lives, and who inflicted physical injury upon them or their families. Also the law that he gave to his ancients, instructing them that they should not go out to battle against any nation, kindred, tongue, or people, save I, the Lord, commanded them. And if any nation, tongue, or people should proclaim war against them, they should first lift a standard of peace unto that people, nation, or tongue, and if that people did not accept the offering of peace, neither the second nor the third time, they should bring these testimonies before the Lord; then I, the Lord, would give unto them a commandment, and justify them in going out to battle against that nation, tongue, or people, and I, the Lord, would fight their battles, and their children's battles and their children's children until they had avenged themselves on their enemies, to the third and fourth generation; behold, this is an ensample unto all people, saith the Lord, your God, for justification before me.

The above instruction is made to apply to "*all people*," by the reading of the last sentence; and it serves to show how careful the Lord is to avoid war and bloodshed if they can be prevented.

The Book of Mormon teaches us that the Nephites went to war with the Lamanites, and those who desired to enslave them, in order to defend their homes, their wives and children, and to preserve inviolate their civil and religious liberty. (2 Nephi 4:3; Enos 1:5, last sentence; Mosiah 6:2-6; Alma 21:6-10.)

Our duty is to believe and advocate the truth; to obey the truth in our lives. We can never come out of Babylon by believing, advocating, and practicing that which is contrary to God's revealed will. Nothing less than the truth will develop true character, and nothing less than true character will secure unto us salvation.

So SPEAK ye, and so DO, as they that shall be judged by the law of liberty.—James 2:12.

J. R. LAMBERT.

#### CATHOLIC DOCTRINE.

"It is the general teaching of Catholic theology," says a Catholic priest in Donohue's Magazine, "that among the scenes and places of man's future habitation will be this planet, not as we have it now, with its winters and summers, with its biting winds and enervating atmosphere, but as it will be after the great day of judgment, when, according to the clear teaching of holy scripture, the world is to be deluged by fire, and in the purifying elements of fire the world is to be renewed and regenerated. The world will then be transformed into a scene of changeless and surpassing loveliness, a fit dwelling place for glorified man."

## Letter Department.

FULTON, Iowa, Nov. 16.

*Editors Herald:*—Wife and I just returned from Muscatine, Iowa, where we attended a two-days' meeting. We drove through with our team; the distance is seventy-five miles. The weather was all that we could ask for, very pleasant. Elder W. A. Smith and myself were present of the district. The missionaries of Illinois helped our district out. Brn. J. W. Adams, A. J. Keck, Russell, Holmes, and Needham were present. I felt to praise God that we had such young men, who seem to be so earnest, ready to leave all, and labor for the Master. May God bless them.

The meetings were good; the Spirit of God was present to a marked degree. On Sunday afternoon we had a splendid saints' meeting; the Spirit was present in the gifts of the gospel. There is a noble band of saints at Muscatine. By the faithful labor of our missionary, Bro. W. A. Smith, and the honest lives of Bro. and Sr. Dyke, these people were made to see the light of the gospel, and obeyed the same. They are earnest, valiant in testimony. Even the young take up their cross and testify to the truthfulness of the work. May God keep them from evil.

The Lord said through prophecy that others would obey there. The saints were cheered up. Tears flowed freely through most every meeting. This two-days' meeting will long be remembered by those present. O, it is good to be a saint in latter days! All seemed to linger and were loath to leave the last evening. Let us live so that we may have life eternal, and have it abundantly. Brn. Smith and Keck will continue meetings all this week.

JOHN HEIDE.

MUSCATINE, Iowa, Nov. 16.

*Editors Herald:*—Our two-day meeting at this place was a success; we had a good spiritual time, and a good attendance from our neighboring saints. There has been a time when Latter Day Saint ministers were scarce at this city, but the church was pretty well represented at these meetings, on the 11th and 12th. The following ministers were present: Elders A. J. Keck, J. W. Adams, F. A. Russell, D. S. Holmes, Bro. Murdock, F. Needham, J. L. Terry, John Heide, Bishop's agent, and the writer. Priests C. G. Dykes and young Bro. Holmes. So you see that we had quite a ministerial force. Our meetings opened Saturday, the 11th at eleven a. m., Sr. Louise Suman presiding at the organ. Preaching by Elder John Heide, assisted by W. A. Smith. It was encouraging to the saints. Preaching in the afternoon by Elder J. W. Adams, assisted by Elder F. Needham; and in the evening by Elder A. J. Keck, assisted by W. A. Smith. Preaching on Sunday morning by Elder F. A. Russell, assisted by J. W. Adams. Prayer meeting in the afternoon, Brn. J. Heide and C. G. Dykes in charge, and the Spirit of the Master was present, and it seemed as though they were all united as one family; the spirit

of prophecy rested on Bro. Holmes, and the Lord spoke unto the saints, and we were all blessed and encouraged, especially the writer. When I look back about one year ago, when I came to this city, and now look and see the witnesses standing and bearing testimony that they know that this is the work of God, O how my heart is made to rejoice that the good Lord had blessed my labors at this city. Preaching in the evening by Elder A. J. Keck, assisted by W. A. Smith; the inspiration of God was present, and we were all blessed.

At the close there were many good-byes, and thoughts expressed that they had such a good spiritual time, and hoped that we would all meet again, if not in this world, in the sweet by and by, and I saw tears on some faces as we parted.

Bro. Keck will assist the writer in the meetings here this week, and perhaps longer. Prospects fair for the organizing a branch here soon. Remember me before the Lord, that I may act wisely in the matter. I feel encouraged with the prospects of the work in this district. Then, saints, let us press on to the end; the great prize lies at the end. And if we should miss it, how great the loss would be.

Your brother in Christ,

W. A. SMITH.

DAVENPORT, Iowa, Nov. 20.

*Editors Herald:*—While we read with keen interest of the progress of the cause in various localities, the Rock Island branch has not attained to such conditions as we would desire, but most all are doing fairly well, considering the disadvantages with which all have to contend. The membership in and around this immediate vicinity number near fifty. About ten of this number are as yet connected with the disorganized Davenport branch. We trust, however, that ere long all may be united, which no doubt would have been done long ago, if a proper understanding of law and duty had prevailed.

We usually have prayer and sacrament service on the first Sunday of each month, and preaching each Sunday afternoon, the burden of which is mine to bear, except when visiting brethren kindly accommodate us along these lines. All such are welcome, and are requested to aid and assist us whenever it is wisdom and expedient for them to do so. Opportunity here for a protracted effort, or a series of meetings, does not seem to be the best. It seems that the right way to advance in a general way is for all to take an intense interest in the weekly meetings, bringing others with you, and coming resolved to perform every known duty.

Let me suggest, that while we think of the gathering, consecration, and all things common idea, that in teaching as ministers and as those who stand as overseers to feed the Church of God, we do not forget to continually impress upon the minds of those we teach pure and sincere worship; to increase a burning desire for such; to insist upon the essential need of attendance to the regular church service; to be ready and willing and waiting to do our duty. It may be a hobby of mine, and I do not know but may be some

of the branch over which I preside tire of me speaking so often of these things, but somehow I cannot at present point one duty above another more necessary to the general welfare of the spirituality of the saint than to strictly observe that which is given for you and me, as found in Doctrine and Covenants, especially the clause which says: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day."—59:2.

Saints, especially those of you who heretofore have been careless or indifferent about your attendance at church, let me ask you to think of these things sincerely. How many times we hear brethren or sisters say in speaking of the branch in which they live, "Yes, we have sixty members in our branch, but only about twenty of them are to be seen at services." What about the other forty? Then comes the excuses; no excuse ought to be given from anyone for such a cause, which we could not conscientiously give to the Savior himself. Christ wants us to unreservedly follow him, and these excuses we make are very, very many times to us as wolves in sheep's clothing. Remember what is taught in Luke 9:57-62. We hear from another brother or sister, "Yes, we have a nice little branch of twenty-four members, and our meetings are just splendid. Every one is right in their place to the minute when it is time for meeting to begin, and the elder in charge never has to urge any to perform their duty. All are willing and eager to do so, and our Sunday school is just fine, and the Religio is not a whit behind."

What is the chief cause of all this? Is it not because of the persistent, individual faithfulness of those who compose the branch? We manifest our slothfulness and show the lack of a proper appreciation of God's provisions for our eternal welfare when we remain away from the house of prayer. Saints, we are living in a progressive, practical age of the world. We need to develop ourselves. We need discipline. We need order at home, in the church, and with ourselves personally. Awake, arise, and shine, and exemplify in our character the life and likeness of the Master. We are to work out our salvation, to fight the fight, to endure the cross and despise the shame. Let us do so boldly, manfully, honestly, and uprightly. Then we will grow up a delightful people unto the Lord, and he will love to bless and prosper us in every way, and when the time comes for the gathering, the Lord will not tarry, because we will be ready and waiting, and he will not have to say to us as he did in the revelation given on Fishing River, June 22, 1834: "Behold, I say unto you, Were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now."—102:2.

I must not forget to mention that through the sterling integrity and wisdom of Bro. and Sr. Johnson, our treasurer Sr. Potter, Bro. Strang, and others, a forward move in a systematic way has set our financial affairs on a safe basis.

Our Sunday school moves along. The

genial superintendent, William R. Norris, has left us. I know not where. Come back, Bro. Norris, we need you. The Religio is ably conducted by Sr. Louise Isabel Suman, and is in good condition.

I must not fail to mention that the visit of Bro. H. A. Stebbins will not soon be forgotten by us. His timely counsel and godly advice was a source of strength to me, indeed. Come again, Uncle Henry.

That we may each one remain steadfast and secure in the one common hope, not comparing the sufferings of this present occasion to the glory that shall hereafter be revealed in us, and that the Lord may now move Zion to diligence and duty, is the earnest desire and prayer of your brother in the everlasting covenant,

WILL E. LARUE.

MALAD CITY, Idaho, Nov. 15.

*Editors Herald:*—Elders J. W. and D. W. Wight are here with us, and it seems that there will be nothing left of Brighamiteism when they get through. They have billed themselves here for this week. J. W. takes the subject of polygamy, and D. W. Wight that of the succession. The church house here at Malad City is quite large, but it is too small for the crowd that is coming to hear; and the books are open, and Brighamism is judged out of the books. But the Brighamites have no counsel here to defend their side of the question. They are asked to get some, but I think they will be here after the danger is over. We are going to canvass the valley before they leave.

Yours truly,

W. L. JOHN.

MOUNT VERNON, Mo., Nov. 18.

*Editors Herald:*—Am now laboring about three miles southeast of here. This is one of the counties in South Missouri which has had but very little preaching, and openings for preaching are very few. I sometimes wish that for the spread of the gospel the saints were more widely scattered than they are in these United States; though I do not want to convey the idea that I am opposed to the principle of the gathering, this will be brought about in its time—God is at the helm.

I have preached eleven discourses here, and have very fair hearing every night. Many are interested; some grasping me by the hand, admitting that it is the truth; yet they have not the courage to obey,—popularity has much to do with it. I sometimes say, if I was a member of one of the popular churches of the day, that I would have reasons to believe that I was not in the "narrow way," for Christ said that few there be that find it. Much prejudice has been removed and friends made to the cause. I am domiciled with Bro. Shue and his noble family; also with Bro. and Sr. Hickman. They shall not lose their reward.

Am trying to effect a new opening; and if there are any of the saints knowing where an opening can be made, they will confer a favor by informing me at my home. Address—Weir City, Kansas, box 116.

I am of the opinion that the ministry should be furnished with tracts for free distribution. Freely ye have received; freely give. Hoping that the tract fund will be revived and replenished, for the printed word in some instances can accomplish more than the elder.

JOHN A. DAVIS.

KIDDER, S. D., Nov. 15.

*Editors Herald:*—Since my last from Bottineau, North Dakota, I have been on the move, or ready for action; but as before-stated, during the months of August, September, and October, the necessity for a certain amount of work by the farmers, consisting of harvesting, threshing, etc., little missionary work can be done except on Sunday, and then some work so hard during six days, that they are indisposed to worship on Sunday. As per arrangement, I returned to Clifford, North Dakota, October 11, to commence a series of meetings, leaving Bro. S. Swenson at the Table Mountains. But the weather was quite unpropitious, raining, misty, not quite as dense as a London fog, but very unpleasant, dark nights, held but one meeting on the 15th. It will be remembered that the saints in South and North Dakota are not situated as saints in towns and cities, who can perambulate or walk on plank or brick, under the glare of gas or electric light. So far from this, that many have to travel six and ten miles to meeting, under the dim light of the stars or moon, and sometimes in the absence of the light of the latter, a lantern or lamp fixed in front of the wagon or buggy, and I have seen a lantern attached under the body of the wagon in Kansas in the seventies.

I held meeting at the house of worship of the Star Hope branch, with meager attendance from the 19th up to October 30, during which time I frequently visited Sr. E. Thompson, daughter of Bro. W. and Sr. Thompson, who was sick from lung disease, and who departed this life on the night of November 1, at which time I met Bro. Swenson, and as per previous arrangements, I left Clifford on Thursday, the 2d, for the above point; Bro. S. to attend to funeral ceremonies. Sr. E. Thompson was an excellent young sister, being near or having reached her majority. She suffered long and was patient. She very frequently requested being administered to, which seemed to comfort her, affording temporary relief. After being administered to a few days before her demise, she offered a most fervent prayer, in which she evinced a spirit of resignation in a most remarkable manner. It was very affecting. I felt a holy sensation creeping over me while in her presence. She clung to life, yet expressing herself in an affecting manner, ready to depart if God so willed. Having left the locality two days before her death, I here offer my condolence and sympathy to the survivors: father, mother, brothers, and sister.

I arrived at Clifford, November 3, being the recipient of much kindness from Bro. J. Bierleine and family. Went twenty miles west to Hecla, with Bro. J. B., where I met Bro. W. Sparling, and abode there until the 9th and by Bro. Sparling's politeness held

forth three times to fair audiences in the schoolhouse situated in the little village of Hecla. On the 7th, with Bro. S., went six or seven miles west of Hecla and visited several families, who gave us a warm reception. In this locality Bro. S. did considerable ministerial work, and created a good interest, and about a score were thinking seriously of baptism; but it being in midwinter, the rivers and creeks were frozen solid, so precluded the possibility of baptism. He was to have returned to this locality last June, but was prevented perforce of circumstances.

On the 9th I was brought back to this point from Hecla, by Bro. Landport, twenty miles, part of which was a comparative desert; the morning was bright, clear, and promising; but before nine o'clock, (we were rolling by six a. m.) it became hazy, misty, chilly, and threatening, but the anticipated storm of rain or snow held off.

In Kidder and Newark, I have held six meetings, missing one appointment through inclement weather. Saturday night, the 11th, a snow storm, about three inches. Sunday, 12th, snow melted. Monday, mist and rain. Weather, as I write, mild and pleasant. Wiseacres predict an open winter for the Dakotas.

Now I wish to state, with Kidder, or near there, as headquarters, within a radius of ten miles, there opens a good field for ministerial labor; points for preaching may be secured, five miles a part, which distance may be reached by a young man by pony shanks, if no other mode of travel offers. But the brethren in South and North Dakota are ever ready to bring their buggies and teams in requisition. I have received no response at present to my suggestions about ministerial work in South Dakota. I wonder if it escaped the notice of all our young elders? And it would be little use to respond if it is not possible to sacrifice home pleasures for a year, at least, and start into the ministerial work as if they meant to hang on, success or no success, evil or good report. A novice may pramble on the ship's deck in a calm, but when winds blow and the storm becomes furious, waves rolling mountains high, it requires an expert to keep erect and do the needed work.

There is no prospect of the life of a traveling elder being desirable, that I know of, aside from the pleasure and satisfaction arising from a consciousness of discharging a sacred duty toward God and man. So that if anticipations are cherished beyond this, all having desires for ministerial work as a General Conference appointee, had better pause and reconsider. The faith of endurance is a most essential trait in the character of a traveling elder.

I have been the recipient of much kindness, deference, and consideration in view of advanced age, by the saints in North and South Dakota, which I shall always appreciate. And please say to Bro. L. Gamet, of Clearwater, Nebraska, that his interest in my welfare, expressed in a recent letter is much appreciated. Thus: "I hope you are well and able to stand the rigor of that climate. It almost makes my [his] teeth chatter to think of it." But up to date I have not ex-



perienced any of that teeth-chattering rigor; weather being mild. But in anticipation of a teeth-chattering rigor, the brethren of North Dakota kindly furnished me with a fur coat. I knew nothing of this until being invited to a four mile ride by one of the brethren, led into a store, introduced to a big pile of fur coats, and ordered to fit myself, etc., to which I offered no resistance, for under such circumstances my resignation is quite visible. Then I feel indebted to the brethren of Central Nebraska district who at their February conference at Inman, decided that I needed a fur coat, and contributed a sum of money for the purpose, but the winter being so advanced, I made no effort to secure one, but offered the money contributed to the brethren at North Dakota when learning of their project; but they bid me to use it for other needfuls.

Then I would remind Bro. Gamet of some teeth-chattering rigor in Nebraska, at a time when straw was brought into a lively requisition as a fuel—in the days of yore, notably on one occasion when I gave him credit for being an efficient stoker, in keeping a fair heat with straw, which he kept stuffing into a stove.

In bonds,

JAMES CAFFALL.

[By courtesy of Bro. James Caffall, we publish the following.—ED.]

SHELTON, Neb., Sept. 9, 1899.

MR. JAMES CAFFALL,

Council Bluffs, Iowa;

Dear Brother and fellow laborer in the gospel: This writing finds me at Bro. J. Smith's, very unexpectedly to myself. A week ago I was two hundred miles from here, and did not know whether I should ever come to this country. I was impressed to come to Shelton, not realizing the importance of the work here, or the work that the evil one had made. He had been permitted to enter in among the church and lead astray some of our brethren and sisters.

On arriving here I found that such had been the case; and I am sorry to say that the individual who did this bad work was J. S. Lee, my uncle. And what to me makes his position so much more ridiculous, was that he commenced his work among the weakest members of the church here: and further, in order to wield more of an influence with them, and to get them to accept his position, he represented to them that I was in harmony with his move, and would come here and take up his work and carry it through. Since coming here I have gone to the bottom of his work, and find it is without solid foundation; neither is it backed up by the Spirit of God, and is altogether out of harmony with the gospel of our Lord Jesus Christ.

And, my dear brother, after having carefully examined the position taken by my uncle, I have been impressed, from a sense of duty and love to my fellow man, not only to fight it to the bitter end, but to reclaim, by God's help, those loved ones who had been led astray by a false teacher. To this end I ask your hearty support and faith and prayers, as also the church, for what labor I shall do in this direction will be as nearly in harmony with the church as I know, and

with no other purpose in view than the up-building of the work of God, that I so dearly love.

While working in harmony with that love, God has blessed me in this work; for I am happy to say that while laboring with those that had been led off, they confessed to me that they had been deceived, and felt that they were out of the kingdom of God. Ever hoping that God will bless me, and enable me to carry this work to a glorious victory, and that it will be the means of the children of God seeing the importance of living near to God, that Satan will have no power to enter in among us and scatter the flock and lead any astray.

And now, asking God to bless all of his children, I close. Your brother and collaborer in the gospel of Christ,

C. E. BLODGETT.

PIN OAK, Ill., Nov. 20.

*Editors Herald.*—I thought I would drop you a few lines to let your readers know some things in regard to the late debate between I. N. White and Clark Braden, which was held at Alma, Illinois, from November 7 to 12, in the Christian church. I was chosen as moderator for Bro. White, and Rev. Honey for Mr. Braden, and Mr. Earley Marshall was selected as chairman. Large crowds were in attendance, as Alma is situated in a large Campbellite community, where the Southern Illinois Christian College is located, with Mr. Braden as president.

I think the discussion was a great success to the Latter Day Saints, as Bro. White was enabled to present the grandeur of our work to hundreds of people who otherwise would not have been blessed with such an opportunity; and it gave the enemy a fair chance to overthrow our position, before this great concourse of people, and to bring forth his strongest reasons against our claims. But it was plainly and clearly manifest that Elder Braden's argument against us would not stand the test in the light of God's eternal truth. I think if it had been left to the people to decide by vote as to which disputant had the better argument, that more than one half, if not two thirds of the audience, would have voted in favor of our side.

Our people have nothing to fear, so far as the tactics of Elder Clark Braden, are concerned. He has made a special study of our work, and is well informed in our books, and this seems to be thoroughly understood among his people; so when we down this great champion, we have the whole Campbellite fort captured.

This is the second debate that Bro. White has had with him in our mission of late, and we know that both of them have been a great success to our work, and Braden was downed both times. His arguments were so inconsistent, although being well informed in our positions, that when his positions against us were overthrown, that it made our work shine the more brighter. We give God all the glory for those things rather than to rejoice, just because Elder Braden was so completely discomfited and felt his utter defeat so keenly, right at his own home and before

his own people. We have Braden challenged to debate the same propositions at every city, town, and hamlet where he may raise his voice against our work.

And I would advise our people to send to Bro. White for a lot of those challenges, which have been printed in pamphlet form, and distribute them in every vicinity where Mr. Braden may lecture against our people. He has a fashion of going into communities and handing out his literature, which is very poisonous against us, and lecturing a few times and telling the people that our elders dare not meet the real issue in oral debate, and this is the reason why that we have printed those challenges with the propositions in pamphlet form.

Our district conference closed here last night, and everything passed off in our business meetings with a pleasant spirit. F. M. Slover, J. D. Stead, and James A. Ferguson were chosen as delegates to the General Conference.

Your brother,

F. M. SLOVER.

CLINTON, Iowa, Nov. 20.

*Editors Herald.*—Have just closed a series of meetings at Clinton, Iowa, with a full house of attentive listeners, and a very good feeling seemed to prevail with all, and some inquiries concerning the work. Some expressed themselves, saying: I am pleased; I wish we could have had more meetings; I like to go. But we could not have the hall any longer at this time. The saints seemed to all feel well. I think the branch is in a better condition, with prospect for a better time for them. It does seem good when you go to a branch and hear all speak well of each other. May the Lord help them to go on and grow in grace, and arise above all the past, is my prayer.

I go from here to Fulton, Iowa, to attend to the Master's business. I felt that I was blessed in my efforts here, and the kind saints are glad and seemed well pleased. I hope and pray that the Lord will assist them in their efforts, that they may all be able to build a character that will be above reproach, and come up higher in the scale of perfection. I can see here a move in that direction. May it continue to increase, not here only, but in all the branches the world over. I feel that I need to be sustained by the prayers of God's people.

C. E. HAND.

MT. GROVE, Mo., Nov. 22.

*Editors Herald.*—I have just closed a meeting in Douglass County, in the neighborhood of Bro. Jarvis Huntsman, who moved from Lamoni. During this meeting the two oldest girls of Bro. and Sr. Huntsman were baptized. I trust they will make good saints. In October the two oldest boys of Bro. Huntsman died. Their names were Orval and Riley. These boys died in their youth, they being fourteen and twelve years. Their parents were stricken with grief by reason of the death of their sons.

Some of the other children are not well. Will the saints kindly remember them in their prayers.

C. J. SPURLOCK.

BEVIER, Mo., Nov. 13.

*Editors Herald:*—In response to the action of district conference held at Salt River, October 14 and 15, I went to Moberly to look after some Brighamite elders, who were preaching there on the streets. I listened to Elder T. H. Chambers on the 18th, on "authority." At the close of his meeting I spoke on the same topic, giving a brief history of the church, the apostasy, and claims of the different factions springing out of same. To this the elders, six in number, took exceptions, which called forth a challenge from me to meet the issue. The following propositions were agreed to for November 6:—

1. Is the Reorganized Church of Jesus Christ of Latter Day Saints, with Joseph Smith, son of Joseph Smith the Prophet, as its president, the legal successor of the church organized by Joseph Smith the Prophet and his coworkers, April 6, 1830?

2. Is the church in Utah, known as the Church of Jesus Christ (commonly called Mormons), of which Brigham Young, John Taylor, Wilford Woodruff were presidents, and of which Lorenzo Snow is now president, the legal and true successor of the church organized by Joseph Smith the Prophet and his coworkers, April 6, 1830?

On the 6th inst., in company with Elder R. M. Elvin, we made our way to the battle ground; were met by Bro. Summerfield, who had preceded us a few days, and rented a hall. I went to the rooms of the elders to see if they would be on hand, and found them ready to meet any man we had. So I asked them to let Bro. Elvin take my place, to which they agreed. On returning I told Bro. Elvin what I had done. He cheerfully acquiesced, and chose me for moderator.

In the evening the battle began, with R. M. Elvin and T. H. Chambers in the points. Bro. E laid a strong foundation stone, stating the laws governing from 1830 to 1844, the unchangeability of God, and his recognition of those who obeyed his commandments. Elder Chambers admitted the argument as correct, and made a rambling talk for twenty-three minutes. Bro. E. continued his full time, (thirty minutes), impressing on the minds of the congregation the necessity of law to govern, and that our salvation depended upon our obedience to the law. He touched briefly on the rejection of the church and the cause for it. Elder Chambers then continued for ten minutes, seemingly nonplused. Then he bore his testimony of Joseph Smith being a prophet and the Utah Church being the church of God. This testimony bearing was a prominent feature throughout the debate.

Second night. Bro. Elvin continued with the rejection of the church, its disorganization, and the necessity for its being reorganized. Elder Chambers fought this by assertions, but no proof. He set himself up in contradiction to P. P. Pratt on "reorganization" (see "True Succession in Church Presidency"); also to the "Epistle of the Twelve," written at Winter Quarters, December 23, 1847 (see *ibid.*, page 85). When confronted with this evidence and the dropping of the prefix "Re" by B. H. Roberts in "Succession in Presidency of Church" (page 94), he seemed very much surprised.

On third night Bro. E. continued with "History of Reorganization," its acceptance of Joseph Smith as a president, his right to that place, and his ordination, citing an abundance of evidence from the books (Bible, Book of Mormon, and Doctrine and Covenants), also history. Elder Chambers floundered around, trying to make some objections, but failed. To our mind Elder Chambers is a very weak debater, and very poorly versed in the church books and church history.

Second proposition: Elder Larsen versus Elvin. He spent his half hour in trying to prove that Jesus was an apostle, and that he chose twelve apostles, and they were properly ordained. The only objectionable feature in his speech, worthy of mention, was that Jesus was ordained an apostle on the mount of transfiguration, that that was what he went there for. What think ye elders of the Reorganization about that? As Elder Larsen did not touch his proposition, Bro. Elvin had to affirm and then deny. It was noticeable to we elders that Elder Larsen was trying to keep as far back of 1844 as he possibly could—most of the time back with Christ and the apostles. Bro. Elvin had me place on the blackboard the articles of faith they carry (printed on a card with their name and address on it), and in contrast to that the innovations of B. Young et al.: polygamy, Adam-god, blood atonement, Christ not conceived by Holy Ghost, rogues, liars, thieves, meanest devils, etc., etc., because they were living in the light of God and had the holy priesthood. This contrast had a good effect upon the congregation, but fairly wilted the Utah elders. Elder Larsen said that came from their enemies. Bro. Elvin showed it was from the sermons of B. Young, but was willing to admit he was their greatest enemy.

In conclusion I will say they are poor defenders of their faith. I believe the debate will result in good in Moberly, for the people are very much prejudiced to both sides. Bro. Elvin continues meetings there, and reports fair attendance and interest on Sunday night following debate. Will say, I am still for the Reorganization.

In bonds of love,

J. A. TANNER.

GLADSTONE, Ill., Nov. 20.

*Editors Herald:*—I am in wonderment to read of what is called the "higher criticism" of the Holy Scriptures by the learned clergy. It is strange that they always look backward in trying to look forward. The Savior said, "First the blade, then the ear, after that the full corn in the ear." That being the true pattern of creation then, first the tree, then the apple, peach, acorn, or anything that grows that has within itself seed after its kind; first the man, then the woman, full grown. They did not grow from babes; they were created full grown; and it would be a greater miracle to make a blade of corn grow without any corn to plant to germinate the blade, than to quench the fire, or to stop the lion's mouth, or to cause the whale to become sick of his meal. I am just simple enough to take God at his word.

The great subject of creation in its holy

order should be enough to convince all of the majesty of the Creator of the universe. We understand by faith that the worlds were framed. The Spirit of the Lord moved upon the face of the deep, and the earth was without form and void—matter evidently in chaotic state endowed with wisdom by his Spirit, and when spoken to obeyed the word of the Lord, and by obedience to his word was created into a full grown planetary system or system of worlds,—the wonderful planetary system revolving in space; yes, in the boundless bounds of space, all receiving light according to their movements from that great luminous body, the sun.

The great God controls all the universe, as he controlled "first the blade, then the ear, then the full corn in the ear." He said to his disciples, "O ye of little faith!" then arose and rebuked the wind, for it obeyed his voice and the sea was calm.

Now in this great day of wonders, and display of iniquity and erring in spirit, the prophecy of Enoch is being literally fulfilled before their eyes: "Behold the Lord cometh with ten thousand of his saints" "to convince all," and he will destroy the works of the "man of sin" by the spirit of his mouth, and by the brightness of his coming. The Spirit of his mouth is the word. And now the spirit has come, and the bride says come. The bride, the church, says Come, and in the church, first apostles, secondarily prophets, thirdly teachers; after that miracles, then gifts of healing, helps, governments, diversities of tongues; and through all these gifts, the Spirit says, Come; and the Bride says, Come, and take of the waters of life freely; making wise the simple, giving a sure hope founded on a sure foundation.

A brother,

J. L. RUST.

MIDWAY, Ark., Nov. 19.

*Editors Herald:*—I am still living, but am down with rheumatism. I have been down two months; have been suffering three months. I suffer so at times I have to take morphine before I can get any rest. I have prayed to God to send Bro. Erwin or Bro. Jackson or some elder to administer to me, but they have not yet come.

My request to the Prayer Union is to pray that I may soon be relieved of my suffering if it be God's will.

Bro. J. D. Erwin, if you see this come if you can.

Yours in bonds,

MRS. C. C. JUDKINS.

WATERVLIET, Mich., Nov. 24.

*Editors Herald:*—Held cottage service at this place last eve. Have been at Hartford for ten days; good interest in meetings at that point.

Sunday last, we led into the water four elderly people (three from the Disciple Church) and buried them beneath the waves. They will doubtless prove a great help to the cause there. Bro. E. L. Kelley will remember two of them, Mr. and Mrs. Averill. Others are near.

Hopefully,

S. W. L. SCOTT.

GUY, Okla., Nov. 21.

*Editors Herald:*—The good news from the mission fields is received joyfully each week by us in Oklahoma, and we hope the principle of "expansion" will continue to grow till all will be within the fold of Christ and bask in the sunlight of liberty. However, while I read of the activity of others, I am reminded of my own—well, inactivity. For while my earnest desire is to be constantly in the field, it seems that there is much to hinder. But I am still hopeful of better conditions.

Since the latter part of June our baby, Edda, has been very poorly. Our faith has been tried and our hopes of her recovery dimmed. She is improved some now, so we feel encouraged. We earnestly desire the prayers of the saints that the Lord will restore her to health.

I hope to meet with the saints in conference in December, and trust that the Spirit of the Master will be present. There is need of local work being done by those in charge of branches. Cooperation is what is needed; that means the assistance of all, both ministry and members.

Pray in your homes. Saints, parents, you should not fail to have family prayer! Sometimes I go to the homes of the saints and am invited to retire at night without any reference to prayer. They don't hold family prayer themselves, and when the elder comes their neglect is made manifest.

Saints, the Lord has commanded you to pray. How can we expect to please him and receive his blessings when we "do not the thing" which he says?

Again, I see children who have grown to manhood and womanhood, raised by parents with years of experience in the church, and sometimes the father is an elder, a missionary perhaps, and these same children have grown from childhood without having been taught to pray at the family altar!

Saints, I am convinced that that is wrong, a sad neglect. Teach your children to pray as soon as they learn to talk, and keep them in sympathy with prayer as long as they are under your care, then you have done your duty in that regard. "Train up a child in the way he should go, and when he is old he will not depart from it."

In gospel bonds,

R. M. MALONEY.

BLACKWELL, Okla., Nov. 21.

*Editors Herald:*—I drop you a line to let you know where I am and will say that I am still in the faith. The town of Blackwell is situated near the center of Kay County, in Northern Oklahoma. The soil is rich, the land nearly level. Claims partially improved three miles of Blackwell sell at twenty-seven hundred dollars.

Blackwell has a population of about three thousand people, but only six Latter Day Saints. We came here first. It was in May, '98. Then Bro. and Sr. Henry Bivins, of Blue Kapids, Kansas, came; and in October '99, Bro. and Sr. A. F. Lambert moved here from Okarche, Oklahoma. We expect Bro. R. W. Davis here most any time to preach for us.

I think saints south or west of here would do well to see our town and county, then locate with us and form a branch. Write us.

Your brother,

W. D. MCKNIGHT.

P. S.—I am making a fine circular chart Kingdom of God (Church of Jesus Christ).

DOW CITY, Iowa, Nov. 23.

*Editors Herald:*—Congregations at Mallard were rather small during last week, owing to the rush of husking and other farm work necessary to be done in order to get ready for winter, though we closed meetings Sunday evening with a full house.

Last Sunday about forty persons met at the saints' chapel at Mallard and the writer organized a union Sunday school with Bro. Joseph Fish superintendent, Bro. John Truog, Jr., assistant, Sr. Della Feaster secretary, Bro. John Fish treasurer, Miss Elizabeth Fish organist and Miss Zeigler assistant, and Bro. Fredrick Cross janitor. The school will be known as the "White Chapel Union Sunday School" and we see no reason why it should not prosper and accomplish much good.

Bro. Fish has had many years of practice in Sunday school and they have a goodly number of bright young people to take part in the Sunday school work. The writer did his work at the request of the saints and the district superintendents.

One thing that is very encouraging is, that Bro. Fredrick Cross having consented to act as janitor will see to it that the house is open and in good condition for services in ample time.

The Winnowed Songs and *Quarterlies* are new to nearly all, but with the necessary perseverance they will not only become accustomed to the *Quarterlies* and songs, but will learn to like them. This school should be visited by one of the district superintendents at their earliest convenience.

Monday evening I spoke to the saints and some of their friends at the home of Bro. and Sr. J. M. Reed, at Rolfe, and the saints seemed to enjoy the services. Tuesday I administered to Sr. James C. Christenson, who was very ill with dropsy, at her home, five and one half miles southeast from Rolfe. She seemed to get immediate relief, and we sincerely pray that it may please God to spare her life for some years yet.

It is a good thing to trust in God "who worketh all things after the counsel of his own will." He is able both to heal and to save.

Hopefully yours,

CHARLES E. BUTTERWORTH.

PECATONICA, Ill., Nov. 24.

*Editors Herald:*—On the 13th inst. I closed a seventeen-days' effort at Courtland, DeKalb County. Attendance rather limited, but a few interested. Bro. F. M. Cooper was with me part of the time.

I have held ten meetings in the Universalist church here, and will likely continue over next Sunday. Interest seems to be increasing. Some of the preachers are attending. Bro. C. H. Burr had held six meetings here before my coming.

H. E. MOLER.

LOS ANGELES, Cal., Nov. 18.

*Editors Herald:*—Everything is moving along nicely here; the work in Los Angeles is in much better condition than I have ever known it to be. Attendance at the Sunday services quite good; many outsiders present.

I was at Newport last Sunday, Bro. G. T. Griffiths occupying here. I expect to go to Redlands for a time to assist Bro. Chatburn, while Bro. Barmore will occupy here for a Sunday or two.

Bro. Barmore has succeeded in stirring up a fair interest in Cucamonga. Bro. Chatburn is "waking up the natives" in Redlands. Bro. Griffiths left for Stockton Wednesday night. Bro. Dana goes north for the winter to work in connection with Bro. Keeler in the Santa Marie country. We now expect, if all goes well, that we will get permanent openings in several new points in Southern California before the winter is over. Expect to try Redlands, Riverside, Pasadena, and Santa Ana, if we can.

A new impetus has lately been given to the branches and we are very hopeful for the future. There is a perfect agreement among all the officers of the mission, district, and every one of the branch officials, so far as I know. We have been working for months to effect this and it gives us pleasure to so report.

Yours ever in the faith once delivered to the saints.

T. W. WILLIAMS.

## Mothers' Home Column.

EDITED BY FRANCES.

### REQUIRED READING FOR DECEMBER MEETINGS OF DAUGHTERS OF ZION.

HEALTH HINTS.—Continued.

For burns where the skin is not broken, I have found nothing better than common cooking soda, thickly put on dry, and the burn done up in cotton batting; some treat a burn with flour instead of soda. If the skin is broken, dress it with cotton batting saturated with sweet oil. A burn needs to be kept from the air, and these applications accomplish this, besides soothing the pain, which they do sooner than any application of laudanum or other opiate.

For boils, use a tomato cut in two, binding one half on the boil and renewing frequently. If tomatoes are not to be had, treat the boil with bread and milk or slippery elm poultice. The first necessity to a boil, sore, or wound, is to keep it moist; this allays inflammation and affords relief. It is cruel to allow bandages or poultices to become dry and stiff upon a sore of any kind.

For a felon, the quicker it is opened by the lancet the less danger of injury to the bone and pain to be suffered. A real felon commences to mature at the bone; the matter must be liberated; if allowed to work its way to the surface, it sometimes brings fragments of the bone with it, or so diseases them they are discharged.

A whitlow, or "gathered finger," can usually be checked in the beginning by immersing the finger in weak lye in a cup on the

stove, and holding it till the lye as nearly reaches the boiling point as you can bear it.

Where poison has been swallowed send instantly for a doctor; and while he is coming, lose no time in attempting to produce vomiting by tickling the throat with a feather and giving copious draughts of tepid water in which mustard is stirred. Meanwhile, think quickly what is the nature of the poison swallowed, and act accordingly. All animal poisons are acid and are neutralized by alkalis; when any acid poison has been taken give ammonia in water; we knew a case where a life was apparently saved by administering plaster picked out of the wall and pulverized, it being the only alkali at hand. If the poisoning is by laudanum, paregoric, or any other preparation of morphine, give a cup of the strongest coffee you can make, clear. Use every endeavor to keep the patient awake by walking him about, shaking him, pinching him, dashing cold water in his face alternately with dashes of warm water; do any and everything to fight off the fatal stupor. The antidote for morphine poisoning is sulphate of zinc.

If the poison was arsenic, after producing vomiting by the mustard, give several spoonful of finely powdered charcoal; or if that is not at hand, a large dose of olive oil. For corrosive sublimate, give at once the whites of several eggs, or if these are not at hand, stir wheat flour into sweet milk and give to drink of it freely; sweet milk alone, drank freely, is good in many cases of poisoning, and injurious in none.

In cases of drowning, empty the water out of mouth and nostrils, and if possible, restore circulation by rubbing, and respiration by artificial breathing. Lay the patient on his back; with head and shoulders slightly raised; grasp both arms above the elbow, raise them gently and steadily upward till they meet above the head, then bring downward and press gently on sides. This should occupy two seconds, making fifteen times a minute. Continue this steady movement with the rubbing till signs of life appear, or you give up hope. If a galvanic battery can be procured it can be used to advantage in starting action at the nerve centers.

Fainting fits are due to lack of blood in the head, hence lay the patient down flat, or with the head slightly lower than the heart; loosen the clothing at the throat and waist if it in any way impedes circulation, and dash cold water in the face. This, with plenty of fresh air, is usually all that is necessary.

A variety of ailments, arising from widely different causes, are known to mothers under the generic name of "fits;" it is well to distinguish between them. Convulsions are always alarming, but not always dangerous. Some children have convulsions from indigestion and from worms, especially while teething. This tendency passes away with the second year of the child's life, and he may grow up robust and strong. For convulsions, put the child as quickly as possible into a warm bath, temperature about ninety-eight degrees, blood heat; put a napkin wrung out of cold water on his head, and immerse the body up to the neck in the warm water; keep its temperature up by careful additions of hot water

at the side of the tub. Let him remain ten or fifteen minutes, then take him out, wrap him in a warm blanket, and usually he is all right. Guard against recurrence of convulsions by exercising greater care over his diet.

If the convulsions are accompanied by frothing at the mouth and blood tinge, it is usually epilepsy, and there is little to be done but to keep the patient from hurting himself. The tongue is liable to be bitten; guard against this by putting a piece of cork or rubber or wood between the teeth. Epilepsy is seldom cured or outgrown.

If the person falling in a fit struggles, it is usually hysteria. This and the following cases are diseases of maturity rather than of children. If instead of struggles there is utter unconsciousness with a flushed face instead of the pallor of fainting, it is a graver matter; if there be paralysis and absence of motion, it is probably apoplexy. These are cases for instant medical aid, while a faint or childish convulsions usually come within the power of the mother to handle, if only she have the necessary knowledge and self-possession. Remember, in every emergency it is better to act than to cry, no matter how great the strain on your sympathies.

Mothers should learn to distinguish symptoms as shown by the pulse, the tongue, the breath. A soft pulse, like a woolen string vibrating, is a safe pulse; if it is like the vibrations of a terse, thin wire, it indicates danger. A quick, bounding pulse indicates fever; a sluggish, yet full pulse, want of nervous energy; a slow pulse, when not constitutional, denotes debility; or in children it frequently indicates a tendency of blood to the head. In infancy and early childhood the normal pulse beats from one hundred and twenty to one hundred times a minute; in healthy adults about seventy-five a minute, being a little quicker for women than for men; in old age it sinks to sixty or seventy. These figures are subject to considerable variation even among healthy people, hence we must take into consideration the person's constitutional pulse before judging of his condition by the number of pulse beats.

Respiration is closely connected with circulation; the manner of breathing gives indication of the character of disease. Short, hurried breathing indicates inflammation of the lungs; if the chest muscles alone come into play in breathing, it indicates trouble in the stomach and bowels. The tongue is another indicator; covered with a dirty white coating, it shows a disordered stomach; a thick, yellow coating indicates a disordered liver; a thick, white coating with the red papillæ appearing through, is a symptom of scarlet fever. Other symptoms of this dreaded disease are, great heat of the skin, sore throat, a bright scarlet rash, which usually presents no inequalities to sight or touch. Mothers are sometimes at a loss to distinguish between scarlet fever and measles; it is necessary to do so at the very start, as the treatment required in each differs from that needed for the other, measles needing to be kept warm and have warm drinks, while scarlet fever patients should be kept cool, and like other fever patients, allowed to drink water freely.

Both need plenty of pure, fresh air; in measles great care must be taken to have this air warm before it enters the room. Proper care and good nursing will usually bring measles out all right, but if through carelessness the patient takes cold, serious lung troubles follow. We have known many cases of consumption directly traceable to colds taken while having measles, especially if the patients were adults.

Usually scarlet fever is much more serious than measles; when it makes its appearance a physician should be summoned at once, meanwhile excluding the other children from the sick room, for fear of contagion. Here are some of the symptoms by which you may decide whether the disease is scarlet fever or measles. Measles commence like a cold with catarrhal symptoms, watery discharges from the nose and eyes, sneezing, and a dry, hard cough, symptoms usually easily distinguished from those before-mentioned as indicating scarlet fever. The rash is different, being rough to the touch, in measles; physicians' test to decide between the two is to draw the back of the nail over the rash; if it be scarlet fever, this leaves a distinct white streak, which lasts two or three minutes; if it is measles, the streak is not uniform, and lasts but a few seconds.

They catalogue three forms of scarlet fever, varying from the simple form, which is seldom serious if properly cared for, to the malignant, which is generally fatal. We shall not describe these various forms and their treatment, as any case of scarlet fever is a case for a physician. We speak of it here only to emphasize the necessity of thorough ventilation, isolation from the family, guarding against infection, and great care when the patient is recovering against taking cold. Even simple cases which presented no dangerous symptoms during their continuance, have resulted fatally or in loss of sight or hearing from cold taken by exposure after the child was supposed to be well. Keep him in the house and watch him carefully for a month, even if he seems as well as ever before that time expires. Nor can you guard too carefully against contagion by isolation and disinfection. One of the most distressing cases of scarlet fever we have ever known resulted from playing with a doll that four months before had been the solace of a little girl during her convalescence from scarlet fever.—*Childhood: Its Care and Culture.*

(To be continued.)

## Conference Minutes.

### WESTERN WALES.

Conference was held at Llanelly, September 2 and 3; Elder F. G. Pitt chosen to preside, Cathrine Treharne secretary. Bro. Alma Bishop was given the right to take part in conference. Moved and seconded that no brother in the district be sustained in office when addicted to using tobacco or strong drink. Tabled. Communication from church recorder was read. Resolved that the secretary of each branch write out a copy of names and items on their record and send to district secretary, to forward to church recorder. Bro. Alma Bishop was given the



right to speak for a few minutes with regard to the purchasing of a van for traveling to preach the gospel. Resolved that a committee of two be appointed to cooperate with Eastern district, to consider the propriety of having the van. Elders John G. Jenkins and Lot Bishop were appointed committee. Treasurer's account was audited and found correct, showing a balance in hand of 10s. 10½d. Moved and seconded that we sustain the authorities of the church in righteousness before the Lord. Carried. Moved and seconded that we sustain Bro. Pitt in our faith and prayers as missionary in charge. Carried. District officers appointed as follows: John G. Jenkins, president; David Thomas, vice president; Evan Lewis reelected treasurer; Cathrine Treharn reelected secretary, Eliz. A. Lloyd assistant secretary. Moved and seconded that we sustain Elder J. D. Jenkins as missionary in Wales. Resolved that the vote be deferred until Sunday. On Sunday afternoon a short business session was held, in which the matter of sustaining Elder J. D. Jenkins again came up, when Elder F. G. Pitt, as president of mission, stated that no good could come from further discussion of this unpleasant matter, and that on account of the long continued and determined opposition to the missionary labors of Elder Jenkins, resulting in both district and mission conferences refusing to sustain him, it seemed necessary that the brother should be released from his appointment, and that he was now so released. He regretted the necessity of this action, but added that nothing in the release was intended as a reflection on Bro. Jenkins' moral character, and that he knew of nothing to interfere with the brother continuing to labor in his office as an elder, as circumstances would permit; and hoped he would continue to so labor, and by a godly walk and conversation win back the confidence of his brethren. In this he would assist him all in his power. By a large majority the conference endorsed the action of the missionary in charge in releasing Bro. Jenkins and in the sentiments expressed concerning his moral character. Saints' fellowship in the afternoon was enjoyed by all. Eloquent sermons in the evening by Elders Alma N. Bishop in English and J. D. Jenkins in Welsh. Adjourned to meet at Llanelly the first Saturday and Sunday in February, 1900.

#### SPRING RIVER.

Conference of the above district was held at Berry's Grove, Indian Territory, September 22 and 23; Pres. E. A. Davis in the chair, W. S. Macrae secretary, pro tem. Branches reporting: Webb City 172; Columbus 50; Blendville 131; Pleasant View 132; Maysville 88; Weir City 101. Ministry reports were read from F. C. Keok of the seventy, and missionary in charge; also from E. A. Davis, of the seventy, and who is also president of the district; also from Elders A. M. Baker, O. P. Sutherland, W. H. Smart, J. F. Grimes, A. H. Herke, T. S. Hayton, and Priest G. W. Beebe. The Bishop's agent reported for last three months: Receipts \$357.10; paid out \$278.89; on hand \$78.21. Audited by committee and found correct. The district tent committee reported the side walls, poles, ropes, and pulleys in good condition; the top is rotten and worthless. By motion Brn. F. C. Keok, Riley, and Hillen were appointed a committee to investigate the cost and practicability of repairing the tent, and report next conference. The district treasurer reported cash on hand \$24.45. W. S. Taylor, J. M. Richards, and L. J. McCall were appointed to act as committee of arrangements for our next district reunion, to be held on Cherry Creek, near the Columbus branch, in Cherokee County, Kansas, to begin on Friday on or before the full moon in September, 1900. Srs. Mollie Davis, Makin, and Ross were appointed a committee to effect the organization of a district Religious association.

Eighteen were baptized during the conference. The next conference of Spring River district will be held at Blendville, Jasper County, Missouri, December 15, 1899.

#### LITTLE SIOUX.

Conference met at Missouri Valley, October 21 and 22; James Donaldson president, George Montague and Joseph Seddon assistants, J. F. Mintun and S. B. Kibler clerks. Branches reporting: Logan, Magnolia, Mondamin, Missouri Valley, Woodbine, Persia, Little Sioux, and Union Center. Bishop's agent's report: On hand June 16, \$168.10; received since \$598.50; paid out \$675.60; on hand October 20, \$91. Ministry reporting: High Priests C. Derry, G. M. Scott, and George Montague. Seventies: J. F. Mintun and Hubert Case. Elders W. R. Davison, S. B. Kibler, A. A. Baker, J. A. Donaldson, Joseph Seddon, F. Hansen, P. L. Stevenson, Mark Jensen, John P. Garner, S. F. Cushman, J. C. Johnson, F. E. Cohrt, F. J. Seeley, and B. Parker. Priests S. H. McDonald, Joseph Carlson, W. T. Fallon, A. L. Parker. Teachers A. Hight, C. M. Wilder, William Kender, and J. McDonald. Bro. A. M. Fyrando offered his resignation as district president, but was sustained unanimously, and it was suggested that all branches be instructed to refer all communications to J. A. Donaldson and G. M. Scott, or J. F. Mintun, missionary in charge. Resignation of Sr. Lenna Strand received, and on motion she was sustained until close of year. Request of J. C. Carlson referred to Galland's Grove district, as this district has no authority to act. Request of J. F. Mintun that all requests for labor in various places be made as soon as possible, so that the best results may be reached. Report of tent expenses by J. F. Mintun. W. T. Fallon, S. H. McDonald, and Arthur Adams were ordained to office of an elder. One social service was held. Preaching by George Montague, J. F. Mintun, and Joseph Seddon. Adjourned to meet at Magnolia, the first Saturday and Sunday in March, 1900.

#### SOUTHEASTERN ILLINOIS.

Conference of above district convened at the saints' chapel in Dry Fork branch, in Wayne County, November 18; I. N. White chosen to preside, I. A. Morris and F. M. Slover to assist, J. D. Stead clerk. Ministers reporting: Elders M. R. Brown, Henry Walker, I. A. Morris, J. C. Hawkins, F. M. Slover baptized 7, J. D. Stead baptized 5; Priests C. A. Griswold and John Sims; Teachers W. G. Smith and James Ferguson. Branches reporting: Brush Creek 308; gain 3. Dry Fork 40; loss 3. Kibby 58; gain 1. Springerton report sent back for correction. Tunnel Hill and Parish branches not reporting. Officers elected for the ensuing year: I. A. Morris president, F. M. Slover assistant, J. D. Stead clerk. Delegates to General Conference: J. D. Stead, F. M. Slover, and James Ferguson. Preaching by F. M. Slover, I. N. White, and J. D. Stead. Adjourned to the saints' chapel in Brush Creek branch, in Wayne County, at ten a. m., June 12, 1900.

#### SOUTHERN CALIFORNIA.

Conference convened at San Bernardino, October 20; Elders G. T. Griffiths and A. Carmichael presiding, T. W. Williams secretary. Credential committee: T. W. Chatburn and A. C. Barmore. Branch reports: Los Angeles: members 182; officials 15; baptisms 10; absent 80. San Bernardino: members 265; officials 15; baptisms 24; absent 67. Newport: members 233; officials 23; baptisms 16; absent 75. Santa Marie branch not reporting. Including the last report from Santa Marie, the status of the district is as follows: Total membership 720; officials 65;

baptisms 50; absent from district 222; active officials 28. Ministry reporting: Apostle G. T. Griffiths baptized 6. Seventy T. W. Williams baptized 12; T. W. Chatburn baptized 15; A. C. Barmore. High Priests A. Carmichael, N. Vanfleet baptized 4. Elders William Gibson baptized 2, C. E. Crumley, R. R. Dana baptized 3, C. W. Earl, and A. E. Jones baptized 3. Priest N. J. Wixom; Teacher S. Penfold. Reports were read from secretary of district and district historian. Former Bishop's agent made no report. The books show a balance due church from him of \$19 50. Bishop's agent, A. Carmichael, reported: Cash received from former agent \$94.48; Tithes and offerings \$1,723.63; Rent, taxes, and oblations, \$37.29; Total receipts \$1,855.40; Total disbursements \$1,388.93; balance in hand of agent, October 20, \$466.47. On hand ten ton of hay and twenty-five acres of land, valued at \$1,100. The auditing committee reported the above correct.

The following resolutions obtained: Be it resolved by this the Southern California district of the Reorganized Church of Jesus Christ of Latter Day Saints in conference assembled; That we earnestly protest against the allowing of our national banner to float over any territory that permits the sacred laws of marriage (i. e. one husband and one wife) to be violated, and that we protest against any person being allowed to take their seats in the halls of congress of the United States who are knowingly guilty of adultery or polygamy. Whereas, there does not exist a general agreement in the church to-day on the question of the gathering, consecration, and equality; and whereas, the Lord has commanded his elders to assemble to agree upon his word, therefore, be it resolved, that we, as a district conference, instruct our delegates to the next General Conference to endeavor to secure a council of the priesthood of the church, where calm and prayerful deliberation shall obtain, and that a general understanding may be arrived at as to the present scope of gathering; how far it applies now; in what does consecration consist, and to what extent the principle of equality is to obtain in the church to-day. Resolved further, that we send greeting to the Presidency of the Church, and ask them to consider our petition, and if compatible with the promptings of the Holy Spirit, that they grant our petition and provide for said gathering. Whereas, the Santa Marie branch is of more easy access to the Central district, resolved that we, as a district conference, request the missionary in charge to originate such measures as will secure such change of boundary which will include said branch in the Central district. The *ex officio* clause of the delegate system was amended so as to read, "All parties holding priesthood shall be *ex officio* members entitled to voice and vote." Also the clause on organization of conference, "The conference shall be organized by those present forming the *ex officio* vote."

Brn. T. W. Williams and D. L. Harris were appointed delegates to General Conference of 1900. Elders G. T. Griffiths, T. W. Chatburn, and A. C. Barmore were added to the delegation. A. Carmichael was sustained as district president and Bishop's agent, N. Van Fleet as assistant president. Maggie Pankey secretary and treasurer. The action of the former conference relating to the holding of reunions was, on motion, rescinded, and the location of future reunion left solely in the hands of the reunions or their appointed committees. Officials present at the conference: Apostle G. T. Griffiths; Seventy T. W. Chatburn, T. W. Williams, and A. C. Barmore; High Priests A. Carmichael and N. Van Fleet; Elders R. R. Dana, W. Gibson, and A. E. Jones; Priests, Jasper Wixom, George Wixom, and Charles M. Salter; Teachers Henry Pankey and S. Penfold; Deacons N. Paulson and C. Hendrickson. Preaching by T. W. Williams, A. C. Barmore, G. T. Grif-

fiths, and T. W. Chatburn. Adjourned to meet with Los Angeles branch, in their new church, the first Friday in March, 1900, at ten a. m. The addresses of the officers are: A. Carmichael, Garden Grove; Maggie Pankey, Santa Ana, California.

#### CLINTON.

Conference convened at Rich Hill, Missouri, October 14; A. Lloyd, district president, in the chair; Ella Miller clerk, Hazel Glenn assistant. The visiting saints were invited to participate in conference proceedings. Elders reporting: M. L. Sory baptized 1, F. M. Sharrock baptized 3, H. L. Kinning baptized 1, J. C. Foss baptized 6, G. W. Beebe, Sen., baptized 10, R. T. Walters baptized 7, C. F. Belkham baptized 1, A. Lloyd baptized 1, C. P. Welsh baptized 4, F. C. Keck baptized 5, S. C. Andes, and A. I. Roberts. Priests A. C. Silvers and John M. Shiffelt. Branches reporting: Wheatland, gain by baptism 6, present number 50. Nevada, gain by baptism 3, present number 50. Eldorado Springs, gain by baptism 20, by letter 4, present number 189. Lowry City, gain by baptism 4, loss by death 1, by letter of removal 1, present number 84. Rich Hill, gain by baptism 4, loss by death 1, by letter 1, present number 152. Taberville, no change. Butler, reported disorganized. Branches not reporting: Tebo, Clinton, Walker, and Deepwater. Sunday school association convened October 13, reported work in a prosperous condition. Officers elected: Lucy Wright superintendent, Mina Kearney assistant and librarian, S. M. Andes secretary. The Bishop's agents' reports were read—that of Bro. D. C. White up to appointment of Bro. G. W. Beebe, Sen., by the Bishop, and Bro. Beebe's to date. (By mistake we failed to secure the amounts received and expended.) C. P. Welsh, C. F. Belkham, and M. L. Sory were appointed as auditing committee to audit said reports, and reported having found "many errors in Bro. White's book," but "Bro. Beebe's correct." District president A. Lloyd and G. W. Beebe, Sen., were appointed to investigate matters concerning the Walker branch. A resolution presented, requesting the removal of the next reunion from Nine Wonders park, Eldorado Springs, was lost. Resolutions were adopted solemnly protesting against the holding of a seat by B. H. Roberts in the halls of congress. A bill of expense, amounting to \$1 83, was presented by district clerk, and allowed. Bro. Walters presented a bill of expense for district tent seats: Amount expended \$29.06, amount received \$20.43, balance due Bro. Walters \$8 63. Amount allowed. Moved that a tax of five cents per capita—present number (not including members absent from branches) of all the branches, be levied semiannually; the first levy to be paid before next conference in February, 1900; said tax to be forwarded to Bro. G. W. Beebe, Sen., Lebeck, Missouri, for district expenses, Bro. Walters' bill then to be paid. Carried. Moved by Rich Hill superintendent, Bro. H. L. Kinning, that we have Sunday school on Sunday at the usual hour, with Sr. Miller in charge. Carried. A letter received from Bro. D. C. White, for the Clinton branch, stating their desire to become disorganized, and their members unite with the Deepwater branch. Granted. Sr. Lucy Wright gave an outline of work for the third district Sunday school institute, to be held at Veve, December 15 and 16. Sunday school and prayer service at the usual hours on Sunday were well attended and enjoyed, there being a pentecostal shower realized in the latter in two tongues, prophecies, and visions. After which meeting, Bro. J. C. Foss led five precious souls into the waters of regeneration, two of the number being Sunday school volunteers. Preaching by J. C. Foss, R. T. Walters, and F. C. Keck. Adjourned to meet at Coal Hill chapel, February 10, 1900.

#### NORTHEASTERN TEXAS AND CHOCTAW.

Conference opened November 11, at ten o'clock, and from that hour to the close of the last session on Monday, the Spirit of the Master was with us in power. Besides Brn. J. D. Erwin, E. A. Erwin, Earl D. Bailey, Ellis Short, J. W. Jackson, Peter Adamson, and others, we had with us Bro. F. C. Keck, of the Second Quorum of Seventy. The word was preached in demonstration and power, and the fruits of labors of all have been seen in that ten more have been inducted into the kingdom of God on earth. In Cove, alone, there have been thirty baptisms in the past twelve or fourteen months, since the work was opened up in this place through the instrumentality of Brn. Ellis Short and A. L. Newton, and we believe the way is made clear for many others. It was stated by the Spirit expressly, that in these hills and valleys many, in the near future, would obey the gospel. Many of our saints in these parts had never before heard the "gifts" of the gospel, and they were overjoyed when the gifts of tongues and prophecy were given through the aged father of A. Z. and H. A. Rudd, formerly of Independence, Missouri. Strong men and women were moved to tears of joy when they beheld with their eyes and heard with their ears that for which they had prayed for years to experience. Through the "gifts" Bro. Short's efforts in and about Cove, were especially commended. Bro. and Sr. A. L. Newton also have done faithful work. Through these three, as instruments, God has changed this place, in twelve months, from superstition, and ignorance of the gospel, to a place where faith and confidence in God has been established, and where it is not asked in vain, "Know ye the Lord?" Our district is composed of some three hundred saints, and from the efforts being made by the elders in this part of God's vineyard, we will soon be able to show many more fruits of honest labor. The financial condition of the district is good, \$1,423.85 having been paid in since last report, \$1,300 of which came from our worthy brother, Ellis Short. We have a surplus still of \$143 71. Bro. Earl D. Bailey, of Standley, was sustained for district president, Bro. E. A. Erwin was chosen vice president, and J. Cole Moxon chosen district secretary. Our next conference is to be at Wilburton, Indian Territory, on the 10th of February, 1900.

### Miscellaneous Department.

#### THE WHITE-BRADEN DEBATE.

In setting forth the claims of Joseph Smith, I first gave what he claimed for himself. He claimed he was an instrument in God's hand to restore the church to its original organization (of eighteen hundred years ago) and to restore to the church its former doctrine and practice. He professed to have had angelic instructions from heaven to assist him in this work. I am here to defend Mr. Smith's claims as being in harmony with former dealings with God's people. Also invite a close examination of what Smith claimed, and of his organization with its doctrine and practice.

The Bible is the standard of evidence in this debate. By it let Mr. Smith stand or fall. If we depend upon hearsay, newspaper reports, and histories written by enemies, Smith's claims will stand the test with all the prophets of past ages.

1. Smith believed the Bible—all Bibles; thought they contained the word of God so far as correctly translated.

2. He believed in the Book of Mormon; this book he claimed came forth in fulfillment of the Bible; and was the word of God to the people that inhabited ancient America. This book is equal to the Bible in its advo-

cacy of morality; its doctrine of faith and repentance is certainly equal to anything that has ever been placed before an intelligent people as a Bible. Since its introduction in 1829 and 1830 its statements in regard to the dealings of God with the people of this continent have been most surprisingly confirmed by American archaeology.

Smith believed in the Book of Doctrine and Covenants. This book contains covenants and commandments to govern the church similarly as does the M. E. Discipline to the M. E. Church, and the Christian System to the Christian Church. The difference is, we believe God has had something to do with our book, and these other parties believe their books are gotten up by the wisdom of good men.

Mr. Smith believed in searching all good books for knowledge. Mr. Smith, we claim, came in the right time and in the right way to entitle him to the appellation, "a prophet of God." Braden said he objected to the Book of Mormon being a revelation from God, because it had hundreds of grammatical blunders in it. I showed the Bible was no exception to that rule. The New Testament had been tinkered at for hundreds of years, yet there were one hundred and fifty thousand readings in it. This Braden denied. I then read from Professor Roberts, one of the committee that assisted in the Revised Translation, page 1, as follows: "The number of various readings in the New Testament has been differently estimated at different times. . . . While the varieties of reading in the New Testament were reckoned at about thirty thousand in the last century, they are generally referred to as amounting to no less than one hundred and fifty thousand at the present day."

The Book of Mormon did not claim to be perfect in all of its phraseology; yet in all of its writings it is preserved from error in its morals and doctrine, which is a wonderful evidence of its divinity. Moroni says: "If there are faults, they are the mistakes of men." He copied largely from mere historical writings; i. e., written mostly as history; being true, yet the phraseology may have been somewhat imperfect.

Professor Roberts says on page 11: "Biblical critics have adopted two great principles as guides to a decision with respect to the true text of Scripture. The first is, that a difficult or obscure expression, nay, even an almost unintelligible term, or a wholly ungrammatical construction, is generally to be regarded as the genuine reading, in preference to another which is easy, familiar, and correct."

Joseph could not have been the desperate man that my opponent claims him to have been.

The Book of Mormon is claimed to be a production from the hand of Mr. Smith; and in all of its writings it has been so superintended that they have been winnowed completely of error in doctrine and moral inculcation. This is one great evidence in favor of Smith's prophetic calling. A corrupt fountain cannot send forth pure water, is a truism as applicable to Mr. Smith as to any other man that made such claims as he did.

Mr. A. Campbell says in the Campbell-Owen debate, page 141: "There are a thousand historic facts narrated in the Bible which it would be absurd to regard as immediate and direct revelation from the Almighty."

If this statement be true, and considering a large per cent of God's prophets and apostles that wrote in the Bible unlearned and ignorant men, it is easily reckoned why there are "grammatical blunders" found in the Bible, and the Book of Mormon too. The Bible and Book of Mormon writers were not trained rhetoricians, nor even practiced writers. They show the greatest variety of culture and of style.

The Editor of the *Christian Evangelist* in Vol. 29, p. 802, says: "That there are his-

torical and chronological errors in our present Bible no intelligent and candid person will deny. That some of these errors are the result of copying, is probably true; but that they all so resulted, and that the original autographs were absolutely free from error in all minor details, is what no man on earth knows or can prove, as the manuscripts are not in existence."

In "Horne's Introduction," p. 521, we have this same thought carried out in these words: "But with respect to the choice of words in which they wrote, I know not but they might be left to the free and rational exercise of their own minds, to express themselves in the manner that was natural and familiar to them, while at the same time they were preserved from error, in the ideas they conveyed. If this were the case, it would sufficiently account for the very observable diversity of style and manner among the inspired writers. The Spirit guided them to write nothing but truth concerning religion, yet they might be left to express that truth in their own language."

The Reorganization acknowledges that there are grammatical errors in the Book of Mormon, according to our present understanding of correct grammar. But in every paragraph where a grammatical mistake is found, the text is preserved from error as to doctrine.

As other writers say of the Bible, we say of the Book of Mormon; some of these mistakes may have been made through copying, and some may have occurred because the sacred penmen were permitted to write as their several tempers and common use of their faculties suggested. The committee that was appointed by the General Conference of 1884, to examine or compare the Palmyra and our present edition of the Book of Mormon, with the manuscript that was in the hands of Mr. David Whitmer, says:—

"We found between the Palmyra edition and the manuscript, many of which we believe were typographical errors, and were overlooked by the proofreaders."

No book probably in existence, is perfectly free from some such mistakes; and to now make an exception of the Book of Mormon, alone, is not reasonable nor charitable. The committee further states, that the differences "do not affect the doctrine taught, or destroy the sense in any respect."

Hence, to assert that Joseph Smith is a fraud, because errors have crept into the Book of Mormon by editors, proofreaders, copyists, etc., is to say the least, beyond all reason and logic.

If the doctrine and morals of the book are proven out of harmony with that found in the Bible, then there might be some grounds to claim Joseph Smith a fraud.

Braden said he charged the Book of Mormon with fraud, because it had four hundred verbatim quotations from the New Testament before the New Testament was written. I positively denied such a number as that; however, acknowledged that it would not be strange, as the same God gave the Book of Mormon on this far-away continent, that gave the New Testament on the other. God certainly knew his own doctrine and had used scripture in the Old Testament that afterwards was made use of in the New, without an attempt to quote it from the Old.

Braden in an attempt to find his *verbatim* quotations from the New Testament, would assert that it was so, when there was but a semblance of thought. For instance; he asserted that a stanza of Watts' hymn was found in the Book of Mormon. Here it is: "But, behold, the righteous, the saints of the Holy One of Israel, they who have believed in the Holy One of Israel; they who have endured the crosses of the world, and despised the shame of it." In this, Braden had no difficulty in seeing, "Am I a soldier of the cross," etc. The same tactics were used to find his verbatim New Testament quotations

in the Book of Mormon. What straits these fellows get into to make their case!

Braden then tried his hand on the "pet phrases" found in the Book of Mormon, such as "came to pass;" "behold;" "more part;" "matchless power;" "it supposes me;" "yea," etc. I had no difficulty in finding his "more part" in the Bible (Acts 19: 32; 27: 12); and as I read it he seemed astonished and asked: "Where is that?" Then I made the following argument upon the peculiar expressions found in Book of Mormon, peculiar and common to each writer. For instance: "*His matchless power*" by King Benjamin, pp. 142, 144, 150. Not one "came to pass" in all of his writings. "Matchless power" is found only in one other instance in the entire book, (p. 337.) Mormon on p. 139 uses, "it supposes me," and "came to pass," pp. 141, 142, 154, 155, 156, and 158. On p. 156, King Limhi speaks, but not one "came to pass;" but on p. 158 Mormon commences to speak again and we have his "came to pass, which is so peculiar to him."

On pp. 201 and 202 Mosiah writes an epistle, but not one "came to pass" in it; but the writer immediately before and after him uses the "came to pass." (203.) Alma, the son of Alma in his exhortation (pp. 215-221) uses "yea" eight times; also "behold;" but not one "came to pass." But at the very introduction of next chapter by another writer we meet with the "came to pass." (221) and not one "behold," and but one "yea" and that really in quoting Alma, who often used it. But in introducing the next chapter by Alma we run against the "behold" and "yea" right in its introduction and then continue throughout his epistle. But at the introduction of another writer we meet with the "came to pass" again (225), and Alma comes in again (227), and commences with his peculiar phraseology of "behold" and "yea;" but in commencing verse 8, Mormon is introduced again and he comes in with his peculiar "came to pass;" but before the verse closes Alma commences again, and closes up with his "yea," and Mormon comes in again at verse 9 with his "came to pass."

Alma on p. 227:7 makes use of the "came to pass" for the first and only time in all of his writings; and at this time it could scarcely be avoided, as it was the very language that should be used. I showed in Mark that the word "immediately" occurred forty-one times and was peculiar to that speaker alone.

This is all I introduced in debate but it could be carried out at length. I pressed this hard as one of the best evidences that the Book of Mormon was not gotten up by Joseph Smith, as in his youth and illiteracy he could not have thought of such a deep-laid plan of trickery as this would have been. The very idea of an illiterate boy brought up in the backwoods to have written a book of more than five hundred pages, having dozens of characters figuring in it, two often in one verse, and then keeping track of all the peculiarities of each character, is, certainly, and really more than we are prepared to believe of Joseph, unless he was just what he claimed, "a prophet of God."

Braden said there was a great ado over Masonry in "Jo's" time and the Book of Mormon was full of Masonry, and it had the Masonic white apron in it. I asked if there were any Masons in the assembly and some nodded their heads there were; I told them I would read where Braden found his Masonic white apron. Reading, "And they were girded about after the manner of robbers; and they had a lamb-skin about their loins, and they were dyed in blood; and their heads were shorn; and they had head plates upon them." I asked if that resembled the Masonic white apron, and the same heads shook no!

Braden here got the floor and took the time to read his circular of more than fifty allegations against Mr. Smith wherein it asserts Smith was "a lazy loafer and idler; a vagrant and vagabond; a drunkard; a no-

torious liar; an impostor; a pretended fortune teller; a pilferer and thief, and a leader of a gang of thieves; swindled the people out of over one hundred and fifty thousand dollars in the Kirtland Safety Bank scheme; gave a revelation in favor of polygamy," etc., etc.; then says: "Will you [White] face before a mutually chosen committee of lawyers an investigation of these issues?" I told Braden I was here to try this case before this intelligent assembly; they to act as jurors in the case, and I would trust to their competency to weigh the evidence if he had any to present in favor of his allegations. I had challenged him to a debate at Alma because he had asserted in his lectures and circulars such things were true of Mr. Smith. I was here to prove that one and all of these allegations were false and a low-down nefarious attempt to slander a good and humble people; and even an attempt on his part to take it from before this people to a "committee," was to say the least, cowardly, and gave his case away. I did not fear the issue, and challenged him to bring forth his proof—not assertions; but I wanted evidence that would stand the test before our civil courts.

Braden made one effort on the so-called "bank swindle" and said if "Jo" had not stolen Bill's coat, he would have gone to the penitentiary! That is, "Jo" changed coats with "Bill," and thus eluded the officers. This was the beginning and end of his argument about that enormous swindle of one hundred and fifty thousand dollars! I showed the people what a good thing it would have been to have preserved "Bill's coat." Bankers could have stolen all the people's money deposited in their banks, and just slipped on "Bill's coat," and stepped over into another State, like Joseph did, and live there in peace (so far as that theft was concerned) for years, and no power on earth would dare to molest them! It was a pity they didn't preserve that coat of Bill's—a coat that outgeneraled all the officers in the State of Ohio, and also in the United States. A wonderful "coat" indeed! (Applause.)

Well, Braden said, "Jo" was arrested many times for his blasphemous fraud and villainy. I wanted to know why he did not find his way to the penitentiary? All in the world they lacked to send him there was they did not have Braden there to tell the courts that tried Smith, that he was a scoundrel and a villain of the deepest dye. What a pity Braden had not been there. "Jo" and all of his posterity would have been hung as high as Haman. Braden either brings scathing allegations against the courts that tried Smith, for letting him go scot-free, when he was such a villain, or else must exonerate them in doing what they did, wholly because they didn't have I, Clark Braden, there to testify; Which? This commenced to open the people's eyes, and they commenced to weigh the difference between "assertions" and evidence.

Braden said the Book of Mormon was a fraud, because there were not a name of a river, country, or town in it, that could be found in any of the American antiquarian works. If such rivers, towns, etc., as found in Book of Mormon were ever in existence, some of their names would now be found in the antiquarian works. I stated that had there been names just alike in both works, it would have proven the Book of Mormon a fraud, since the language it was written in was a "sealed language;" a language not now known to any man on earth. Hence if these names had agreed the book would certainly be a fraud. I read in support of this, volume 2, number 2, page 89, of the *American Antiquarian*: "The mounds that, with rare exception, crown every eminence fronting the great Father of Waters on the east and west, whether they be of temple, town, pyre, or dwelling, are all that time has left us of a people who have long been extinct. Who they were we know not, where and when they originated as a distinct people is equally

obscure; their language is as dead as their bones."

Also on pages 33 and 34, volume 2, number 1, says: "Their works, with the rude architecture which they practice; their relics, with traces of their art and handicraft upon them; or occasionally an emblem or symbol inscribed on some vase or vessel, or built into some great earth mound; these are all that they have left behind, but no record attends them. Their hieroglyphics, if found, are obscure, and no key is left for their interpretation."

Braden tried hard to create a laugh about the "poisonous serpents" spoken of on page 518, of Book of Mormon. He told about the snakes "rounding up the cattle all over North America and driving them into South America, and their feat was as great as were some of the vast armies, etc. I showed that the feat performed by the Book of Mormon "snakes" was laid in the shade when put into comparison with the "hornets" of the Bible as recorded in Exodus 23:28; Deuteronomy 7:20, where they "rounded up" a whole nation and drove them from factory, store, and home, chasing the women, men, and children out of the land. This was "expansion," and had we a few such fighting hornets now, we would send them over to the Philippines to assist General Otis, and they would soon clear out Aguinaldo and his band and relieve our boys in blue. (Applause.)  
(To be continued.)

#### CONFERENCE NOTICES.

Conference of Oklahoma district will convene with the saints at Oklahoma branch, near Mathewson P. O., Canadian County, December 15, continuing over Sunday. Monday following will be devoted to the interests of Oklahoma district Sunday school convention. Those interested in the welfare of the Sunday school in Oklahoma, please take note of this, and come prepared. We desire especially the presence of all those of the ministry, and as many of the laity as will come, to stimulate to greater activity on the part of all. We need your presence. *Don't fail to come.* The work hinges on our activity. And by the cooperation of all, Zion's cause will prosper exceedingly.

STEPHEN SMITH, Sec.

#### NOTICE TO THOSE HOLDING PRIESTHOOD IN THE SOUTHERN CALIFORNIA DISTRICT.

The following circular letter is addressed to everyone holding the priesthood in the district. The object of this circular is to learn the spiritual standing and desires of those on whose shoulders the burden of the work rests.

We earnestly hope that this will receive your immediate attention. A failure to respond on your part will be construed to mean that you are not willing to fulfill the heaven-ordained obligations which belong to your calling, and we shall feel at liberty to ask that you comply with its terms, or relinquish your license; said license being granted to you for action.

It is not our desire to obstruct or arbitrarily debar any man from doing what he wishes, but rather to stimulate all to action; yet, as God has said to us, "Ye shall see that my law is kept" (D. C. 41:2), and as a part of that law is, "Let every man learn his duty;" and, "With some I am not well pleased, for they will not open their mouths, but hide the talent which I have given unto them, because of the fear of man. Woe unto such, for mine anger is kindled against them. And it shall come to pass, if they are not more faithful unto me, it shall be taken away, even that which they have."—D. C. 60:1, 2.

Again, "Verily I say unto you, that every man who is obliged to provide for his family, let him provide and he shall in no wise lose his crown; and let him labor in the church. Let every man be diligent in all things. And

the idler shall not have place in the church, except he repents and mends his ways."—D. C. 75:5.

Therefore we cannot shrink from our part, in upholding the law of God. It is our constant prayer that all men holding license from the church will resolve to fulfill their calling, thus relieving us of the unpleasant duty of demanding their license.

We however give notice, that we will not tolerate official indolence, and will expect every man to acquit himself in the work which God has assigned him to perform.

You will please write Bro. Carmichael, stating whether you are willing to do your duty or not. Respectfully submitted,

G. T. GRIFFITHS,  
Missionary in Charge.  
T. W. WILLIAMS,  
Sub-Missionary in Charge.  
A. CARMICHAEL,  
District President.

GARDEN GROVE, California.

#### INFORMATION WANTED.

To know if Edgar W. Knights, formerly of Boston, is still living, and if so what his address is. If dead, state as near time as may be known.

H. A. STEBBINS,  
General Church Recorder.

LAMONI, Iowa.

47-2t

#### ADDRESSES WANTED.

Those among the ministry, and others, who can use back numbers of *Herald*, *Ensign*, and *Hope*, can be supplied if they will forward addresses to George Snively, Lamoni, Iowa. Bro. Snively is chairman of good literature committee of Lamoni local of Zion's Religio-Literary Society, and has more literature than he has addresses.

A. B. HANSON, Pres. Lamoni Local.

#### PRIMARY LESSON ILLUSTRATION CARDS.

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Orders should be sent at once, as these cards are for a part of the lessons of first quarter of 1900. Let superintendents and secretaries, as soon as they see this announcement, take the necessary steps to send the order *at once*. It is desired to make a thorough test of the practicability of this feature of work.

Send orders to Frank Criley, Business Manager, Lamoni, Iowa. 4

#### BORN.

VOELPEL.—To Bro. E. W. and Sr. Dolly E. Voelpel, of Clinton, Iowa, a son; born November 5, 1899. Blessed November 19, by Elder C. E. Hand, and named Lyman Verna.

CHRISTENSEN.—At Eagle Grove, Iowa, October 28, 1899, to Bro. and Sr. Peter Christensen, a daughter. Blessed November 19, by Elder Eli Hayer, and named Marie Annie.

#### DIED.

WOOD.—At Lamoni, Iowa, November 18, 1899, Bro. Stephen Wood, in the sixty-ninth year of his age. Bro. Wood was born at Rickmansworth, Hertfordshire, England, February 2, 1831. He was baptized in October, 1848, by Elder James Caffall. In 1852 he emigrated to Utah, where on November 8, 1854, he was united in marriage to Miss Martha McLean. In the spring of 1857, they removed to Washoe County, Nevada, where they became acquainted with the Reorganization, and Bro. Wood renewed his covenant,

receiving baptism at the hands of Elder E. C. Brand, July 5, 1868. In 1868 he was ordained a priest, and in 1869 an elder, both ordinations being performed by W. W. Blair. In 1870 he removed to Manti, Fremont County, Iowa, and in 1882 to Lamoni, Iowa, where he has since resided. He leaves a widow, one brother, one sister, and other relatives. The funeral was from his residence. Elder J. R. Lambert was in charge of the services, Elder Heman C. Smith preaching the discourse.

STEVENS.—At Mechanicsburg, Pennsylvania, October 16, 1899, Mrs. Harriet S., wife of Dr. T. J. Stevens, aged 63 years, 2 months, 14 days. Her maiden name was Stebbins, she being a sister of Bro. Henry A. She was born in Chardon, Geauga County, Ohio, being the fifth child and only daughter of Charles and Julia E. Stebbins. She was married to Dr. Stevens on April 15, 1833. Her husband, aged 76 years, writes feelingly of his sorrow and loneliness. He states that she had great confidence in the doctrine of the literal resurrection of the dead and in Christ as the Redeemer of the world. She felt that these were the important facts of the Christian life. The funeral was largely attended, and the sermon was by Elder Yost of the Mennonite body, of which she and her husband were members.

KINNAMAN.—John Thomas Kinnaman was born October 14, 1829, in Woodson County, Indiana. He was married August 8, 1852, to Miss Mary Bear. United with the church in 1870; was soon after ordained an elder. Was chosen president of the Third Quorum of Elders; was also president of the Far West, Missouri, district for a number of years. He was well known throughout Western Missouri as a man of sterling integrity. He was blessed with an uncommonly sweet voice in singing, and was known favorably throughout the church as a leader in vocal music. He was a prominent figure in all the general church assemblies, not only by his stature, but his singing qualities, and was a pioneer in church circles in the neighborhood where he lived. His death occurred October 28, 1899, near Stewartsville, Missouri, and his funeral took place from the saints' chapel at Stewartsville. The sermon was preached by Elder Hyrum O. Smith, to an audience that taxed the seating capacity of the church to its utmost, many remaining outside and in the entrance. His body was laid to rest in the cemetery adjacent to the German Stewartsville church. He leaves a wife and six children and seventeen grandchildren to mourn.

PEEK.—Ruth Florence Peek was born January 17, 1876, near Winston, Missouri; baptized January 17, 1894, in St. Joseph, Missouri; died November 17, 1899, at Maysville, Missouri. Sr. Peek had a bright mind, and after her baptism was an earnest worker in the cause she had espoused. The Sunday school and Religio work were her especial delight. She was hindered much by ill health from doing all she would liked to have done, but of her we believe it can be said truly, "She hath done what she could." She was loved and respected by all who knew her, and those who knew her best loved her most, and the esteem in which she was held was evidenced by the large number of people in attendance at the funeral which, by her request, was held at her father's residence in Maysville. The sermon was preached by Elder Hyrum O. Smith.

ROBERTS.—At her residence, New Wortley, Leeds, England, September 22, 1899, Sr. Elizabeth, beloved wife of Bro. James Roberts, aged 62 years, leaving five sons and three daughters (six of whom are members of the church). Sister Roberts was born in Knaresborough, Yorkshire, August 16, 1837; baptized October 1, 1857, at Leeds. Funeral services by Elder Joseph Dewsnup, Sen., assisted by Elder Henry Greenwood. She was a faithful wife, a loving mother, and a true Latter Day Saint, respected by all who knew her.



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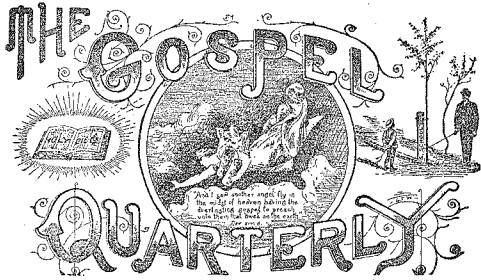
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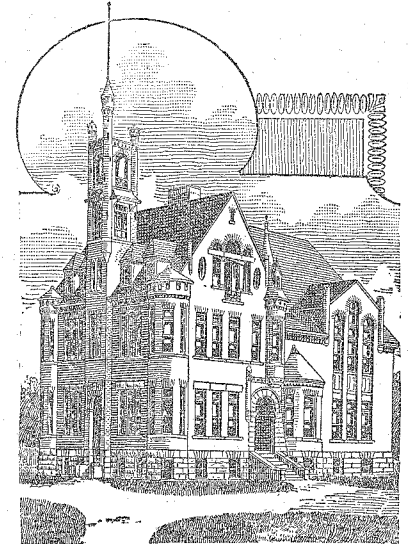
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Vol. 46.

Lamoni, Iowa, December 6, 1899.

No. 49.

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## NEWS OF THE CHURCHES.

We present the following accumulation of religious news, taken from various issues of the *Chicago Tribune*. Though some items are not very recent in date, they furnish instructive information concerning the general commotion and drifting of the sectarian world:—

There is a rapidly growing agnostic element in the United States, made up of individuals who no longer belong to any sect, and who may be called "nothingarians," or people without definite religious dogmatic opinions. This element draws quite as large a proportion from the Catholic sphere of influence as from the Protestant, but the Catholic backsliders are not counted out [in church statistics], while the Protestants are.

### MOVEMENT AGAINST BIBLE CRITICS.

New York, June 18.—A movement against the recently developed higher criticism of the Scriptures will be begun in this city to-morrow. It will be in the nature of a series of outdoor services under the auspices of the combined churches of the evangelical denominations in greater New York. The services will be held in a big tent pitched on the vacant lot at the corner of Fifty-sixth Street, and Broadway.

The tent will seat 1,500, and when the sides are opened out fully 4,000 people will be enabled to see and hear the services. An organization has been perfected with William Philips Hall as its President, which has a membership consisting of clergymen

and laymen from all sects. President Hall says:—

"This movement is for the purpose of stamping out the so-called higher criticism of the Bible, which has for its object the destruction of religious principles and the substitution of a philosophy which has no foundation outside the perverted minds of a few theological pedants."

The movement was started by Dr. MacArthur shortly after Easter, when he began preaching a series of sermons having for their subject "The Inspired Scriptures." The sermons were widely quoted and great audiences gathered to listen to them. The officers of the Anti-Criticism society are:—

William Philips Hall, President; J. L. B. Holme, of Calvary Church, Treasurer; George E. Bemis, Church of the Strangers, Secretary; the Rev. Dr. E. S. MacArthur, the Rev. E. S. Halloway, the Rev. John H. Elliott, the Rev. Leighton Williams, and James Talcott, Executive Committee. Mr. Moody, the great evangelist, will preach in July.

### TO REFORM PREACHERS.

New York.—In a new tent at Broadway and Fifty-sixth street, across the way from the gospel tent, on Sunday next, a missionary will begin a month's service for the "salvation of preachers." This novel crusade will be led by the Rev. J. C. Hogan, a regularly ordained preacher of the Methodist Episcopal Church, who two years ago attracted the attention of the whole country by publicly burning his decree of ordination and declaring that thenceforth he should preach to reform preachers.

Mr. Hogan does not believe in "hired preachers," and expresses his sentiments on this subject with a freedom and pointedness which promise to make his first sermon to preachers next Sunday "mighty interesting reading for them."

"It is impossible to imagine the Christ of Paul," he says, "consenting to preach a trial sermon before a pulpit committee in the hope of thereby securing a 'call' from a congregation of politicians to preach at them for from \$1,000 to \$5,000 a year."

Mr. Hogan believes that a preacher should be independent of the hire of his congregation, and to prove his words he has, with his brother, opened a little temperance restaurant in Eighth Avenue.

A theological right-about-face has occurred in historic Plymouth Church, Brooklyn. For ten years the Rev.

Dr. Lyman Abbott, as pastor, has made steady progress toward liberality in religious views. Famous among his many series of sermons was one on St. Paul, in which he was charged with holding Unitarian views, intermixed with a large measure of mere intellectuality. The situation has had light shed on it by the recent preaching in Plymouth pulpit by Dwight L. Moody, and the beginning last Sunday by the new pastor, the Rev. Dr. Newell Dwight Hillis, of a second series of sermons on St. Paul, in which, in the opening sermon at least, a position directly opposite to that announced by Dr. Abbott was taken.

Laymen in the congregation are now foremost in saying that sound Bible teaching, and only sound Bible teaching, is to be the future deliverances from Plymouth.

October 1, 1899.—. . . A straw, and an interesting one as bearing on this point, is interviews just had with twenty leading delegations from Scotland and England to the Pan-Presbyterian council at Washington. Without exception they report the High Church or Catholic party in the Church of England, as viewed by non-Anglican and yet close observers, to be the active and ascendant party, adhering strictly to Bible and church. Without exception also they declare the higher criticism wave in England, as represented by Professors Briggs and McGiffert, Lyman Abbott, William R. Harper, and others here, to have passed by.

Philadelphia, Pa., May 26.—At today's session of the General Assembly of the United Presbyterian Church the report of the Committee on the State of Religion aroused much discussion. The report, among other things, said:—

"The increase in membership has been small. Last year's percentage of gain was so pitifully small that it has been shameful."

There were 954 more "removals" than were reported last year. From the years 1860 to 1865 was the nearest period of the church's history in which so small a percentage of gain appears, while the times of commercial perplexity through which the nation has passed have usually been seasons of exceptional spiritual revival, the report continued. The matter was referred to a special committee.

New York, Aug. 20.—The official figures for the Presbyterian Church in the United States have just been prepared by the stated clerk of the General Assembly, the Rev. Dr. W.

H. Roberts. The following shows the growth in communicants year by year since 1894: 1894, 40,908; 1895, 26,907; 1896, 20,802; 1897, 17,195; 1898, 14,966; 1899, 8,030. The number of baptisms also shows a decrease. In 1894 there were 56,263, while in the last year they were 32,680.

Last year and this there appear the totals of dismissed and dropped, but these do not appear for previous years. The number of these exceeds 50,000 a year. They do not affect the baptisms, nor can they affect the number annually received on confession of faith. The latter were in 1894, 74,826; and in 1899, 48,259.

Of ordained ministers living by the church there are 7,312. The net increase in church membership last year was 8,030. The average number of converts by each minister was 1.09.

A year and a half ago a forward movement was inaugurated, which had for its object the adding of 500,000 new Sunday school scholars to Presbyterian schools, by January, 1901. The time is a little more than half passed. The scholars in Presbyterian Sunday schools for the three years numbered as follows: In 1897, 1,024,462; in 1898, 1,034,164; and in 1899, 1,029,229.

There are 7,657 Presbyterian churches. A net growth of 8,000 members would give to each church 1.06 new members.

M'GIFFERT'S CASE DROPPED.

New York, Nov. 13.—The case of Professor Arthur C. McGiffert, of Union Theological Seminary, charged with holding views at variance with the doctrines of the Presbyterian Church, came before the presbytery to-day and action was taken which probably will result in a reference to the General Assembly, which meets in St. Louis next May. The General Assembly prepared expressly for Professor McGiffert's case an outline of the fundamental principles of the church. These were:—

1. That the statements of the Holy Scriptures are absolutely truthful; i. e., free from error when interpreted in their natural and intended sense.
2. That in Jesus Christ there were two whole, perfect, and distinct natures, the God-head and the manhood being inseparably joined together in one person, without conversion or confusion, so that he was in no particular liable to error.
3. That the Lord's Supper was instituted by the direct and personal act of Jesus Christ, to be observed in his church unto the end of the world.
4. That God justified men by imputing the obedience and satisfaction of Christ to them, they receiving and resting upon him in all his righteousness by faith, which faith they receive as the gift of God.

It is only the last of these statements that Professor McGiffert accepts as it stands. The committee to which the matter was referred made a voluminous report, at the conclusion of the reading of which Professor

Francis Brown, the Rev. Dr. Howard Agnew Johnson, and the Rev. Dr. Henry Van Dyke read suggestions in which it was advised that the controversy be dropped.

PRAY FOR HEALTH BY FAITH.

New York, September 3. — A striking feature of the convention of the Christian Alliance now in progress on Nyack Heights is the gathering of devotees of the organization who are in ill health and who believe in the theory of divine healing as set forth by Dr. A. B. Simpson. At the meeting held to-day after the regular tent meeting Dr. Lelacheur spoke on the subject of divine healing. He said that the belief of the alliance followers was directly opposed to that of Christian scientists. He believes that sickness and disease exist, but that those who have faith can cure themselves of bodily ills without the aid of worldly physicians.

"Divine healing is healing through faith," he said, "and those who believe can be healed."

A chorus of "amens" greeted Dr. Lelacheur's remarks. Several persons arose, told of their ailments, and expressed faith that they would be healed. One young girl, who said she was from Ohio, and who looked to be ill unto death, kneeled on the floor and prayed for renewed health.

Several robust looking women testified that they had been cured through faith.

WON BY CHRISTIAN SCIENTISTS.

Minneapolis, Minn., Nov. 20.—In the district court this morning the Christian Scientists gained a victory by securing the dismissal of the grand jury indictment of Mary Brockings and Albert P. Meyer on a demurrer. The defendants were charged with violating the State law by practicing medicine without a license. They demurred on the ground that as they gave no medicine and administered no treatment they could not be said to practice medicine.

CHRISTIAN SCIENCE LEGAL.

Springfield, Ill., Sept. 8.—Attorney General Akin rendered an opinion to-day that the medical practice act of 1899 does not prohibit the treatment of disease by mental or spiritual methods by Christian Scientists or others where no medicine is used, and that where a person dies during such treatment it is not an offense under the criminal code of Illinois.

MINISTER DENIES THAT BIBLE IS SACRED.

New York, Oct. 26.—Dr. Briggs was outdone to-night at the Church club, which is composed of laymen of the Protestant Episcopal Church, by the Rev. Dr. L. W. Batten, the youthful new rector of St. Mark's, just here from Philadelphia. Dr. Batten denied that the Bible was a sacred book, or

inspired, or the foundation of the church. Many of his hearers applauded him. The topic was the "Higher Criticism."

"I have heard," said Dr. Batten, "that the Bible is the foundation of the church. I, for one, don't want to place my religion in a book. Jesus Christ didn't send his apostles out into the world to write a book. There is no part of the New Testament that was written to become a part of a sacred book. St. Paul had no more idea of making a contribution to a sacred book when he wrote his 'epistles' than any clergyman here has when he sits down to write his sermon. What he did is being kept up in precisely the same way to-day. Where are you going to draw the line? Was all that he wrote inspired, and that of St. Clement not?"

"No man," continued Dr. Batten, deliberately, "can be a member of the Protestant Episcopal Church and believe that the Bible is the foundation stone of the church. The church flourished before the scriptures were thought of or before one got the idea that they were sacred."

CITY EVANGELIZATION.

In the June number of the *Missionary Review* the editor-in-chief recalls the remark of the late Dr. John Hall, that "in Britain the population is divided between churchmen and dissenters; in America between churchgoers and absenters." The writer makes the confession that there has been little effort on the part of the church to gather in the "absenters" or even to provide accommodation for them. He states that modern churches have taken on the character of luxurious religious clubs. "Can we blame the poverty-stricken multitude for having the impression that they are outcasts from these elaborate temples with their elegant garniture and furniture?" The writer goes on with appreciative sketches of the work of three city evangelists, Chalmers of Glasgow, Spurgeon of London, and Wanamaker of Philadelphia.—*Tribune Editorial.*

"The lights of Presbyterianism are going out all along the borders of Manhattan Island," says the Evangelist. "Many that have for a long time flamed with steady radiance begin to flicker. At the present rate of progress, in ten years' time there will be few Presbyterian churches left, and those few will be in the prosperous and fashionable portions of the city."

The Holy Synod of Russia has decreed that the insurance companies are not obliged to pay losses incurred during anti-Semitic riots. They did not say the companies are not to pay to Jews, but it is well known that in these riots the Jews only suffer loss, and so, by this measure, Jews alone are afflicted.

ADDRESSES.

- J. W. Wight, No. 39 Floral Ave., Salt Lake City, Utah.
- J. D. White, No. 1903 Coleman Street, St. Louis, Missouri.



# THE SAINTS' HERALD.

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

"Hearken to the word of the Lord; for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, DECEMBER 6, 1899.

NO. 49.

## The Saints' Herald.

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HEMAN C. SMITH, }  
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, DEC. 6, 1899.

### CONGRESS AND B. H. ROBERTS.

It is but a few days now until the American Congress will be in session, the one strongest and best representative lawmaking body the world has knowledge of in the government of the nations and peoples of the earth.

Of course, as a matter of interest and necessity, everybody in this union of American States, of which Utah is the youngest and latest received into the sisterhood, is curiously or anxiously expectant to see what the assembled members of the House of Representatives will do in the matter of Brigham H. Roberts, member-elect from the State of Utah, who is an openly avowed polygamist in the practice of plural marriage relations with two or more wives in the State which he has been chosen to represent. Will he be allowed to take and retain his seat in the House? is the question.

We are quite as much interested in the result of the inquiry likely to be made in this case as are any outside of Utah; and possibly for different reasons. The church which the HERALD represents is a practical result and reorganization of the church which was organized in 1830 by Joseph Smith and others; which church by its eldership continued to preach the gospel under a proper confession of faith, until the death of Joseph and Hyrum Smith, June 27, 1844.

In that confession of faith, as in all the public sermons, articles, and statements of belief up to the death of those two men, there was no teaching, profession of faith, warrant for, or sanction of the doctrine or practice of plural marriage.

B. H. Roberts, however good a man he otherwise may be, claims with others that they are members of the original church and entitled to represent it everywhere; that the men whom the HERALD represents are but a religiously disreputable body of reprobate and apostate men, wholly unworthy of membership in such original church, and not entitled to membership therein.

Our position and contention are that polygamy was not any part of the original faith of the church, and that

the introduction of the belief and practice of polygamy or plural marriage into any faction of the divided and scattered believers in the original faith was contrary to the fundamental tenets of the belief, and in contravention of the laws, usages, and customs of the church; and hence fraudulent and vitiating, no matter by whom it was done.

Mr. B. H. Roberts, by the claim made for the sanctity of the dogma and practice of plural marriage, puts an unjustifiable stigma upon the founders of the original church of 1830, and attempts to fasten an unjust reproach upon the Prophet Joseph Smith, and upon all those who were members of the church in his time who have refused to believe the doctrine, including the sons of the prophet.

Had there been no plural marriage it is probable there would have been no need for a reorganization. But as it is, there was necessity, and the Reorganized Church became a fact. It is also a fact that as a church, we are as a body opposed to the doctrine and practice, both of the "ceremony of plural marriage," and the living of a man with more than one woman as a wife at the same time.

In consideration of this attitude we are more than ordinarily interested in the question whether Mr. Brigham Henry Roberts will be allowed to sit in the council chambers of the nation as a lawmaker. And we are also much interested in what Mr. Roberts has to say in his own defense, why he should not be excluded from the council chambers of the nation.

It appears that Mr. Roberts does not deny that he is a polygamist and has been living in domestic relations with two or three wives, whom he claims to have married under the rites of the Mormon Church rules prior to 1890, and that in so doing he was not transgressing any United States law, or doing violence to the real or supposed compact made by the people of Utah and the United States.

Mr. Roberts, in an article lately published in the *Deseret News*, official organ of the church in Utah, November 23, states:—

It is falsely charged that the Mormon church has broken faith with the government of the United States in regard to polygamy; that is, it is charged that the practice of polygamous marriages has been resumed by the church.

It seems that the Enabling Act demanded that the constitutional convention should

provide by ordinance irrevocable without the consent of the United States and the people of said State, . . . that polygamous or plural marriages are forever prohibited.

In pursuance of this demand, the convention made such provision, defining it to mean the act of marrying more than one woman.

There were laws on the Territorial statute book punishing "continuous living in polygamous relations after the illegal marriage relations have been formed." This was by both Congressional and Territorial enactments made a misdemeanor.

This law . . . the convention cut in two, and made the part punishing polygamous marrying part of the constitution, while the part of the law defining and punishing continuous living in polygamous relations was discarded. Why? Because there was nothing in the Enabling Act that demanded the disruption of those existing marriage relations which had been entered into under the sanction of the "Mormon" Church. It only required that "polygamous or plural marriages" should be prohibited for the future.

Mr. B. H. Roberts and some others took advantage of this condition of things to continue in the practice of "continuous living in polygamous relations" with two or more wives. And Mr. Roberts says in his plea that

The . . . disrupting and discontinuing those polygamous relations was no part of the compact. It was not demanded by the enabling act. It was not any part of the action of the constitutional convention, but, on the contrary, steps were studiously taken not to disrupt those relations by constitutional provision, by discarding the parts of the anti-polygamy law which would have brought about that result. And, indeed, was not that a just and statesmanlike settlement of the vexed question? What good would come to the people of the United States by a disruption of those plural families? What good would come to either morality or religion to turn those plural wives and their children adrift? . . . And let it be remembered that the home and family of that plural wife was established under the sanction of—to her—a holy church ceremony, and with the approval of all her people. A broad mind and a Christian spirit will approve of the settlement that was made of that question. The fountain of the evil was dried up,\* the people of the United States can be generous enough to allow the streams that flowed from it to take their course until lost in the oblivion of death.

Of this plea we notice:—

No demand has been made upon Mr. Roberts, or any other polygamist, to "cast his plural wife or wives adrift," without care and without support and adequate provision and protection. This plea and pitiful presentation of it is a bit of unnecessary sentiment, and ought not to be considered for a moment. It was expected of those men that they should make such adequate provision for

[\*Italics ours.—Ed.]

their dependent wives and children, in proportion to their ability and property; but it was also expected of them that they should cease "the continuous living with them in polygamous marriage." This was the case in all the cases of arrest, trial, and conviction from 1882 to 1890, when both polygamy, the marrying of more than one wife, and polygamy, the "living in polygamous marriage relations," were crimes punishable by fine and imprisonment.

But, supposing that there were cases in which the husband was the sole breadwinner for all the wives and children, how about those cases in which the mother was the true laborer and support of the family of children—would they be any worse off if left to themselves than they would be with the husband at the table now and then? And such cases are by no means rare in Utah. We remember seeing the wife of an apostle in Utah, who was sick and suffering, and was cared for by the neighbors, one of them a Gentile. In the very nature of some cases, there could not be that near relation and dependence of more than one wife in the household that characterizes the home where one only is the housewife, the wife and companion.

Further than this, Mr. Roberts states that the relation of the plural wife was formed under the sanction of—"to her—a holy church ceremony." And that "a broad mind and Christian spirit will approve of the settlement of that question."

Jesus said, "Why call ye me Lord, and do not the things that I say?"

Jesus told the Church of Jesus Christ, long before the death of Joseph Smith, that it was "lawful for a man to have one wife;" and this was the law from the beginning, hence when Mr. Roberts married more than one, and lived with them as his wives, he was doing contrary to what Christ had said, and it is very certain that, however broad a mind a man may have, if he has the Spirit of Christ in sufficient degree to make him a *Christian*, he will not approve of a settlement of the question at issue that dishonors the law of God.

It may be pertinent to ask, If the ceremony by which polygamous relations were established between a woman and a man already married was "to her a holy ceremony," could it be so considered to the man? The manner of Mr. Roberts' statement leaves room for a doubt on this point.

If Mr. Roberts and other polygamists had, at the issuing of President Woodruff's Manifesto, taken it as that aged president stated, that he intended it to cover and include the abandonment of polygamous relations with plural wives, and they have lived afterwards with but one wife, there

would have been no necessity for a studious avoiding of making any provisions in the Constitution by which "existing relations should be disrupted." And if Mr. Roberts and others who found themselves in such "existing relations" had been contented to deal fairly and honestly with the nation, the people of the United States, and severed those "polygamous relations . . . with their plural wives, though they might still have cared for them and their children, in cases where wives and children were dependent on the polygamous husband and father, this much of good would have "come to the people of the United States." Mr. Roberts could then have been elected to the Congress of the United States, and no one, either in Utah or out of it, would have raised an objection. There would not then have been this festering plague spot to vex any of the people. The people of the United States would then have accepted the protestation made by Mr. Roberts and others, that the Mormons were acting in good faith; whereas, few can and do so believe now. This is "what good would have come to morality and religion;" answering Mr. Roberts' question by wholesome facts; wholesome in the estimation of all good citizens.

There would have been no putting of the Mormons under surveillance to catch them breaking the law; no watching to discover whether the "fountain of the evil" (how true the name given it by Mr. Roberts!) had been "dried up," or had been but partly choked, to break out in evil streams to flow into larger and pernicious pools to stagnate and poison anew the body politic.

Mr. Roberts well writes referring to Utah,

The whole nation has watched her.

Why should not the nation watch Utah? The nation had tried to take measures to suppress the practice of polygamy, marrying and living in polygamous relations, beginning with 1862, and ending in a solemn assurance by the people of Utah that polygamy should be no more, only to find that the faith of the nation had been tricked by a play upon words, which left a few men to continue their "polygamous relations with their plural wives," because of their consciences. Mr. Roberts states it thus:—

And yet all they can truthfully charge is that some men—the number is few and rapidly growing less—who entered plural marriage relations previous to 1890 . . . have felt it morally binding upon their consciences to fulfill the obligations of their marriage vows to those polygamous families.

The right of conscience is of course sacred to every man; but when a man's conscience has been falsely educated, and by reason of this leads the man into practices out of harmony

with existing rules of right action, then is the exercise of the right of conscience a wrong to society and to the State. In the light of this view, the United States cannot afford to be generous to the streams that have flowed from this "fountain of" "evil" with national sanction in any form. And Mr. Roberts and all polygamists, practical and theoretical, to the contrary notwithstanding, the permitting of Mr. B. H. Roberts to retain a seat among the nation's lawmakers will be a tacit indorsement of the right of polygamists to "live in polygamous relations with their plural wives" in Utah; and if in Utah, why not in Iowa, Illinois, and the District of Columbia? We believe that there is not a "Mormon," from the venerable President Lorenzo Snow to the humblest elder sent out to preach by the Utah Church authorities, but what would so consider it.

Mr. Roberts states further:—

The struggle for toleration of a plural marriage system, running through half a century, attended as it was with the suffering inflicted upon the "Mormon" people under special legislation and vindictive crusades, with its enforced exile and imprisonment for those who out of an honest thought believed they were but doing God's will—all this, and more, is not forgotten. The "Mormon" people know the views of the people of the United States on that subject without testing it again.

Mr. Roberts should know that the legislation of Congress, yielding to the "views of the people of the United States," was directed at the "continuous living in polygamous relations with plural wives," rather than at the idea of a religious ceremony under the claim for celestial marriage, and that the people of the United States cannot consent that a moiety of "two per cent" of the men of the Utah "Mormon" Church shall now be permitted to live in persistent defiance of the public sentiment of the country, upon the plea of conscience. The fight "for toleration" was made for the right to live with plural wives in polygamous relations, as much or more than for the privilege of performing the "holy ceremony." It was this sort of living that formed the basis of most of the complaint against those "Mormons" who suffered prosecution and imprisonment under the operation of law; and this Mr. Roberts knows. Why then does he, Heber J. Grant, Angus M. Cannon, Paul Poulsen, Joseph S. Horne, and others, continue to test the question of toleration on the part of the people of the United States by continuing in such practice as brings them before the people's courts, not for the infraction of the law in being parties to polygamous ceremony of marriage, but for the "living in continuous polygamous relations with plural wives?" Does Mr. Roberts, do these men, few or many, expect the people of the United States to take

such conduct as indicative of their desire to keep the law of the land? Is not the living with plural wives "in polygamous relations" a misdemeanor? Are not misdemeanors infractions of law? Are there not penalties attached to such breakings of the law? Misdemeanors are punishable in Iowa, Illinois, and other States, and are supposed to be in Utah.

If Mr. Roberts' right to a seat in the House of Representatives is contested, either before or after he shall be sworn in, and we understand it cannot be properly done until he is sworn in and becomes a member of the House, upon the charge that he is a polygamist, and living in the practice of it, as the people of the United States understand the term, we hope that he will be able to show that he is not guilty of the charge, and so be left free from moral stain in the eyes of the nation. But, and if, such charge is made against him, and by reason of proofs it is sustained, and he is found guilty of it, then we hope that the House will by a clear vote, not upon party lines, refuse to let him remain as a member of the American Congress.

We deprecate the sort of warfare a part of the religious sects of the period are making upon the "Mormons" and Mr. Roberts, for the reason that it is waged in a decidedly wrong spirit, to our thinking, and recognizes no good in the system, or people, and persistently misrepresents both, which is wrong.

Neither are we in sympathy with Mr. Roberts' fling at the corruptions which he alleges exist in society, outside of Utah, when he alleges that the danger to the American home "does not lurk in the sun-blessed valleys of Utah;" but that "the good people of New York City and other cities can find it much nearer home;" "within any thousand feet square" of said city of New York, "may be found more that menaces the American home than ever existed, or I hope ever will exist in the whole State of Utah."

There may be corruptions in New York and other cities; there may be men living in those cities who disregard laws made for the peace, liberty, and safety of society, and who are guilty of gross immorality; but these men do not ask for recognition and tolerance of their evil-doing at the hands of the nation. They break the laws knowing that they are lawbreakers and are liable to punishment upon discovery and prosecution. Mr. Roberts' plea for safety does not rest upon the supposed or real fact that other men are as guilty as he is accused of being and may be, but lies in the fact of his innocence of wrongdoing if he is innocent, and such inno-

cence must be shown if accusation is followed by evidences of guilt. The plea is born of weakness of defense, or possible consciousness of inability to prove himself free.

Mr. Roberts closes his statement thus:—

It is falsely charged that Roberts was elected to crowd polygamy down the throats of the American Congress and people, to fulfill an alleged prediction of Brigham Young that it would yet be done.

I challenge first of all the existence of any such prediction. Familiar as I am with all that Brigham Young ever said or wrote that is on record, and familiar as I am with his contemporaries, I never saw or heard of any such prediction until this absurd charge was made a few months ago in a New York paper, and repeated recently by a minister at an anti-Mormon meeting in Boston.

Whether President Brigham Young ever stated in plain words that he, or the Mormons would "crowd polygamy down the throats of the American Congress and people" or not, it is certain that he did say what is given below.

It was stated by President Young on the occasion of presenting the, so-called, revelation on celestial marriage, the supposed basis for the practice of polygamy, August 29, 1852, at Salt Lake City, Utah:—

You heard Bro. Pratt state, this morning, that a Revelation would be read this afternoon, which was given previous to Joseph's death. It contains a doctrine, a small portion of the world is opposed to; but I can deliver a prophecy upon it. Though that doctrine has not been practiced by the Elders, this people have believed in it for years. . . .

The Revelation will be read to you. The principle spoken upon by Brother Pratt, this morning, we believe in. And I tell you—for I know it—it will sail over, and ride triumphantly above all the prejudice and priestcraft of the day; it will be fostered and believed in by the more intelligent portions of the world, as one of the best doctrines ever proclaimed to any people. Your hearts need not beat; you need not think that a mob is coming here to tread upon the sacred liberty which the Constitution of our country guarantees unto us, for it will not be.—Supplement to *Millennial Star*, 1853 (Vol. 15), p. 31.

With this prophecy of President Young to ring in the ears of Mr. Roberts and the American Congress we leave the settlement of the issue of the matter subject to them.

THE *Investigator* of Stewartsville, Missouri, F. W. Kurk, editor, has an epitome of the faith and a poem on the Book of Mormon, in its issue for November 9, with a breezy editorial of the editor calling attention to it, in the following terms:—

All comes to him who waits, and the kingdom of the Lord's is no exception. So read the tenets of faith of one of this earth's denomination—printed on another page—and be convinced. You may learn something therein. The article in question was taken from an unknown exchange; and, as a great many in this vicinity are highly imbued with thoughts religious, we copied same for their edification.

## GENEALOGY OF CHRIST.

SANTA ANA, Cal., Aug. 11, 1899.

*Editors Herald:*—The following has been handed to me for an explanation. I prefer you to answer it through the *Herald*. I must confess it is a puzzler to many of us. Without any comment upon my part here it is:—

## AN EXPLANATION WANTED.

Matthew 1:8 tells us that when "Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost."

When Joseph and Mary went to the feast of passover they missed Jesus for three days. He had run away. They finally found him disputing with the doctors. Mary reproved him, saying, "Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowing."

Now, who knew best, Matthew or Mary, whose child Jesus was? If Joseph was his father, the lack of divine parentage invalidates the whole Christian scheme. If the Holy Ghost was his father, then he was not of the "house of David," which again invalidates the scheme.

In addition to the foregoing, may I ask, Does the first seventeen verses of the first chapter of Matthew establish the lineage of Jesus Christ?

This puzzler is like some other things found in the Bible and history of the world; and rests for its puzzling character on one passage of scripture containing an incidental saying, spoken after the manner of that day as well as this.

Any stepfather or stepmother is called father or mother, as the case may be, in reference made to either by the other. Mary was no exception to the rule. The word "parents" is used in reference to Joseph and Mary in Luke 2:41, and this notwithstanding the historian had stated previously that he was "Christ the Lord" (Luke 2:11).

John, also, in writing of Jesus, makes Philip say to Nathanael, "We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph."

Nathanael, when he saw Jesus, said to him, "Thou art the Son of God; thou art the King of Israel." Philip spoke according to the custom of men, Nathanael by the testimony of the Spirit of truth.

Peter called him "the Christ, the Son of the living God," and this by the revelation of God.

Matthew 1:8, has nothing in it respecting Jesus; 1:18 has. The remainder of the chapter shows the divine intervention of the Holy Ghost, to all of which Joseph was a party in knowledge; as the reputed father of Jesus.

Mary, the mother of Jesus, would have used no other language to Jesus upon questioning him when he was found disputing with the doctors, though it does not appear that the boy had "run away," as our querist states, but had been left behind. This is as it is stated in Luke 2:48, but not in Matthew's relation.

It is singular that anyone should think that the question so flippantly

raised, "Who knew best, Mary or Matthew," when both Matthew and Luke tell the same story concerning the nativity of Jesus. Matthew starts his book thus: "The book of the generation of Jesus Christ, the son of David, the son of Abraham;" making two steps, one from Abraham to David; the other from David to Christ. This query that the Christian scheme is invalidated in either event, i. e., whether Jesus be of David's line, or of divine parentage; for the reason that if the latter, then he is not of David's line; and if the former, is not of divine parentage, is not new, but has been urged many a year ago by skeptics and those disposed not to accept the plain recitals of Matthew and Luke.

The birth of both John and Jesus, one, the son of Elizabeth, the other the son of Mary, had been heralded by angel messengers; one, as stated in Matthew 1:20, informed Joseph beforehand what the child would be and what his name and office; another, as stated by Luke, appeared unto the shepherds and informed them that in the city of David there had been born unto them "a Savior, who was Christ the Lord."

If there were no way of explaining the puzzle of lineage, it is sufficient to know that the prophecies point to the fact of such a character by just such a birth. The attendant circumstances identify the individual, so that in case there is a failure to understand the complexities of human logic and argument, that will in no way invalidate the Christian scheme; or more correctly speaking, the Christ idea.

But when the lineage is fully seen, it shows that following the custom of Jewish families Joseph had espoused Mary, his cousin, daughter and heir of his uncle Jacob, and that both Joseph and Mary were grandchildren of Matthat, whose name appears in the lineage as given by Luke. The two lines of Matthew and Luke both running to David, so that if not the son of Joseph Jesus was still of the lineage of David through his mother Mary.

The lineage as stated by Matthew in first chapter goes to Abraham, the one in Luke goes to Adam. We have no reason, that we know of, to take the one in Matthew to the exclusion of the one in Luke; or to discard Matthew and accept Luke. Both are probably approximately correct, and are given by the two writers according to the register each may have had access to; and the one may have traced through the supposed father, the other through the mother. In either event the lines crossed in such good degree that a common parentage is found for Jesus in both lines. It is not unreasonable to trace through the mother, as custom permitted this in case of failure of succession in the male

line. So whether the son of the Holy Ghost, or of Joseph, Jesus was the son of David, of the seed of Abraham, the only begotten Son of God this side of Adam.

We should say then that the genealogy, as given by Matthew, may not fully establish the lineage of Jesus, the Christ.

We accept fully the sonship of Jesus, the Christ. It is enjoined upon us in the Book of Mormon, and reënjointed upon us in the revelations of God to the church; and the conscious assurance to the believer of the fact that Jesus is the Christ is the grand principle upon which the church as a whole is to be built, that the "gates of hell shall not prevail against it."

#### DONATIONS TO COLLEGE MUSEUM.

The museum of Graceland College has been enriched by a number of valuable donations received from the East, through Bro. A. H. Smith. They are as follows: Two large swordfish beaks—the projections of the upper jaw, which form the distinguishing weapon; from the Isthmus of Panama; donated by Bro. Albert W. Bowers, Roxbury, Boston, Massachusetts. One view of the Boston Public Library; two fine specimens of Australian sea shells, from Sr. Martha Bowers. One silver match safe, two hundred years old, from Bro. Frederick Bertelsen, Boston. One insular globe box; silk cocoon; porcupine quill; three Spanish coins—dated 1713, 1759, 1790; from Sr. Helen Bertelsen. Spanish coin 1778; historic handkerchief made at mills located by Samuel Slater, "Father of American manufactures, founder of first cotton mill in United States, at Pawtucket, Rhode Island;" from Sr. Ruth A. Burlingame, Cumberland Hill, Rhode Island. By J. C. Clapp: Stone axe from Henry County, Tennessee; shell found thirty-six feet below surface at Chesterfield, Henderson County, Tennessee, in strata of sea-shells four feet thick, after this blue clay; eight arrow heads, Hardin County, Tennessee.

These donations are gratefully acknowledged on behalf of Graceland.

#### EXTRACTS FROM LETTERS.

Bro. I. N. White, St. Louis, Missouri, November 29:—

I got to the city last night from Illinois. Been very busy. Remain here two days and go to Barnettts, Missouri, to hold a few meetings and assist Bro. R. T. Walters in straightening up some branch affairs. You will find enclosed the remainder of my manuscript of the White-Braden debate. Have written much of it under adverse circumstances, but I shall not offer any apologies. Others may have done better, but to debate, then preach every night, answer the vast correspondence we generally have, and write up a debate from notes and memory is certainly putting a man's hands full. I am feeling well and am

encouraged to know that truth is triumphant. I preach to-night.

Bro. J. D. White sends us the following correction of our mistake in regard to baptisms at Alma, Illinois. We insert with confession of our error, inasmuch as we did Elder Clark Braden wrong:—

ST. LOUIS, Nov. 23, 1899.

Bro. E. L. Kelley:—Your favor of yesterday to hand. I reply promptly to correct a misunderstanding. There are two towns in Illinois named "Alma." The Alma where I was preaching and baptized two Sunday is not the same place where debate was held. They are about fifty miles apart.

#### EDITORIAL ITEMS.

Bishop E. L. Kelley informs us that he received as thank offerings, of Sr. Anna A. Dancer, for the college five hundred dollars. Of Bro. W. P. Pickering, thank offering, for church use, one hundred dollars. For these and other things favorable to the work, it behooves us to be duly thankful. A number of offerings were presented for the Home, the items of which will be noted hereafter, when received.

Marked copies of the present HERALD containing President Joseph Smith's editorial on the Roberts case have been sent to editors of leading secular and religious journals throughout the country. We trust its sentiments may become widely known, to the good of all whom it may concern, nationally and individually.

Pres. A. H. Smith arrived home during the past week, from an extended tour in the Eastern mission. Other recent arrivals include Bishop Kelley and Brn. C. Scott, from Western Iowa; F. M. Weld, from Texas. Bro. Heman C. Smith has returned to Michigan.

The mixed races comprising the Empire of Austria have become so deeply involved in quarrelings growing out of conflicting interests and policies that Emperor Francis Joseph, the aged ruler, is having his hands full to prevent serious race conflicts, of an open and violent character, as in the past. The Emperor is making personal efforts to reconcile the contending factions. It is not believed that the patched up policies resorted to will long keep the contending forces content under one rule. Division and disruption involving the integrity of the realm, are threatened.

Thanksgiving Day services were held by the Lamoni saints who met in a service of fasting, prayer, and testimony from ten o'clock a. m. to noon. A profitable season was enjoyed.

Some matter crowded out by special demands upon our space will appear next week.

Bro. T. R. White, Lowry City, Missouri, was a caller at the Herald Office on the 1st inst.



Washington items report the consensus of opinion that B. H. Roberts will not be sworn in, but that his case will be referred to a committee, before which he will be given a chance to defend himself. Representative Taylor, of Ohio, reports this as the line of action marked out at a caucus of leading Republican members; also that Roberts, in the judgment of the meeting, was "not relieved of the disability placed upon him for violating the Edmunds act;" that he "is ineligible because he has been convicted of polygamy and has served a term in the penitentiary." Congress will meet on the 4th, when the matter will be finally decided.

## Original Articles.

### DECEPTION'S REIGN.—PART 3; NO. 4.

In 1835, A. D., the following was addressed to the elders of the Church of the Latter Day Saints, by revelation and commandment:—

Wherefore I, the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jr., and spake unto him from heaven, and gave him commandments, and also gave commandments to others, that they should proclaim these things unto the world; and all this that it might be fulfilled, which was written by the prophets; the weak things of the world shall come forth and break down the mighty and strong ones, that man should not counsel his fellow-man, neither trust in the arm of flesh, but that every man might speak in the name of God the Lord, even the Savior of the world; that faith also might increase in the earth; that mine everlasting covenant might be established; that the fullness of my gospel might be proclaimed *by the weak and simple, unto the ends of the world, and before kings and rulers.*—D. C. 1:4.

The reason assigned as to *why* the predicted "calamity" is to be sent on the inhabitants of the earth is, they have, during the dark ages, "strayed from" God's "ordinances," and broken his "everlasting covenant," the gospel covenant. (See Isa. 24:6; Heb. 13:20, 21.)

As late as 1830 to 1835 A. D., they were not seeking "the Lord to establish his righteousness, but every man walketh in his own way, and after the image of his own god, whose image is in the likeness of the world, and whose substance is that of an idol, which waxeth old and shall perish in Babylon, even Babylon the great, which shall fall."—Par. 3.

Not only was and is the religious forms and many of the ceremonies of human origin, and hence *idolatrous*; but the divisions, every one walking in his own way, wrong. And furthermore; men, churches, were counseling, educating, and *authorizing their fellow men*, and with aid of colleges, universities, and scholastic institutions, and scientific ornamentations,

and a pandering to the world-glamor generally, are seeking to build up churches for God, advocating their claims by "the wisdom of the world;" and by these means seeking, as they said, to return to the old paths again, from which they had wandered in the gloomy ages.

But so far as preaching the gospel of Christ and building the church to the salvation of man is concerned, the natural sciences, the precepts of men, the wisdom of the world is foolishness with God. And by attempting to second God's effort at saving men by the gospel,—they add addendas thereto, consisting of scientific and worldly wisdom,—they but *nullify* the effect of the cross of Christ (1 Cor. 1:17). The learned "teach with their learning," and the power of the Holy Ghost is left out of the account; and flesh—man—is left to glory in man.

For ye see your calling, brethren, how that not many wise men *after the flesh*, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of [in the estimation of] the world, and things which are despised [by the world], hath God chosen, yea, and things which are not, to bring to nought things that are: *that no flesh should glory in his presence.*"—1 Cor. 1:26-29.

Paul here sets forth God's way and means of carrying on the cause of Jesus Christ, and gives *his reasons why!* God changes not. His ways are not as our ways (Isa. 55:8, 9), and hence it was written in the prophets of old, as we have quoted, concerning the great latter-day work (D. C. 1:4), God was to call, and has called on "the weak things of the world," that his "everlasting covenant might be established," and that they "might speak in the name of [or in other words by the authority and wisdom of] God the Lord," instead of counseling; that is, *authorizing* and qualifying their "fellow-man," simply their equals! But "that the fullness of my [God's] gospel might be proclaimed *by the weak and the simple, unto the ends of the world, and before kings and rulers.*"

The fact that Joseph the Seer moved out in the opening up of this work as he did, and laid the foundation in harmony with God's immutable will, instead of man's evil way of doing a work supposedly for the Lord, is an additional evidence of his divine calling as a prophet.

From the same section of the book of his revelation we quote:—

And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh, for I am no respecter of persons, and willet that all men shall know that the day speedily cometh, the hour is not yet, but is nigh at hand, when peace shall be taken from the earth.—D. C. 1:6.

This is a strange statement to have been uttered as a prophecy in the name of the Lord in A. D. 1835, near

sixty-five years ago, when public sentiment—both religious and social and political—was that a moral wave of such huge dimensions and grandeur was soon to sweep over the earth through the agency and influence of the churches, the Bible and tract societies, civilization, and scientific advancement, and the missionary organizations, as was calculated to bring about in a short time a universal millennium of peace and glory over the whole earth! How all the ministry quoted the prophecies relating to the reign of peace after the second advent of Jesus, crying, "Peace, peace;" and saying the time is at hand. Editors and book writers, and the poets wrote and sung of the day then at hand, fifty years ago, that "nation would not lift sword against nation, neither should they learn war any more." False prophets joined in the chorus of "peace, peace, to all the earth," and so strong was the peace sentiment that many yet hold to the tradition!

There is no prophecy in the papers, books, or sermons of forty to fifty years ago setting forth a description of the gigantic armed cruisers, such as now reign over the seas. None then dreamed of the deadly repeating rifle of this day. The deadly torpedo; the destructive shell was not conceived of.

Kind reader, does it not now seem to you as though the hour is *now at hand* when peace is about to be banished from the earth? What means the war cry so characteristic of all the club addresses, political speeches, telegraphic dispatches and editorial predictions? What means the cry of distress arising from the populous of the nations burdened with taxation to support large standing armies? What means this scientific contest that tries the inventive genius to its utmost tension to construct arms offensive and defensive? Are the nations thus bent just to prove Joseph Smith a true prophet? Hardly. Yet his prophetic utterances are being verified!

Of the unparalleled development of evil and abominations among the Gentile nations, of a religious and other character, that is now being brought to light, and the deceptions now being manifest, Joseph Smith was moved to prophesy as follows sixty-eight years ago:—

And it shall come to pass, that there shall be a great work in the land, even among the Gentiles, *for their folly and their abominations shall be made manifest, in the eyes of all people;* for I am God, and mine arm is not shortened, and I will show miracles, signs, and wonders, unto all those who believe on my name. And whoso shall ask it in my name, in faith, they shall cast out devils; they shall heal the sick; they shall cause the blind to receive their sight, and the deaf to hear, and the dumb to speak, and the lame to walk; and the time speedily cometh that great things are to be shown forth unto the children of

men; but without faith shall not anything be shown forth except desolations upon Babylon, the same which has made all nations drink of the wine of the wrath of her fornication. And there are none that doeth good except those who are ready to receive the fullness of my gospel, which I have sent forth unto this generation. Wherefore, I have called upon the weak things of the world, those who are unlearned and despised, to thresh the nations by the power of my Spirit.—D. C. 34: 3, 4.

By the foregoing we learn that while God's marvelous work is being accomplished, and human creeds are having their errors exposed, and human dogmas and false doctrines turned down, and the gospel as restored in its fullness is being proclaimed with authority, and all this by an uneducated ministry (in the popular sense), God's power and wisdom is to be manifested to the faithful, obedient followers of Christ. And desolations are to visit Babylon, and the abominations of the Gentile nations are to be laid open to the gaze of the world, horrified at its awful self! while the wisdom of its wise men perish. Look back some few years since at the Panama canal scandal, the robbery of the treasury for that enterprise in France, that disgraced in the eyes of the civilized world some of her brightest political lights, causing some of them to commit suicide. Bank robbery, and plundering and wrecking, by faithless custodians of the people's hard earnings; burglaries, murders in high and low places, and domestic scandals, till editors get weary and would fain draw the veil of silence over the sickening record of Gentile wickedness. We should not forget the slaughter of Armenians by the callous-hearted Turks, or the late Spanish barbarities in Cuba and Porto Rico. Surely the horrid development of wickedness and abominations that now appall the civilized world is enough to most fully convince us that the prophecy above-quoted is divine, and that the prophet through whom it came was sent of God.

Of the calamities to come on the world through natural agencies, and which at the time the prophecy, through Joseph Smith, was revealed, though it would not have been foreseen by the natural mind of man then, —A. D. 1831 and 1832,—and as an evidence that God had commenced his work unto the saving of the honest from the deceptions now so strong and universal, and after the ministry then sent to warn, preach the gospel as restored, and testify to its verity, to them it was predicted:—

And after your testimony, cometh wrath and indignation upon the people; for after your testimony cometh the testimony of earthquakes, that shall cause groanings in the midst of her, and men shall fall upon the ground, and shall not be able to stand. And also cometh the testimony of the voice of thunderings, and the voice of lightnings, and the voice of tempests, and the voice of the waves of the sea, heaving themselves beyond their bounds. And all things shall be in

commotion; and surely men's hearts shall fail them; for fear shall come upon all people.—D. C. 85: 25.

It is almost a work of supererogation to invite the attention of the reader to the items of this prophecy in detail. Earthquakes are occurring to the number of about sixteen per week, according to the latest statistics on the subject; and many of them are visiting parts of the earth not frequented by them before in the history of their occurrence, causing "groanings" or subterranean noises in the earth; and the destructions by many of them are great in the loss of life and property. For some reason, not to be accounted for easily, "the thunderings and lightnings" during the last twenty years have become very terrifying to the people. They fear greatly when clouds and lightnings make their appearance in the heavens; and many seek safety in cellars and caves! Why is this? I, myself, can well remember when such a thing as fear when it thundered was not thought of. But, alas! this prophecy has "come to pass"!

"The testimony of tempests," or destructive winds. Of this we need only mention the dark, roaring, whirling tornado; and the revolving, whizzing cyclone; their unparalleled frequency for the last twenty years; and then, the cyclone caves that are being constructed in many parts of our country. Companies of men are formed in many places to travel and construct these caves of cement and other suitable materials.

"Waves of the sea heaving themselves beyond their bounds." By the tidal wave that swept over the islands at the confluence of the rivers Ganges and Brahmapootra, in October, 1876, attended by a cyclone, it is stated that two hundred and fifty thousand lives were lost. The wave went twenty miles inland, and was twenty feet high.

By the inundation of the waters of the River Nile, in Egypt, the Damietta branch, in October, 1876, one hundred and twenty square miles were inundated, and twenty villages and about one thousand lives lost. Tidal waves have wrought great destruction of life and property at the Island of Saint Thomas, and on the Sandwich Islands, and along the entire west coast of South America, since 1868. The last mentioned, in August of that year, destroyed fourteen towns, six hundred lives, and twenty million dollars worth of property. "All things shall be in commotion," said the prophet in 1832. Are the nations looking with suspense for something, they know not what, to come next? Is it a crisis of the Eastern question? Is it national revolutions in South and Central America? Is it a general uprising over the labor-capital question?

Is a general war among the nations of Europe approaching just behind the political horizon? And will America be involved in it?

Why are the nations looking, trembling, and awe-stricken, while looking at the mysterious uninterpreted handwriting on the wall?

A terrible fate is impending, and wise men cannot decipher it, "and all things" are "in commotion," as with the prophecy. "And the hearts of men" are failing "them for fear," and for looking after those things that are coming. I feel satisfied and will now risk the statement, that men, so far as they have opportunity to learn of *this* and other prophecies in this article, feel and realize and can see, beyond reasonable doubt, that they are being fulfilled!

In addition to these prophecies given directly through Joseph Smith, and the one from the Book of Mormon, quoted at the head of this paper, we now present another from the Book of Mormon, remembering that that volume was translated from the reformed Egyptian language, as used by the peoples of ancient America, by Joseph Smith, and by him published to the world A. D. 1830. The prophecy reads as follows:—

But behold, in the last days, or in the days of the Gentiles; yea, behold, *all the nations of the Gentiles, and also the Jews*, both those who shall come upon this land, and those who shall be upon other lands; yea, even upon all the lands of the earth; behold, they will be drunken with iniquity, and all manner of abominations; and when that day shall come, they shall be visited of the Lord of hosts, with thunder and with earthquake, and with a great noise, and with storm and with tempest, and with the flame of devouring fire.—2 Nephi 11: 63, large print edition.

This prophecy is so plain, and being so palpably fulfilled in the present age, that comment is useless. The wickedness and abominations of the nations are before us, and the predicted judgments to follow are beginning to be so plainly seen, so keenly felt and realized among the people, that the prediction needs only to be quoted to be recognized as being true. Our Bible test of a prophet is, "when the word of the prophet shall come to pass, then shall the prophet be known, that the Lord hath truly sent him." And, "by their fruits ye shall know them."

There is no necessity from any standpoint, then, that anyone who investigates the claims of Joseph Smith, especially with an open Bible, his revelations and the history and facts of the times before them, be deceived. God always has, does, and will in time to come so develop his work in truth and righteousness, that it will exclude error and deception; and that the honest-hearted, and all who love truth and right, may walk in the light of the Lord unto life eternal.

We have traversed the religious realm but limitedly, in our effort to discover the extent of Deception's Reign, and error's deadly influence, but our effort would have lacked an essential had not the truth and the light been presented in contrast.

The great work of God, preparatory to the second coming of Christ to redeem his waiting people and glorify them, as foretold by all the holy prophets, is now inaugurated and advancing. Divine light is spreading like the rays of the sun at the dawn. The gospel, as restored by the Holy Ghost and the ministrations of angels, is being proclaimed; and by its divine truth, deception, error, false doctrines of men and devils are being laid bare; honest people of contrite spirit are being redeemed and brought to God. God has "set his hand again the second time" to gather his ancient covenant and long dispersed people to the lands of their inheritance. His power is being made bare in the midst of the nations in this "the hour of his judgments," to the preparing the way of the going forth of the warning voice, to the accomplishment of his purposes in this "the dispensation of the fullness of times," that the reign of falsehood and deception may forever end, and the reign of righteousness, peace, truth, virtue, godliness and of Jesus, in glory, majesty, and power, over the whole earth may come in. Amen.

C. SCOTT.

#### PREREQUISITES TO THE GATHERING.

##### SOLEMN ASSEMBLY; SCHOOL OF THE PROPHETS; ENDOWMENT OF THE PRIESTHOOD.

##### DO THESE PRECEDE THE GATHERING OF THE PEOPLE?

Many articles of value and interest have recently appeared in the church papers respecting the "gathering." These articles have very properly directed attention to the necessity of securing means to purchase lands, as already provided for by revelation; to the need of personal preparation on the part of the saints, that they might reach the high spiritual plane essential to a successful execution of the law of consecration; to the advisability of those moneyed men, who are also leading spiritual authorities in the church, setting the praiseworthy example to others by consecrating of their means for the building up of Zion, etc.

The importance of explaining the matters referred to above, and emphasizing them until they are thoroughly understood by the church, is quite apparent. But do not the "solemn assembly," the "school of the prophets," and the "endowment" of the priesthood demand at least coördinate, if not first, consideration? Indeed, I doubt that the former, though

much to be desired, ever can or will be accomplished until the priesthood receives the "endowment" promised in the revelations; through, as the writer understands, the training and discipline of the "school of the prophets," in the "solemn assembly." Yet I have seen very little written concerning these latter. I therefore essay the pleasant task of calling them up for consideration and discussion. Concerning

##### ENDOWMENT OF THE PRIESTHOOD.

##### Doctrine and Covenants 92: 2, 3:—

Yea, verily I say unto you, I gave unto you a commandment, that you should build an house, in the which house I design to endow those whom I have chosen with power from on high, for this is the promise of the Father unto you; therefore, I commanded you to tarry, even as mine apostles at Jerusalem; nevertheless my servants sinned a very grievous sin; and contentions arose in the school of the prophets, which was very grievous unto me, saith your Lord; therefore I sent them forth to be chastened. Verily I say unto you, It is my will that you should build an house; if you keep my commandments, you shall have power to build it. . . . Now here is wisdom and the mind of the Lord. . . . Let the lower part of the inner court be dedicated unto me for your sacrament offering, and for your preaching; and your fasting, and your praying, and the offering up of your most holy desires unto me, saith your Lord. And let the higher part of the inner court be dedicated unto me for the school of mine apostles, [prophets?] saith Son Ahman; or, in other words, Alphas; or, in other words, Omegas; even Jesus Christ your Lord. Amen.

##### Doctrine and Covenants 102: 10:—

Verily I say unto you, It is expedient in me that the first elders of my church should receive their endowment from on high, in my house, which I have commanded to be built unto my name in the land of Kirtland; and let those commandments which I have given concerning Zion and her law, be executed and fulfilled, after her redemption. There has been a day of calling, but the time has come for a day of choosing; and let those be chosen that are worthy; and it shall be manifest unto my servant, by the voice of the Spirit, those that are chosen, and they shall be sanctified; and inasmuch as they follow the counsel which they receive, they shall have power after many days to accomplish all things pertaining to Zion.

From the above citations we learn:—

1. The Kirtland temple was built by command of God.
2. For an endowment of the priesthood therein.
3. That "the higher part of the inner court be dedicated unto me for the school of mine apostles" (prophets?).
4. Through their endowment and sanctification "they shall have power after many days to accomplish all things pertaining to Zion."

This last clause shows the absolute necessity of a special endowment, in order that God's servants might have "power" "to accomplish all things pertaining to Zion." This leads us to inquire further in regard to the

##### NECESSITY AND NATURE OF THE ENDOWMENT.

##### Doctrine and Covenants 102: 3:—

Therefore, in consequence of the transgression of my people, it is expedient in me

that mine elders should wait for a little season for the redemption of Zion, that *they themselves* may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly, concerning their duty, and the things which I require at their hands; and this cannot be brought to pass *until mine elders are endowed* with power from on high; for, behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful, and continue in humility before me; *therefore*, it is expedient in me that mine elders should wait for a little season, for the redemption of Zion.

Concerning the necessity of the endowment, the above should be conclusive.

Regarding its nature, in its most sublime and significant aspect, this heavenly endowment of power contemplates that those who are pure in heart shall behold the Savior! As proof of this I cite Doctrine and Covenants 85: 18, 19:—

Therefore, sanctify yourselves that your minds become single to God, and the days will come that you shall *see him*: for he will unveil his face unto you, and it shall be in his own time, and in his own way, and according to his own will. Remember the great and last promise which I have made unto you ["that you shall see Him"]: cast away your idle thoughts and your excess of laughter far from you; tarry ye, tarry ye in this place, and call a solemn assembly, even of those who are the first laborers in this last kingdom.

For statement of Joseph the Seer respecting endowment, please examine Church History, volume 1, pages 602-3, from which I briefly extract:—

But if we are faithful, and live by every word that proceeds forth from the mouth of God, I will venture to prophesy that we shall get a blessing that will be worth remembering, if we should live as long as John the Revelator; our blessings will be such as we have not realized before, nor in this generation. . . . All who are prepared and are sufficiently pure to abide the presence of the Savior, will see him in the solemn assembly.

As this all-important "endowment," so essential to the ultimate success and triumph of God's kingdom in the world, is to be bestowed in a solemn assembly, we may, with pleasure and with profit, inquire of the revelations of God for information respecting it and the "school of the prophets," with which it seems to be closely allied.

##### SOLEMN ASSEMBLY AND SCHOOL OF THE PROPHETS.

##### Doctrine and Covenants 43: 3:—

And now, behold, I give unto you a commandment, that when ye are *assembled together*, ye shall instruct and edify each other, that ye may know how to act and direct my church how to act upon the points of my law and commandments, which I have given; and *thus* ye shall become instructed in the law of my church, and be sanctified by that which ye have received, and ye shall bind yourselves to act in all holiness before me, that inasmuch as ye do this, glory shall be added to the kingdom which ye have received. Inasmuch as ye do it not, it shall be taken, even that which ye have received.

Doctrine and Covenants 85: 20, 21, 23, 36, 37, 45:—

I give unto you who are the first laborers in this last kingdom, a commandment, that you assemble yourselves together, and organize yourselves, and prepare yourselves, and sanctify yourselves; yea, purify your hearts, and cleanse your hands and your feet before me, that I may make you clean; that I may testify unto your Father, and your God, and my God, that you are clean from the blood of this wicked generation, that I may fulfill this promise, this great and last promise which I have made unto you, when I will.

The promise referred to here evidently is, "you shall see Him" (verse 18). That this promise might be fulfilled, the Lord commands them to "call a solemn assembly," and proceeds to give them full instruction how to prepare for such assembly, as also in verse 21:—

Also, I give unto you a commandment, that ye shall continue in prayer and fasting from this time forth. And I give unto you a commandment, that you shall teach one another the doctrine of the kingdom; teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that is expedient for you to understand; of things both in heaven, and in earth, and under the earth; things which have been; things which are; things which must shortly come to pass; things which are at home; things which are abroad; the wars and the perplexities of the nations; and the judgments which are on the land; and a knowledge also of countries, and of kingdoms, that ye may be prepared in all things when I shall send you again, to magnify the calling whereunto I have called you, and the mission with which I have commissioned you.—Verse 21.

Therefore, tarry ye, and labor diligently, that you may be perfected in your ministry, to go forth among the Gentiles for the last time, as many as the mouth of the Lord shall name, to bind up the law, and seal up the testimony, and to prepare the saints for the hour of judgment, which is to come; that their souls may escape the wrath of God, the desolation of abomination, which await the wicked, both in this world, and in the world to come. Verily, I say unto you, Let those who are not the first elders, continue in the vineyard, until the mouth of the Lord shall call them, for their time is not yet come; their garments are not clean from the blood of this generation.—Verse 23.

Call your solemn assembly, as I have commanded you; and as all have not faith, seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith. Organize yourselves; prepare every needful thing, and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God.—Verse 36.

Therefore cease from all your light speeches, from all laughter, from all your lustful desires, from all your pride and light-mindedness, and from all your wicked doings. Verse 37.

And ye shall not receive any among you into this school, save he is clean from the blood of this generation; and he shall be received by the ordinance of the washing of feet, for unto this end was the ordinance of the washing of feet instituted.—Verse 45.

Briefly recapitulating, the solemn assembly and school of the prophets were commanded of God.

1. "That ye may know how to act and direct my church how to act upon the points of my law and commandments, which I have given."

From this consideration alone, do we not need a solemn assembly "just now"? Let an extract from *Herald* editorial of September 6, 1899, page 570, which only represents the well-known fact that there is lack of unity, answer:—

This is the problem, and how shall it be solved? Bro. Hilliard has one way; Bro. T. W. Williams has another; and several have others, all more or less differing one from another.

2. "To prepare the saints for the hour of judgment, which is to come; that their souls may escape the wrath of God." If such "judgments" and "wrath" were imminent in 1832, when this revelation was given, are not these perils still impending?

Is the ministry of the Reorganization "perfected;" or any number of us, so as to "bind up the law and seal up the testimony," and prepare the saints for and deliver them from the threatened "judgments" and "wrath"? Can we become perfected, as contemplated in these revelations, if we treat lightly the things which we have received? (D. C. 83:8.) Or, rather, will we not, like the first organization of the church, "remain under this condemnation until they [we] repent and remember the new covenant, even the Book of Mormon and former commandments which I have given them, not only to say, but to do according to that which I have written"? Would it not be *doing* "according to that which is written," to establish "a house of faith, a house of prayer, a house of fasting, a house of learning, a house of God"? If not, let some of the wise men of Zion show, by the revelations of God or other competent authority, that the Lord does not require this at *our* hands! Until this is shown, I insist that the "school of the prophets" and the "solemn assembly" should be absorbing themes of the priesthood, and that the members thereof should begin at once to prepare themselves, as the revelations of God direct, for their covenying and establishment. If we defer or neglect the personal preparation essential to admission in the school of the prophets, and so necessary that the "solemn assembly" may be recognized of God, it is possible the Lord will speak to us concerning them as he recently did respecting another matter:—

It is the will of your Lord and your God that this should be done. It should have been done before, but the adversary hath hindered, desiring to prevent the success of my work in the earth.—D. C. 122:13.

What hinders us from at once establishing a school of the prophets? Let us see. We have already learned that God commanded the building of the Kirtland temple, with the express design that the "higher part of the inner court be dedicated unto me for the school of mine apostles" (D. C.

92:3). Therefore, we do not lack a building in which to hold the school.

Have we any candidates who are prepared to enter this school? Again we appeal to the revelations. Doctrine and Covenants 85:19, 23, 45:—

Tarry ye, tarry ye in this place, and call a solemn assembly, even of those who are the first laborers in this last kingdom. . . . Verily, I say unto you, Let those who are not the first elders, continue in the vineyard, until the mouth of the Lord shall call them, for their time is not yet come; their garments are not clean from the blood of this generation. . . . And ye shall not receive any among you into this school, save he is clean from the blood of this generation.

Has the Reorganization any "first laborers in this last kingdom" who are "clean from the blood of this generation"? If so, we do not lack pupils with whom to supply the school. If not, does not the duty of the hour imperatively demand that we begin at once to make the necessary preparation; to study closely, in this connection (D. C. 85:19-21, 37), to "cease from all light speeches," "excess of laughter," "all lustful desires," "all pride" and "light-mindedness;" to "cast away your idle thoughts," and not forget to "continue in prayer and fasting from this time forth"?

The writer is thoroughly convinced that the "school of the prophets," the "solemn assembly," and the "endowment" of the priesthood are matters demanding primary and present consideration. Nor do I believe that any effort or combination of efforts to redeem Zion, let them be made when, where, or by whom they may, will ever meet with any success worth naming, unless God's plan is fully honored. And do not the matters briefly examined in this article constitute a part and an all-important part of God's great plan for the redemption of his people? What think ye?

AN ELDER.

## Letter Department.

WATERFORD, Ont., Nov. 24.

*Editors Herald:*—This is the first time I have written you this year. Constant employment in other branches of the work, and the knowledge that other pens can do better work than mine, have been the reasons for my silence. But several complaints have reached my ears, like this, "Why don't the Canadian missionaries write to *Herald* and *Ensign*?" Some tell me they have dropped these papers, because there is no Canada news in them; others say they have written, and sent newspaper clippings of importance, but they have found their way to the "waste basket." All this serves to injure the subscription list, and undoubtedly hurts the work in general.

Feeling that I am guilty of some of the above charges, I here and now attempt to bring forth evidence of repentance for past negligence.



I am glad to inform you that the work in Canada is increasing spiritually, numerically, and financially. A goodly number have been baptized. The branches, in the main, are enjoying the blessings of heaven, and tithing and offerings were never so great as this year. I have not heard a complaint regarding a single missionary now acting in the mission, and the local staff, with but few exceptions, are doing splendid work.

We have had four conferences this year. Three of them were the largest I ever attended in this mission. I have been called upon to preach dedicatory sermons in three new churches since June; all deeded to the church, free from debt. Two more new brick churches are being built. One will be opened in about a month, the other before spring.

Personally, I am well and happy. On the go as wisdom may direct. Have done a great deal of newspaper work in defense of the work, and in reply to attacks made upon it. By request of several I send you some letters for publication. Some points therein are thought to be helpful and worthy of preservation. Should you decide they are unworthy of publication, please return them, as I wish to have them, as they are the only copies I have.

While in London (my home) on four different occasions, during the famous street car strike this summer, I was called up to speak on five different occasions. If newspapers are correct I addressed over thirty-five thousand people in those four meetings. Twice I spoke in the grand opera house, twice in the largest building in the city, a skating rink, and the day of the great mob, when the mayor and alderman with the city police could not disperse the mob. The mayor stood in his carriage amid the wild, surging mass of humanity, when I was called for. The mayor and alderman requested me to mount the carriage, saying, "Elder Evans, for God's sake get up here and talk, or there will be bloodshed!" God was with me then; I never felt better. My little speech won the crowd, and they retired in peace. I regret to add that the mob, stung to madness by cruel injustice, reassembled the same evening, doing great damage. Our work was brought before the public in consequence of my speeches, as it never was before. Since then when in London my meetings have been largely attended.

I have been requested to become a candidate for alderman in January, but have declined. O. W. Cambridge, our worthy Sunday school superintendent, is out for municipal honors, and, I think, bids fair to win. I may add that since October 1, fifteen have been baptized in London, the result of the good conduct of the saints in general, and especially the splendid work of the London branch officers.

In closing let me say, I arrived in Waterford on 17th. I have preached every night, twice on Sunday, also a funeral sermon Tuesday afternoon. At every meeting the church has been full, and several times standing room was taken up. Since my debate with Rev. Wilkinson in 1888 the saints then and since baptized have paid rent for the church much of the time.

Old Bro. Smith, whom I baptized in 1888, was proprietor of the church. Last Monday, while talking with him, he suddenly looked up and said, "Elder Evans, if you will promise to have the church veneered with brick, and fixed up, I will give you a clear deed." "Done," said I, "let's be off to the lawyers for the deed." So saying Brn. Smith, Yerks, and self were soon at the lawyer's, and now the church is the property of the Reorganized Church of Jesus Christ of Latter Day Saints. It is a frame church, in good condition, size 32x42, stone foundation, and the lot is 35x105, a corner lot on Main Street.

The repairing will cost about two hundred dollars. Already I have carpenters, stone masons, brick masons, laborers, painters, and teamsters who have signed to do the work free, also free sand, and yesterday I had ninety-two dollars on my list for the material. So goes the good work. Brn. Yerks, Longhurst, Garvey, Deueling, and R. C. Evans are the committee on church repairs, and we will see that all material is on the ground by early spring, and have it ready for dedication in June, (D. V.)

I expect to baptize a few, and will leave for other parts on the 29th.

Yours in the conflict,

R. C. EVANS.

*Editors Herald.*—In your issue of October 18, page 676, Elder William Newton, of the missionary staff, now in this country, has given public expression to his opinions of the past and present action of the local ministry of the church in this corner of the vineyard, from which we gather that he was much disappointed at the manner and method adopted by us in the transaction of the business at our recent mission conference.

He considers that we—that is practically an overwhelming majority of the elders present (our brother and his supporters being in a small minority on the vital questions before the body)—were wanting in humility, striving for mastery, determined to have our own way, and "not subject to the powers sent of God," finding fault with us because some of our members expressed the opinion that there was no further need for the church to send missionaries from America; further charging the leading local ministry with having neglected the flock at Broadclist and Plymouth ever since he, Elder Newton, left there in 1889, asserting that none of the local ministry had from that time paid any attention to them "in any shape or form."

The foregoing seem to us to be very serious charges, and if true would very properly subject us to forfeiture of the confidence and esteem of all right-minded men and women in the church.

We, therefore, as the chief representative local ministers in this country ask for space in our respected church paper, the *Saints' Herald*, to reply to the aspersions cast upon us and our administration of the church affairs by the statements made in the letter before alluded to.

In regard to our manner and conduct at the mission conference we are not conscious of any wrongdoing. We did not think that a

manly and intelligent use of the reason which God has given us—used according to our best understanding of what is right and just—was wrong. If this manner of conducting ourselves is wrong, we have yet to learn it.

We had thought that the days of blind "obedience to counsel," "follow your file leaders," and "unquestioning obedience" to the powers "sent of God," had passed away forever, except so far as they are represented by the church of Brigham Young. We have, however, expressed our opinions, and as such they are upon record, and we propose to stand or fall thereby, even though we may be accounted by some as unfaithful ministers of the Church of Christ.

The charge of neglect of duty, in the cases of Plymouth and Broadclist, we deny, and call our brother's attention to the fact, which he must have known when he wrote the charges against us, that Broadclist and Plymouth are both outside of district organization, and consequently outside of district control. Therefore, whatever responsibility there may be attaching in this matter, it must of necessity attach to mission authority, as having charge of the whole.

We have it upon the brother's statement that he left here in 1889, at which time the presidency of this mission was vested in local ministerial authority, and so continued to be exercised after his departure until the appointment of Apostles Gillen and Griffiths by the General conference of 1892. Therefore, the responsibility has been in the hands of the American missionary appointees from that time to the present, and we assert that during this period of local control, the saints of Broadclist and Plymouth were in perfect harmony with the mission authority, and reported themselves to the mission conferences without any complaint whatever having been made of want of attention or neglect.

In 1892, as before stated, this responsibility ceased, so far as local ministerial supervision applied, and has been since that time to the present with those designated by Elder Newton as "the powers sent of God."

In concluding this part of our subject, we present the following queries for consideration:—

1. During the eighteen months that Elder Newton has been in this country, since his appointment, twelve of which he says he has labored at Plymouth—within fifty-five miles of Broadclist—has he at any time shepherded or visited the "sheep and the lambs" that he alleges we have so much neglected at Broadclist? If not, why not?

2. Why does he so persistently charge us with neglecting Broadclist and Plymouth during 1889, '90, and '91, and yet make no mention of the neglect of the American missionaries from 1892 to 1899?

3. Have not Elders Caffall and Pitt both visited Broadclist? and in effect reported, "No chance for preaching."

4. Is it not passing strange that Elder Caffall never mentioned anything about the licenses alleged to have been withheld from the officers of the branch at Broadclist?

5. From what quarter does Elder Newton

get his information? Is it from the saints at Broadcliff, or where?

And now just a word or two in reference to American missionary laborers in this country.

The incidental manner in which our brother mentions this matter, and the laborious way in which he afterwards endeavors to prove his case by making unfounded accusations against the "local ministry" is, to our minds, much to be deprecated, and can but result in injury to himself and loss to the work which has been established here by dint of labor and sacrifices of local laborers, male and female, past and present.

We cannot say that we have approved of all that our American brethren have done in their missionary capacity while among us; yet we do say that with one or two notable exceptions they have won our confidence and esteem, as representatives of the church, and we feel the better for having met with them, and we earnestly commend their example to Elder Newton and others for their imitation.

On the other hand, we have no sympathy with busybodies and meddlers, even though they may claim to be "the powers sent of God," but who are to the local presiding ministry a source of weakness rather than "pillars of strength." Of such as these we say, "There is no need for them" within the branches and districts represented by your brethren in Christ.

THOMAS TAYLOR,

Bishop's Agent English Mission.

CHAS. HY CATON,

President Birmingham District.

JOSEPH DEWSNUP, SEN.,

President Manchester District.

HENRY GREENWOOD,

Vice President Manchester District.

JAMES BATY,

Secretary of Manchester District.

JOHN AUSTIN,

President Sheffield District.

CHARLES WALTON,

Secretary Birmingham District.

JOS. R. GREENWOOD,

Vice President Birmingham District.

YOUNGSTOWN, Iowa, Nov. 23.

*Editors Herald:*—One month ago to-day I left Caney, Kansas, where I had lived for nearly eleven years, and started for this place. Part of my family came by railroad; myself and two boys traveling by team to Mound City, Missouri, where I had a brother and sister whom I had not seen for years. There I found Bro. Robert Ross anxiously waiting for me to do some preaching in the Christian church four or five miles north of the city. Meanwhile he had written to Bro. J. Arthur Davis to come there. I began meetings in the above house, preached four or five times before Bro. Davis came, then preached once or twice after. At first the people did not turn out very well, but we noticed an increase nightly, and last Sunday night the house was nearly full. I left on Tuesday morning, Bro. Davis to continue. We had the best of order; some going out from the city to hear what we had to say. Some appeared to be interested, and I think if Bro. Davis will continue there, he will reap

a few sheaves and remove much prejudice, as many were heard to say, They preach the Bible. One man told me at the close of Bro. Davis' second effort, that the preacher hews to the line.

I see by late *Herald* that Bro. A. M. Baker had been to Caney, looking after the Brighamites there. Those wily chaps came the Saturday before we left. I did not hear of them until late Sunday, and we were all ready to start on Monday. I could not go to see them, and they could not be coaxed to come and see me. I was not afraid of their hurting anyone, as I had preached all summer in the schoolhouse they were to occupy. Had I been there, Bro. Baker would have had one more to preach to. As soon as I can see the branch officers in Des Moines (only five miles away), I will begin weekly meetings here in the schoolhouse, as I would rather wear out than rust out. W. F. CLARK.

ARGYLE, Wis., Nov. 23.

*Editors Herald:*—I left Janesville, after enjoying a profitable time with saints and coworkers in the field gathered in reunion, and arrived at Bro. Gregory's, by whose assistance I a few days later obtained a hall for preaching in a village by name of Woodford, where I commenced meetings October 7, preaching nearly every night, and had good interest and very good attention, although the attendance was not very large except Sundays.

Sunday, October 22, I brought my meetings to a close there with an attendance of sixty, believing it wisdom to do so, as the turnout during week evenings was rather small. Some became much interested and invited me to come again.

After remaining with Bro. Gregory a few days, I commenced another series of meetings in Stewart, or better known as Postville, Thursday evening, October 26, and here I preached every night till November 12 with fair attendance and good attention. One lady played the organ for me, while some of the young people made up the choir, and they faithfully performed this task every meeting as cheerfully as if they were paid for their work. This was very kind of them, all being strangers to me, not any of them being members of the church, and I felt sorry to part with the people there without bringing any into this glorious work, which brings us so many blessings.

The people of Stewart treated me more than kindly, made me welcome to their homes and to all their comforts, so one could not help but feel at home or sad to depart. Long shall their kindness be remembered, and I hope that the seed sown will develop and bear fruit in the future. God's Spirit was with me during all the meeting, imparting knowledge and wisdom, while unusual liberty was enjoyed in presenting the word and thus made the work a pleasure rather than a task.

After preaching twenty sermons, I bade those kind people good bye, receiving many good wishes and invitations to come back. After the last service a collection was taken up for me, whereby was realized seven dol-

lars and twenty-five cents, which was a good help to defray future expenses.

Leaving Stewart in order to go to Yellowstone, my way led through the old historic "Zarahemla," now Blanchardville, where the Reorganization experienced some of its infant's days; how this world is full of changes, and thanks be to God it is so. At Yellowstone I preached a few sermons to the saints in a private house, as no other place was obtainable. While there I went out one day to secure a Norwegian schoolhouse and to my great astonishment received permission to occupy, but alas! that honor did not last long, for as soon as the first meeting was over I was kindly informed that I could not hold more meetings, it being against their (Lutheran) religion to attend the meetings of other denominations. Having secured another schoolhouse six miles west of Yellowstone, another series of meetings will begin to-night, and I hope the duration of these meetings will be more lasting than the other.

I feel happy in this latter-day work; it grows brighter day by day, and my only desire is to become more useful in rescuing those whose minds are blinded by Satan and his host of coworkers. May the time speedily come when all the slumbering ones will awaken and do their duty, so that the world may behold the light of Zion as the only harbor of safety. In bonds,

P. MUCEUS.

LOGAN, Iowa, Nov. 27.

*Editors Herald:*—Last night I closed a series of meetings at this place, being assisted part of the time by Brn. James A. Donaldson and George Montague, during which time twenty-one services were held. A good attendance was present the most of the time, and at the closing service the largest attendance of all. It is said by those best acquainted with the work there that the most interest was shown that ever has been during a series of meetings at this place. While none were baptized, several are near the kingdom. This branch is in the best spiritual condition at the present time it has ever been in to my knowledge.

Bro. W. R. Davison and family met and partook of sacramental offerings yesterday morning previous to their departure for their new home in Virginia, about thirty miles from Washington, D. C., where Bro. Davison has a father living, to which place they go to-day. They will be missed from the assemblies of the saints and from the business circles of Logan, Iowa. Previous to coming here I held a week's meetings at Bigler's Grove, where I found a number of good, honest, and liberal-hearted people, several of whom are young in the work, yet in practical saintly duties in their homes are far in advance of many older and more experienced saints. While these people have passed through a severe spiritual trial, yet God is giving them grace to endure with fortitude with the prospect that all will recover their devotion for the work, with added knowledge by reason of their experience that will make them more useful in the service of God; for this I labor and pray.

At Sloan where tent meetings were held previous to the reunion at Woodbine, and a series of meetings have been held in the Christian church since reunion, there is some little interest. During the latter series of meetings I held there I baptized two, one who had formerly been a member, but for some cause, the cause not shown, the records said "cut off," and her faith was such that she could not rest until she had her name reinstated; hence was baptized, and continues to rejoice in the faith and love of her youth. The other sister baptized had been raised a Catholic, but some years ago became convinced that that church was in error, and not finding a church whose teachings could be fully believed by her, entered into membership in the M. E. Church, but was always seeking more light from God than she found there, and through prayer was instructed largely in the Scriptures, and would often inquire of the people with whom she then associated why they did not believe more of the Scriptures. More and more did her dissatisfaction increase until in seeking the Lord to lead her to his people and church if it existed on the earth she received this answer: "Would you believe if I would show you the truth and my people?" She answered, "I will, Lord." This occurred not long previous to the tent meetings being held there by Bro. H. Case and myself. She said she little thought that the Latter Day Saints were God's people, but when she came and heard she was shown clearly that these were the people of God, because of which she entered into service with God and his people, even before she was baptized, taking an active part in all the services, when her former church associates tried to persuade her otherwise. But her faith was in God, and like a rock stood the test of persecution. Since her baptism she has been to see the pastor of the church of which she was formerly a member, and he was anxious to know why she had left the M. E. Church and became a Latter Day Saint. She told him because she was led by the Lord to do so. This seemed to surprise the minister, but he recovered sufficiently to tell her she was deceived, and hoped to see her back in the church some time.

Since these baptisms, the Christians have had a series of meetings conducted by an evangelist by the name of Morrison, of Des Moines, who represented that he had been an evangelist for about thirty years, and who during his meetings seemed to take especial pains to contradict our faith, and during a private conversation stated that he did not debate with women privately, but if the sisters would furnish a representative, he would debate. The conversation was not had with any idea of a debate, but for the purpose of better understanding his views, and to drop a testimony if thought advisable. It is possible if the minister did not say what he did not mean that there will be a discussion in the near future.

The missionaries, Brn. H. Case and George Montague, are active and rejoicing in their work. Bro. C. Derry has been ailing for some days, but was again in the active work yesterday, and will continue this week, going

to Carroll to-morrow. Bro. A. M. Fyrando is slowly gaining, being able to be at the services yesterday forenoon. May God speed his recovery.

Local laborers are becoming more active, and perfect harmony exists between the local and general church laborers, and the prospect is brighter for this district and mission.

I only need to say that all are kind to me, both in ministering to my temporal wants and spiritual encouragement, except a few indifferent ones, whose indifference causes sadness, and a slight spiritual depression, because of the loss that is accruing to them, and the disadvantage it is to those who will work, by reason of this indifference and inactivity. Sunday school and Religio departments are progressing nicely, yet not so rapidly as we had desired. Much good is being accomplished by these departments, but much more good could and would be accomplished if those who are in authority in the branches, and the parents, who should have more interest than anyone else, would give these departments their support as they could and should. Hope the day will soon come when this will be the case.

I go from here to assist with a series of services to be held in Missouri Valley, beginning last night, to be conducted by Elder George Montague, who though upwards of the three score and ten mark, is yet young in spirit, and gives his support practically to both the Sunday school and Religio departments; in fact this can be said with much satisfaction of all the missionaries in this mission.

I go from there to begin a series of meetings about eight miles east of Woodbine. My interest in this work increases, if possible, as I increase in years.

With bright hope of the ultimate triumph of Zion's warfare, and the soon coming of Jesus Christ, I am,

Your brother,  
J. F. MINTUN.

## Mothers' Home Column.

EDITED BY FRANCES.

"I know that love never is wasted,  
Nor truth, nor the breath of a prayer;  
And the thought that goes forth as a blessing  
Must live as a joy in the air."

BLACKFOOT, Idaho.

As the good book tells us not to light a candle and put it under a bushel, I feel it my duty to write, first, to thank Sr. Emma Burton for the good words she has written to us from time to time in Beatrice Witherspoon. Often when I have read her good words, and the Spirit has borne witness of the truth, have I sought the seclusion of my chamber to ask God's blessings to attend you, dear sister, and lengthen your days, that you might long be a light and blessing to us. My husband and children, and others not of the family, have been greatly benefited also. It was your writings in Beatrice Witherspoon that first touched me deeply and caused me to

take an interest in the Reorganization. I was a disgusted Brighamite, almost an infidel. I have better health since joining the church, and the darkness and unbelief have been greatly removed, thanks to our heavenly Father for such great blessings; and I thank all who have prayed for me.

Once while reading in the Book of Covenants, the darkness was all removed, and I said to myself, "O how good of the Lord to open up my understanding in this way! O how thankful I am! Now I will be no longer dull, but will be like other people, and be able to converse intelligently, and especially on the scriptures." But the day following I was no wiser than usual. Then, wondering if I had offended the Lord, the answer came to me, "The light was given to show me the covenants were true and of God." And remembering that I had at times felt a little troubled on some things it contained, I was deeply sorry for my want of faith, and truly thankful for the Lord's goodness to one so unworthy.

Once, after reading a letter in the *Herald*, from Bro. Charles Derry, the feeling of love and pity filled me, and I thought, O if I only could do something to cheer and comfort! So sitting down, wrote a letter to a brother and sister. But at second thought decided not to send it, but went into my bedroom with the letter in my hand, and kneeling, prayed the Father that an answer to it might appear in the *Herald*, either the next week or the one following. The next week I was disappointed, but the week following the answer was as perfect as if the sister that wrote it had read my letter. Her name was Amanda Woods, if my memory serves me right. The *Heralds* we send to others as soon as we read and study them, but I am correct about the name, I think. And how the Spirit thrilled me as soon as I began to read that letter.

Bro. Graves wrote a letter in the *Herald*, in which he referred to revelation, section 116. As I sat pondering about it, the light came, telling me it was all right, the Lord knew best; and thoughts ran through my mind like this: How much of the white man's blood had been shed to break the chains that bound his colored brother, and all things would work together for good in the Lord's own time.

If this letter is printed, think not, dear saints, that I write with a boastful spirit; but only wish to tell what has been given to me, that it might be a comfort to others. May the Lord's blessing rest upon all of us, from our beloved Bro. Joseph down to the least and lowest member in this church, is the prayer of your sister,

JANE HEATON.

### LORD, LET THY LIGHT SHINE.

O Lord, let thy light shine;  
O let it shine brightly,  
To lighten, I pray thee,  
This pathway of mine.  
O fain would I rise  
O'er the darkness that binds me,  
And dwell in thy glorious  
Light, pure and divine.

How oft doth the clouds  
Gather darkly about me;  
How dense is that darkness,  
No light can be seen.  
Then away to my chamber,  
In solitude kneeling,  
I pray for the light,  
For just one single gleam.

And oft while I kneel there,  
The tears start unbidden;  
They seem to refresh,  
Like a cool summer rain.  
But I wipe them away,  
That each trace may be hidden,  
For the clouds have blown by,  
And I'm happy again.

J. H.

### PRAYER UNION.

#### SPECIAL REQUESTS FOR PRAYER.

Bro. F. M. Harp, Davis City, Iowa, wishes the Prayer Union to remember him in their petitions before the Lord, that if it be his most holy will, that he will restore him to health.

Mrs. Sarah A. Morris wishes the Prayer Union to pray for her that the Lord will heal her if it be his will.

### PROGRAM FOR DECEMBER MEETINGS OF DAUGHTERS OF ZION.

Opening hymn, Saints' Harp 162. Scripture reading, Titus, chapter 3. Discussion of select reading in Home Column. Roll call. Business. Closing hymn, Saints' Harp 174. Dismissal prayer.

## Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

### FROM THE FIELD.

In a circular letter sent by the General Superintendent to the several district superintendents of the association is the question, "What are you doing to increase and maintain an interest in the Sunday school work in the several schools of your district?" We frequently hear from district superintendents giving us the work they have done for their schools and sometimes commenting upon the success it has been. Most of the work is done by circular letter. An object lesson, an outline for review, a few suggestions upon teaching certain lessons, etc., are worked out by the district superintendents and sent to the workers of the several schools for their use in the school. A large majority of what we have received possess a good amount of real merit. We present herewith one of these circular letters sent out by Bro. F. M. Pitt of Chicago to the workers of the Northern Illinois district. It is one of four sent me at one time. He sends them in the same manner to the schools. This is what he is doing "to increase and maintain an interest in the Sunday school work." We can all do something if we only try.

### THE BOTTLE SERMON.

Have five good sized bottles, with three quarters inch ribbons of different colors tied around the necks and bottoms of the bottles. Keep the bottles hidden from the audience until you bring them out one by one in the illustration. Give them names as follows:—

Mr. Christian.  
Mr. Moralist.  
Mr. Hypocrite.  
Mr. Passion.  
Mr. Sinner.

1. Mr. Christian. Pure, clear water in the bottle. No matter how much he is tossed about by the storms of the world, he always appears bright and sparkling and pure,—always the same.

2. Mr. Moralist. Water with clean sand in it. The sand having settled at the bottom of the bottle is hidden by the ribbon. Moralist looks as well, dresses as well, is worth as much, and claims to be as good as Christian. But when he is tossed about, "turned upside down" by adversity or trial, we can see the impurities in his life.

3. Mr. Hypocrite. Water with mud in it. Mud settles at the bottom of the bottle. Hypocrite claims to be all right, good as other people, etc. But trials, disappointments, etc., reveal his impure nature. Matthew 13:47, 48 verses, in the parable of the net cast into the sea shows that the bad as well as the good will go into the net. Because bad people are in the church, some excuse themselves for not joining, which is a great mistake. Let us suppose a case. A fine pickerel and a catfish are swimming side by side in the stream, when they come to the net. The catfish goes in; the pickerel says I won't go in that net, because the catfish is there. The net is drawn to shore, the bad fish is thrown back into the stream, and so they remain together after all.

4. Mr. Passion. Clear water. To the cork of this bottle a small piece of sponge is fastened with a pin. The sponge is saturated with aniline (red ink may be used). When the bottle is shaken, the water comes in contact with the sponge, and the aniline gives it a scarlet color. Passionate or intemperate men, when shaken up, get red in the face, get angry, drink, etc., and thus their lives are spoiled.

5. Mr. Sinner. Put a drop or two of the tincture of iron, and a drop or two of the solution of nutgall in this bottle. This will make the water as black as ink. Have this ink made before the illustration is given. To the cork of this bottle, with a pin, fasten a small piece of sponge thoroughly saturated with oxalic acid. Be careful not to let the black water touch the sponge until the moment you make the application of your lesson. (The oxalic acid comes in a small box; place some of it in a separate small bottle, pour some water in it, and make a strong solution, and then apply it to a sponge. The safest way is to have no cork in the Sinner bottle while talking, and then when ready to make application, take the cork from the smaller bottle and put it in the Sinner bottle, and shake as per instructions below.) This man is better than the hypocrite, because he is bad, but he does not pretend to be good.

He makes the acknowledgment that there is good in Christianity, and he has been listening to the gospel as preached, and it appeals to his reason, and he decides that he will embrace the truth. He realizes that he is a sinner, and he desires to have his sins washed away. In the sermon he has listened till he finds repentance necessary. He deserts his bad habits, stops smoking, using tobacco or strong drink, and in this way he truly repents of all his sins. At this juncture you might tear the ribbons from the neck and bottom of the bottles; if they are stuck on with paste they will stick, showing how difficult at times it is for us to leave off sin. He has heard about the power of God to cleanse him from all sin, and he desires to yield obedience to that principle which will cause his sins to be remitted. Now put your cork with the oxalic acid in the bottle, and lay the bottle in the Bible, and then apply the different texts that remission of sins is obtained by baptism. While you are talking, toss the Bible with the bottle on the inside to and fro. The acid in the sponge will decolorize the ink in the bottle, and when you open the Bible the blackness will be gone. Apply this to the condition of every sinner who will truly come in contact with and obedience to the word and Spirit of God. (Some may call this a trick, but you can explain it to be a simple explanation of what scientists can do with a few chemicals.) You do not understand the law or the principle that caused that black water to turn light. You simply complied with the instructions and the result followed. Neither do we know how baptism can wash away sins, but we know that God has given those instructions, and the desired results are sure to follow, and he will transfer our hearts and lives, which sin has blackened into clean hearts and pure lives.

Christian—Gal. 5:22-26; Matt. 7:24-36. Moralist—Acts 10. Hypocrite—Matt. 13:47, 48. Passion—Prov. 23:29-31. Sinner—Acts 2:38; Acts 22:16; Mark 1:4. Above acids can be purchased at any drug store, or for fifteen cents I will send all that is necessary for the different illustrations.

### NORMAL WORK FROM OCTOBER TO FEBRUARY, 1899.

HENDERSON, Iowa, Oct. 4, 1899.

Desiring to see the workers of the district more familiar with the Bible, we have decided to change the plan of work, and have outlined a course of study for the next quarter. Peruse carefully and prepare yourself to answer, at the close of next quarter, a list of questions based on the subject matter therein contained. One session of the next convention will be devoted to the normal work.

#### NORMAL OUTLINE.

##### 1. Classification of the Bible.

###### (a) Old Testament.

1. Give the four divisions according to subject matter.
2. Name the books in each division.
3. What time does the Old Testament scriptures cover?
4. Name eighteen of the most important authors.



5. What three versions of the Scriptures are now in common use?

This is a work that not only the teachers and superintendents should give their attention, but all the adult members as well. Even some of the youth will find it interesting. We wish each of the superintendents to see how many of your members you can get to do this work, and report to the February convention.

EMMA HOUGAS, Dist. Supt.

--- Cut In This Line. ---

CONVENTION REPORT.

1. Are you teacher or superintendent? If teacher, what grade? . . . . .
2. Will you do the normal work assigned for next quarter? . . . . .
3. Since last convention there have been twenty Sundays. Of these how many have you attended Sunday school? . . . . .
4. What study have you done to improve yourself during the last quarter? . . . . .
5. Do you read the Sunday School Department in *Saints' Herald* regularly? . . . . .
6. What Sunday school periodicals do you take? . . . . .
7. How many conventions have you attended during the last year? . . . . .

Signed, . . . . .

Fill out and detach from the outline and send to Thurman, Iowa, not later than October 10, 1899.

Conference Minutes.

CENTRAL NEBRASKA.

Conference convened with Clearwater branch, August 26; Levi Gamet president, W. M. Rumel secretary. Branches reporting: Shelton 77; Meadow Grove 45; Clearwater report was read, but returned for correction. Ministry reports: Elders W. W. Whiting baptized 2, W. M. Rumel, J. B. Williams, L. Gamet, E. Downey; Priests C. N. Hutchins, John Hill, J. P. Lippincott. Bishop's agent reported. The secretary was requested to write to the several branches of the district, urging them to comply with the rule adopted by district, with regard to the tent fund. The district officers were all sustained. The secretary was requested to send a copy of the resolution on the Roberts case, adopted at the last conference, to Hon. J. F. Robinson, Congressman-elect from this district, asking him to use his influence in bringing the matter to the attention of Congress. Preaching by E. Downey, L. Gamet, and W. W. Whiting. During conference one was baptized. A pleasant time was enjoyed. Adjourned to Inman, in February next, date to be fixed by the president.

TEXAS CENTRAL.

Reunion and conference of above district met with Texas Central branch, near Hearne, November 11 and 12; S. R. Hay president, John Hay assistant, C. M. Mitchell secretary. Branch reports: Angeline, received as a member by motion and vote, 7 members. Cook's Point 39. Texas Central 61. Elkhart 29. Philadelphia 29, and Elmwood 29, no changes. Ministry reporting: Elders S. R. Hay, James W. Bryan baptized 11, W. W. Squires, E. Bates, B. F. Spicer, Jr., A. J. Moore, C. C. Holcomb, and E. Henson. Priests C. A. Schuster and J. M. Nunley. Teachers A. M. Nunley and W. R. Standifer. Bishop's agent's report: On hand last report \$12.75, received \$14.50; on hand \$27.25. Elder James W. Bryan was sustained as missionary in this

district. Preaching in the evening by Elder James W. Bryan. Sunday, the 12th, two persons were baptized early in the morning, followed by prayer and testimony meeting, a very enjoyable season; the two baptized were confirmed. W. R. Standifer was ordained an elder, four children were blessed, and four sick ones administered to. Preaching at eleven o'clock, by Elder A. J. Moore. Sacrament administered at 2:30, after which an instructive address on finances by E. Bates, followed by a sermon by Elder E. Henson at four p. m. In the evening, an excellent sermon by Elder A. J. Moore, after which conference adjourned. Preaching meetings were continued till Sunday evening, the 19th, by Elders S. R. Hay, E. Henson, and J. W. Bryan, and thus closed one of the best conferences and reunions ever enjoyed in this district. The district president to appoint time and place of next conference.

Sunday School Associations.

LITTLE SIOUX.

Sunday school convention of above district met at Missouri Valley, October 20; J. F. Mintun in charge, Nellie Ballantyne secretary. Schools reporting: Little Sioux, Mondamin, Logan, Woodbine, Onawa, West Union Center, Union Center, Magnolia, Persia, and Sloan. Sunny Glenn report received too late for convention. Summarized reports of officers and teachers of schools read. Report of committee on credentials read. Officers reporting: J. F. Mintun, superintendent; Lenna Strand, secretary; N. E. Ballantyne, treasurer; and Annie Stuart, librarian. Treasurer's report read and accepted. Moved the resignation of Sr. Lenna Strand be accepted for reasons stated by her. Motion lost. Motion left over from last convention as to whether we dispense with reports of officers and teachers was taken up. Motion to dispense with summarized reports of officers and teachers carried. Motion to dispense with reports of officers and teachers to superintendent of school, that he may properly make out the condition of his school to report to convention lost. Paper read by Sr. C. Stuart, "The necessity and authority for Sunday schools." Several questions were discussed. Three sessions were held during convention, the Spirit meeting with us.

CHATHAM.

Convention of above district met with the Petrolea saints, Ontario, October 13; Sr. Jessie A. Hackett assisted by Bro. J. Shields, were chosen to preside; Sr. Minnie Green and Bro. J. Shields secretaries. Officers of district reporting: Sr. Jessie A. Hackett, superintendent; Sr. Mary M. Green, assistant superintendent; Bro. G. A. McFadden, treasurer. Superintendent of schools reporting: Bro. Charles Taylor, Zone; Bro. J. Swainson, Zion; Bro. David Thorpe, Prince Albert. Schools reporting: Zone, Prince Albert, Ridgetown, Longwood, Dentville, Buxton, Chatham, Zion, Pine Grove, Cumorah, Wabash, Petrolea, and Lindsley. All but one school reported. One new school added since last convention, making a total of fourteen schools in the district belonging to the association. All district officers were sustained as follows: Sr. Jessie A. Hackett, superintendent; Sr. Mary M. Green, assistant superintendent; Sr. Minnie Green, secretary; Bro. George A. McFadden, treasurer. The delegate to General Conference, Elder George Green, was also chosen delegate to the General Sunday School Convention, to be held at Lamoni. The program for the evening consisted in ten-minute speeches, recitations, and singing, and an address by Bro. R. C. Evans to "The disinterested saints in Sunday school work." A Bible class, conducted

by Bro. J. Shields and Sr. Jessie A. Hackett, Saturday morning, was much enjoyed by all present. Adjourned to meet at 2:30 o'clock, Friday, previous to and at same place as conference in June, 1900.

NORTHEASTERN KANSAS.

Sunday school convention met October 3, at Atchison; W. S. Hodson chairman, J. W. Burns clerk. Report of officers: W. S. Hodson, district superintendent; H. Thomas, assistant. Reports of local Sunday school superintendents, J. W. Burns, Sarah Parker, Isaac McGalliard. Moved and seconded that the district superintendent formulate a recommendation to local superintendents that in case of negligent teachers in their schools to take proper steps to release the teachers and appoint a substitute. Carried. Moved and seconded that we request the superintendent of the district to prepare a paper for next convention on the duties, privileges, and prerogatives of the local superintendents. Moved that the district and local superintendents be appointed as a committee to prepare a program for the next convention. Carried. The following-named members prepared papers and speeches: Sarah Parker, Peter Anderson, L. G. Gurwell, Lilly Munns, Elmiah Miller. Sarah Parker, treasurer, reported \$5 74 on hand. Adjourned to meet on Friday before the next conference.

PRIMARY LESSON ILLUSTRATION CARDS.

They are outline pictures, representing the incidents of the lessons, to be colored with crayon or water colors, by the children. Full directions for their use will be given in the *Quarterly*. These cards will be furnished FREE to every school, as many as they have of primary pupils. As there are more primary children than the number of *Primary Quarterly*s used, it will be necessary for each school to send an order for the number of cards needed to supply each primary pupil.

Orders should be sent at once, as these cards are for a part of the lessons of first quarter of 1900. Let superintendents and secretaries, as soon as they see this announcement, take the necessary steps to send the order at once. It is desired to make a thorough test of the practicability of this feature of work.

Send orders to Frank Criley, Business Manager, Lamoni, Iowa. 4

INSTITUTE NOTICE.

Clinton district Sunday school association will hold an institute with Veve, Missouri, Sunday school, beginning December 15, and continuing over Sunday. Friday evening will be devoted to Religio work, in charge of Lebeck local. The program for Saturday is 9:30 prayer service; and ten, qualifications, duties, and responsibilities of superintendent, assistant, and secretary, librarian and libraries. Two o'clock, visiting committees; teachers' meeting; intermediate class drill; how to use *Quarterlies* and other helps; needed improvements. At seven, teachers and teaching; primary class drill; what we shall teach and how; our duty to the Sunday school.

Sunday, at ten, Sunday school; 2:30, Sunday school and Religio prayer meeting, and at eleven, and seven, preaching on the subjects of Sunday school and Religio.

The Sunday school district officers have set apart December 10 as a day of fasting and prayer, that we may be prepared to do acceptable work, and that we, through the institute, may become more thoroughly acquainted with Sunday school work, and be able to help bring the work to a higher standard. We hope all Sunday school workers in the district will observe this. Let all study the subjects to be presented and come prepared to talk on them. We expect several from the ministry to be with us, and

would be glad to see *all*. Those coming by rail will leave the train at Dederick, on the Walker and El Dorado road, and go to Bro. Hardacre's, where they will be met by conveyances to take them to the church.

LUCY WRIGHT, Dist. Supt.

#### CONVENTION NOTICES.

Far West convention meets at Kingston, Missouri, December 15. Program: 10:30, business. 2:30, intermediate class work, Miss Susie Wolf. 3:15, Sunday school missionary work, Frank Chatburn. 3:45, personal responsibility, Sr. Gilliland. 7:30, song, recitation; duty of individual members of the district to convention, Bro. H. O. Smith. Recitation, song.

Convention of Spring River district Sunday school association will convene with the school at Blendsville, Missouri, on Monday, December 18, at 9:30 a. m.

E. E. GILBERT, Clerk.

### Miscellaneous Department.

#### THE WHITE-BRADEN DEBATE.

Mr. Braden, as usual, tried his hand on the Inspired Translation. He was more determined to down it than at the other debate; but he went down hard and abandoned the fight when only fairly commenced. He held the book up and said Jo had put in whole verses and almost chapters in places in order to get in his doctrine. As to the gospel and Christ being preached before Christ's first coming, I met him as I did in the Orchardville debate, and did it successfully; which also was an eyeopener to the hearers. As to whole verses and parts of chapters being added in a few places, I showed by authenticated writers that the oldest manuscripts were minus whole verses and parts of chapters, that never had been fully supplied. This could not have been known to the young, illiterate Joseph Smith when he was translating the Bible, and for him to have staggered on to such a thing and supplied the text would be harder to believe than it would be to believe he was a prophet of God.

To prove that the original text had been tampered with, I quoted from the *Gospel Advocate*, Braden's own church paper, as follows: "In the very best manuscript (the Sinai) Tischendorf indicates five different classes or kinds of variations. On this point all the authorities, whether translators or manuscripts, need careful editing; they all stand on precisely the same ground. Now apply these principles to a single case by way of illustration. The last chapter of Mark's Gospel, from verse 8 onward, is omitted in the Sinai Manuscript and the Vatican Manuscript, but is contained in the Alexandria. . . . It is a remarkable fact, not to be lightly estimated, that a whole column of space is left blank in the Vatican Manuscript, as if the copyist had intended, but for some reason had omitted, to fill it with the text."

Professor Smyth says in his "Old Hebrew Documents": "The ancient scribes, too, had a peculiar trick in writing their manuscript. . . . If they were near the end of the line, and the next word was a little too long, they took it down unbroken to the next line below. But it would not do to leave the blank thus caused at the end of the line. So they filled it up with some other letters, usually those at the beginning of the long word that had been moved down. . . . There was just a chance, of course, that a stupid copyist might sometimes blunder over these, especially if the letters could by any possibility be mistaken for any part of the previous word, and so errors might arise in the manuscript." (Pp. 18, 19.) He says further: "There is no need of further pursuing this subject. The

reader who remembers his own frequent slip and erasures, even in writing an ordinary short letter, will easily think of many ways besides in which errors may arise, and will see at once the improbability of the Old Testament manuscripts having escaped absolutely flawless through a transmission of thousands of years. If, even with all the advantages of the printing press and its multitudes of trained proof-readers, many discrepancies exist between the different editions of our Authorized Version, how can we wonder that it should be so when every copy had to be made by the slow laborious process of writing it out letter by letter? True, God might have quite obviated this danger. He might have miraculously preserved the original autographs of the inspired writers as a standard by which copies could be corrected forever, or he might have directed the minds and fingers of Bible-copyists before printing was invented, and of printers and compositors in after days, so as to secure this perfect transmission. If he had seen fit thus to make fallible men infallible, of course he would have done so. But it does not seem to be God's way anywhere to work miracles for men where their own careful use of the abilities he has given would suffice for the purpose. And the Old Testament text is no exception to this rule. . . . Never did any writing come down through the ages so pure as we have reason to believe did our Hebrew Bible; but that it has come to us word for word as it left the hands of the inspired writers long ago, the evidence will by no means allow us to believe." (Pp. 20-22.)

Mr. Braden presuming upon the ignorance of the assembly, said, the original Hebrew and Greek manuscripts did not read like the Inspired Translation had it. I asked him to produce an "original" manuscript, would he? A scholarly man like him, and a president of a college, should know what he is talking about, and especially when before such an intelligent crowd of people as we have here. Now, since he did not seem to know that there were not an "original" manuscript in existence, I would take the liberty to inform him what Bible students said about the "original." Prof. J. Paterson Smyth, LL. B., B. D., in his treatise on a "Perplexing Discovery," says: "That the oldest Hebrew manuscript in existence is of date little earlier than William the Conqueror!" He then states: "Let us realize what this means. (1) That of the early Old Testament books, written more than 3,000 years ago, we have not a single copy 1,000 years old; or, in other words, that the earliest Old Testament manuscript in existence is as far from the time of the original 'writers as would be a New Testament manuscript written to-day." (p. 31.) I told Braden he would have been just the very man to have assisted the seventy or eighty scholars who got up the Revised Version of the Bible—he could have given them the *original!* And what a pity it was that he had not been there. This was a hard lick for Braden while in the midst of students and professors of the Alma College. I here showed the great conflict going on in the world over translations, higher criticism, etc., and quoted Professor Roberts, who was one of the committee that assisted in the Revised Version, upon the impossibility to produce a correct translation of the Bible without divine help. He says: "We now conclude, humbly commending our labors to Almighty God, and praying that his favor and blessings may be vouchsafed to that which has been done in his name. We recognized from the first the responsibility of the undertaking; and through our manifold experience of its abounding difficulties we have felt more and more, as we went onward, that such a work can never be accomplished by organized efforts of scholarship and criticism, unless assisted by divine help."

This very thing was recognized by young Joseph Smith, more than fifty years ago; hence he went forward and accomplished

that work, and honest critics have admitted his translation superior to any that have as yet appeared before the public. At this juncture I produced some of the differences that are found in the text of the Inspired Translation and that of some others.

I can say of a truth: There is no need to be timid in introducing and defending the Inspired Translation. You have only to study it thoroughly, and post yourself upon the mistakes of the old manuscripts, and ask and attempt to answer the questions of how and where did we get our Bible? Braden saw he was losing his influence with the assembly, as they commenced to wonder if it could not be just possible that Joseph Smith was a true prophet? Now, Braden took the grounds that all true prophets worked miracles. (Unless it was John the Baptist; this one he excepted, as I had caught him on that in my Eldorado Springs debate.) Here I read slowly and carefully from Hayden's History of the Disciples, page 250—Braden's own book—of how Mr. Smith had walked across the floor and taken one Mrs. Johnson by the arm and said: "Woman, in the name of the Lord Jesus Christ, I command thee to be whole;" and the woman's stiffened and rheumatic arm was instantly healed. The historian says it is a "well attested fact." Mr. Smith did this in the right name and in the right way. It was in harmony with the "law and the testimony" and attested as a "fact" by Braden's own historian. This was met by Braden with his old white sow story; but he failed to get the laugh that he expected, and I simply scorched (scalded) Braden over his "old white sow." I made miracles performed in the sacred name of Jesus Christ such a solemn and sacred affair that even Braden's own people felt ashamed of their man.

Braden has before this made all manner of fun about people pretending to have the Holy Ghost, and getting happy, etc. He called it "hypnotic drunks." I told Braden we had a few of his class who called in to see the disciples on the day of Pentecost, who classed their Holy Ghost influence as "drunks." Peter and the disciples were on one side, while those that accused them of being "hypnotic drunks," were on the other side; and so it was now. Braden and his kind were loud professors, and as Timothy would have it, "having a form of godliness, but denying the power thereof." So it was with him and his followers; while other good honest-hearted people dared to obey God's word, and in keeping with his own promise to them they enjoyed the presence of the Holy Spirit, Braden was here to tell all such that it was nothing more or less than a "hypnotic drunk" they had gotten on! About this time it seemed every soul that ever knew anything about the Christian religion, was ready to drop Braden. I ask, Why not? The closing article in this debate will reveal the secret.

We had a long siege on Isaiah 29. Braden read between the lines to make his point; and when I accused him of it, he blustered forth and said: "It's a falsehood!" The chairman now for the first time had to call order. I sat down to await the decision of the chair; but seeing he was not posted thoroughly upon the twenty-ninth chapter so as to tell what Braden had read into it; I arose and said: "Mr. Chairman, I will read one verse as Braden read it, and if he says he did not read it so, I will not press it." This was agreed to and I read: "Stay yourselves ye inhabitants of Jerusalem, and wonder; cry ye out, and cry: all ye inhabitants of Jerusalem are drunk, but not with wine; all ye inhabitants of Jerusalem stagger, but not with strong drink." Braden cries out: "Don't it mean inhabitants of Jerusalem?" "That's not the point," says I. "Did you read it *in* there, is the point to be settled?" After some parley he said: "I read it in there because it should be there." The chair then ruled Braden the one out of order. Braden's attempt was to confine the whole fulfillment

of this twenty-ninth chapter to Jerusalem; hence no "sealed book" could be found in America. But, when I explained his "inhabitants of Jerusalem" to be "all nations" it put a different light upon it. Braden then positively denied of there being any book spoken of. All there was of it, was "That the dark benighted state the people were in, was like the words of a sealed book to them—no book at all there." I read: "And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned." Once more he denied a book being spoken of and I read: "And in that day shall the deaf hear the words of the book," etc. Braden then saw he was down and in his next speech he held up the Bible and said: "There is the book, that Isaiah is speaking about." Braden was reminded of the dutchman's flea; and I asked: Which position will you stick to? No response! Braden is always found writing at such times; and by the way, he writes pretty often.

Now, since I got Braden to take the position that the Bible (Old Testament) is "that sealed book," I commenced to press him to show who was the "learned" man that said he could not read a sealed book? And who was that man that claimed to be "not learned;" the one the "book is delivered to?" Braden saw the predicament he had gotten into, and to extricate himself says: "The whole twenty-ninth chapter is a *parable*!" I shoved him along the line for an application of his "parable." If ever a man was put to, hunting some way to get out of a bad job Braden was. Who ever heard before of the twenty-ninth chapter of Isaiah being a *parable*? Don't get flustered, readers; Braden pretends to head the list in the Campbellite Church, as being the *only* debater that can down Mormonism. Don't let it be forgotten in all other debates, with his church, that Braden says, "That sealed book of Isaiah, twenty-ninth chapter, is the "Old Testament;" and the whole of the twenty-ninth chapter is a "parable." Braden now attempts to apply his "parable." The "Lebanon shall be turned into a fruitful field" (v. 17); was when Cyrus, King of Persia rebuilt the temple, and placed the Jews back into their lands. The time that the land lay in a state of "desolation" was the seventy years of Jewish captivity; from the time the king of Babylon took Jerusalem till the recapture by the king of Persia. The reader will remember that Nebuchadnezzar, the king of Babylon took Jerusalem 606 B. C., and Cyrus, king of Persia, wrenched it from the Babylonian power 536, B. C. Braden was never able to tell when God would commence a "marvellous work among this people" (v. 14); and that just a "little while" (v. 17) before Cyrus the king of Persia took Jerusalem from the king of Babylon. Nor could he tell who the "learned man" (v. 11) was that could not read a "sealed book." Nor was he able to point out the "unlearned man" (v. 12) whom the Lord delivered the book to.

I pressed Braden so hard along this line that it was really amusing to see how the learned president of the Alma college had to dodge and twist to evade my questions. He changed his position so many times, that I told him he was making a regular turning lathe out of himself; and I advised him to put up his sign somewhere here upon the wall, that "all kinds of twisting and turning done here, by Clark Braden." (Applause.) At this stage I introduced Martin Harris' testimony, how he took the words of the Book of Mormon (the "sealed book") to Professor Anthon, a learned linguist of New York, and that this celebrated linguist said, "I cannot read a sealed book" (v. 11). Also read Professor Anthon's own testimony given in Howe's work against the Mormons, of how some years ago a plain, apparently simple-hearted farmer called on him requesting him to decipher some peculiar, crooked characters which the farmer claimed had been transcribed from a "gold book consisting of a number of plates

of gold fastened together in the shape of a book," etc., all of which was in the possession of a young man (the unlearned Joseph Smith) who had some kind of spectacles (Urim and Thummim) to assist him in translating the book. I asked: Can it be possible, that this young, illiterate, backwoods boy, who did not know a noun from a verb, and hardly understood even the first rudiments of our common arithmetic, and could scarcely write his own name, and knew as little about what was in the Old Testament, as we know of the man in the moon; yet, was so shrewd, sharp, and tricky, as to outstrip the learned professors and presidents of colleges, in so completely fulfilling the stipulations found in the twenty-ninth chapter of Isaiah that it now puzzles the learned to answer his exegesis of that chapter, even so much that the wisdom of the wise perish just as is noted in the fourteenth verse! This alone, without another argument would prove to me that Joseph Smith was a prophet of God.

I showed how Braden's "parable" of the seventy years' captivity failed in its fulfillment of turning "Lebanon" into a "fruitful field," since the twenty-second verse says: "Jacob [the Jews] shall not now be ashamed, neither shall his face now wax pale;" the very thing that happened to Jacob's posterity at the siege of Jerusalem seventy years after Christ; which has continued with the Jews up to this time; but the day commenced to break to them, right away after the Book of Mormon came forth; since 1830 Jacob has received more or less favor at the hands of the different nations, until he is now occupying some of the most important places among the nations, and the veil that caused his face to wax pale, is now lifting, and will continue to do so until God's prediction of him is fulfilled, as found in Romans 11: 26: "And so all Israel shall be saved; as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." And then, "Jacob shall not now be ashamed, neither shall his face now wax pale." I showed this agreed with the Lord's saying in Luke 21: 5, 6, 24: "And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. . . . And they [Jacob] shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." This is a glorious future for the Jews and the very thing they are now preparing for.

I showed as to the fertility of Lebanon spoken of in Isaiah 29: 17, having its fulfillment at the time of Cyrus' captivity in 536 B. C., the condemnation of sterility had not yet reached Lebanon; and did not, until more than seventy years after Christ. Quoted Isaiah 32: 13-17 to show what sterility was meant to overtake the Jews' land; to wit: "Upon the land of my people shall come up thorns and briers; yea, upon all the houses of joy in the joyous city: because the palaces shall be forsaken; the multitude of the city shall be left; the forts and towers shall be for dens forever, a joy of wild asses, a pasture of flocks; until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest. Then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." When the "sealed book" of Isaiah 29 came forth in 1830, Lebanon was yet under condemnation, and as barren and unfruitful almost as a desert. But, Isaiah says in 29: 14, God will proceed to do "a marvellous work;" a "sealed book" shall be given (v. 12) to an "unlearned" man, and in a very "little while" Lebanon would be turned into a fruitful field. The young, illiterate Joseph Smith, now comes

with his masterly tact, and produces a "sealed book," and sends the "words of the book" to Professor Anthon, the learned linguist of New York, to read; and Anthon says he cannot read a "sealed book" (v. 11); but acknowledges in his letter to Mr. Howe, who was getting up a work to down Mormonism because his wife had accepted the truth, that a "simple-hearted farmer called on him;" yes, with the "words" of a "gold book consisting of a number of plates of gold fastened together in the shape of a book." The "simple-hearted farmer" wanted him to "decipher" these "crooked characters;" but this farmer says Professor Anthon wanted him to bring the "book;" but he is informed part of the book is sealed, and he dare not bring it, and this "simple-hearted farmer says Professor Anthon says: "I cannot read a sealed book;" the very thing Isaiah said the "learned" would say (v. 11). But now comes the sticker to all of this. The young illiterate Smith, and Isaiah too, makes God say (v. 17), that in "a very little while," after this "sealed book" comes forth (in 1830) he (God) commences a "marvellous work" (by calling this young illiterate Smith to the prophetic office). He (God) will turn Lebanon into a fruitful field.

Here I told Braden I would be forced to connect God and Smith together in getting up the "most stupendous fraud of the nineteenth century," i. e., to let him tell it. But here is a prediction made by Isaiah; and Isaiah claims it was given to him of God; and it was to the force that some "unlearned man," was to have a "sealed book" given him; and through this means God was to commence a "marvellous work;" and in a "little while" afterward he would turn Lebanon into a fruitful field; and that this illiterate Smith comes with what Braden calls a "stupendous fraud," a veritable book—the Book of Mormon; and now God locks hands with Smith in his fraud, to make it *stick*; and in 1852-53 he raises the curse from the land of Lebanon, only twenty-three years—the "little while" after the "unlearned man" tells to the world that he has found a "sealed book."

I acknowledged there might be a possibility of Smith being sharp enough to deceive men and women; but the idea of him having power with God to lift the curse from the land of Palestine that had been there for near eighteen hundred years, on purpose to make his deception or what Braden calls a "stupendous fraud" stick, is a little more than sane men and women can believe! So God must be connected with this affair in some way, or else Smith had power over the elements to move all nature. Which? Here I read the following statements to show how Palestine—Lebanon—was in 1830, when the "sealed book" made its appearance through young illiterate Smith:—

"Eighteen centuries of war, ruin, and neglect, have passed over it. Its valleys have been cropped for ages without the least attempt at fertilization. Its terraced walls have been allowed to crumble, and its soil has washed down its ravines, leaving the hillsides rocky and sterile. Its trees have been cut down and never replaced. Its fields have been desolate. Its structures pillaged and all its improvements ruthlessly destroyed. A land of ruins without man or beast. Everywhere on plain or mountain, in rocky desert, or on beetling cliff, the spoiler's hand has rested."—McClintock and Strong's Encyclopedia; Art. Palestine.

I argued this was the condition that Lebanon was found in when Joseph Smith in 1830 commenced his work. Smith stoutly affirmed that Palestine would become a "fruitful field" in a "little while"; but he went to his death in 1844 by a ruthless blackened mob without seeing any change take place in the land of Palestine. At the time there was bitter opposition regarding the land ever being restored to its former fertility. The saints that took Smith for a prophet still cling to the promise and as stoutly maintained



it would be thus restored in fulfillment of Isaiah 29:17. They patiently waited; and now I introduce history to show what has been done since Mr. Smith's tragic death. I shall first read from the *Christian Evangelist* for January 19, 1893, Mr. Braden's own church paper:—

"We have noted the completion of the railway from Joppa to Jerusalem. This is apparently only the beginning of a new era for Palestine. The land that has been buried in slumber for eighteen hundred years is awakening. . . . Is Palestine to enter upon a new era of prosperity? That now seems probable. Will it be under Gentile dominion, or 'are the times of the Gentiles fulfilled?'"

We shall now introduce the findings of a "prophetic conference," that was held at Pittsburg, Pennsylvania, July 15, 1895, in charge of the Presbyterian, United Presbyterian, Baptist, and Methodist denominations, who were represented by such men as Prof. W. G. Morehead, of Xenia College, and the Rev. Dr. W. J. Erdman, of Philadelphia. Also Rev. Arthur T. Pierson, F. H. M. Parsons, Prof. A. J. Stiffer, of Crozier Seminary, and the Rev. Dr. James H. Brooks, of St. Louis, and Prof. E. F. Streater, of New York, as was reported in the Chicago *Inter-Ocean* for August 17, 1895.

In speaking of the Jews and Palestine they say: "Another sign is the return of the Jews to Palestine. There are more of them there now than there were after the return from the Babylonian captivity. . . . A sign which is undeniably miraculous, too, is that Palestine is again becoming fruitful, after years of desolation, during which scarcely anything would grow. It was under a curse and the curse is being lifted."

I read the following extract from Rev. Hugh Stowel, in *Scottish Presbyterian Magazine*, for 1853: "I know not whether you are aware of the fact, but it is one that is fully authenticated, that the 'latter rain' returned last year to Mount Zion—a rain that had been withheld, so far as our information goes, ever since the dispersion of the people. And he who has brought back the 'latter rain' in its season, will also give the 'former rain' in its season; and these returning showers of earthly blessings are the harbingers of returning showers of spiritual benediction from on high."

This should satisfy the most skeptical that God has had a hand in turning Lebanon into a fruitful field, since the day that Joseph Smith published to the world the Book of Mormon.

That there may be no escape from this conclusion I wish to introduce one more witness, Louis Van Buren, who visited Palestine in the year 1867. He says: "It is a fact that the rain and dew are restored; recently, in 1853, the former and latter rain were restored, to the astonishment of the natives." Now, I have this to say: Since there has been such a wonderful fulfillment of Isaiah 29 in Mr. Smith's work, is it unreasonable to claim for him what he claimed for himself—"a prophet of God." If the Book of Mormon is *not* that "sealed book," and Smith is *not* that "unlearned man," I ask Mr. Braden to produce the book and the man, that will come in harmony with the text. Will he do it, and forever set at rest this controversy over Isaiah 29. This Braden never attempted to do; and I stoutly affirmed that I would still be found advocating that Joseph Smith was the "unlearned man," and the Book of Mormon the "sealed book," till he or some one else should produce a better solution of that problem than did Mr. Smith. And I reminded Braden that it was too late in the day to expect a fulfillment of it yet in the future, as it was to be a "little while" before Lebanon was turned into a fruitful field, which thing had occurred in 1853. He, and all others must look back of that date to find the man and the book. Braden was anxious to get away from

the 29th of Isaiah, and made several attempts, before he succeeded. It worried him, and well it might.

(To be continued.)

#### BISHOP'S AGENTS' NOTICES.

Dear Saints of Little Sioux District:—As the year 1899 is nearly closed, we appeal to all who love the Lord and his work to respond in tithes and offerings. Every member of the district should have their names enrolled on Bishop's books. Is your name written there? We recently heard a good old brother testify in social service, and among other things said, "When I was in the West not long ago, a Brighamite put this question to me, 'If you are the true church, and the "gospel is to go to all the world for a witness, and then shall the end come," how are you going to get in there? What are you doing as a people in tithing? You are just as well to do in proportion to numbers as we, but look at our missionaries how numerous, and the wealth of our church.' He said, It struck me hard."

Well I hope it will strike you in like manner. If you drink coffee, and get out, what do you do? Buy more. All other luxuries or necessities in same way. Why? Because you want it. Now you can begin to tithe yourselves if you want to. If you love the things of "taste" or "comfort" more than to aid in spreading the gospel, your spiritual stomach is out of fix, your appetite is waning, your digestive apparatus fails to assimilate, and you will lose strength.

Enough has been said about scriptural texts by many writers; but don't talk consecrations and gathering, if you haven't faith to give one tenth. I believe tithing to be a stepping-stone, a sort of leaven, to get us to be more willing givers, and be ready to comply with the whole law.

One brother in our district has paid about \$1,200 tithing—feeling he could not pay more and call it that, because he had tithed *all*. He now sends in freewill offerings to the amount of \$50. He has learned obedience, loved its results, and "can't quit." God bless him, and bless us all.

We have the following sub-agents in branches: Woodbine, S. B. Kibler; Logan, Lillie A. Williams; Missouri Valley, A. L. Parker; Mondamin, William Stuart; Little Sioux, G. M. Scott; Persia, Joseph Seddon; Moorhead, Sarah Hoffman; Smithland, F. E. Cohrt.

So it need cost you nothing to remit; or if you choose, send direct. These will be continued another year, unless a change is necessitated. We hope to give each branch separately in annual report. I hope the Lord may continue to bless this department as he has done. It requires \$164 per month, or \$1,968 annually to keep up allowance of elders' families, and about \$50 annually for poor. This has been met. \$565 of debts paid in last three years, and now we can easily do this for 1900, and send a few thousand to Bishop for aid of other districts. We write mainly because physical debility has hindered our visits to you, but ask prayers to be given health to see you, and 'put you in remembrance."

Yours for Zion's upbuilding,

A. M. FYRANDO.

Box F, MAGNOLIA, IOWA.

#### TO THOSE CONCERNED.

This is to certify that Elder W. E. Peak who, since the conference of 1898, has been acting as sub-missionary in Southern Nebraska district, has been transferred to Detroit, Michigan, owing to a disease of the throat. It was thought a climatic change might be beneficial. We much regret the circumstance necessitating the change, depriving us of his valuable labors, and trust he may accomplish good in that part of God's moral vineyard. A few more changes in our

ministerial force and we shall be like Tom Moore, who was left alone in his glory. Until General Conference of 1900, I may be consulted, if a necessity exists, on church matters, at 306 Oak Street, Council Bluffs, Iowa.

JAMES CAFFALL,

Missionary in Charge.

#### CHALLENGE.

At close of debate, and before taking my seat, I read and put into the hand of Elder T. H. Chambers, the following challenge: "To Elders T. H. Chambers and Jacob N. Larsen: I herewith invite and challenge you or either of you to repeat this debate at Higbee and Bevier.

Respectfully,

ROBT. M. ELVIN.

MOBERLY, MO., Nov. 11, 1899.

Bro. J. A. Tanner authorized me to pledge in behalf of Bevier, a free house, lighted and heated, the attendance of an audience, and free board during the discussion. I gave due notice that wherever in my field the Utah elders attempted to preach, I would use all honorable means to have the people understand the difference between them and the Reorganization. No answer as yet.

ROBT. M. ELVIN.

HIGBEE, MO., Nov. 24, 1899.

#### DIED.

KELLEY.—Some five miles north of Malvern, Mills County, Iowa, November 24, 1899, John S. Kelley, aged 60 years, 3 months, 1 day, after a life of active usefulness. Had suffered about three months from the bursting of a blood vessel in his brain. He came with his parents at the age of sixteen years, from Vienna, Johnson County, Illinois, to Mills County, Iowa, in 1855. Was married to Miss Jane F. Wiatt, April 5, 1868, and to them were born five sons and two daughters; three of the sons, Charles, John, and Cleveland, the daughters, Blanche and Leeta, the wife and mother, his brothers William H., Edmund L., George T., James M., and one sister, Mrs. Mary J. Ryerson, remain to mourn the loss of husband, father, and brother. Kind, affectionate, liberal religiously; as a neighbor generous, benevolent; an exemplary citizen, and highly respected by all knowing him. Funeral at the Liberty M. E. church, Sunday, November 26, attended by some five or six hundred people; sermon by Elder C. Scott of Lamoni, Iowa. The text was the words of St. Paul, 1 Corinthians 15:19-22.

BOOTMAN.—Elder Charles Marshall Bootman was born at Philadelphia, Pennsylvania; died November 21, 1899, at West Plains, Missouri, aged 68 years, 2 months, 25 days. He was the father of eleven children. Elder Bootman was at one time a minister in the Christian Church, but after hearing the gospel was baptized May 28, 1871, at Marcellus, Michigan; on August 15, 1875, he was ordained an elder, and has ever since honored his calling. Funeral in charge of Elder J. B. Graham, sermon by Elder J. C. Christensen.

WARD.—Sarah A. Ward was born February 2, 1839, in Aberthany, South Wales. She was married to Charles R. Ward, August 23, 1856, who deceased August 13, 1881. To this union eight children were born, six of whom still survive. Sr. Ward died August 10, 1899, of stomach trouble. The funeral being from the house, Salt Lake City, Utah, by J. W. Wight.

WOOD.—At her home, Cambridge, Massachusetts, November 17, 1899, Sr. Sarah A. D. W., wife of Bro. Isaac Wood. Born April 22, 1851, at St. John's, New Brunswick. Sr. Wood was baptized September 5, 1897, at Arlington, Massachusetts. She was a devoted wife and mother, and loved the gospel. A few hours before she passed away, when asked if she was afraid to go, she answered, "No, I not at all afraid; I am willing to go or stay, as the Lord wills." Funeral at the house; speakers Elders M. H. Bond and R. Bullard. Interment at Hyde Park, Massachusetts.



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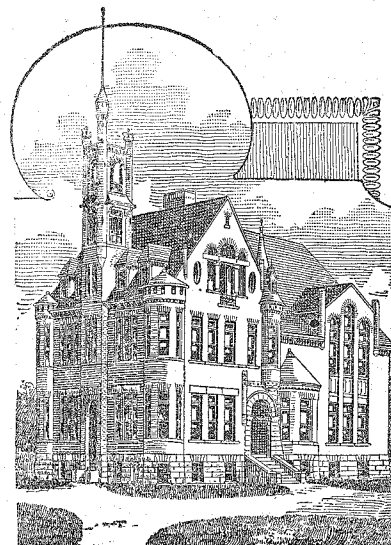
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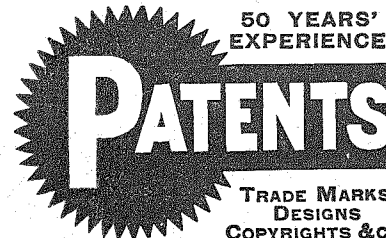
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# THE SAINTS' HERALD

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

Vol. 46.

Lamoni, Iowa, December 13, 1899.

No. 50.

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## NEWS OF THE CHURCHES.

We present the following accumulation of religious news, taken from various issues of the *Chicago Tribune*. Though some items are not very recent in date, they furnish instructive information concerning the general commotion and drifting of the sectarian world:—

Bishop Fallows, Chicago: "Abraham in his going out had to leave his ancestral faiths as well as his home. The call of God to his church is to go forth to the larger and grander views which the life and teachings of the Christ are continually unfolding to the reflective mind. The Bishop of Ripon, Dr. Boyd Carpenter, predicts the religion of the future, on account of the going forth of the men who are God-inspired and God-led, will be neither Protestant nor Catholic, but Christian. "The dogmas of the churches which have separated communion from communion will fall off as autumn leaves before the fresh winds of God."

"But I wish to emphasize the truth that in thus going forward there will be no need of going out of the one living church. Bishop Brooks was asked why it was that with his liberal views he could remain in the Protestant Episcopal Church. He replied: 'Every time I get a new idea I do not think it necessary to found a church upon it.' Yet, sometimes there must be separation from a particular communion in order to secure the larger union of Christian believers. And there will be a 'United Christian Church,' in spirit at least, from the going forth

of worshipers out of the narrow bounds of their limiting beliefs."

## THEOLOGIANS AND CHRISTIANITY.

What proof of the existence and of the laws of that unseen and unseeable world is there or can there be unless it is furnished to men by inspiration from God? Obviously God alone can tell of it, for he alone knows of it. When, then, priests of religion and teachers and expounders of theology themselves deny practically any heavenly inspiration and insist that what assumes to be such is nothing more than a fabrication of human authorship—incredible often, imaginary, contradictory, childish in the palpability of its errors—what are men who are not professional theologians going to do? What else remains for them except to express dissent or to say, with the agnostic, that "I do not know, and as it is impossible for me to know or anybody to tell me, I dismiss the whole problem as insoluble and all consideration of it, therefore, as hopeless waste of thought?"—*New York Sun*.

## BAN ON CHURCH LOTTERIES.

Louisville, Ky., May 2.—Judge Barker, of the Criminal Division of the Circuit Court, created a stir today when in instructing the May grand jury he said:—

"It is public gaming that we want to prosecute. Otherwise there would be trouble among our best people and you would indict a majority of the community.

"I want you to make no distinction between church lotteries conducted for charitable purposes and the lottery man who is out for the money there is in it for himself. I will sanction the prosecution of any church operating this form of gambling."

## SIX-YEAR-OLD BOY EXHORTER.

Trenton, N. J., July 23.—A sudden outburst of religious fervor on the part of Charles Tisher, a six-year-old boy, has aroused the people of Groveville to a high pitch of excitement.

Young Tisher discourses on the Bible with the understanding of one far beyond his years and the eloquence of his exhortations have aroused many men and women who consider him inspired.

At the age of five years the boy began to attend the Sunday school connected with the Groveville church and from the first he took a deep interest in his lessons.

The Bible was read to him by his parents and the boy memorized whole chapters. He surprised his parents

by getting up in prayer meeting one night and exhorting those who had not confessed Christ to do so.

## DESPLAINES CAMP MEETING.

July 27.—"Laughing" Bodley, who is mingling his loud guffaws with the sounds of worship at the Desplaines camp meeting this week, is one of the best known characters in the assemblage. His laughter is a feature of camp meetings in Illinois. It does not denote levity and is not considered a disturbing element. It is Bodley's way of evincing his satisfaction at the points made by an exhorter or the effect of the exhortations in bringing large numbers to the anxious seat.

Bodley is from Kankakee County, where he is a farmer. Years ago he was converted at a camp meeting, and when the "scales fell from his eyes" he burst out laughing with joy. He has been attending camp meetings at every opportunity since then, and his laughter grows louder and more sonorous with long practice.

The Rev. Thomas Harrison, known as "the boy evangelist," was preaching at the Desplaines meeting when Bodley made his presence known. The audience was gradually becoming enthusiastic when the loud laugh of the Kankakee farmer was heard. Then the enthusiasm burst its bounds, and cries of "Amen" and "Hallelujah" drowned the voice of the preacher and the people began singing "Rescue the Perishing," which some one started.

## PASTOR WEBER STEPS DOWN.

Belleville, Ill., Nov. 25.—The Rev. William Weber, who for the last eleven years has been the pastor of St. Paul's Free Protestant Church in this city, has resigned and his resignation has been accepted. The cause of the retirement of the minister was the policy of the church trustees in regard to the sale of beer. About half the expenses of the church in the past have been paid from the proceeds of the sale of beer at a ball held every winter and a picnic given each summer. The Rev. Weber has never approved of this manner of raising church funds, and has objected to it, but he always was overruled, and the custom, which is an old one, maintained. This fall, however, the pastor decided to put his foot down. When the preparations began for the annual ball he inquired as to the sale of beer and was informed it would be sold as usual. As a protest against this policy he remained away from the entertainment and later, after thinking

the matter over, concluded to resign. His resignation was accepted at once, and Mr. Weber will go to a church in New Haven, Connecticut, which recently tendered him a call. The members of the congregation say they can see nothing wrong in the sale of beer at their annual entertainments and the practice will be continued.

CHURCH OF SPIRIT COMMUNION ORGANIZED.

New York, Nov. 19.—The Church of Spirit Communion was organized to-day in the hall at 744 Lexington Avenue, with Dr. W. Harlow Davis as pastor. Dr. Davis was recently ordained by the church at Denver, Colorado, which has been in existence for some time. The creed is spiritualism. Psychic manifestations, without any pretense of materialization, called "tests," constitute the services. Believers assert that they are able to demonstrate the fact that there is a life beyond the grave. There will be morning and evening lectures on Sundays by Mrs. Brigham on ethical subjects.

SCARCITY OF GREAT MEN.

At the annual meeting of the Congregational club in the Palmer House last evening the Rev. Dr. Daniel F. Bradley of Grand Rapids, Michigan, delivered an address on "The Christian College."

In beginning his address Dr. Bradley spoke of the problem of securing and having in seminaries men who shall be leaders in the Congregational churches, and said it was "not to be solved by mere gift of money, by increasing the curriculum, by enlarging the range of studies, by the introduction of the increased electives in Semitic lore and philosophical speculations.

"These are excellent and necessary," he continued, "but a deeper question than that is to be determined as to how we shall get into our seminary to begin with a man whose heart and mind have been thoroughly and completely surrendered to the mind of the Master, and whose training has been saturated with Christian truth.

"The centuries waited in darkness till a Luther could be found with courage and brains to start the Reformation. There never has been a time when the demand for leaders in the kingdom of God has found sufficient supply; there never was a time when tactful, competent, trained leadership was not so scarce as to amount practically to a dearth."

CHURCH UNITY.

Sept. 27.—The unity of all Christendom in one church was discussed yesterday by the clergymen in attendance at the summer meeting of the Northeastern Deanery of the Episcopal Diocese of Chicago at Highland

Park. The Church of Rome was pointed to as the agency that alone can bring unity out of the present multiplicity of creeds.

The discussion of Christian unity followed a paper read by the Rev. W. C. Richardson of Trinity Church on "The Roman Idea and Church Unity." He said that unity could come only when the doctrine of the infallibility of the Pope had been given up. The Episcopal Church is willing to recognize the primacy of the Bishop of Rome, but not the supremacy of the Pope.

"The age," he said, is one of centralization and combination. The secular and the sacred tend toward centralization. I look on the Roman Church as having more centralizing power than ever before. In case a reforming Pope arrives we might expect to see this centralizing influence. It seems now almost as if the people wished a reforming Pope."

The Rev. Edward A. Larrabee said: "It is hard to think of a unity in which the Roman Church did not take a leading part and in which the primacy of the Bishop of Rome was not recognized. But experience has shown that a reforming Pope does not have the Jesuits in his power. The Church of Rome is managed by a system which has nothing to do with the system of Christ. It is a political system pure and simple."

INSIST ON FOUR PRINCIPLES.

Dr. Francis Hall, of the Western Theological Seminary took the position that the Episcopal Church always would insist on the four principles that had been laid down by the Bishops in the sacred deposit. These are: The historic episcopate, the two sacraments of baptism and holy communion, the Holy Scriptures, and the Apostles and Nicene creed. It was announced that recognition of these four essential elements as a part of the Christian faith would be the only ground on which the Episcopal Church would consider Christian unity.

Dr. W. J. Gould of the Western Theological Seminary and the Rev. H. C. Kinney of Holy Trinity Church also spoke.

R. A. WHITE ON THE NEW CREED.

Oct. 30.—The Rev. R. A. White, at the Stewart Avenue Universalist Church, said the new Universalist creed "is the most vital thing that has happened to the denomination in many a year.

"The new Universalist creed is simple," he said: "It merely holds to the fundamentals of the Christian faith. It proclaims the fatherhood of God, the spiritual leadership of Jesus, and the certainty of punishment here or hereafter for sin. Latitude is left to each individual to interpret these

claims into the language of his own soul and mind.

"Furthermore, it is not made a necessary test of fellowship in the denomination or of church membership. Adherence to the spirit of the creed is considered sufficient. Each church can make its own creed. In other words, the Universalist Church returns to the denominational position of thirty years ago—that is, to congregationalism as regards creed. It is a radical and, I believe, a helpful step in the right direction. It makes Universalist practice run with its claims for being a liberal and tolerant church. It makes the Universalist Church a free church."

In the *Review of Reviews* for December Dr. Albert Shaw writes on "The School City—A Method of Pupil Self-Government." This is a system now in operation in many public schools throughout the country by which training is given in the practical duties of citizenship. Dr. Shaw sets forth the working principles on which the system is based and gives many interesting facts of actual experience in the schools which have developed these principles in practice. The article is illustrated.

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ADDRESSES.

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J. D. White, No. 1903 Coleman Street, St. Louis, Missouri.

T. W. Williams, 1014 Alpine Street, Los Angeles, California.

George Jenkins, Byrnewille, Ind.

J. B. Roush, permanent address, Wray, Yuma County, Colorado.

Henry C. Smith, Temple, Lake Co., Ohio.



# THE SAINTS' HERALD.

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

"Hearken to the word of the Lords for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, DECEMBER 13, 1899.

NO. 50.

## The Saints' Herald.

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

LAMONI, IOWA, DEC. 13, 1899.

### EVANS VS. KRUPP.

Bro. R. C. Evans had a tilt in the *Stratford Herald*, published at Stratford, Ontario, with a Rev. Krupp, who undertook to warn the people of Rostock against "Mormonism," which he assumed that Bro. Daniel MacGregor was engaged in preaching. Bro. MacGregor challenged him; but he wrote to the *Herald* misstating the history of the Book of Mormon, but declining Bro. MacGregor's challenge. Bro. MacGregor had gone to British Columbia; so Bro. R. C. took up the "cudgels," and the *Herald* kindly published attack and counter attack. We give Bro. R. C.'s second letter, for the reason that it contains one of the shortest and best summaries of the Spalding claim for the Book of Mormon, and its refutation we have seen for some time. It will be interesting reading to many.

### BOOK OF MORMON.

#### ELDER EVANS GOES AT LENGTH INTO QUESTION OF ITS RESEMBLANCES TO THE SPALDING MANUSCRIPT.

The following letter was received a few days ago from Elder R. C. Evans, of the Reorganized Church of Jesus Christ of Latter Day Saints, of London. It is in reply to the last letter of Rev. Mr. Krupp, of Rostock. The *Herald* would intimate its hope that the controversy will not be permitted to extend over many more letters. Mr. Evans writes:—

*Editor Stratford Herald:* Dear Sir:—I notice S. Krupp, of Rostock, has another letter in your paper, of September 7, regarding my letter, "New Light on Mormonism." The Book of Mormon, and the "Spalding Manuscript Found." The man admits that "there are minor errors in Miss Dickenson's narrative." Now I am prepared to show that there are dozens of errors in her book. In many points she contradicts the best encyclopedias and other works published on the same subject; and worse than all she contradicts herself, and tells stories that are impossible to have occurred. In her book she says Joseph Smith was killed in Nauvoo. After a time she says he was killed in 1846, then she says he was killed in 1844, and she has him in jail, for debt in 1817. He was only twelve years old, they trusted him early in life. I could fill your paper with her mistakes, proving her work is unreliable.

I defy Mr. Krupp to debate the merits of the book with me on the public platform. Mr. Krupp will refuse to indorse much of her book. He only stands by her when she relates the Spalding story or some nasty yarns against Joseph Smith. When she speaks in favor of the Saints he refuses to believe her, when speaking of the church of which I am a member, and of the sons of Joseph Smith she says: "Please understand that the Re-

organized Church of Jesus Christ of Latter Day Saints, is in no way connected with Salt Lake Mormonism." "The Reorganized church has done more to put down polygamy than any other denomination on the face of the earth." "The Book of Mormon denounces Polygamy." "The most forcible arguments that have yet been adduced on Mormon polygamy, are furnished by the pens of the three sons of Joseph Smith." "The sons of Joseph Smith deny that their father practiced or approved of Polygamy." "Polygamy originated with the leaders of the Utah Church." With all this and much more of the same kind in this book, yet Mr. Krupp has by pen and voice tried to stain the fair name of the church with the foul crimes of Brigham Young and Salt Lake Mormonism.

Now a glance at the "Spalding Manuscript Found." The supporters of the story relate it about like this: Spalding was a Presbyterian minister; his health failed; he left the ministry,—kept tavern, wrote his story commencing 1809, placing it in the hands of Paterson, a printer in Philadelphia, for publication, 1812. Spalding died in 1816.

But permit three reverend gentlemen of high standing to tell what became of the Manuscript Found. In the *Congregationalist* for October 24, 1877, the Rev. Tyron Edwards, D. D., of Philadelphia, says: "The Book of Mormon in substance was written by Solomon Spalding, a Presbyterian minister. Beginning in 1809 and writing at intervals, as he did, he often read parts of the work to his neighbors, and among the listeners was Joseph Smith who not only attended the readings, but borrowed the manuscripts, as he said, to read to his family at home. In 1812 the completed manuscript was placed in the hands of the printer, with a view to publication. The printing was delayed; Spalding died in 1816. Sidney Rigdon was working as journeyman printer in the office, and it is supposed that he, having copied the manuscript, with Smith concocted the idea of the new religion." The reader will notice that Joseph Smith was born December 23, 1805, so that the reverend gentleman above quoted, would have us believe that Joseph Smith somewhere between the age of four and seven years, was a "neighbor" of Spalding's, "an attentive listener" to the reading of Spalding's romance, and "that he borrowed it to read to his family." Not many boys between four and seven years of age have a family. Surely Smith was a smart boy if the Rev. Dr.'s story is true. Again, "Rigdon was a printer in the office." The family record shows that Rigdon was never a printer, never lived in Pittsburg till years after, and then, as pastor of the Baptist Church.

Rev. Samuel D. Green wrote an article, entitled, "Joseph Smith the Mormon, (see *Christian Cynosure*, December 20, 1877.) When letters were written to him correcting his false statements, he replied: "Smith borrowed Spalding's manuscript, Spalding sent for it, Smith refused to give it back, Smith told Spalding, and I heard him, that he had made a Mormon Bible of it. I saw Mr. Spalding as late as 1827, and I have a letter from William Jenkins, that he saw Spalding in 1829."

Now, Mr. Editor, Spalding's widow, and all true history shows that Spalding died in 1816, yet one of the reverend gentlemen talked with him in 1827, the other in 1829. Thus you see the vilifiers of Joseph Smith often make him more remarkable than his friends do. Surely it is a Spalding romance.

Miss Dickenson gives the testimony of E. D. Howe and D. P. Hurlbut, yet her own book says Hurlbut was a liar; and Howe's character, upon inquiry, was found unsatisfactory—"Howe was himself a half Mormon." She repeatedly gives the testimony of men against the Book of Mormon, then slanders them.

Now for the real facts about the "Spalding story." Spalding wrote a story in 1809-12, gave it to the printer in 1812, left Pittsburg 1814, died 1816. The manuscript was returned by the printer to Mr. Spalding's widow, she placed it in a trunk where it remained till 1834. (The Book of Mormon was in print and thousands of copies were circulated over the world in 1830). D. P. Hurlbut was excommunicated from the Latter Day Saint Church for bad conduct, and swore vengeance. E. D. Howe was angry because his wife joined the church. He was an infidel and wrote a book against the Bible. Now these two men, full of spite and unbelief, decided to write a book against the church. D. P. Hurlbut went to Spalding's widow, procured the "Manuscript Found," promised to return it, gave it to Howe, then to spite Joseph Smith, and make money by the sale of their book, they got Wrights, Millers, Lakes, and others, with the Book of Mormon in their hands to make up statements, that the Book of Mormon and Manuscript Found were similar, and contained same names, etc. Howe fills his books with these statements, which were false, and manufactured to deceive; hence we have "Mormonism Unveiled," by E. D. Howe.

In order to cover the trick, they refused to return "Manuscript Found" to Spalding's widow. Howe hides it, among other manuscripts in his printing office, he forgets where, tells Spalding's widow it and other manuscripts were burned. In 1839-40 he sells his printing office to L. L. Rice. The transfer of the printing department was accompanied with a large collection of old manuscripts. Years passed away. L. L. Rice moved to Honolulu, Sandwich Islands. In 1884-85 President Fairchild, of Oberlin College, Ohio, visited Mr. Rice. Looking over old manuscripts, they discover the long lost "Manuscript Found" written by Solomon Spalding. It had been in Mr. Rice's possession over forty years and it is now on exhibition in Oberlin, Ohio, College, with the following endorsement on the manuscript: "The writings of Solomon Spalding, proved by Aaron Wright, Oliver Smith, John N. Miller, and others. The testimonies of the above-named gentlemen are now in my possession. (Signed) D. P. Hurlbut." Here are Miss Dickenson's witnesses, referred to by Mr. Krupp. Will this satisfy him, or will he continue to "believe a lie rather than the truth?"

In closing, please notice the testimony of L. L. Rice: "Two things are true; first, it is a genuine writing of Solomon Spalding; and, second, it is not the original of the Book of Mormon." "There is no identity of names of persons or places, and there is no similarity of style between them."

Thank God the "Manuscript Found" is discovered, and such men as Howe, Hurlbut, Miller, Wright, and Krupp have been exposed.

Trusting that the "Dear" Evangelist will see the truth, cease to misrepresent facts, and refrain from slandering an innocent people, I am, yours in hope of sweet rest beyond,

R. C. EVANS.

**STOPPED AT THE THRESHOLD.**

The House of Representatives decided by a vote of 302 to 30 not to permit Mr. B. H. Roberts, Congressman-elect from the New State of Utah, to take the oath of office and be sworn in as a member of the House.

The case was referred to a committee of members of the House with instruction and authority to inquire into the question of Mr. Roberts' guilt or innocence of the matters alleged against him.

If Mr. Roberts is not a polygamist according to the understanding of this committee it will so report when their work is done and Mr. Roberts will take his seat. If he is found to be guilty, then the committee will so report and Mr. Roberts will not be seated. In the language of a newspaper note, "It is now not a question of law, but a question of fact." Is Mr. Roberts guilty or not guilty?

**IMPORTANT discussion!** in Hamilton Hall, corner of Thirteenth and Jefferson streets, Oakland, December 4, 5, 6, 7, and 8, (commencing each evening at 7:30,) between Miles Grant, of Boston, and F. M. Sheehy, of San Francisco. Subject: Resolved, "That the Bible and science teach that man is wholly mortal, and utterly unconscious between death and the resurrection." Admission free.

The above reprint of a handbill, sent us by Bro. Sheehy, indicates what is transpiring in that portion of his field.

Miles Grant has been for years a leading champion of Adventist theories and Bro. Sheehy is likewise a representative advocate and defender of the latter-day work; hence this discussion will doubtless prove interesting and profitable.

We have sent for and hope to receive a report of the main points and features of the debate.

**ELDER M. A. HUGHS**, of the Holiness people, from Kansas, lectured in the saints' church, Lamoni, on Wednesday evening, the 6th inst. on the subject of water baptism; to which Bro. J. C. Clapp replied on the following evening. The position taken by Elder Hughes was: that from the exodus to the destruction of the Jewish temple, 70 A. D., the law of Moses was in force; that the Christian dispensation opened at Pentecost about A. D. 33, but was overlapped about thirty-seven years; hence until 70 A. D. baptism and other ordinances taught by the apostles (which he claimed were included in the ordinances of the law) were taught and enforced until that date, after which men were brought into communion with God without recourse or obedience to any ordinances whatever; that the word *world*, in the great commission (Matt. 28), from the Greek *aiton*, should be rendered *age*, hence referred

only to the "Jewish age;" that Paul preached a separate or another gospel from that preached by the other apostles.

Bro. Clapp clearly refuted the erroneous positions assumed, with little difficulty. The lecture and reply resulted from some efforts looking toward a debate between the Holiness and our people, one of which was held near Lamoni about two years ago.

Since the foregoing was written we have the following announcement:—

A discussion will be held between Elder M. A. Hughes, of the Holiness People; and Elder J. R. Lambert, of the Latter Day Saints, at the Brick Church, in Lamoni, Iowa, commencing Monday, December 11, 1899, at 7:15 p. m., and continuing for four consecutive nights, upon the subject of water baptism.

**THE Bishop, Bro. E. L. Kelley**, received on December 4, from Hon. W. P. Hepburn, Congressman from the Eighth Iowa district, a consignment of twenty-five books, comprising:—

Report of the Geological Survey, Vol. 17, parts 1, 2, and 3.

Annual Reports of the Bureau of Ethnology, four volumes, from 1892 to 1895.

Geology of Denver Basin, Colorado. The Flora of the Amboy Clays.

Bulletin of the United States Fish Commission.

Report of the United States Commission, Fish and Fisheries.

United States Geological Survey, Water Supply and Irrigation.

United States Consular Reports, volumes 53, 54, and 55.

Report of Secretary of the Interior. Commerce with Europe; four volumes, 1790 to 1890.

Smithsonian Report, part 1, 1895.

War of the Rebellion, records of the Union and Confederate Navies, series 1, volume 5.

Commercial Relations of the United States with Foreign countries. Volume 2, 1895-1896.

Papers Relating to the Foreign Relations of the United States, 1896.

Thanks are hereby extended to Hon. Hepburn, for this timely and valuable addition to the Library force of books.

**WE** are permitted to read a letter from E. August Mehrkens, to his mother, Sr. M. L. Douglas, Ukiah, California. The letter is dated Fraga, Sarnianto, August. Bro. Mehrkens went out with the soldiers to Manilla. He writes quite feelingly of his stay at Honolulu, Hawaii, and of the brethren, Waller and Greene, and others, whom he met there.

He was disgusted with his stay on shipboard, and proposed to visit Yokohama, Japan; thence to Europe and Argentina. He proposed to go from Japan to Zurich, Switzerland; thence after a six months' visit, to

Buenos Ayres, and the Argentine Republic.

He writes thus to his mother touching his personal conduct and welfare:

Don't trouble yourself because of me. I know that if I live the life of a saint I shall have nothing to fear. And by the grace of Jesus I shall be able to endure. I can, if I am only willing, Jesus being always willing. Is it not so?

A young man with such determination carried out in his life will surely succeed. His letter was very interesting.

**THANKSGIVING OFFERINGS TO THE HOME.**

At Bishop Kelley's request Sr. Alice P. Dancer, matron at the Saints' Home, has furnished us the following list of donations to the Home Thanksgiving Day: From Sr. Jessie Smith, six ducks, dressed; from Bro. D. F. Nicholson, a bunch of bananas; from A. G. Mumma, merchant, one goose; from Bro. Dan Anderson, one turkey. Receipt gratefully acknowledged.

**EXTRACTS FROM LETTERS.**

**Bro. Abner Lloyd**, Eldorado Springs, Missouri:—

We have been constant readers of the valuable *Herald* since the year '70, and that dates back to the year of the baptism of my wife and self, and with a degree of sadness we look back on the changes taken place, more especially in the ranks of the gospel workers who have been called home from their labors. Yet the *Herald* comes enlarged and heavily laden with precious news and very interesting matter, which so much helps us along life's rugged road; and may God bless all your efforts, that it may continue in its useful message.

**Bro. H. G. Dutcher**, Tarry, Michigan, December 1:—

I am glad I am still in the latter-day work and feel that God blesses me from day to day. I am striving to live right in this life that I may be worthy of the kingdom of God. Would ask the saints to pray for me and for my family that we may be able to bring forth fruit to perfection.

Of the Sheehy-Grant debate we have the following, from Bro. D. A. Anderson, Oakland, California, December 5:—

The Sheehy-Grant debate began last night in Hamilton Hall, Oakland; good crowd, excellent attention. The outlook for listeners is splendid. The first evening gives us great hope of a glorious victory for truth. We all rejoice in our blest cause. I am well and cheerful in the conflict. Will send more particulars later.

**Bro. C. A. Parkin**, San Francisco, December 5:—

December 4 was the first day of the theological battle between Miles Grant, of the Adventists, and Bro. Sheehy. There were about three hundred and fifty persons present. Grant tried to prove that when the brain ceases to act the *man is dead*. Bro. Sheehy showed that his proof was obsolete and the man of science who gave utterance to some statements had since changed his mind, *facts* compelling him to do so. This was a "stunner" for Grant. We are confident of good to a certain degree. Bro. Sheehy is a "full team."

## EDITORIAL ITEMS.

Bro. James Caffall addressed a communication to the editor of the *Enterprise*, White, South Dakota, in which the position of the church and the methods of some of its opponents were ably stated. The editor declined to publish. Bro. Caffall is earnestly pushing the claims of the work upon the attention of the people, so far as possible, in his field.

Bro. E. B. Welch, Farwell, Michigan, writes in evidence of his love for the work, in which he finds truth and comfort. His parents and some of his children have died in the faith, and he is sustained in the hope of the gospel that life and immortality will crown the faithful in the time to come.

Bro. D. R. Baldwin, Ravenden Springs, Arkansas, offers two dollars and fifty cents for a copy of the Palmyra edition of the Book of Mormon. We note at his request.

Sr. Jennie Page, of Brice Hospital, Tuscaloosa, Alabama, writes of her appreciation of favors shown herself and friends in the hospital. One who addressed her with a remittance failed to give name and address, which she desires. She would be glad, with others, to meet Bro. Turpen again. Limited space prevents insertion of letter. Some are investigating and hope to obey the truth in due time.

Sr. M. A. Bartmess, La Grande, Union County, Oregon, reports a sugar factory and a settlement of Utah Mormons at that point, where she thinks elders of the Reorganization could do good. She has circulated tracts. "Inquire of A. Jackson for Thomas Bartmess."

Sr. E. A. Lester, Valentine, Michigan, writes renewing for the HERALD and expressing her gratitude for the messages of comfort it brings. She circulates the church literature among her friends and hopes some will obey the truth as a result.

Bro. Albert Stone, New Canaan, Connecticut, secured insertion in a local paper of an article written by him to correct misrepresentations of a public lecture against the church. The editor in his comments commended both the Reorganized Church and Bro. Stone as a man. Good.

Bro. Criley, the HERALD Business Manager, requests us to state that by reason of a breakdown in the machinery of the stapler, some of the HERALDS went out with only a part of them stitched. It will be repaired as soon as possible and HERALDS thereafter stitched. Those who received HERALDS not stitched will know how it occurred.

In writing the statement of Bro. Kelley in regard to donations of thank offerings, we omitted a cipher, in stating Bro. Pickering's amount. We should have stated it: Bro. W.

R. Pickering, one thousand dollars, instead of one hundred.

Bishop Kelley who recently returned from a trip to Sandwich, Illinois, left home on the 8th for St. Joseph, Missouri, accompanied by Bro. William Anderson. He returned to Lamoni on the same day.

Continued contributions show the Saints' Home has many friends, as that worthy institution deserves. Sr. A. M. Stivers, Irvington, California, has forwarded ten dollars with which to purchase "small spoons, clock, or whatever you may think most useful to the inmates." Sr. Ella Baird, Bangor, Michigan, sends one dollar for filling a quilt, which she also sends. Due acknowledgment is made on behalf of Bishop Kelley.

Bro. Frank Russell with Brn. J. W. Adams and A. J. Keck were laboring at Moline and Rock Island, Illinois, and in that vicinity of late, having good attendance and interest at public services. They would continue there until about the holidays.

Russia is to construct railways in Persia and to have a free hand in that hitherto unopened domain. Germany has secured important concessions from the Sultan of Turkey and will build a railway to Bagdad and connect Constantinople with the Persian Gulf, in addition to securing other important advantages that will tend to strengthen German influences and lead to the dismemberment and final dissolution of Turkey. Watch the fulfillment of prophecy.

"Distress of nations with perplexity": Passengers from the west coast of South America report an ominous outlook in connection with the spread of the bubonic plague, which is slowly but steadily working its way westward. To this is added the general condition of political unrest. "Chile is on the eve of a financial crisis, and possibly a revolution. In Peru and Bolivia serious revolutions are going on. These are disorganizing trade. Ecuador is in a condition of incipient revolt, and a strong revolutionary movement, directed by the clerical party and supported by a majority of the people, is said to be in course of organization on Peruvian soil. In Colombia civil war is raging. The plague and the wars are reacting seriously on trade and industry. The most significant indication is the turning backward of the stream of English, German, and other European commercial travelers. The coast trade thus far has suffered little, but from Chile to Colombia internal trade is almost paralyzed, and the steamers are sailing with little or no return freight."

As a direct result of the agitation of the Roberts case there is a movement on foot to give Congress the power to enact legislation providing

for a uniform marriage and divorce law. A resolution has been introduced in the Senate proposing an amendment to the Constitution with this end in view, and to enact a law to provide punishment for its violation.

The St. Louis *Globe-Democrat* in its issue of the 30th makes favorable mention of the work done by the Reorganized Church—this in comments on the Roberts case.

Dr. DeCosta, formerly an Episcopal clergyman, for forty-seven years, has been received into the Roman Catholic Church. He defends his change of faith in a late issue of the *New World*, a prominent Catholic organ.

Chancellor Hohenlohe, true to his promise, but against the wishes of Emperor William, has consented to the passage of legislation removing restrictions from political associations in the German Empire, thus permitting them rights and privileges of cooperation. Thus larger liberties among the people are secured and further progress assured.

Many Christian ministers are affirming a larger faith in the Bible despite the higher criticism.

Thanks to all the good brethren, sisters, friends, who send us newspaper and other articles. We use what we can, and what we only scan aids us in the general summary of conditions. We desire to receive such attentions continuously, for the general good. Please remember us.

London dispatch, November 20, to Chicago *Tribune*: Professor Stein, of London, who lately announced a cure for blindness by means of electricity, reports two more remarkable cures of blindness; of a man and a girl blind fourteen years, five years respectively. Several other cases have been reported where persons partly blind have been enabled to see perfectly.

Ten thousand Finlanders have arranged to leave their native land, because of oppressions by the Russian government. They will settle in Alberta, British Columbia. "The commissioners say that, under the new army laws applied to Russian Finland, the last flimsy pretense of Finnish independence is swept away and the inhabitants are reduced to a condition little better than that of serfs." "Joseph's land" again offers a home to the oppressed of another realm.

There is little or no waste in the economy of nature. Each function in its great mechanical system is performed, under normal conditions, with little or no loss of force or power. Each feature of service is rendered by forces admirably adapted to the work designed. There is no confusion, no misdirection of energy. The same adaptation of means to ends should be observed in the moral and general movements of the race.

## Original Articles.

### THE CHURCH IN THE WILDERNESS.

John says the church went into the wilderness clothed with the sun, the moon under her feet, and upon her head a crown of twelve stars.

There has been much said and written about the apostasy of the church, some holding that the church has continued on the earth in its organization from the days of John the Baptist until now; others holding that the church went into the wilderness and mounted the scarlet colored beast with seven heads and ten horns, and wrote upon her forehead, "Mystery, Babylon the great, the mother of harlots."

To my mind both theories are wrong and misleading. I say misleading, because the Bible, the written word, teaches differently. The Bible abounds with evidence showing us of the night-time known as the 1260 years of the Dark Ages.

Perhaps it would be well to give a few passages of scripture to prove such a time was to exist in some age of the world. We are told by Daniel that a power would arise and make war with the saints, and prevail against them until the Ancient of days came and the time came that the saints possessed the kingdom. He was to speak great words against the Most High and wear out the saints, and think to change times and laws; and they were to "be given into his hand until a time and times and the dividing of time." Here is shown very clearly that the saints would be overcome, worn out, or, in other words, put to death. Not that they would prove traitors to their Lord and divorce themselves as a church from him, as some would have us believe.

To make this a little stronger we will turn to Revelation, chapter 13. Here we learn a similar power would make war with the saints and overcome them, and would cause all that would not worship the image of the beast to be killed. And this power was to continue 1260 years, corresponding with Daniel 7:25.

Again: Jesus tells us: "From the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it [the church] by force." Not that the church would become violent or corrupt, but the violent or corrupt power would take the church by force, or as Daniel says, wear them out; or as John says, they would be killed, or put to death. Jesus referred to this same time when he told his servants to work while it was day, for the night would come when no man could work. They were called to work in the vineyard of the

Lord, or church, but the night would come when they could not work.

Now if you will trace the history of the church for 570 years you will find what in history is known as the ten persecutions that the saints endured, during which thousands were put to death. The tares choked out the wheat; not that the wheat simply turned to tares. Everything brings forth of its own kind, you remember.

Paul informs us that grievous wolves would enter in among the flock, or sheep, not sparing them. Now what is the wolf likely to do with a flock of sheep? Does he turn them to wolves or goats? No, sir; he kills them. That is the way the wolf does his work.

We will now turn and notice the woman, or church:—

And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travelling in birth, and pained to be delivered.—Rev. 12: 1, 2.

This, I understand, was the condition of the church of God before Jesus was born in Bethlehem of Judea. You remember Paul tells us that Christ was with the church in the wilderness. Again, the law of Moses was added to the gospel as a schoolmaster to bring them to Christ. Now could the church exist without the gospel, or the gospel without the church? You would tell me, No. Very well, you remember the law of Moses was very grievous or painful to the people of God. But when Christ came, the church was delivered of her pains and brought forth the kingdom of God and his Christ. (Rev. 12: 7). You can see the time now had come for the church to rise above the moon or lesser priesthood. Hebrews 7: 11 informs us that perfection could not be reached under the Levitical priesthood, for under it the people received the law. Verse 12 says, "The priesthood being changed, there is made of necessity a change also of the law." But when Christ came and offered himself a sacrifice to satisfy the law, he became a high priest after the order of Melchisedec, "who is made, not after the law of a carnal commandment, but after the power of an endless life." This priesthood was the greater, by which perfection could be attained. Christ was separate from sinners and made ruler over the heavens (Heb. 7: 25). Again, Jesus tells us when he rose from the dead all power was given into his hand, both in heaven and in earth. So after the Lord had spoken unto them he was received up into heaven, or caught up, and sat on the right hand of God. What about the man child? John says it was caught up unto God and his throne. Did not Jesus overcome and sit down with his

Father on his throne? What was the man child to do? Rule all nations with a rod of iron. Does not the Book of Mormon teach that Christ will rule all nations with a rod of iron?

"But hold on," says one. "Christ brought forth the church, so you see he was not the man child." But who said he brought forth the church? Tell us, if you please. The child had to be begotten before it could be born. Was not Jesus begotten by the Father before he was born? Mark you, the child was to rule all nations. Now if this child is the authority, you see it would be greater than the one who gave it. So I prefer to believe Christ is the one who will rule all nations with a rod of iron. He is to be King of kings and Lord of lords.

Notice: When the child was caught up to heaven the war between Michael and the dragon, or Devil, began. Mark you, this war was in heaven, and the dragon prevailed not against Michael, neither the child, nor the woman, which was the church of God, who had been delivered of her pains and brought forth the kingdom of God and his Christ. You see, here, Christ began to exercise the power that had been delegated to him by his Father. You remember Christ told his disciples that he would go and prepare a place for them, that where he was they should be also. Now it seems to me that the preparing of that place would simply be to cast out that old serpent, called the Devil, and his angels, where he could not trouble the saints of God. John says after the Devil was cast out of heaven he heard a loud voice, saying,

Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ.—Rev. 12: 10.

Now you must remember the church went to the place which God prepared for her. She was to remain in her place; was to be nourished 1260 years. But when the Devil saw he was cast down to the earth, he came with great wrath. Why? Because he had been overcome in that great battle fought with Michael and his angels. They had overcome him by the blood of the Lamb, for they loved not their own lives, but kept the testimony even unto death. Therefore the heavens were made to rejoice. Not much forming an alliance with the Devil in that. What think you?

But when the Devil saw he was cast unto the earth he persecuted the woman which brought forth the man child. Now in what way could the Devil persecute the church of God? You remember Saul went about, having letters of authority to bind the saints and to have them stoned to death, and while on his way to Damascus, Christ appeared unto him and said, "Saul, Saul, why persecutest thou me?" You see how Saul was



persecuting the church of God. It was in this way the Devil persecuted the woman that brought forth the man child. But remember, to the woman were given two wings of a great eagle, that she might flee into the wilderness, into her place, which God had prepared for her, that she should be nourished for a time and times and half a time, from the face of the serpent; that is, away from the Devil, where he had no power over her, in the place which God had prepared for her, that she might remain there until the appointed time, or until the end of the 1260 years.

Now it seems the Devil's first work was to put those holding the priesthood to death. This of course would be his aim, to check the leaders first. Those who have read the history of the early church know very well this was the case. So when this was accomplished, the Devil went to make war with the remnant of her seed which kept the commandments of God and had the testimony of Jesus Christ, and the Devil caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hands or foreheads. All who failed to receive this mark were put to death. Now when this was accomplished, the nighttime had come when no man could work.

Having shown that the church, together with all of its officers, was put to death, overcome, worn out, it must be evident that the people of God or church holding the priesthood must go somewhere, to some place; and from just where the church went, we must look for its return at the end of the 1260 years, or when the time comes for the saints to possess the kingdom. God's kingdom is an everlasting kingdom. It has no end. Now if the church went into apostasy and formed alliance with the Devil, divorced herself from Christ, out of apostasy and from the Devil she must come. And if the Devil has been ruling the church and feeding her from his face or mouth for 1260 years, at the appointed time the Devil must give the church up, and she must be washed of her filthiness, and pardoned of her fornication; sober up from her drunkenness; surrender her divorce; rub off the superscription from her forehead; throw down her purple and scarlet colors and precious stones, together with her golden cup; dismount from the scarlet colored beast, and come forth "clear as the moon and fair as the sun, and terrible as an army with banners;" for I understand the same organic church that went into the wilderness was to come out of the wilderness at the end of the 1260 years.

But I hope I have a brighter side to present than the one referred to. It is this: The Melchisedec priesthood

has no beginning of days nor end of life, and all those who are ordained unto this priesthood are made like unto the Son of God, abiding a priest continually. (Heb. 7: 3, I. T.) While the Devil had power to wear out, overcome, and kill the saints of God, he failed to have power to wrest from them the priesthood. Paul says:—

But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant. . . . Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.—Heb. 12: 22-24, 26-28.

This puts it beyond a doubt that there was a connecting link between the church in the days of Paul and the one written in heaven. Even things in heaven and on earth were to be shaken. But the kingdom with its priesthood was not to be shaken nor moved. It was to remain somewhere. Let us turn to the Book of Doctrine and Covenants and see just where it was to remain:—

Therefore, thus saith the Lord unto you [Joseph Smith], with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs, according to the flesh, and have been hid from the world with Christ in God: wherefore your life and the priesthood hath remained, and must needs remain, through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began.—D. C. 84: 3.

You see the priesthood continued, remained. Now where was the priesthood to remain? Just where Joseph's life was, the priesthood was to be. Did not Joseph's life come from God? Yes, his life and the priesthood were hid from the world with Christ in God. So here I understand was the place which God prepared for his church, hid from the world with Christ for 1260 years. So at the appointed time the angel came from heaven with the gospel to preach to them that dwell on the earth, to every nation, tongue, and people, saying with a loud voice, "Fear God, and give glory to him." (Rev. 14: 6.)

You see the angel comes from heaven. What do we see next? The church coming out of the wilderness, "fair as the moon and clear as the sun, and terrible as an army with banners." Coming from Babylon? No! Coming from heaven, where she had been hid from the world for 1260 years. The gates of hell cannot prevail against God's work.

The works, and the designs, and the purposes of God, cannot be frustrated, neither

can they come to nought, for God doth not walk in crooked paths; neither doth he turn to the right hand nor to the left; neither doth he vary from that which he hath said; therefore his paths are straight and his course is one eternal round.—D. C. 2: 1.

Yes, the church has been again restored to the earth with all its officers, gifts, helps, and governments, to gather together his people to fight the great battle that is to be fought on earth with the Devil that the earth may be prepared for a thousand years of peaceful reign for the saints of God, while the Devil will be bound and cast into the bottomless pit. Could I but sound aloud as with the voice of an archangel, I would say to the people and nations of the earth, "Repent and come out of Babylon and accept the gospel, which is able to save with an everlasting salvation, which is an anchor to the soul, which reaches within the veil, where our Forerunner has gone."

So may the time soon come when the watchmen of Zion shall see eye to eye, and lift up their voices together, and be of one mind, that the world may know that God has sent them. Ever praying and working to build up the kingdom of God on the earth, I remain, as ever, your humble servant in the one faith.

C. L. SNOW.

KIRKSVY, Kentucky.

#### TITHING THE LAW OF GOD.

Honor the Lord with thy substance, . . . and thy presses shall burst out with new wine.—Prov. 3: 9, 10.

The law of tithing is a tax that God has levied on the members of the kingdom of heaven to defray the expense of his government. God being the embodiment of all wisdom, knew that the kingdom could not be carried on without means, consequently made ample provision for carrying on his work, and thus established the law of tithing. Christ Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." It is an easy thing for us who have embraced the new and everlasting covenant to break the bark of baptism over the head of a Methodist or United Brethren, but how is it with us? Are we keeping the whole law, or are we keeping only a part of the law? We read in Doctrine and Covenants:—

And again, verily I say unto you, That which is governed by law, is also preserved by law, and perfected and sanctified by the same. That which breaketh a law, and abideth not by law, but seeketh to become a law unto itself, and willet to abide in sin, and altogether abideth in sin, cannot be sanctified by law, neither by mercy, justice, or judgment; therefore, they must remain filthy still.—D. C. 85: 8.

We thus see it is by keeping the whole law of God, that we will be permitted to enter the celestial glory of God, the highest of all. We notice that Abraham paid tithes of all he

had, to Melchisedec the priest of the most high God:—

And Melchisedec king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth: And blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.—Gen. 14: 18-20.

Away back in this early period, this law was taught; it did not stop with Abraham. We next notice his grandson following this same example, doubtless taught him by his progenitors.

And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el; but the name of that city was called Luz at the first. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee.—Gen. 28: 18-22.

Jacob was willing to comply with God's law, and by so doing he received great blessings from the hand of the Lord. When he made this covenant with the Lord he was very poor, insomuch that a stone was his pillow. But look at what he possessed on his return, when he met his brother Esau. (See Genesis 32.) And again in Numbers, where the Lord spake to Aaron, that the children of Levi should receive all the tenth in Israel for an inheritance:—

And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation.—Num. 18: 21.

This was the financial law that God gave his people. They were to observe this law and keep it, and when they failed in keeping this law, they were in transgression. And the Lord rebuked them for not keeping this part of his law, and by so doing they had gone away from his ordinances. And further, in Malachi 3:8-12, we find that the Lord finds fault to that whole nation, and accuses them of robbing him, because they would not pay tithes and offerings. Now it would be very harsh for us to say that a Latter Day Saint was stealing from God if they did not pay their tithing and offerings; nevertheless it is true, for one tenth belongs to the Lord. If we keep that that is not ours, we are taking something that does not belong to us, and Malachi calls that stealing. Let us hear what Malachi says about it:—

Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.—Mal. 3: 8.

And the Lord said they were cursed with a curse. It was wrong, and a

transgression of God's law for them to keep back that which belongs to the Lord. The Lord makes a promise to them; if they will bring all their tithes into his storehouse, he would bless them, and that he would open the windows of heaven and pour out a blessing that there would not be room enough to receive it; and that he would rebuke the devourer for their sake; and that all nations should call them blessed. Why would they not pay their tithing and offerings? They had lost their faith in God. Perhaps they reason in this way, that they did not think it was necessary, and if they gave up a tenth it would make them poor, and perhaps they would need it before they got the blessing from the Lord; and that which they had they would keep; so you see it was all for the lack of faith. Paul, viewing the situation, admonished the saints in his day, saying:—

Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it.—Heb. 4: 1, 2.

Well, says one, we know that God required one tenth in olden times, but he does not require it now. Under the New Testament times, when Christ came, he did away with it. Let us see.

Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.—Matt. 23: 23.

This needs no comment, for the Savior here emphatically teaches the law of tithing, that they ought pay and not to leave the other undone. This is the law God gave in order that the poor and needy in his church or kingdom should be provided for, and for the sustenance of the ministers' families while they were out representing God's kingdom, that the work of the ministry might go on. In first John we read:—

But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?—1 John 3: 17.

The inference here is that the love of God does not dwell in him. Then how can a man or a woman be saved in that kind of condition? The chances seem to be slim for the celestial kingdom.

Yea, I prepared all things, and have given unto the children of men to be agents unto themselves. Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor, and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.—D. C. 101: 2.

Here the Lord tells us if we impart

not our portion according to the gospel law, which is the law of tithing and offerings, we have not complied with this law. We should ask ourselves the question, Can we attain to a celestial glory without living in obedience unto the whole law? The Lord says that if we do not comply with this part of God's law we (Latter Day Saints) shall, with the wicked, lift up our eyes in hell, being in torment. This is a horrible condition for one to get into, after they have embraced the truth. It would have been better to not have known the way of truth than to turn from it. And again, we read in the Doctrine and Covenants:—

Behold, now it is called to-day (until the coming of the Son of Man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after to-day cometh the burning: this is speaking after the manner of the Lord; for verily I say, Tomorrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts.—D. C. 64: 5.

There are none who want to be burned when the Lord shall come. Then had we not better make the needed sacrifice, so we can escape and not be burned? The Lord says man shall not live by bread alone, but by every word which proceedeth out of the mouth of God.

These are commandments of God. How can we escape his punishment if we do not keep his commandments? Why do you call me Lord, and do not the things I command you?

Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come.—1 Cor. 16: 1, 2.

Why not take the advice of Paul and do as he says? Is not this in harmony with the revealed word? We say we want a celestial glory, and we cannot get it unless we abide a celestial law. When we do what the Lord commands, then he is bound; but when we do not, he is not bound.

Well, some say, I would pay my tithing and give my offering, but they do not use it as they ought to. If they do not use it as we think they ought to, or as it should be, does not God know it? Are you afraid that God won't take care of it? He commands us to pay it. It is our duty to pay it, and God's business to see it is properly spent. That is his part of the work, and our part is to see that we pay it. God is able to take care of his work. If we do not work to suit him, he will drop us out, and raise up others to carry on the work. I have got faith enough to believe that God will take care of it. I would say, Let us prove the Lord with our substance.

GEO. JENKINS.

## BRIGHAM YOUNG'S REBAPTISM.

There is a law prevailing in orders and societies, that if a person leaves that order, he loses all the honors—or authority—he received in, or held while a member of, that order. If he violates his obligation, or transgresses law, he must pay the penalty. There are different degrees of punishment. He can be reprimanded, suspended, or expelled. In either of the first two penalties he does not lose his honors. But if he does anything that would place him outside the order, or put him in a condition where it becomes necessary for him to be *initiated* again, he loses all the honors he had obtained, and must enter again as any other initiatory member.

There have been cases where an individual has transgressed law, and being ashamed to acknowledge it, has absented himself from the lodge for a certain length of time, and then been initiated again. Thus making a new start, but in so doing he lost all his past honors, and entered as a common lay member. There have been cases where persons were so far in arrears for dues, that rather than pay up, they have let time expire, and then be initiated again; but in doing this they lost all honors.

The point we wish to make is this, that no matter how high a position a person may hold in any order, no matter what authority he has in the order, if for any cause he ever allows himself to become *initiated over again*; by so doing he loses all the honor or authority he held, and begins again as a lay member. The new initiation makes all the past null and void.

The above must most certainly apply also to the church.

Let us briefly show the condition of Brigham Young and his followers in Utah. The Lord told the church at Nauvoo in 1841, that unless they built a house to his name in a certain length of time, they should be "rejected as a church." (D. C. 107: 11.) They did not do the work, so they were rejected.

Again he told them that if they would labor with all their might, and listen to his voice, and the voice of his servants, they should "not be moved out of their place"—Nauvoo. (Ibid., par. 13.) They did not heed these instructions, so they were *moved* out of their place and driven away.

The Lord had previously told them that "the rebellious shall be cut off out of the land of Zion, and shall be sent away." (D. C. 64: 7.) They were sent away to Utah—out of the land of Zion. So they were "the rebellious."

God had also said,

Pray for thy brethren of the *twelve*. . . . Let them be admonished for all their sins. . . . And after their temptations and much tribulations, behold, I, the Lord, will feel after

them, and if they harden not their hearts, and stiffen not their necks against me, they shall be *converted*, and I will heal them.—D. C. 105: 5.

This places them as sinners, and unconverted before God.

From the above quotations, we must conclude that when that body of people reached Utah, they were in the following conditions, especially if we let the Twelve represent the people: They were "rejected as a church;" "moved out of their place;" "rebellious;" "cut off out of the land of Zion;" "sent away;" and in a condition that they must "be converted."

Remembering this, let us call your attention to the following from the "Life of Brigham Young" by Tullidge, which he quotes from "the historian Woodruff." On pages 180-182 he says:—

On the 6th of August, the Twelve were rebaptized. This we considered a privilege and a duty. As we had come into a glorious valley to locate and build up Zion, we felt like renewing our covenants before the Lord and each other. We soon repaired to the water, and President Young went down into the water and baptized all his brethren of the Twelve present. He then confirmed us, and sealed upon us our apostleship, and all the keys, powers and blessings belonging to that office. Brother Heber C. Kimball baptized and confirmed President Brigham Young. The following were the names and order of those present: Brigham Young, Heber C. Kimball, Orson Pratt, Willard Richards, Wilford Woodruff, George A. Smith, and Amasa Lyman. . . .

During the same evening the Twelve went to City Creek, and Heber C. Kimball baptized fifty-five members of the camp, *for the remission of their sins*; and they were confirmed under the hands of President Young, Orson Pratt, Wilford Woodruff, George A. Smith, and Amasa Lyman; President Young being mouth.

On the next day (Sunday, August 8th), the whole camp of Israel renewed their covenants before the Lord by baptism. There were two hundred and twenty-four baptized this morning, making two hundred and eighty-eight re-baptized in the last three days.

This was continued for years—all members of the church going to Utah were compelled to submit to this rebaptism, no matter where they had been baptized, nor by whom.

What was all this for? Woodruff says in one place it was for "renewing our covenants," and in another place, which we have italicized, that it was "for the remission of their sins." According to this, the two hundred and eighty-eight gathered there renewed their covenants before the Lord by baptism, and that baptism was for the remission of their sins.

Let us now view the transaction from a point touching authority. Brigham Young baptized *all* of the Twelve there present—six in number. When he had baptized all six of them, they were then only initiatory members of that church. They were not *full members*. They had only been born of water. All the authority or priesthood they had previously held, they had unknowingly laid aside, and

they stood there shorn of all their God-given authority. They were unintentionally entering that church as lay members. This is proven by the fact that, after they had all six been baptized by Brigham, Woodruff says, "He then confirmed us." The effect of this confirmation was—if Brigham's authority was good—to make them full-fledged members of the church—only this and nothing more. They were then still simply lay members, holding no priesthood. Brigham then sealed upon them their apostleship, etc. Now, then, all the priesthood these men or their successors have since held, begins from that ordination received under the hands of Brigham Young, all their previous authority having been lost and blindly cast aside. But how good was this new authority? Brigham Young, here officiating, needed baptism as much as any of them—for the remission of his sins. It will not do to say his baptism was for the renewing of his covenant, and the baptism of the people was for the remission of sins. The baptism was the same for one and all. Brigham Young in his blindness had no more respect for what he *had received*, than the rest, for we read, that after the six had been rebaptized, reconfirmed, etc., "Brother Heber C. Kimball baptized and confirmed President Brigham Young." When he baptized Brigham, Brigham was then only an initiatory member, only part member, of the church. He was shorn of all authority. He was only born of water. Then Heber confirmed him. To what did he confirm him? A member of the church. Then before that confirmation he was not a full member. He was then taking the first steps to enter the church.

Mr. Woodruff does not tell us whether Brigham was reordained or not. He says nothing about the apostleship, keys, powers, etc., being sealed upon him. Is it possible that they overlooked that in his case? But suppose Heber C. Kimball did ordain him. What then? Why, all the authority he has since held began with what he received under the hands of that man. He held that and nothing more, and all that Heber had to give him was what he had himself received there that day. And it is under this authority, this alone, that he afterwards became the president of this shorn and deluded people.

But are they and their successors apostles of our Lord, as they claim? They say, Yes. We say, No. Then who are to be the judges in the matter? Hear what the Lord says:—

It shall come to pass, that the *inhabitants of Zion shall judge* all things pertaining to Zion; and liars, and hypocrites shall be proved by them, and they who are not apostles and prophets shall be known.—D. C. 64: 7.

The inhabitants of Zion, those who

live in Zion, are to be the judges in the matter, and they are to prove that certain ones who claim to be apostles and prophets are not. And "the inhabitants of Zion" positively declare that the so-called apostles and prophets of Utah are not apostles of our Lord and Savior Jesus Christ. The people of Utah are not to be judges in the matter. They are not inhabitants of Zion, they are not in Zion, but on account of their transgressions they were driven out of Zion, and in their apostate condition they cannot or will not see the truth. They are not able to judge concerning their leaders, and alas! too many of them are not willing to listen to those whom God has called to judge for them.

Those who led them "caused them to err," and they have hardened their hearts, and stiffened their necks against the Lord, and are not willing to be converted. May God soon open the eyes of their understanding, that they may see their true condition, and return to the fold, is my prayer.

GEORGE S. LINCOLN.

## Letter Department.

AUBURN, Iowa, Nov. 29.

*Editors Herald:*—By invitation of saints and permission of district president, the writer has been occupying in these parts for the last month. Many are the calls for labor, and one feels touched at such expressions as, "Can't you come and preach for us; the elders seem to have forsaken us?" The harvest is indeed great for the two General Conference appointees who are out in the field; when to human appearances, there should be forty in this district.

The writer has found it true, as Bro. Herman C. Smith is reported to have said, "It is hard to preach the gospel, but it is harder not to." We may be "better adapted to the local than to the missionary department of church work; but there is no true comfort derived only by doing all one can for the truth; especially when "words ring in" your "ears" that make you feel as did the apostle, "Woe unto me if I preach not the gospel."

Satan still rages, and the people imagine vain things. Saints should be very careful what they say and do, lest the adversary gains control over them, and the honest in heart be prevented or hindered from coming into the fold. The tongue that is loosened by the Spirit of God to preach, rebuke diseases, or prophesy, as the case may be, ought never to be loosed by the spirit of the evil one to tattle or parade the faults of others before those who should not know them.

The writer dreamed once, long ago, that a member came to him and forthwith began to tell the faults of an elder (and he was guilty), when, without forethought, we said in a forcible manner, "I wish there wasn't half the tattling going on in the church there is, and I want to go upon record that I don't approve of it!" We shall long remember this

nightly impression, and especially the color of shame that came over the face of the accuser at this unexpected rebuke. The writer may have forgotten himself and said things about others that he should not; if he has he is sorry, and will try to do different, as he wants to go upon record that he does not approve of such—what shall we call it—abominable work?

Ever praying that we may all come up higher,  
JOSEPH CARLSON.

INMAN, Neb., Nov. 30.

*Editors Herald:*—Sunday forenoon, November 26, Elder Levi Gamet, of Clearwater, preached a characteristic whole-souled sermon in the Latter Day Saints church to an attentive audience, principally saints. Bro. Gamet had not trained his singers in vain. After the service the greetings were hearty, as all felt it was good to be there. In the afternoon the people again began to gather at the church for worship. *Herald* readers will doubtless remember the interesting letter from Elder H. O. Smith, telling of the work begun here through the instrumentality of Elder E. Downey, of the preaching by Apostle James Caffall, Elders E. A. Davis and W. E. Peak; of his own labors, baptizing thirteen, among whom were Methodists and unbelievers; of organizing a Sunday school and prayer meeting; and now the letters come from Elder J. F. Mintun, telling of persecution led by ministers, of his defense of the truth, and efforts to get the public to listen; persecution more firmly united the saints. At this time the Helping Hand Society was organized, later developing into a Zion's Religio-Literary Society. At the district reunion held here, three more were baptized by Elder H. O. Smith. The work was carried on the best we could. Services were held in the schoolhouse and in private houses.

The need of a church was keenly felt, and a desire that we be able to build was the leading thought, and many humble prayers were offered that we should be prospered. We accordingly set to work. The committee were often surprised at their success. Catholic, Protestant, and unbeliever donated generously; and our people did their whole duty to a man. A building 24x36 feet, best grade of lumber, brick foundation, double floor (top floor hard pine oiled), wood work hard oiled, plaster hard finish, three gothic stained glass windows on each side, building painted white, and seated with chairs. The house is completed at a cost of about \$800, and in every way does credit to the efforts put forth.

The climax was reached when at two o'clock Elder G. H. Hilliard preached the dedicatory sermon. He made particular mention of the stars and stripes artistically draped; of the motto, "Liberty," in red, white, and blue. Visitors from O'Neill and several families of saints from Clearwater were in attendance. Bro. Hilliard in no way disappointed his audience. Clearwater choir, assisted by neighbor Kirby and wife, furnished the music. Bro. Levi Gamet offered the dedicatory prayer. The simplicity and

humility of the petition was thrilling to those who love the truth. Two children were blessed. Other officiating elders were: W. W. Whiting, missionary in charge, of Glidden, Iowa, and E. Downey, of Inman, Nebraska, president of Inman branch, organized in March of this year, with a membership of twenty-seven.

In the evening, Sr. Mae Downey, president of Zion's Religio-Literary, called the house to order and the Religio program was rendered in full; after which Bro. Hilliard again preached. The whole day was one of rejoicing. Services have been held each evening, conducted by Bro. Hilliard, presided over by Elder Whiting. He will again address us at eleven o'clock this morning. We truly feel that we have much to be thankful for.

Yours in the one faith,

BELLE WISDOM.

RAVENDEN SPRINGS, Ark., Nov. 26.

*Editors Herald:*—The Black-Baldwin debate was closed Friday evening; and as debates have become so commonplace, and so frequently conducted by those so much better qualified than those engaged in this one, I presume it should hardly occupy the valuable space it would require. Suffice it to say that it has paved the way for preaching in a new place, for at the close Elder Black's moderator, (Prof. John L. Fry, our county assessor,) shook hands with me and urged me to come to Oconee and preach. This I have agreed to do. I do not think he is convinced that we have the truth, but he wants to investigate. He wants one of the first edition of the Book of Mormon. Elder Black of course told us that the first edition "was such a bundle of blunders that it had been wiped out of existence—exterminated." I told him it had simply gone out of print, and that the many changes he told us of were on the title page and in his head. Mr. Fry does not know which one of us to believe, and he will gladly pay \$2.50 for one of the first edition, to compare with the one he has. Therefore, I ask you to please insert the within notice in the *Herald*.

Very respectfully,

D. R. BALDWIN.

WHITE, S. D., Nov. 28.

*Editors Herald:*—Arrived here on the 23d inst., with the intention, as per request, of giving a series of discourses, beginning on the evening of the 25th; and by the consent given, to occupy the M. E. German church, our anticipations to continue the ensuing week were raised. But alas! on reception of the key, in time for the requisite preparation for service, we were informed that the doors were to be closed against us after the service of the above evening; and so they were. No other place procurable save Bro. and Sr. Delap's private residence, and that they were not willing to accept.

I have found small railroad towns the most difficult places to introduce the gospel. Presbyterian, Methodist, Baptist, Congregationalist, orthodox-evangelical, and other influences generally predominate; and if these unterrified orthodox object to meeting an issue publicly, some are quite potent in



prejudicing the mind of the public through other measures, and some minds are quite susceptible; so that if we enter any of these well orthodox fortified cities and succeed in getting a few interested, we should stick there, until evidence develops that the interested one will fall in with the overtures of God's mercy or altogether turn therefrom, then go elsewhere. To labor and get some interested and leave them, perhaps for months, is a bad arrangement, with headquarters there, while there may be two or three schoolhouses secured within a radius of ten miles. A little systematic preaching so as to concentrate labors, must be more effective than much desultory or spasmodic labor.

In bonds,

JAMES CAFFALL.

EXETER, Mo., Dec. 1.

*Editors Herald:*—Indeed we had a fine conference at Cove, Arkansas, November 11-20; the best ever held in the South. Much and lasting good will flow from it. Bro. F. C. Keck came down to assist us while the conference was in progress. I was one night meditating where to go from conference to labor, having several calls to fill. Taking the matter to the Lord in prayer that night I saw myself go north and arriving near a beautiful lake and walking along the lake I came in contact with a black snake. I hit it a severe blow and left him about dead. A day or so passed and Bro. F. C. Keck asked me to come with him to Exeter, Missouri, and debate with some one of the Campbellite order. Not knowing the man, I tried to beg off by insisting on Bro. Keck to meet the man himself, trying to get him to believe he would be a good debater. Bro. Keck's lungs were in no condition for debating, hence I concluded I had better come up and help him out. We arrived at Bro. James Grimes' house in Exeter, November 22, and Bro. Davis came in for us next day, and we drove out to Oak Ridge next day and found one W. W. Blalock on hand for debate. Proper arrangements were made and we went at it for eight nights. I closed my thirty-first debate last night and left Campbellism bleeding and dying at the feet of truth. W. W. Blalock had met I. N. White, T. W. Williams, J. F. McDowell, W. C. Cather, and Pender, hence is pretty well posted in our books and what we believe and teach. If they can say he is a fair and honest debater they can say a great deal more for W. W. Blalock than I can, because he is tricky, mean, and perverting. He got so hard pressed before the debate ended that he and his brethren got together and made it up to vote that I had contradicted myself, and in one of his speeches called on all that heard me say so and so to say "yes," which some few answered to his trick. This injured them with all thinking people. I did not hesitate to roast him about it.

He claimed we put Joseph Smith in Christ's place and teach it to the people. This I exposed to be untrue and read from Doctrine and Covenants that there is no other name under heaven or among men whereby we can be saved.

When we reached his proposition I read

from T. W. Grafton's life of Campbell to prove they claimed him to be a prophet just as much as we claim for Joseph. This seemed to be a new one to him. Also how the first ones were baptized; Thomas Campbell had them to wade out in Buffalo Creek up to their arms and he went out on an old root and stuck their heads under the water. (T. W. Grafton's life of Campbell.) When I turned the "Crimes of Preachers" on his church it was just like when a boy I put fire to a yellow jacket's nest—mad as get out. But Bro. Keck moderated nicely, being assisted by a good chairman.

The debate passed off nicely and a complete victory for the truth. Some came to me at the close with tears in their eyes and gave me money, one of their preachers with the rest.

I left Bro. Keck on the battlefield to baptize and preach, and Campbellism to die completely out in five years at least.

I am ready for the next debate necessary. W. W. Blalock wanted to affirm the Missionary Baptist Church after the debate, but not being baptized as yet by that people, I informed him he did not represent them.

In bonds,

J. D. ERWIN.

CRESCENT, Iowa, Dec. 1.

*Editors Herald:*—Am still striving to battle for gospel triumph, in the Pottawattamie district. God has greatly blessed us, both in sowing and watering the seed sown. The greater portion of the last two months, we have sought to revive the work in and around Fontanelle, Adair County, having the hearty cooperation of the saints, making my home principally with Bro. and Sr. J. H. Baker, they doing all that could be done to make it pleasant for us.

While there we led six into the waters of regeneration, doing preaching in various schoolhouses, in the regions round about. Interest generally good.

Leaving Fontanelle, 24th ult., we arrived at Macedonia, where we had the pleasure of meeting Bro. W. H. Kelley, he being called there by illness and death of his brother. We thence made our way to attend the conference of above district, which convened at Wheeler 25th and 26th, where we met our sub-missionary in charge, the ever-genial, busy Bro. Henry Kemp, also J. S. Strain of Council Bluffs, and other workers of the district. We enjoyed a pleasant session. Bro. S. Butler, one of the veterans of the cause, located at Fontanelle, is firm in the faith, and he and his amiable wife have treated me kindly.

From Wheeler to Carson, thence home via Council Bluffs to partake of Thanksgiving bounties both temporal and spiritual.

Left Magnolia, the 2d inst., for Crescent, where we expect to remain a week, thence to eastern points in the district.

We recently received word from Bro. James Abbey, of Carson, in which he states that on October 2, he had two fingers cut off in a cane mill, and did not experience any pain whatever in the loss, or recovery, and feels it was due to prayers of the saints and his gospel obedience. We baptized him last

winter, and he desires his testimony to appear, that it may be a testimony to others. Determined by the Holy Spirit's assistance to continue for salvation of souls, I am,

Yours in hope of triumph,

D. R. CHAMBERS.

HILO, Hawaii, Nov. 15.

*Editors Herald:*—This finds me on the island of Hawaii, the largest of the Hawaiian group. The trip over from Honolulu was the most unpleasant experience of my life. Have been seasick many times, but never knew one could suffer so much and live. The little "Kenau" can jump and plunge like a bucking horse; then she climbs up a wave, suddenly dropping till you wonder where she will bring up. You soon find out however. For fear this would become monotonous she rolls while you brace both feet and hands to keep in your berth. This exercise is varied every few moments by your stomach disgorging its contents, and your liver throwing off its bile. Handy little soup dishes (I used two) are attached to the side of your berth to hold your contributions to the fish food fund. Little did I care how much water came in through the open port or how soon she took a header and went to the bottom of the sea. My cogitations were like these: Call this ocean Pacific? peaceful indeed! I wish old Balboa was where I could tongue lash him for deceiving people with that lie. Well; may I live through the ocean trip to America, and then I pray my days of sea voyaging will be over.

From my window I can look upon Mount Mauna Kea, 13,800 feet high. The snow upon its top is a reminder of home and conditions soon to prevail there. The cool land breezes sweeping over the mountains make this a more delightful climate than Honolulu. Mauna Loa, that celebrated the Fourth of July by a grand eruption, is in plain view. I walked to the lava flow of 1887, which is within one mile of town; black, twisted, broken, once a mighty river of fire, awful to contemplate.

Ere leaving Honolulu we were promised the use of a little chapel on the edge of the town, and occupied it for four services. Then the native Christians with the spirit of their New England Congregational missionaries, said we were not of them, so must not hold other services there. The news spread. Members of the Utah Church hearing of our difficulty came and offered the use of their church as often as we wanted it. Learning of a hall near by, the owner, after an interview, offered its use freely, we paying for use of electric lights. Audiences are not large, but are becoming interested. It seems like an American missionary experience, with fair prospect of establishing the work here.

While looking for a building, called upon the Japanese Christian minister and asked to rent his church. He is appointed by the Hawaiian board of Missions, and as his living depends upon obedience he found an excuse. Through him I learn of the decadence of modern Christianity in Japan. Among the educated class they have studied the Higher Criticism and Evolution until they graduate

full-fledged infidels. The world by its wisdom cannot find out God, but praise to his holy name, those obeying the gospel message for which Jesus suffered on Calvary, are recipients of the Holy Spirit and thus obtain a knowledge of the doctrine; become God's witnesses to this generation, and are able to stand firm midst the machinations of both men and demons! Have had several pleasant talks with a priest of Buddha at his temple. He appears anxious for information concerning the faith, while I am learning of Theosophy. Frequent requests come from the Japanese for information; we have nothing in their own language for them. It seems to me an opportune time for the church to prepare articles setting forth the fact that there is a God and that the gospel reveals his will unto men. We can have it translated, and thus begin to feed the hungry souls among the Yankees of the West. They tire of sectarian husks. Shall we as a people leave them to starve for the bread of life which we freely offer to others? Many thousands are in these islands now, and thousands more coming. Bro. Waller, assisted by Bro. Ingham, is looking after the English and Hawaiian services in the city. They are full of courage under trying conditions. Bro. Poepeo is assisting on the *Evening*, our church paper, by setting the type, after which he will join me here. Bro. Keawe-haku, an employé at the custom house, is assisting in the meantime. The months of August and September were made pleasanter by the presence of Bro. Fred Mills and wife, of California. After two days' experience in the real thing Bro. Fred decided he was not built right for a missionary. I bade them good-bye with a heavy heart and wished, how I wished, that the steamer was to carry me towards the loved ones at home.

Hopefully,

U. W. GREENE.

CHICAGO, Ill., Dec. 2.

*Editors Herald:*—Our Thanksgiving Day is over here, but I feel to thank God every day for blessings of a loving Father. Dearsaints, praise ye the Lord all over the land, praise the Lord, our souls. While we live will we praise the Lord. O sing praises unto our God while we have breath. Happy is he that hath the God of Jacob for his help, whose help is in the Lord his God.

I spent the day of Thanksgiving at No. 3477 Cottage Grove Avenue with the saints, returning home in the evening with a basketful of provision given me by the noble saints, may God always bless them. And about 5:45 o'clock the colored saints gathered at No. 1802 Armour Avenue with roast chickens, mince pies, and cakes, and cooked vegetables, and a dear sister, Sr. Joseph and her lady friend who are not members of my mission, but goodhearted. We hope ere long to see them members of the Saints' Church. She brought a fine roast turkey and a pail of gumbo soup with rice and fruits of different kinds and the saints and friends and wife and the writer sat down to a fine evening dinner. And O such eating! Surely we can say it is good to be a saint in latter days.

At 8:15 p. m. the writer preached a Thanksgiving address; text Psalms 50:14, 15.

I had the pleasure of preaching the evening of November 27 in the south part of the city at a private house—upper crust colored people. I hope to some good in that part of the city. Pray for us.

Yours in bonds,

G. H. GRAVES.

BAXTER SPRINGS, Kan., Dec. 4.

*Editors Herald:*—I have just returned to this place after a month's sojourn in the Indian Territory. The work is moving slowly under the faithful labors of Elders S. W. Simmons, Smart, and Haden. I labored for one week with S. W. Simmons at Fairland. Six were added to the church at this place. I preached for one week at the home of Bro. J. D. Kelley, twelve miles south of Fairland on Grand River, and also one week at the Ballard schoolhouse, five miles further south. I had quite fair crowds at the above-named places and trust some good was done.

I was glad to notice that quite a number of the saints were of Lamanitish origin. I had the privilege of hearing Elder Noah Carhoo preach. He is of the Wyandotte tribe, and I believe he is destined to do a good work among his people.

My experience in this field will prove valuable to me, I think, in the future. I am now conducting a protracted meeting at the Mount Hope schoolhouse with Elder W. Doty. There is a good interest manifested and I look for good results. I see no reason why the cause should not flourish throughout this country.

My health has not been of the best since coming here; still I have not been hindered to any great extent; have felt well in the gospel and hope to continue faithful to the end. All concerned will take notice that I am laboring in this field by the consent of the First Presidency and Bishop. My mission address is Baxter Springs, Kansas.

I. P. BAGGERLY.

WILTON JUNCTION, Iowa, Nov. 29.

*Editors Herald:*—We arrived at this place last night to see if we could get a place to hold meetings, but have failed so far, but don't know yet how the outcome will be.

We have just closed a series of meetings at the city of Muscatine, last Sunday night. Was assisted by our worthy brother, A. J. Keck, who gave us some good instructions. We met according to appointment last Monday night, the 27th, to see about organizing a branch in that city. The house was called to order by the writer. After the usual opening exercises it was provided that the writer act as president pro tem., Bro. A. J. Keck as secretary. The saints then expressed themselves that they desired to see a branch organized, and the Spirit of the Master was present. Bro. C. G. Dykes was chosen presiding officer, Bro. William Whal clerk, and Bro. R. R. Ankens treasurer. Rules to govern the branch were then adopted. The Spirit of the Master was with us during the entire session.

And now when I look back a year ago when

I came to the city and there was not a saint there to testify of this glorious work, only Bro. C. G. Dykes and the writer at the first meeting, and now we have a branch with seventeen members and more to join, I feel to rejoice. When I left there last Tuesday for other parts of the district, I felt sad to think I had to go, perhaps never to meet again in this life. It seemed some like leaving home.

Dear saints, at Muscatine and near by, remember that there is a warm spot in my heart for you; and the pleasant times that we have had in the gospel work cluster around my memory and I hope that they will ever linger there; and I thank God that my labor has not all been in vain the past year; and I hope and pray that that loving Spirit that was there during the night of the organization may ever abide with you and all the children of God and my loved ones at home, and when we are through with this life that we will meet in that sweet by and by where parting will be no more.

Your brother in Christ,

W. A. SMITH.

GRAND VALLEY, Pa., Nov. 29.

*Editors Herald:*—I last wrote you from Philadelphia, in August, where I was trying to keep cool, while the saints of the Massachusetts district were enjoying the pleasures of the reunion at Dennisport by the sea.

On August 14 I received a telegram that my little girl was very sick, and to come home immediately. When I arrived home I found the little spirit had departed; could not wait to say good-bye to Papa. On September 12 another little girl came to our home to gladden our hearts, and we trust it may be the will of our heavenly Father to allow her to remain.

I labored in the Massachusetts district until November 3, then left for Warren County, Pennsylvania, via Philadelphia. The saints in Philadelphia were glad to see me, and I certainly was glad to see them. The Sunday school convention was a success, and all seemed to enjoy the services. The writer talked on the methods of teaching in the morning service, and preached to the people at night. On Monday night I baptized two young men in the cool waters of the old Delaware, and trust they may be an honor and help to the church. Tuesday night we met the young people of the Religio, and found them anxious to do all they could for the advancement of the work.

Wednesday night I boarded the train for the western part of the State, and arrived at Grand Valley at noon the next day. Found Sr. Kelley at home and received a welcome. As I heard Bro. F. C. Smith was at McGraw, I thought I would walk over and join him at the above place. I stopped at Bro. Hartrup's and then called on our staunch friends, Mr. and Mrs. Whitehead. At night I listened to a gospel sermon by Bro. Smith; the next night the writer preached at McGraw and Bro. Smith at Hemlock, a new place. My heart was made glad to meet again our kind friends of former years, Mr. and Mrs. Sampson, who came a number of miles to hear the preacher. They were the first ones to care

for the writer when nearly all the people about McGraw were opposed to the work, and are still friends to the cause. I continued at McGraw over Sunday.

We could not do much the following week on account of bad weather. Preached to full house at McGraw on Sunday eve, November 19, then went to Gossville and Excelsior Union church, and began meetings on Tuesday evening, Bro. Smith continuing at Hemlock. I wish I could report big crowds and big interest, but if I speak at all I must speak the truth, and there is neither the crowds nor the interest there was in this section of the country two years ago. Bro. Smith came over to Gossville day before yesterday, and preached at the Union church last night, while I tried the temper of the people on Goodwill Hill, a new place, a short distance from Grand Valley. We will continue here as wisdom and interest may warrant.

Mr. Kelley does all he can for the work, and entertains the elders at his home. If the time ever comes when the elders are to testify of the goodness of those who have fed, clothed, etc., the servants of God, I certainly will have a good deal of testifying to do. While at Gossville I was called on to bless two children of Bro. and Sr. Gregory, and three of Sr. Maburn's. The Holy Spirit was there to bless, and we felt surely all of the ordinances of the house of the Lord are necessary, and how good it is to have the special care of the Lord over our little ones. Mr. and Mrs. Gordon, of Gossville, are as kind as ever, and the elders find a warm welcome at their home.

The saints in this section of the country are willing to do all they can for the work, but are scattered over quite a territory, and it is rather hard for them to get together. However, they have a Sunday school in the vicinity of McGraw and are doing well in this way. Sr. Melon is the superintendent and is faithful in her office. Bro. Burdick and family are doing well and are firm in the faith. The preachers and people still tell a good many stories about us, but none seem to have courage enough to oppose openly.

Yours in bonds,

GEO. W. ROBLEY.

PEORIA, I. T., Dec. 2.

*Editors Herald:*—This little mining camp has never before heard this great latter-day work. They seem to be well pleased with it. I came here alone and without money and it was hard to get a place to stop on account of a man by the name of Smelker who came through here preaching for the Christian Church and he beat some in one way and some another, and finally they got after him and he left his horse and ran and got away; so they are afraid of strangers.

Well, I let the merchant and justice of the peace read my license, which is recorded at Muscoga, Indian Territory, and also my certificate of appointment, and when they read I. N. White's name as the one by whom I was ordained, a nice, pleasant young man says: "I know that man White, for I heard him and Braden debate at Eldorado Springs, Missouri." Then he took my horse and put

it in the livery stable, and got me a place to stay. Now the doctor of the town is my friend and everybody else; I can stay as long as I want to. I feel free, just like the free bird, and may I ever after this keep myself just this way.

Well, the work is moving onward here. This is one of our finest openings. May it be protected and not neglected. I have tried not to lounge around the saints, but open up the work the best I could. May the good work go on.

Yours for truth,

W. H. SMART.

#### THANKSGIVING DAY.

INDEPENDENCE, Mo.

After returning from this morning's services, we took down from the book shelf "Heroes of the Revolution" and read, under the caption, "Declaration of Independence," the "facts" proving George of Hanover's "object" to be "the establishment of an absolute tyranny over these States."

The reading of this document is generally given on the courthouse steps later in the year, even as it was first presented, in July 1776; but the sermon to-day, November 30, 1899, led us to the contemplation of those early days when redcoats with shilling buttons were plentiful in the Colonies. There were, they tell us, only two or three hundred present to hear it "and not ten decent coats in the crowd," (that's about the number out to hear the gospel declared a few hours ago.)

Be that as it may, all honor to the tall and strong farmer heroes, for with their long rifles they won the victory; and they didn't have hot flapjacks and huckleberry pie in their mess, nor get palaces for their pay when they came home from war.

The saints have all along, like the followers of Penn and Fox, believed that "let who will be king, we shall be his subjects;" but we have, we hope, moved many steps higher, for their creed tended to "cramp enterprise, limit the innocent joys of life, and to render progress impossible and submission to every base man or government a duty."

Much is said in the *Letter*, published in this city, about a "New Republic," the public ownership of lands, and the advocacy of the principles of justice and equality. The signs of the times begin to look more favorable, for, like the sturdy colonists, the people begin to disbelieve in many things such as the "depriving of the benefit of trial by jury," "mock trials," and "pretended legislation." But we will bring to mind the things for which the preacher Bro. W. T. Bozarth was thankful this morning.

The anthem, "Lift up your Heads," was sung with much vim, and the 9th Psalm, beginning with "I will praise thee, O Lord with my whole heart; I will show forth all thy marvelous works," was read, and then among other good thoughts expressed were these. We as a people have met to thank God for the rights and privileges we to-day enjoy, and among them of worshipping without being molested or in fear.

If the people of this nation in the past under the unfavorable conditions in which they

wrought could be thankful, how much more so should we be with our pleasant homes, our colleges, and institutions of learning, living 'neath the banner of liberty without harm.

He spoke of the advancement made in all departments of life. Trials are necessary, and if we as a nation have been called to pass through the scourges of war and various calamities the great Creator has designed that his people should be educated and disciplined for their higher development.

We are under obligation to praise God for our national rights; but above and beyond all, that we have been enabled to rear this place of worship, and that our Father meets with us, encouraging us with the promise that he will assist us through all the conflicts of life.

Who should be so thankful as we with the great gospel light shining upon our souls and having the testimony that this glorious work is true?

Tongue cannot express the many obligations we are under; and may we on this occasion and always be enabled to express our gratitude and praise to God.

After a season of thanksgiving and testimony, in which several took part, being thankful for life and health and happiness for living in this age of the world, for peace and prosperity, for answers to prayer, for the spirit existing among us as a nation and as individuals, for blessings in our homes and for the privileges of his house, and after singing "America" and dismissal was the cordial greeting and friendly good-bye.

ABBIE A. HORTON.

BROOKLYN, N. Y., Dec. 4.

*Editors Herald:*—The saints in Brooklyn have been cheered and strengthened once more by the preaching of our esteemed friend and brother, Elder Joseph Luff. Although our brother was suffering to a great extent physically, yet when he entered into the sacred desk one could scarcely discern any defect whatever. The same earnest and fervent zeal for the Master's cause was foremost. Every eye was opened, hearts were stirred, and all were eager to catch the words as they flowed from our worthy brother's lips. We have all been blessed and edified.

The work in the city of Brooklyn is in a much better condition than for some time. The condition of things in Utah and in connection with B. H. Roberts is bringing the work before the people, and causing them to make investigations, and to see if these things are as reported. So we are hopeful that we shall soon be properly understood.

I enclose a clipping sent to me by Elder A. E. Stone, of New Canaan, Connecticut, so you can see how the work is moving in that part of the field.

There is some sickness among the saints at present, but the Lord is mindful of his people and is blessing by the administration of the elders.

Your brother in Christ,

ELDER JOSEPH SQUIRE.

We publish a letter from Albert E. Stone, of this town, who is an elder in the Reorgan-

ized Church of Jesus Christ, of the Latter Day Saints. Mr. Stone denies the imputations that Miss Ludlum, who spoke in the Congregational church Sunday evening on "Mormonism," cast upon his church, when she classed them with the Utah Mormons. Mr. Stone writes a plain straightforward denial of the truth of her statements made concerning the creed of which he is an earnest and consistent follower, and we print it cheerfully in justice to Mr. Stone and his church. His life among us since his attachment to this church has been everything that morality and good church membership could call for. We have attended meetings of the Reorganized Church and heard nothing but good orthodox religion expounded. We did not hear Miss Ludlum's address, but we incline to the opinion that she was mistaken when she attacked the motives and doctrines of the Reorganized Church of Jesus Christ.—*Messenger, New Canaan, Conn.*

EUREKA SPRINGS, Ark., Nov. 30.

*Editors Herald:*—I wish to let those of you who are concerned know through the *Herald* of our whereabouts. When we left Vera Cruz, Douglas County, Missouri, one year ago last May, we went to Lawrence County, but not liking it there we did not expect to stay long, and we did not know of any branch near us.

Elder J. C. Chrestensen was at our house while there and said it was not necessary to write about our letters until we were settled, so we have now come six miles south of Eureka Springs, Arkansas, near the Huntsville road, but are not permanently settled yet; and if there is a Latter Day Saint within fifty miles of us we are not aware of it. However there may be. If there are any, we would be glad for them to call on us, or address us, telling us how to find them. My son and his family are here and in all there are five of us belonging to the church.

Your brother,

A. J. SEDORIS.

NELSONVILLE, Ohio, Dec. 5.

*Editors Herald:*—It has been some time since there has anything appeared in the *Herald* from this part of the field, but though we have no great victories to report, yet we have been trying to do what we could in the interest of the work.

I have spent some time in this section of country in connection with Elder G. W. Hull, trying to spread the work, and open up in new places; and we have had some success. We opened in a new place two and a half miles from here, and although our congregations were small they were very attentive, and some have expressed themselves as being satisfied that the doctrine is true, and I think in the near future some will obey.

I have also done some work at Sand Run, where at one time there was a flourishing branch, but a number have moved away, and others had become discouraged, and they had discontinued their meetings, except Sunday school; but they have now covenanted to renew their efforts, and have begun holding meetings and feel much en-

couraged. Last Sunday I baptized four into the fold. Notwithstanding I am presiding officer of this district I had not visited that branch for about twelve months. I am almost alone except what the officers of branches are doing, some of whom are doing well, and about all they can, and others are doing but very little. I have been trying to open up the work in new places, and also to regulate the membership, and at times have acted as high priest, seventy, elder, priest, and teacher, and in so large a district with so few laborers the work will suffer more or less.

Bro. G. W. Hull, since locating here, has been active in trying to get the work before the people of this place. He has applied for admittance into every hall and churchhouse in this place, and was refused by each and every one, until last Sunday he applied for the colored M. E. chapel, and after hearing him preach at their hour of service they agreed to let us use the house one week, and the Lord willing we will begin there tonight, and Bro. Hull will likely report the results later on.

I expect to labor in this vicinity until the 14th, then I will go to Coalton and Weldon, to attend to some matters there; then on to other parts of the district, as there are branches I have not visited for more than twelve months. I have been looking for help for some time, but so far have looked in vain. I am often asked why the ministry do not go forth two and two, and what should be my answer? I have asked that question at different times, and have been answered, "We have not enough men to send them two and two." Then I have wondered if the Lord did not know how many there were. And again I have been answered, "It is not wise to send them out by twos for the reason that their abilities are not equal; some can outreach others and the people would prefer the best preacher and thereby cause jealousy. Then again I wonder, Did not the Lord know just what kind of material he had to work with? I think if two ministers cannot go out to labor together without jealousy, and if they have not enough of the Spirit of the Master to endure the success of fellow ministers, one or both ought to go home and go to work at something else, and make room for those who can labor together without being envious of each other's success. I think the time is now too short to stop to parley or get jealous over another's success.

A few days ago I visited a retired minister of the Christian Church. He is in his eighty-third year. About twenty-five years ago I was immersed by him; he was then a minister of the Christian order or church. They do not baptize for the remission of sins, and I told the old man that when I united with the Christian (Campbellite) Church they received me on the baptism I received at his hands, and I said, "Does that not look like you Christians had no authority?" He said, "I know we have none." I then said, "What do you think about us having the full and complete system?" He said, "If you have what you claim you have, you have it." My prayer is that he may yet obey the gospel.

Work in this coal field is booming; work enough for all. Well, I hope to continue in this great work, and that I may do much good. I am,

Your brother in the conflict, and still hopeful,  
JAMES MOLEK.

WEST PLAINS, Mo., Nov. 25.

*Editors Herald:*—Inclosed find death notice of Elder C. M. Bootman, of West Plains, Missouri. In him we have lost a valiant worker in the gospel field in this district. He was a power for good, and a man of fine mind, with a strong will power, full of love for the work.

For the past six months or more he has been a great sufferer and in all this time of pain and agony he has manifested the patience and faith of a Job, having oftentimes been blessed through the means provided to that end. But like Paul or Timothy, the thorn was not removed, but by the grace of God he endured the pain, being tenderly cared for and nursed by the hands of loving children and friends. He expressed no fears of death, but had a desire to live to see all of his children within the fold of the kingdom, but was willing to submit to the will of the Father.

The West Plains branch is now left without the head that has for so long a time given life and wise counsel to the body; but as God is at the helm of the great ship of Zion we shall trust in him and his ability to turn and overturn all things to the good of all who love the Lord. We have oft heard the remark, "What would become of the church if Joseph should be taken away—how can the Temple Lot be secured and a temple built?" That has given me no trouble, as that will be the Lord's own business.

In gospel bonds,

J. C. CHRESTENSEN.

EXETER, Mo., Dec. 6.

*Editors Herald:*—The debate between J. D. Erwin and Mr. Blalock, of the Christian Church, held five miles east of Cassville, closed last Thursday night. Debate lasted eight nights, four sessions on each proposition; each one affirming his church; house filled to overflowing every night.

Our cause was ably defended by J. D. Erwin. We consider it a complete victory for truth; removing much prejudice and religious ignorance that is in the minds of the people. We heard some threats of hanging during debate, but at the end we had many friends on our side. About all the argument Blalock had was the usual criticisms on Book of Mormon and Doctrine and Covenants. They do that to dodge the real issue—church organization.

Yours for truth till conflict is over,

F. C. KECK.

God is he who stands at the end of all science, the unknowable mystery we call life or force; the wisest cannot get far enough in wisdom to find him, but God also stands at the beginning of life, the first, simplest, sweetest of all knowable things—love. How much easier to find God therefore, at the beginning of life than at the end of knowledge!"



## Mothers' Home Column.

EDITED BY FRANCES.

## A PRAYER.

"The work of our hands, establish thou it,"  
How often with thoughtless lips we pray!  
But he who sits in the heavens shall say:  
"Is the work of your hands so fair and fit  
That ye dare so pray?"

Softly we answer: "Lord, make it fit,  
The work of our hands so that we may  
Lift up our eyes and dare to pray:  
'The work of thy hands, establish thou it,'  
Forever and aye."

WEBB CITY, Mo., Nov. 20.

Dear Sisters:—Why is it the letters are so few in the Home Column? Is it possible they find place in the waste basket? Or is each one waiting for someone else to write? It has been a long time since I have tried to make a visit, and during that time I have had sickness and many other disappointments, such as are common in life, and at times it has seemed hard to hold fast to the rod of iron which leads to the tree of life. Yet I can say to-day that my hopes are brighter, and I feel determined to press on to the end of the race; and if there is anything that gives me strength and courage, it is to read two or three good letters from mothers, written for the Home Column, for mothers know how to sympathize with each other.

I will be fifty-nine this month, and have raised five children. All have married and left the home nest, yet all but one linger near. He is far away in Clintonville, Wisconsin. It seemed very hard to see him go, and I thought of the many sisters who have given up their sons and companions for the gospel's sake, and I said if it was only for the gospel I could give him up. Then these thoughts came to me, Worship the Lord thy God, and him only shalt thou serve. They were as a balm to my aching heart, and I tried to turn my affections more upon our Savior, and then peace and joy came to my relief, and I thought perhaps there were others who were grieving over their children that might find comfort the same way. It is but natural we should love our children, but we should love the Lord above all else; and he says, If you love me you will keep my commandments. And he will be with us, and we shall not be barren nor unfruitful, as to the things of God and his Spirit.

Dear saints, let us take courage and press on, for the battle is not to the swift, but to those who endure to the end. And when sickness comes, let us put our trust in him who says there is not a sparrow falls to the ground without his care. Then, are we not of more worth than a sparrow? I can testify I have proved and know that God will hear and answer our prayers, and that this glorious gospel has been restored again with all its gifts and blessings, inasmuch as we live worthy to receive them. May the Lord help us all to live worthy, and put forth a greater effort to serve him, is the prayer of your sister,  
R. M. BRADLEY.

## GOD IS TRUE.

Though kinship seems to fail you,  
And your real friends are few;  
Though scoffs and sneers assail you,  
Cheer up, for God is true.

Though skies look gray and cheerless,  
As oftentimes skies will do,  
Faith that is firm and fearless,  
Hold fast, for God is true.

The arm of flesh will weaken,  
But God's will strengthen you;  
Our watchword and our beacon  
Be ever, God is true.

ELLA J. GREEN.

ONSLow, Iowa, Nov. 18.

## PRAYER UNION.

## SPECIAL REQUESTS FOR PRAYER.

Sr. Mary Lewis requests the Prayer Union to pray on her behalf, that she may get health and strength again; and that she may live to raise up her children in the Church of Christ.

## NOTICE.

The advisory committee of the general society of the Daughters of Zion having requested that the local societies send reports to them once in three months, desire again to call attention to their request, and urge that local presidents see that the reports are prepared and sent to the corresponding secretary, Sr. H. H. Robinson, Independence, Missouri, Box 437. All gains or losses in membership should be reported to the recording secretary, Sr. Callie B. Stebbins, Lamoni, Iowa.

ADVISORY COMMITTEE.

## Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

## FROM THE FIELD.

We have received several reports of the Sunday school work done at the various reunions of 1899. Some of them are very interesting, from the fact that they give the methods of conducting the work in the various localities, and also show to some extent the interest of the saints in the welfare of the children and youth.

We are made to wonder, sometimes, how it is that so many well meaning people among us can close their eyes to the eternal welfare of our children and youth. They are so very anxious to hear "preachin'" that they allow a sort of selfishness to creep over them, and they want all the time spent in preaching, forgetting that there are perhaps more youth and children on the camp grounds of our reunions than there are adults. These children are not able to understand the preaching. Many of the youth either cannot or will not content themselves to stay to hear. In the Sunday school, they are attracted, held, and interested. At least a very large majority of them are.

At one reunion last year, after we had worked long and hard to increase the interest in the Sunday school work, and had swelled our attendance from a little over one hundred to over four hundred and sixty at the regular sessions of Sunday school, and after we had occupied three, only, of the regular sessions of the reunion, a good old sister kindly remonstrated with us for "using so much time that should have been devoted to preaching." It seemed that some one had come in from the country that afternoon to hear some preaching, and was disappointed. We tried to reason that the work of the Sunday school must be built up for the good of the church, and that it was necessary to work for it when we were together at these reunions. And that while we very much regretted that anyone should miss hearing the word when they wanted to, we could not but feel that the interest of the whole church could not be sacrificed for the satisfaction of some one person who, perhaps, had been hearing for these many years, and had not heard enough yet to get them to the moving point. Look at the facts and decide for yourself, whether or not the best interest of God's work were conserved. There were thirty-nine regular sessions of the reunion. Of these the Sunday school and Religio occupied three, prayer service nine, preaching twenty-six, and one business session. Can it be possible that the Sunday school work was "occupying too much time?" There were several other sessions of Sunday school and Sunday school institute work, but they were all at "off" hours, hours that would not have been used otherwise.

Think again. Our children go to the reunions, and are kept there for eight or ten days, with nothing but fun and frolic for their entertainment. No, that was once the program, but it is changed now. We say "nothing but fun and frolic," because they can understand no part of the services. And to ask a child to go to the benches and sit through four sessions daily, of which they understand nothing, is asking too much. You would not do it yourself. The hours are long and tiresome, coming four a day. The thought of going to church becomes repulsive to them. They do not go willingly. Our more elderly people will often go to sleep during services, and often some will go away, because they cannot stay awake. Better to have some variety of services, a change more often. Many of the reunion committees are recognizing the fact that three sermons a day for ten days is too much, and are dispensing with the afternoon preaching service. We believe this to be an advance step. This done will greatly assist the Sunday school and Religio work. Heretofore it has been the custom, in most places, to hold Sunday school and Religio work at off hours, either before the regular work of the day began, or after the afternoon session, or both. This is much better than no work at all, but it is very tiresome upon some of the workers. Regular hours secure fuller attendance and better interest—a better success in every way. When will all reunions extend to us the helping hand?

BRO. J. J. BILLINSKY, writing of the St. Louis district reunion, says: "Brother Robinson reached here Saturday morning, and reached the grounds a little before noon. He was delayed in getting out there by not making good connections. He arrived there, however, in time to put in a good talk before the close of the morning meeting. . . . They all spoke very highly of Bro. Robinson's talk in the morning, and all seemed to be pleased with the afternoon meeting. The evening meeting was very good, and seemed to be enjoyed by all, except some thought the Sunday school Advocate too long and "dry." It took about eighteen or twenty minutes to read it. We have a number here yet who look for an entertainment, and do not prepare to do any hard thinking. But I think I can see considerable improvement in this respect in the last two years. Bro. Robinson gave us an excellent talk of about thirty minutes, throwing out many valuable suggestions. He also helped me out in the Sunday school Sunday morning with suggestions and a nice little talk. I was very anxious to have him give us a lecture on Sunday school work Sunday morning, but those in charge, or some of them at least, thought the interest so good that they ought not to give up the preaching for anything, and I thought they seemed to think it was too bad that the Sunday school had Saturday evening.

The only concession I could get for Sunday school, on Sundays, was from 8:30 to 9:30; and the first Sunday we were very much disappointed in getting in the seats, and it was nine before we could begin the Sunday school. We had a short session, however, and all seemed to enjoy it, especially the children.

"I did not overlook your suggestion to hold Sunday school sessions during the week, but the trouble was in having someone to take charge of it."

Of the Sunday school work at the Mission reunion held at Independence, Missouri, our general secretary, Bro. W. N. Robinson, sends "minutes," and adds his comment. You will notice that it is not the quality or amount of work done that disappoints him, but the fact that there were not the ones present that needed the work most. The "stand-bys" are always on hand. You may depend upon them to be ever ready to do their part. And if there is any good thing to be passed, they want their portion. We do not see how the work reported could be done and do but little good. But of course it would do many times more good if the ones that needed it were there to get it. He says: "I'm not proud of it. There were so many opportunities of different kinds to take away interest that but little real good was accomplished, according to my notion. The old liners who always attend institute were there, but we cannot interest those who are absent simply the stand-bys being present. I am not over pleased. I hope I am in error."

"It is a great thing to be a master and to make men weep and laugh by your genius, but it is greater to be a genuine man and to make men hopeful and gentle just by living among them."

## Conference Minutes.

### NEVADA.

Conference met at Mottsville, November 12; president of the district, Elder Thomas Daley, in the chair; the secretary of the district being absent through illness, on motion Robert Trimmer acted as secretary of the conference. Visiting members of the church have the privilege of taking part in the conference. Unfinished business, the tent funds. Remarks by the president and others. As the fund collected was applied for missionary purposes, on motion the matter was indefinitely postponed. Bishop's agent, D. R. Jones, reports: Cash due church last conference \$31.80; collected since \$69.50; paid ministry \$69.50; due church \$11.80. Report of branches: Mottsville 37; D. R. Jones, president. Diamond Valley 33; Robert Trimmer, president. Carson, Ruby Valley, Erko, and Dayton, no reports. On motion, instead of two district conferences in one year, there be only one. Thomas Daley, missionary in charge, reported that he has labored at Reno and Eastern Nevada, baptized some 16 persons, met with considerable opposition, but felt well in the line of duty. There will be a reunion held in Diamond Valley, June 1, 1900, for a series of days. Thomas Daley to act as president of the district, and T. R. Hawkins clerk. Next conference to be held in Diamond Valley, California, November 1, 1900.

### NORTHERN NEBRASKA.

Conference met with Lake Shore branch, at Decatur, September 29, J. E. Butts, district president, in the chair; J. F. Mintun secretary pro tem. District president reported all branches doing well except one, where labor was needed. Statistical reports: Omaha 257; 1 baptized. Platte Valley 63. Lake Shore 94. Columbus 31. Union 69. Bishop's agent's report received, and adopted without auditing, showing \$91.70 received; \$34 paid out; balance on hand \$57.70. Report of tent committee read and adopted, showing \$28.40 received; \$10.45 paid out; balance on hand \$17.95. Elders reporting: H. J. Hudson, D. M. Rudd, James Huff, George W. Galley, George W. Walters, and B. L. Lewis; Priests Samuel Wood and Ira C. Lewis. Report of James Huff on case of C. D. Stevens vs. Lake Shore branch read and concurred in by D. M. Rudd, and final action deferred till next conference. Reports received from Lake Shore and Omaha Sunday schools. Next conference to meet at Omaha, Nebraska, January 26, 1900, at 7:30 p. m. Preaching by Elders J. E. Butts, J. F. Mintun, and D. M. Rudd.

### MASSACHUSETTS.

Conference convened at 54 Broadway, Somerville; Joseph Luff chosen president, R. Bullard to assist, M. C. Fisher clerk. Branch reports read and accepted, showing a net gain of 31. Ministerial reports: Apostle Joseph Luff; district president, R. Bullard; Seventy M. H. Bond, John Smith, George W. Robley; Elders George Burnham, N. B. Nickerson, N. C. Eldridge, Joseph B. Pierce, G. H. Gates, William Bradbury; Priest I. B. Ames; Teacher John Marchington. District treasurer's report showed \$63.10 in the treasury. Audited and found correct. Boston branch recommended Frank P. Busiel to the office of elder; Cranston, Joseph H. Fenner to the office of priest; and Plymouth, William B. Leland to the office of priest. Recommendations referred to elders of conference, they to examine and report. Elders met, all candidates approved, recommended to the conference, and provision made for their ordination in the prayer and testimony meeting on Monday. Report of Bishop's agent: Balance

May 1, last \$553.82; receipts \$1,575.51; expenditures \$1,431.30; due Bishop \$698.03; audited and received. Chair appointed John Smith, C. H. Rich, and Ruth M. Sheehy a new auditing Committee. Election of officers omitted last session; by vote the present officers were sustained until first session in 1900. Boston saints were tendered thanks for favors and hospitality by vote of conference. Speakers at preaching services: Joseph Luff, M. H. Bond, John Smith, George W. Robley. Spiritual prayer and testimony meetings on Sunday and Monday mornings. Ordination of Brn. Busiel and Leland on Monday, with the manifest approval of God. Adjourned to meet the second Saturday in February, at Fall River.

## Sunday School Associations.

### CENTRAL CALIFORNIA.

Convention convened at Monterey, October 14; John Swenson superintendent, Evie Carmichael secretary. Report of the district read and accepted. No delegates being sent, moved that all in good standing be entitled to vote. Report of officers read and accepted. The following Sunday school workers reported: Bro. R. Davis of San Francisco, Sr. Keeler of Monterey, Bro. F. Lawn of Santa Cruz, Bro. J. Walker of Tulare, Bro. J. Swenson of San Jose. Question, "What is the best method of teaching infant class," participated in by Sisters Lawn, Mossop, and Smith. The following gave short addresses on Sunday school work: Brethren Sheehy, Parkin, and Carmichael. A paper was read by Sr. Lawn of Santa Cruz, on "Sunday school work." Sr. Keeler read a paper on "The duties of parents to children." A short description of the San Jose Sunday school, its organization and progress. Recitation by Emily Jergenson of Monterey. Bro. F. Sheehy and Bro. and Sr. J. Swenson to be sent as delegates to General Association. Moved that the Northern and Central districts unite for a Sunday school institute; the officers of the two districts to decide the time of meeting. Sr. Anna Smith of Santa Cruz was elected district librarian; term of office to expire next election of district officers. Convention to meet during next district conference.

### PRIMARY LESSON ILLUSTRATION CARDS.

They are outline pictures, representing the incidents of the lessons, to be colored with crayon or water colors, by the children. Full directions for their use will be given in the *Quarterly*. These cards will be furnished FREE to every school, as many as they have of *primary pupils*. As there are more primary children than the number of *Primary Quarterlies* used, it will be necessary for each school to send an order for the number of cards needed to supply each *primary pupil*. Orders should be sent at once, as these cards are for a part of the lessons of first quarter of 1900. Let superintendents and secretaries, as soon as they see this announcement, take the necessary steps to send the order *at once*. It is desired to make a thorough test of the practicability of this feature of work.

Send orders to Frank Criley, Business Manager, Lamoni, Iowa. 4

### NOTICES.

To the Sunday School Workers of Chatham District; Greeting:—Our fall convention is past, and as we each take up the duties imposed upon us, let us do so with the determination to cope with the long, dreary winter season just before us. If we love our work as we should, this task will neither be arduous nor unsuccessful. Instead of "letting the

school drop for the winter," let us resolve to work as we never worked before.

Through the persistent efforts, the untiring zeal and love of officers and teachers, we are certainly coming to the front. So let us continue, saints, to be united in our efforts.

Superintendents, please don't forget to let me hear from your schools by the first of each month, according to previous request, as this is really a benefit to the work in our district.

I have not been able to do much Sunday school work since October, but expect after Christmas to be more at liberty, and expect to devote nearly all my time to Sunday school work.

There is much to be done in our district, and if we go hand in hand and heart to heart, a glorious success will be the result. Your sister, Jessie A. Hackett, Superintendent of Chatham district Sunday school association. Buxton, November 29.

## Miscellaneous Department.

### THE WHITE-BRADEN DEBATE.

My exegesis of Matthew 20 and 22, Mark 12, and Luke 20 from my chart puzzled Braden, and he had only one answer for all and that was: If Jo Smith was the man at the eleventh hour, he had to stand there all the day long—from Adam up to this day. This was his first and last except to put the following interpretation on Matthew 20: It was to show that Christ was no respecter of persons, but all, both saint and sinner, had a right to come to him and receive of his rewards. This went back on him when I compared it with Luke 20 and Matthew 22. I showed how God commenced his work with Adam "early in the morning;" how the people strayed from him and they were destroyed by the flood for their transgressions; how God in the third hour called a Noah and started his work anew; how they were led by prophets, and presently a large majority of the people grew wicked and these were under the hand of the Pharaohs, and the more righteous ones led by Abraham, Isaac, and Jacob, till they in later days became wicked and God suffered them to be sold into Egypt; and how in time a Moses was raised up for their deliverance in the sixth hour; and an angel appeared unto him in the burning bush; and how God reinstated them; and how they were led by prophets afterwards, till they commenced to stray away from him again. Here comes in the ninth hour by an angel appearing to Zacharias, and John the Baptist is raised up like another Moses to "straighten up the crooked paths;" and how the "Son of God" was here introduced, as found in Matthew 22 and Mark 12 and Luke 20. How there was a "falling away" afterward, and John was cast upon the Isle of Patmos, and was permitted to see the corruption of the church; and in chapter 4 see a door opened in heaven and a voice said: "Come up hither, and I will show thee things which must be hereafter;" how he saw the church go into the wilderness, and afterward "another angel flew in the midst of heaven, having the everlasting gospel." This the eleventh hour and the time that Mr. Smith claimed to receive a message from an angel.

On my chart was a fine picture of an angel coming to Moses, another one to Zacharias, and another to young Joseph Smith as he was kneeling imploring of God to show him which of all the churches were right. I struck Braden hard along this line, and asked him to explain to the people about this angel of Revelation 14:6, 7, since it was an event that had to be "hereafter"—from the day John saw his vision. Braden simply ignored it, till I crowded him so hard on it and he abruptly said: "Let White prove that that angel was Jo Smith, and then I will examine it." Well, it did not take me long to

tell Braden that I did not believe that angel to be Jo Smith, as he called him, any more than I believe the angel that appeared in the burning bush was Moses; or the angel that appeared to Zacharias, was Zacharias. The people had no difficulty to see the strait that Braden was driven to. When I showed that Joseph only claimed, like Moses and Zacharias, that the angel had visited him, and delivered a message; then Braden said: "Let White prove that the angel came to Smith, then I will examine it." While Martin Harris, David Whitmer, and Oliver Cowdery, were eyewitnesses to the fact that an angel did appear to Joseph Smith, yet there were no eyewitnesses to Moses seeing an angel, nor to Zacharias, more than their bare statement, and they both condemned the world by their testimony. I reminded Braden that he was not the first man who had rejected such testimony; but that a whole nation rejected it in Moses' time, and so did the Jews in Zacharias' time. They would not believe Moses nor Zacharias because they had not seen the angel themselves. This was a point that took well and it was easily seen that Braden was at sea for an answer. Yet, at this time I turned to my chart and showed how Moses, Zacharias, and Smith had each fulfilled predictions that were to be found in the Bible in the introduction of their respective work. This Braden could not meet; and did not even make an attempt.

Braden during the first proposition, charged Joseph Smith with being the father of polygamy; but brought no proof more than mere assertions. Said, since White has not denied it, it was true; and if I did he would prove it from our own mouth. I let Braden rest easy with his assertions till the last session, when in my opening speech I denied Joseph having any connection with polygamy, more than to both speak and write against it, and challenged Braden for the proof to the contrary. The fight was on in earnest, as Braden commenced to think perhaps I dare not deny it. Braden threatened me with this and that, but I told him plainly to march his evidence out if he had any, as I was here to look after it, and I expected to apply our agreement for all it was worth right upon this part of the issue. Reading the agreement: "In the discussion of the questions the Bible is to be the standard of evidence. All other evidence to be received upon its merit, subject to the rules governing such testimony before our civil courts."

I informed him that no hearsay testimony would be received, as such kind of testimony would not be received by any civil court in our land. Braden, as usual, presents Isaac Sheen's article found in Vol. 1, No. 1, of *Saints' Herald*. I put Sheen's article through a close cross-examination. Sheen says: "He (Smith) caused the revelation to be burned." I showed that such a statement from Sheen was evidence that he spoke from hearsay altogether; as this was the verbatim language of Brigham Young, when confronted with the facts that his so-called revelation on polygamy was not in the handwriting of Joseph Smith, nor of any of his secretaries or scribes ever employed by him; but in the handwriting of one of Brigham's colleagues, and not one witness to attest its genuineness as being a certified copy of the original. It relied wholly upon the bold statement of the notorious Brigham Young.

I introduced the testimony of Mrs. Emma Smith-Bidamon, Joseph Smith's wife, to the fact that she never burned any such a purported revelation; nor did she ever see such a one. It was all a hatched up story of Brigham's. Sheen quoted from hearsay—relying upon Brigham's statement—which statement Emma Smith vehemently denied when being confronted with it. Sheen gave Brigham and his followers the benefit of the doubt, and pleaded that Joseph "repented of his connection with this doctrine, and said it was of the Devil." Why did Sheen use such a statement? He had been informed by

President Marks, and others, that Joseph said "he would go before the congregation and proclaim against it, and I [Marks] must go into the High Council, and he would prefer charges against those in transgression, and I must sever them from the church," etc. Thus, admitting, for argument's sake, Brigham's statement of Joseph being the instigator of the revelation, and then turning upon Brigham with his own witness where he afterwards repented of it and called it a doctrine of the Devil. Sheen had sense enough to know if Joseph was the instigator of this "Devil's doctrine," and was in polygamy himself; he would be the last man to call on the president of the stake at Nauvoo, and High Council, William Marks, and ask him to go before the High Council and he would prefer charges against all those that were connected with that doctrine, and he must sever them from the church, when he himself (Joseph) was one of the very parties himself that would be severed from the church. The idea of a head leader of a lot of criminals standing up in court against all of his pals! It is too preposterous to believe for one minute.

I here read an open letter by Charles W. Wandell to the President of the United States. This letter was prepared by him on the Utah problem. It reads: "These monstrous doctrines are all included in a mock revelation of Brigham Young's, ascribed to Joseph Smith; but which has never been traced back to him; and, indeed, cannot be by any rule of evidence admissible in a court of law or equity." Here I introduced the "Plaintiff's Abstract" of the late Temple Lot suit, which contained between fifty and seventy witnesses testifying before the "civil court" upon this very question; as the Respondents in this Temple Lot suit attempted to connect Joseph Smith with polygamy, hence making Smith's connection with polygamy one of the chief corner stones on which they expected to gain their suit. I held the large book up before the people to show the inexhaustible evidences that had passed through the civil courts to convict Joseph Smith of the very doctrine that he said when alive, was "of the Devil." Here I picked up Judge Philips' decision—the very man who had heard the case, and had carefully read and weighed every evidence that could be scraped up in the United States—not even leaving out Salt Lake City—Weighing Sheen's, Marks', Emma Smith's, and of nearly a hundred of others, and here is his decision, reading: "A considerable number of the officers and members of the church at Nauvoo did not ally themselves with any of the factions, and wherever they were they held onto the faith, refused to follow Brigham Young to Utah, and ever repudiated the doctrine of polygamy, which was the great rock of offense on which the church split after the death of Joseph Smith. . . . It is charged by the Respondents as an echo of the Utah Church, that Joseph Smith, 'the Martyr,' secretly taught and practiced polygamy; and the Utah contingent furnishes the evidence, and two of the women, to prove this fact. It perhaps would be uncharitable to say of these women that they have borne false testimony as to their connection with Joseph Smith; but, in view of all the evidence and circumstances surrounding the alleged intercourse, it is difficult to escape the conclusion that at most they were but sports in 'nest hiding.' . . . No such marriage ever occurred under the rules of the church, and no offspring came from the imputed illicit intercourse, although Joseph Smith was in the full vigor of young manhood, and his wife, Emma, was giving birth to healthy children in regular order, and was eniente at the time of Joseph's death."

That this congregation may know that I am not reading from *hearsay* I shall read to you the last statement in this Decision—reading: "I, John F. Philips, Judge of the Circuit Court of the United States for the

Western Division of the Western District of Missouri, do hereby certify that the foregoing is a copy of the opinion handed down by me in the above-entitled cause. Witness my hand this 16th day of March, A. D., 1894.

"JOHN F. PHILIPS, Judge."

There were six attorneys employed in this famous case, and but one that belonged to my church, hence this congregation can see that there was no lack of legal ability to probe this thing to the bottom; and you have heard the decision of one of the most eminent judges that ever decided a case in one of our civil courts. Now, all on earth they lacked to prove that Joseph Smith was a polygamist was the testimony of my opponent, I, Clark Braden. If the Utahs and Hedrickites had only thought of Braden, they could have turned this case topsy turvy! What a pity that they hadn't had Braden's testimony—a man that knows *all* about it! I challenged Braden to produce one single sentence, syllable, or word from Joseph Smith's pen, where he favored polygamy. Braden knew me too well, to even make such an attempt. If any man was ever snowed under, that attempted to blacken Joseph Smith's character with polygamy, Braden is that man. One of the leading men of the town told me afterwards: "You lifted a load off from Joseph Smith's shoulders, in your argument upon polygamy."

I produced other fine evidence upon this subject that I do not give here on account of space, yet it would be vital and good for the reader if not posted on these points.

This ends the first proposition; and never in all my life did I feel better over the defense I made in favor of Joseph Smith being a prophet of God. The Book of Mormon is almost a new book to me; in its defense gleams of light would burst in on my vision till it seemed my very soul would magnify God for the precious word given to us in the Bible, Book of Mormon, and Doctrine and Covenants. In the place of Braden's arguments weakening the saints, it was only a source of strength to them to see so able a man fall before the *truth*. To God, our Father, be all the praise.

I. N. WHITE.

(Continued on next proposition.)

#### NOTICE TO MISSIONARIES OF THE REORGANIZED CHURCH.

Brethren:—Please remember that by action of the General Conference all accounts should close on the 31st of December instead of 15th of March as in former years. Blanks have been sent to all appointees where the addresses were known, and any elder who has not received proper blank upon which to report to the Bishop, please notify the undersigned by letter or card, and oblige,

E. L. KELLEY.

LAMONI, Iowa, Dec. 9, 1899.

#### BISHOP'S COURT PROCEEDINGS.

A special session of the Bishop's Court will be held in the office of the Bishopric, Lamoni, Iowa, beginning at 8 o'clock a. m., December 18, 1899. All parties having business with the Court please take notice and present such business by letter or in person or by proper counsel.

E. L. KELLEY,  
Presiding Bishop.

LAMONI, Iowa, Dec. 8, 1899.

#### SABBATARIAN THEORY A DELUSION.

I have just read Elder A. Haws' book on the Sabbath question, and can say that many of his arguments have not only the merit of being original, but most pointed and clear.

Bro. Haws has not left an inch of ground for the Edenic Sabbath to stand on; and I will say that anyone that wants to see the complete defeat of the chief theme of the Adventists, could not do better than to send

twenty-five cents, the price of the book, and secure one of them. Send to A. Haws, No. 922 Third Street, Oakland, California.

J. C. CLAPP.

#### HALF FARE PERMITS FOR 1900.

The Western Passenger Association and the Central Passenger Association have both been notified that certificates of appointment from the General Conference of 1898 hold good until the General Conference of April, 1900. All general appointees have therefore been indorsed for half-fare permits, hence applications may be made at any time.

#### WESTERN ASSOCIATION.

Applicants located in Alabama, Arkansas, Indian Territory, Kentucky, Louisiana, Mississippi, Missouri, Oklahoma, Sonora (Mexico), Tennessee, and Texas, should address C. M. Pratt, Chairman Southwestern Passenger Bureau, Room 1320, Union Trust Building, St. Louis, Missouri. Those in other Territory of said association address Eben E. MacLeod (successor to B. D. Caldwell) Chairman, No. 77 Jackson Street, Chicago, Illinois.

All local ministers are referred to their respective missionaries in charge for indorsement, as heretofore.

Application blanks, ready about December 1-5, may be obtained from the Chairman, or from local agents. Little if any changes in rules have been made.

#### CENTRAL ASSOCIATION.

The following from Mr. F. C. Donald, Commissioner of Central Passenger Association, Monadnock Building, Chicago, will explain itself:—

On or about November 15, application blanks for joint annual clergy certificates entitling the holders to the reduced fares accorded to clergymen by the railway lines operating in the territory of the Central Passenger Association during the year 1900, will be in the hands of the various ticket agents. Commencing with the first of January, 1900, an important change will be made in the form of the annual clergy credential, concerning which we would, if consistent, be very glad to have you inform the clergymen who read your valued paper.

The card clergy certificate which has been used since the institution of the Clergy Bureau of this association three years ago will be entirely discontinued, and in its stead will be issued a book certificate of convenient size to be carried in the pocket, neatly bound in leather, containing one hundred consecutively numbered orders or requests for clergy tickets, one of which the holder of the certificate will be required to sign and deliver to the ticket agent for each ticket purchased.

The principal reason necessitating a change in the form of the certificate is as follows:—

Under the old system the lines constituting the Clergy Bureau have no knowledge of the annual certificates issued by this office, while, on the other hand, this office has been unable, without great inconvenience and expense, to obtain a record of the passage tickets issued by the agents on the annual certificates. As a result it has been possible for unscrupulous persons to counterfeit the card certificate by the photographic process with comparatively little fear of detection. It will readily be seen that this will be impossible under the new plan, as the agent will have a signed and numbered slip for each ticket issued, which slip will eventually reach this office, be compared with our reports, and, if spurious, the fraud immediately detected.

The cost of printing and mailing the book certificate will be many times greater than that of issuing and distributing the old-style card, and it will also be necessary to materially augment the clerical force of the Clergy Bureau. To meet the added expense it is deemed necessary to increase the fee required from those applying for the certifi-

cates from fifty cents to one dollar. In view of the importance of safeguarding these valuable credentials, the necessity of which is, I am sure, as fully appreciated by the clergy as by the railways, and of the great convenience afforded by the new certificate which will be available on fifty-one important lines of railway in the territory of the Central Passenger Association, we believe that the increased fee will not be regarded as a hardship. The holders of certificates who exhaust the entire one hundred requests and desire an additional supply, may obtain same by sending the covers of the original book to the undersigned accompanied by a remittance of fifty cents, covering the cost of issuing the new credential.

The annual clergy certificate of this Association will be issued on proper application to those coming within the requirements of the Clergy Rules, residing in Illinois, Indiana, Iowa, Kentucky, Michigan, Missouri, Ohio, Wisconsin, West Virginia, and also in the following cities of New York and Pennsylvania, and points west thereof in the latter States: Allegheny, Pittsburgh, Erie, Suspension Bridge, Niagara Falls, Buffalo, and Salamanca; also at such points in the Province of Ontario as may be authorized by the roads operating therein.

Time clergy certificates, available for a limited period, will be issued to proper beneficiaries residing at *any point* in the United States or Canada who have occasion to remain more than thirty days in the territory of this Association.

Arrangements have also been consummated whereby the undersigned will issue, in behalf of the various railways belonging to the Clergy Bureau, trip permits to clergymen residing in Chicago, Illinois, or without the territorial boundaries of our Association.

Further particulars concerning trip permits may be obtained by application to local railway agents, or to the undersigned.

Respectfully yours,

F. C. DONALD, Commissioner.

CHICAGO, Illinois, November, 1899.

In bonds,

R. S. SALYARDS,  
Church Secretary.

LAMONI, Iowa, December 6, 1899.

#### ACKNOWLEDGEMENT.

This is to acknowledge the receipt of a set of Encyclopedia Britannica from W. F. Seward of Hopewell, New Mexico, donor, sent us by Elder F. A. Smith of Omaha, Nebraska. This acknowledgement should have been made before, but was mislaid and did not get into print. We apologize for the delay, as well as gratefully express our thanks for the gift, which is a very useful one.

J. A. GUNSOLLEY,

Librarian Graceland College,  
Lamoni, Iowa.

#### NOTICES.

Inasmuch as it is quite probable that a number of our missionaries will be passing through St. Louis between now and the time of the General Conference, we desire to extend an invitation to such to stop over Sunday in St. Louis and address us. Through the courtesy of the daily papers here we advertise our meetings in four of the daily papers, and if you will kindly notify us three or four weeks previous to your coming, when you expect to pass through, we will arrange to have your visit advertised through the papers. We trust that none will feel backward about notifying us about their coming, as we assure you that it will be highly appreciated. This notice is given with the approval of the missionary and sub-missionary in charge. By the president of St. Louis branch.

J. C. HITCHCOCK.



**THE BOOK OF MORMON.**

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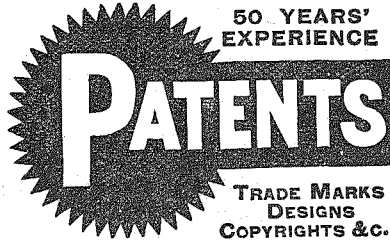
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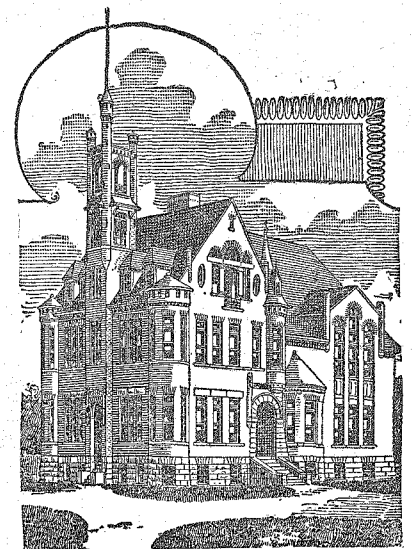
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# THE SAINTS' HERALD

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

Vol. 46.

Lamoni, Iowa, December 20, 1899.

No. 51.

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## CHRISTIAN SCIENCE.

Rev. Matt S. Hughes, of Kansas City, simply convulsed the Methodist Episcopal Congress, Bishops and all. Dr. Hughes has the face of a humorist. . . . Dr. Hughes, too, spoke of Christian science, but only from a religious standpoint, taking Mrs. Mary Baker G. Eddy's book, "Key to the Scriptures," for his text, which he declared to be the "Koran of the Christian Science Cult." He said the cult claimed "to take the Scriptures as the guide to eternal life," but that should be amended to read, "We take Mrs. Eddy's interpretation of the Scriptures as a guide to eternal life." This claim of reverence for the Scriptures should not be given a fictitious value. Orthodoxy of declaration often accompanies infidelity in use. In her book Mrs. Eddy makes the "Key to the Bible" a sort of side show to the three-ring circus of Mrs. Eddy's own theories of Christian science. "The Key to the Scriptures" is a misnomer, for the work deals with only two books of the Bible, Genesis and Revelation, save in a desultory and semi-occasional way. The Bible is a library of sixty-six volumes, and no student may become familiar with it who reads only two. "The Key" should be made to fit, not two, but sixty-six locks. Think of a "key" to the Bible which contains only four brief references to the Gospel according to Luke.

Here the speaker referred, with infinite irony, to the magnificent Bible foundation upon which the Christian Scientists founded their cult. Atlas supporting the earth could not be

compared to it. This entire volume of Mrs. Eddy's, said the speaker, with its seven hundred pages, charged with the mission of reviving Apostolic Christianity and restoring the lost power of the church, actually mentions the Acts of the Apostles four times. One mention is, "In him we live and move and have our being." Again, "Go thy way for this time, and when I have a more convenient season we will call for thee." Another is, "Is not mortal mind ignorant of God's methods?" This is really unfair, said Dr. Hughes, to thus impugn and misrepresent quotation in a manner not intended by the writer, but without any of these aids one might say with the Apostle, "None of these things move me."

The speaker referred to Mrs. Eddy's method of "skipping" in Bible quotation, and said it reminded him of those "Bible reading" which are facetiously referred to as "grasshopper exegesis," only he would "substitute kangaroo for grasshopper." She leaps from Genesis into the twelfth chapter of Revelation, husbands her waning energies for a couple more airy flights, and, lo! "the key to the Scriptures" is ready for a waiting world.

## ANGELIC BOOK AGENT.

"We are" said Dr. Hughes, "curious to notice what peculiar features in these isolated Scriptures invite the earnest attention of Mrs. Eddy. In the first passage, in the tenth chapter of Revelation, it is 'a mighty angel come down from heaven.' We are asked to notice that 'he had in his hand a little book.' Mrs. Eddy asks: 'Is this angel or message from God, Divine Science, that comes in a cloud?' Later, she writes: 'Did this same little book contain the revelation of Divine Science?' Then follows an exhortation: 'Mortal, obey the heavenly evangel. Take up Divine Science. Read it from beginning to end.' In other words, the angel to Mrs. Eddy is a book agent, and his message is an advertisement. The mighty angel is sent to urge upon the attention of mortals 'Science and Health, with Key to the Scriptures,' copyrighted by Mrs. Mary Baker G. Eddy, cloth, single copies, prepaid, \$3.18; sheep, \$4; Levant, divinity circuit, Bible paper, gilt edges, round corners, calf-lined, silk-sewed, prepaid, \$6; Morocco, convenient for pocket, prepaid, \$5. Address all orders for the little book advertised by the mighty angel to Joseph Armstrong, C. S. D., publisher, 95 Fal-

mouth Street, Boston, Mass. There have been a great many startling and unique interpretations of Revelation, but we venture to affirm that this may claim the palm.

"From these few verses in the tenth chapter, calling attention to 'the little book' of nearly seven hundred pages, we leap with Mrs. Eddy into the twelfth chapter. This, she says, 'has a special suggestiveness in connection with this nineteenth century.' Then she points out 'one distinctive feature, which has special reference to the present age.' This she does, quoting the first verse:—

"And there appeared a great wonder in heaven—a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

"In the tenth chapter she found an advertisement of her book, but in the twelfth chapter she finds a portrait of herself. Some lingering traces of modesty or sanity prevent the abrupt avowal that Mrs. Eddy is 'the great wonder in heaven'; that she is clothed with the sun, standing on the moon, and crowned with stars. But, with a great deal of ingenious circumlocution, the woman in her conflict and triumph is identified with Christian Science, and the end is attained without direct assertion. This, together with the exposition of three verses in the twenty-first chapter, constitutes the contribution made by Revelation to the key to the Scriptures through Mrs. Eddy. She does not pause to point out the majestic figure of the Savior in the Gospels, but, instead, she finds a 'woman clothed with the sun' in Revelation. She does not give an exposition of the apostolic message as found in the Acts of the Apostles, but, instead, she finds 'a special suggestiveness in connection with this nineteenth century' in the mighty apocalyptic angel with 'a little book.' From all this it would appear that the part of the New Testament that has 'special reference to the present age' is not that part which tells us of the life and ministry of God's dear Son, but that which advertises 'a little book' identified as 'Science and Health,' and that which fastens our eyes upon 'a woman clothed with the sun,' presumably Mrs. Eddy. Of the Holy Spirit it was declared by Christ: 'He shall glorify me.' That which is inspired of God either as scripture or its interpretation may be known as divine by its exaltation of the Master. The key to the Scriptures does not abide this test.

"IN THE BEGINNING."

We may also briefly notice Mrs. Eddy's treatment of the book of Genesis. There are fifty chapters in the book, but the student of Christian Science notices that the Key to the Scriptures does not carry the interpretation beyond the sixteenth verse of the fourth chapter. Notice the interpretation of the first passage upon which Mrs. Eddy exercises her skill:—

"In the beginning God created the heavens and the earth."

That declaration has heretofore seemed reasonably clear and definite. That simple, majestic sentence has been extolled as a marvel of lucidity. But Mrs. Eddy makes it a riddle. She says the "word *beginning* is employed to signify the first—that is, the eternal unity of God and man, including the universe." She furthermore asserts that: "This creation consists of spiritual ideas and their identities, which are embraced in the infinite mind and forever reflected."

The difficulty is that the plain statement of the first verse of Genesis destroys the foundations of Christian Science. It is, therefore, necessary not that it be explained, but that it be explained away. The secret of the refusal to credit the plain statement that God created the heaven and the earth is found in Mrs. Eddy's unbelief in matter. She says: "Matter is neither self-existent nor a product of spirit."—475. She declares: "All must be mind or all must be matter. Neither can produce the other."—543. She asks: "Is spirit the source or creator of matter? Science reveals nothing of which to create matter."—174. And, therefore, because Christian Science "repudiates matter," and because so far it "reveals nothing in spirit out of which to create matter," we cannot accept the plain statement that God created the heaven and earth. The Bible is Mrs. Eddy's only text-book and the Christian Science movement derives its sanction therefrom, but this child of the Bible, like some other children, is wiser than the parent. As suggested in the beginning, you cannot always know just what is meant when persons loudly protest their loyalty to the Scriptures. The fact is that it would have been as easy a task to write a new Bible as to inject Christian Science into the one we possess without doing violence to every canon of interpretation.

One more instance of the splendid loyalty to the text-book is even more to the point. Mrs. Eddy carries the interpretation of Genesis down to the fifth verse and then the waters become too deep for her theory. She cannot explain the statements away as she has other scripture. At this point she writes:—

"The reader will naturally ask if there is nothing more about creation

in the book of Genesis. Indeed there is, but the continued account is mortal and material."—514. She announces: "This latter part of second chapter of Genesis, wherein spirit is supposed to cooperate with matter in constructing man, must be based on some hypothesis of error."—515. The difficulty lies in the seventh verse of the second chapter:—

"And the Lord God formed man out of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

It does seem actually unkind for a textbook to interfere so radically with a student's notions. It is discouraging to attempt to derive a sanction for a movement from the Bible and then have the Bible utterly demolish its pretensions. Naturally, Mrs. Eddy resents that sort of thing, and she does it in these plain, unequivocal terms:—

"How can the non-intelligent become the medium of mind, and error be the enunciator of truth? Matter is not the reflection of spirit, yet God is reflected in all his creation. Is this addition to his creation real or unreal? Is it the truth? Or is it a lie concerning God and man? It must be the latter, for God presently curses the ground."—517.

In short, the text-book lies. How beautiful upon the mountains are the feet of them that publish the lying statements of the Bible! How sublime is that reverence for the Scriptures that boldly tears the mask from its face and brands its false statements for coming generations! It is a great pity that Mrs. Eddy did not give us a polychrome Bible, in which the truth and falsehood, with all the varying degrees of inaccuracy between the two extremes were indicated by colored inks.

In the light of such treatment given the Bible, we may inquire what is meant by the declaration that it was Mrs. Eddy's only text-book, or that divine science derives its sanction from the bible!

One typical gem in this collection we may notice before we pass. It is illustrative of the sanity and scholarship of Mrs. Eddy's method. She says:—

"The word *Adam* is from the Hebrew *adamah*, signifying the red color of the ground, dust, nothingness. Divide the name Adam into two syllables, and it reads a dam, or obstruction. This suggests the thought of something fluid of mortal mind in solution, of the darkness which seemed to appear when 'darkness was on the face of the deep,' and matter stood as opposed to spirit, as that which is accursed."—233.

There you are allowed to see the wheels go round. You gaze upon Christian Science in the making. No-

tice the process. The English translation of a Hebrew word is divided into two syllables. From this division of a word signifying dust or nothingness we get something substantial in the shape of a dam—a mill dam, no doubt. It is the feat of a magician. It is like seeing the performer take live pigeons and rabbits out of the hat of a surprised individual in the audience.

Dr. Hughes concluded his address amid a storm of applause.

Prof. Rice and Rev. M. W. Gifford were given each a few moments for reply and rejoinder, and the congress adjourned to the afternoon session.—*St. Louis Globe-Democrat, Nov. 30, 1899.*

December smites the land with icy breath,  
The days are short and drear,  
The brooks, all pulseless 'neath their pall of death  
Attest the closing year.  
The autumn days are o'er, and Winter comes  
With haughty air and glance of sullen pride,  
With lavish hand he seeks with jewels rare  
The gnarled old branches of the trees to hide.—*Charles Pierce.*

JANUARY.

I block the roads and drift the fields with snow,  
I chase the wild-fowl from the frozen fen;  
My frosts congeal the rivers in their flow,  
My fires light up the hearths and hearts of men.—*Longfellow.*

"As the sole of our feet forms the foundation for our physical body, just so is the soul of our heart the foundation for our spiritual body."

Fireworks are sent off before the services at the Bahia, Brazil, Cathedral, in order to attract the attention of the people.

The number of children and youth in the United States is 21,082,472. Of these, 9,718,432 are enrolled in Sunday schools.

Jerusalem is fast becoming a Jewish city. Twenty years ago there were only 14,000 Jews living within its walls, now there are 40,000.

ADDRESSES.

- C. R. Duncan, Conifer, Colorado.
- J. W. Wight, No. 39 Floral Ave., Salt Lake City, Utah.
- J. D. White, No. 1903 Coleman Street, St. Louis, Missouri.
- T. W. Williams, 1014 Alpine Street, Los Angeles, California.
- George Jenkins, Byrneville, Ind.
- J. B. Roush, permanent address, Wray, Yuma County, Colorado.
- Henry C. Smith, Temple, Lake Co., Ohio.
- F. B. Blair, No. 618 Fifteenth Street, Oakland, Cal.
- M. F. Gowell, Rosendale, Missouri.
- W. R. Armstrong, No. 1 Shakespeare St., Ardwick, Manchester, England.
- J. Arthur Davis, Baker, Kansas.
- Mark H. Forscutt, No. 203 First Avenue, Nebraska City, Nebraska.
- William Newton, No. 9 Etherley Road, West Green, South Tottenham, London, England.
- E. L. Kelley, Presiding Bishop, Lamoni, Decatur County, Iowa.
- Daniel MacGregor, Chilliwack, B. C.
- Alma C. Barmore, No. 511 K. Street, Sacramento, California; care C. C. Joehnk.
- F. G. Pitt, No. 1 Shakespeare Street, Ardwick, Manchester, England.



# THE SAINTS' HERALD.

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

"Hearken to the word of the Lords for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, DECEMBER 20, 1899.

NO. 51.

## The Saints' Herald.

JOSEPH SMITH - - - EDITOR.  
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HEMAN C. SMITH, }  
JOSEPH LUFF, } CORRESPONDING EDITORS.

LAMONI, IOWA, DEC. 20, 1899.

### THE GOSPEL.

In order to be in harmony with our conception of the character of the Creator that he is omniscient and omnipotent, that is, he knows all things and has all power, it is necessary for us to believe that when he in the divine council in which the fate of the world was to be decided, after the fall, and provision made for the redemption and salvation of man, knew the condition into which the race has fallen; and also knew what was needed to develop the good in man and save him. Anything less than this would be to detract from our understanding of that attribute which we endow him with in our conception of his supremacy and majesty.

We must, also, believe that God also knew what would be necessary and effectual as a means to accomplish the object had in view, the salvation of man; and that in the wisdom of that council he would propose and institute the very best and only means at his disposal for the purpose and would give to the plan in all its different parts force and power to enable those to whom it was entrusted to successfully perform the work to be done in the great scheme of human redemption. We cannot avoid these conclusions, and be consistent with our understanding of the law of demand and supply, cause and effect.

It is equally true that we must believe that the divine Son of God, the chosen instrument to whom as a "Witness," a "Leader," and a "Commander," the prosecution and accomplishment of the work was assigned, was, also, fully aware of the condition of man, the need for redemption, and the means necessary for its accomplishment. If we cannot concede this, we destroy in some sense our conception of the responsibility he assumed, the integrity of his character, and the nature and greatness of his mission; none of which we can afford to do, and still hold him as the Savior.

Good old Simeon, who was waiting the fulfillment of divine promise unto him, while standing in the temple and in the presence of the child Jesus, said of him: "Lord, now lettest thou

thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2: 29-32.

Being satisfied in this conclusion that God and Christ did know the condition in which man was left by the entrance of sin into the world "and death by sin," and that both knew what was needed to remedy the evil; and that the best means to that end had been decided upon by the divine council, and measures adopted to elaborate the plan and carry it into effect, it leaves the way clear for an inquiry, What was the plan of Redemption? What was the scheme of Salvation?

Whatever we may think about the days of Enoch, Moses, Abraham, Noah, the days of the patriarchs, the rule of Moses, and the Judges, the coming of the Messiah, the mission of Jesus, and the ministry of the apostles seem to be very clear.

One of the first notices we have of the interest of the Son of Mary in the affairs of men is found in Luke, where in answer to his mother's inquiries touching his absenting himself from the family, he stated, "How is it that ye sought me? wist ye not that I must be about my Father's business?"—Luke 2: 49.

The text is in the following terms, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord."—Luke 4: 18, 19.

We next notice his baptism by John, as stated by Matthew, which act John was induced to perform by the emphatic plea made by Jesus, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness."—Matt. 3: 15.

This we follow with the statement of Jesus, as recorded by John, "Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel."

This then was the means devised in the council, the "gospel of the kingdom of God." Jesus had been commissioned to preach, and began his ministry by beginning to preach,

accompanying the preaching of the word by the healing of the sick, casting out of unclean spirits, giving sight to the blind, and hearing to the deaf.

John being "sent of God," taught baptism for the remission of sins; and the record of events as given by John shows that in keeping with the statement of John, the one who was sent "to prepare the way before him" who was to come, to the effect that John was to decrease, but Jesus to increase, the latter with his disciples engaged in performing the same rite. He had himself submitted to the ordinance under John's administration, in order to fulfill righteousness, and why should not he who was to be "Witness," "Leader," and "Commander," the supreme lawgiver of the new and Christian dispensation, himself be subject to the law himself had come to proclaim? Surely it was a gracious act, and full of significance; the type and example for all believers from thence to the end of time.

John wrote, "And after these things came Jesus and his disciples into the land of Judea; and there he tarried with them, and baptized."—John 3: 22.

It is found in the marginal readings of some versions that "Jesus baptized not, but his disciples;" or, Jesus baptized none but his disciples; but this does not affect the issue, for the reason, that, if Jesus was in the company of his disciples, superintending their work, and witnessing their teaching and ministration of the rite, he was consenting to their acts as his agents, men whom he had called, ordained, authorized, and empowered to administer the ordinance, and thus carry out one of the principles—an integral part of the gospel scheme of salvation. So that whether in his own person or by his own chosen agents he was "baptizing." John was beheaded, thus ending his ministry, but the baptism of John, endorsed, accepted, adopted, and submitted to as being from heaven was formally and fully instituted and established for all time to come.

### WAS IT A DOCTRINE?

Jesus taught unlike the Pharisees, Sadducees, or any other of the Jewish sects. There was no mistaking his attitude toward the prevailing religious thought. He taught affirmatively and authoritatively. This was recognized by the people, as it is stated in Matthew, "And it came to pass, when Jesus had ended these

sayings, the people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes."—Matt. 7: 28, 29.

In John's account of the gospel, it is stated that noticing that the people were not only astonished at his teaching but marveled at the doctrine, because they supposed he had not been taught in the schools, Jesus answering to their surmises said, "My doctrine is not mine, but his that sent me."—John 7: 16.

Whatever he taught was therefore the doctrine of his Father, or more properly, the doctrine he was teaching was what he had been sent by the Father to teach, and the Father was jointly responsible with the Son to mankind for the doctrine taught them by the Son.

This then fixes the character of that system of faith, and faith and works known in the Scriptures and among men as the mission of Jesus, and the identity, purpose, and power of the gospel.

#### THE WAY.

John was sent as a forerunner to give notice of the man that was to come, the "Lamb of God which taketh away the sin of the world." It was his business and mission to make the paths of the Lord "straight," to "prepare the way before him," who was to come after him, who was to be "a light to lighten the Gentiles, and the glory of thy people Israel."—Luke 2: 32.

It is consistent with the idea of salvation to believe that if the Christ knew the object he was sent to accomplish, and the means which had been devised for that purpose, to also believe that John and his mission were parts of the plan; and that when Jesus Christ, the Redeemer, the Lamb of God, should come, he would go to John, recognize him as the preparatory laborer and identify himself with the "man sent of God" and his way, the straight way.

This He did, by visiting the place where John was baptizing and demanding the performance of the rite at John's hands.

This act of Jesus settles two points. 1. That John's mission was the opening work of the scheme of salvation, or gospel dispensation. 2. That baptism as an ordinance was an essential and doctrinal part of the plan; so recognized of the One sent as minister extraordinary to man.

#### WAS IT AN ACT OF FAITH?

We do not read how it happened that Jesus went to John to be baptized; that is to say, the record does not recite any given precedent explanation or reason why Jesus should do this; but the words of the Savior himself, at the time of the baptism, throws light upon it: "Suffer it to be

so now; for thus it becometh us to fulfill all righteousness."—Matt. 3: 15; Mark 1: 9.

It was an act of sublime faith on the part of both Jesus and John. We are not permitted to read the recorded instructions of the Son prior to leaving the courts of the Father in regard to the details of his duty and what he should do and how do it; but we do know that he stated, in reference to his work: "My Father worketh hitherto and I work."—John 5: 17.

"The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise."—John 5: 19.

"Then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things. . . . For I do always those things that please him."—John 8: 28, 29.

"But the Father which sent me, he gave me a commandment, what I should say, and what I should speak."—John 12: 49.

It was in the interest of mankind that Jesus came. It was the will of the Father. But, in carrying it on, "in his humiliation his judgment was taken away;" hence he was left to the exercise of his now almost human judgment and decide what his words and acts should be upon his recollection of what the Father had told him, and leave the result with the Father. Hence his faith in what he did, confidence in the word of God. In the exercise of this faith he faltered, but once: "My God, my God, why hast thou forsaken me?"—Mark 15: 34. His faith was sufficient for the hour of his extremest trial, and in his hour of temptation. By it he was able to say, "It is written again, Thou shalt not tempt the Lord thy God."—Matt. 4: 7.

It was an act of faith in John to the extent that when Jesus came to his baptism he recognized him as the one of whom the Holy Ghost had testified; and, upon the demand of Jesus for the rite, he yielded, and in faith, nothing doubted, baptized the one who was to increase, while himself was to pass and perish. It was a sublime faith, an act of unsurpassed human trust. It completely filled and illustrated the principle announced by Paul, "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek." "For without faith it is impossible to please God."—Heb. 11: 6.

We here have manifested in the teaching and incidents in the life of Jesus that faith is what the Apostle Paul meant in placing the principle of faith in the catalogue of principles called by him, "The principles of the gospel of Christ."—Heb. 6: 1.

We can, also, comprehend what the

Savior said to his disciples, "Have faith in God."—Mark 11: 22. Also, "Let not your heart be troubled: ye believe in God, believe also in me."—John 14: 1.

By this it is easy to identify the teachings and doctrine of Jesus, the chosen Messiah, as being the same as those taught by Paul, in writing to the Hebrews, 6: 1. Faith and baptism, being two of them.

(To be continued.)

#### CHRISTMAS.

In publishing Bro. A. J. Keck's article in regard to the observance of Christmas as the birthday of Jesus, we do not indorse the idea that we are not to observe that day for the purpose of commemorating his birth, for the reason that the origin of the observance on the 25th of December as the day may have had heathen origin.

The fact that it is not known just what day of the year his birth occurred on is conceded at the outset, and hence any conjecture is likely to be wrong, and as it is the intent, spirit, and purpose in which the day is kept that makes it effective; and as we cannot know the exact day of the year without revelation, the fixed and acquiesced in so long ago approximately correct will do very well until it may please the Lord to tell us when it was. The year is also in doubt, as there is a difference of opinion as to the date of the Nativity.

As to discarding the observing of the birth of the Savior entirely because that the fixing upon the day of the year on which such birth occurred, would be out of character for us who are dependent on him for life and salvation, unless we are prepared to ourselves fix the day correctly. We had much better to continue to observe the day on December 25, than not to observe or keep his birth in memory at all.

If we are to do nothing which has first been done by heathen, Christian, or sectary, we will neither sing, pray, nor preach, as all these were done long before we of the Reorganized Church began to preach, pray, or sing. Our order of ordinary service on the Lord's Day is almost a replication of the M. E. service.

As to the manner of the observance of the day, there is room for everybody to suit himself, as there is no established rule or custom. The most striking, and in some ways the most affecting, is a custom in countries where the Greek Church is dominant. They gather to the house of prayer the evening before the 25th, and there hold service till near the midnight hour, when rising and standing with bowed heads until the hour passes, the congregation waits the signal from the patriarch, or

priest, who announces the hour by the words, "Christ is Risen," upon which a scene of joy and gladness ensues. Each man turns to his neighbor on the right or left, and clasping each in arms, reiterate the priest's words, "Christ is risen; he is risen indeed!"

All distinctions are for the time lost sight of. Prince and peasant, rich and poor, those of rank and those in humblest walks in life, clasp hands, embrace, and cry in ecstatic joy, "Christ is risen; he is risen." After this scene ends, all disperse to their homes, the night passes, and on the next day all pass the time as each chooses; the usual services and observances as elsewhere obtain with local differences, as the case may be.

The church has no set rules for the observance of the day. Each branch follows the bent of leading minds; and the exercises differ according to locality and inclination, and we believe it is best so.

#### QUESTIONS AND ANSWERS.

Why do not the Latter Day Saints practice feet washing? Are we greater than our Lord? Did he not show love for his disciples? Is that not the way to show love for one another? Is it wrong for a lay member to try to preach the gospel, or take part in a union prayer meeting?

Our inquirer has asked a number of questions, all based upon what is written in John's Gospel 13:5. This occurred at the supper, before the betrayal of Jesus by Judas, and is told thus:—

And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him; Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God; he riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

It seems that John is the only one of the four writers of the Gospels who mentions this feet washing incident, nor does it appear that it was given the disciples only as an act of humility on Jesus' part, and they were told that they ought to wash each other's feet, as he had washed theirs.

In those eastern lands men wore sandals, a protection for the soles of the feet, leaving the top of the feet and the legs bare. This exposed the feet to the dust of the roads, and rendered frequent washing of the feet

necessary to both cleanliness and comfort.

It was the custom of the country to offer to the guest and traveler a basin, or ewer of water for the washing of the feet, as well as for the face and the hands. The disciples were in a sense the guests of the Master. And he desiring to impress the lesson of humility and true greatness upon them, took the occasion to do this by performing for them an act of service usually performed by a servant, or some member of the family.

It was evidently not intended to become an ordinance for the church, to be attended to as a rite, or to be taken as an act commanded of Jesus for the church to observe.

Luke 7:44 gives a statement how that a certain woman washed the Savior's feet with her tears, and wiped them dry with her hair. Of this scene the Savior made a rebuke to the Pharisee, at whose table he was eating and whose guest he was, by asking him a question about a man's debtors to whom he forgave those debts, the one to whom most was forgiven being supposed to hold the greater love for his lord who forgave him his debt. The Savior told the Pharisee that he had given him no water to wash his feet, but the woman had done this hospitable duty by bathing his feet with penitential tears, finishing her work by wiping the feet dry with her hair, and then anointing them with ointment; an act so gracious and humble as to obtain for her the Savior's gentle words, "Thy sins are forgiven thee." She, as a sinning woman impressed with her need of repentance and pardon, sought the Lord's presence, to manifest her recognition of her needs and his mercy and power.

The Pharisee saw neither for himself, but would gratify his own sense of importance by having the preaching Nazarene to eat with him. But this was not a religious rite; it was the spontaneous tribute of a suffering soul to the Lord of Life.

In 1 Timothy 5:10, there is Paul's injunction regarding the qualifications of those who were to be taken into a certain order among them. A widow must not be taken in who was not sixty years old, and noted for having done certain good offices, among them thus, "that she had washed the saints' feet" (*saints' clothes*, Holy Scriptures).

The rendering of the Holy Scriptures, or inspired version, seems to be more in character and keeping with the sphere and proper vocation of woman in the household.

Away back in Abraham's time, the offering of water to wash the feet was observed, and for the same reasons that it was rutable in the Savior's day; the wearing of sandals for the

road, with no other protection from the dust of the roads.

In none of these passages is there an establishing of a rite for the church to observe. Not nearly so much as Paul's injunction, "Salute one another with a holy kiss," found in Romans 16:16, or 1 Corinthians 16:20, 2 Corinthians 13:12, and 1 Thessalonians 5:26, "Greet all the brethren with a holy kiss;" and Peter's "Greet ye one another with a kiss of charity." —1 Peter 5:14.

These were loving requests attached to the epistles of Paul and Peter, indicating the fellowship of the apostles for their brethren; but in no sense to be taken as instituting a church custom and ordinance or rite.

The Reorganized Church does not practice the washing of feet, for the reason that so far as is known to the church, it was not instituted either by the New Testament teaching, by the teaching of the Book of Mormon, or by the revelations to the church, except as a custom in the School of the Prophets, upon certain occasions. (a) We are not greater than our Lord, therefore we do not institute what he did not choose to do as a church custom or rule. (b) He did show his love for his disciples by an act which should admonish us that we are not too good, and should not be too proud to take thought for our brethren, and do for them such kindly offices as cleanliness and comfort might demand and opportunity afford. (c) To wash another's feet would be one way to show our love for him; and we should do that when need requires. But there are many other ways in which we may show our love, and for which opportunities are frequent. Nor do the conditions and customs of the country here demand this particular exhibition of love to one another. Indeed under most circumstances to offer to wash the feet of a fellow member would be an act of such peculiar ostentation in its nature as to partake of Pharisaism, a needless exhibition of humility, not warranted by either command or conditions.

We do not practice feet washing for similar reasons that we do not practice the "holy kiss" as a salute.

It is not wrong for "him that is warned to warn his neighbor," for this the law and the command require. At the same time a "laymember" cannot officially represent the church. He would not be authorized to represent the faith and doctrine as one having authority and known to the church as having such authority. He could nevertheless give his views and express his opinions, state his beliefs, and give the reasons for them, whenever opportunity offered and occasion was favorable.

A laymember may take part in a union Sunday school, or a union

prayer meeting, and do no wrong in so doing; providing his conduct and teaching in such places are consistent with his faith in Jesus Christ, and a godly walk and conversation as a member of the church.

#### LAMBERT-HUGHS DISCUSSION.

As announced in our last issue a discussion was held in the Saints' church, Lamoni, Iowa, December 4-7, between Elder M. A. Hughs, of the Holiness people, and Bro. J. R. Lambert, of the Reorganized Church.

The discussion grew out of statements made by Elder Hughs that he desired a further investigation than was possible in the discourse preached by him and the reply by Bro. J. C. Clapp.

The propositions discussed were:—

1. Do the Scriptures teach that water baptism was obligatory in the Jewish age only? M. A. Hughs affirms, J. R. Lambert denies.
2. Do the Scriptures teach that water baptism, as taught in the New Testament, is a part of the gospel plan, in the Christian dispensation, and that it is essential to a complete salvation? J. R. Lambert affirms, M. A. Hughs denies.

Mr. — Allen acted as moderator for Elder Hughs, Bro. F. A. Smith moderator for Bro. Lambert.

Elder Hughs, in both his affirmative and negative arguments, took the ground that "the Jewish age" or "law age," as he designated it, was the period of time when the old covenant was binding upon the Israelites; that the "law age," "Jewish age," or "old covenant," was one and the same thing. That said "Jewish age" continued from the beginning of the Jewish year (Exodus 12:2) "until the destruction of the Jewish temple A. D. 70." That the Christian dispensation did not begin with John, but began on the Day of Pentecost A. D. 33. Hence that the Mosaic economy, "or law age," overlapped the Christian dispensation from A. D. 33 until A. D. 70, a period of thirty-seven years. That from John's ministry and during that period of thirty-seven years which he designated "the lap of those ages," or "lap of the ages," the law of Moses was in force; hence the teaching of John the Baptist, of Christ, and of the eleven apostles, concerning baptism, was binding only up to A. D. 70, after which the law was no longer in force, hence no ordinances whatever were taught or obeyed after that date. That Christ was baptized to fulfill the law of Moses, as were all baptized by him and the eleven.

He also claimed that the word "world" in the commission of Matthew 28, Mark 16, should be translated "age," hence the promise was to the "consummation of the age," or as he would insert the word in the text "of the Jewish age," "or until A. D. 70."

He claimed from Galatians 2: 7, 8,

that there were two gospels; that Peter and the rest of the eleven were sent out under a commission to the Jews and Jewish age, while Paul's commission was another, to the Gentiles, without any ordinances whatever, "and hadn't a drop of water in it," hence was a "free" gospel—free from all Jewish ordinances, of which he claimed baptism to be one. That Paul was sent not to baptize, but to preach the gospel, and that those whom Paul addressed in his epistles, written before A. D. 70, except that to the Hebrews, were in all cases "Judaized" Gentiles—that is, those who had become under obligations to the law of Moses by becoming converted as Gentiles to the circumcision or Jewish order, and that Paul was seeking to bring them out of that Jewish order into the freedom of faith without ordinances which would be ushered in at the end of the Jewish age, etc.

Bro. Lambert gained a complete victory on both negative and affirmative propositions. He proved clearly the beginning of the gospel dispensation with the mission of John, including that of Christ and the apostles. A very brief outline of his general positions is about as follows: That the "gospel" or "plan of salvation," was set forth in the New Testament. That other phrases designating the same thing were, "the truth," "the word of truth," "the word of God," "the perfect law of liberty," "the doctrine of Christ," etc., etc.

That included in these terms we have "water baptism," which we are required to obey; that the gospel is God's unchangeable plan, that it is for "all men," wherever salvation is offered to the race. He proved the universal character of the commission of Matthew 28, Mark 16, and that Paul's commission was to preach the same gospel, and that Paul preached to and baptized Gentiles; that Christ had "fulfilled the law" of Moses, nailed it to his cross, and broken down the middle wall of partition between Jew and Gentile "thus making one," etc.,

He showed the general character of the statements of Paul in Ephesians 4: 1-6, that the "one baptism" was as general and applicable to the Christian dispensation, to the plan of salvation, as the "one faith," the "one Spirit," "one God" and "one Father" etc.; in fact that baptism was binding throughout the Christian dispensation whenever salvation was proclaimed to man.

We regret that we cannot give more than a very meager report of the discussion. Every argument of Elder Hughs was overthrown, while Bro. Lambert maintained every point in his negative and affirmative.

The discussion was attended by a large audience throughout.

#### GRANT-SHEEHY DEBATE.

We publish elsewhere reports so far received of the Grant-Sheehy debate at Oakland, California; from *Messiah's Advocate* for December 6, published at Oakland, and a letter from Bro. D. A. Anderson.

The *Advocate* also contained a front page "view of a portion of the city of Oakland" including "Hamilton Hall" where the debate was held. We hope to receive a written report or summary of leading lines of evidence presented.

THE following Berlin cablegram may indicate one of the forces that are leading to "the segregation of the Jew" in Palestine, where he is destined to find a final home:—

The anti-Semitic movement has been lagging the last twelve months. Dr. Giese, the anti-Semitic party leader, proposes to instill new life by beginning a campaign for the exclusion of the Old Testament from religious instruction in the public schools. Giese also proposes that all nations join in segregating the Jews to themselves. He is not quite sure of the efficacy of this scheme, but he courageously faces its possibility as the only effective solution of the Jewish problem without the extirpation of the race.

#### EDITORIAL ITEMS.

Denver, Colorado, according to copies of the *Rocky Mountain News*, has of late been the scene of a sensational storm center. It appears that one Rev. H. W. Pinkham, popular as a pastor of Bethany Baptist Church, that city, a man of liberal views, broke away from some of the traditional beliefs of the Baptist Church and was finally regarded as guilty of heretical tendencies, and expelled, with his congregation, which stood by him, from the State Baptist Association; hence another "independent" congregation is added to the long list of independent churches. Following this, Dr. C. M. Coburn, a prominent Methodist minister, took up the cudgel in defense of Rev. Pinkham, and was in turn censured. Others publicly expressed themselves on the controversy, for and against Rev. Pinkham. Such are the conditions existing and the forces at work to undermine and destroy sectarian organizations as such. May the truth reach and save the people everywhere.

A late issue of the San Antonio, Texas, *Express* made very favorable mention of the labors of Bro. J. W. Bryan who was also referred to in a friendly spirit. The article included a summary of the faith—"What we believe."

A late issue of the Seattle, Washington *Times* contains a lengthy account of a large Mormon colony located at Cardston, Manitoba. The correspondent, writing from Winnipeg, states that the colony, though composed of Utah Mormons, is en-



tirely nonpolygamous. We hope the statement is correct.

Bro. W. S. Taylor reports good work done of late at Sherwin, Kansas, by Bro. J. A. Davis, who was well received by the people.

The *Catholic News*, New York, claims that its "mission for non-Catholics" at Salt Lake City, a comparatively recent movement, has received fifty converts, among them "some eminent Mormons." We simply note the statement.

Franklin D. Richards, President of the Twelve and Historian of the Utah Church, died at Ogden, Utah, December 12, in his seventy-ninth year. Apostle Brigham Young will succeed Elder Richards as President of the Twelve. This also places Brigham Young next in line in succession to the Presidency of the Utah Church according to past action in succession.

Advices from Japan report an earthquake at the Island of Ceram, November 2, followed by a tidal wave, by which five thousand people were killed. Masses of mud, bowlders, and stones, changed the topography of the country. The exact number of dead can never be known.

Bro. D. J. Krahl, St. Joseph, Missouri, points out an error in large-type Book of Mormon. In Enos 1:29 it reads: "I say there *is*," etc. It should read *was*, instead of "is," as in the small-type edition.

Hypnotism is not an educative process; it does not add anything. Abundant experiments made everywhere show that people with weak wills have their will power still more weakened by submitting to repeated hypnotism.—*Dr. Sanger Brown, Chicago Tribune, May 2, 1899.*

"Christian Science is but a jaunty theosophy which first places its dupes under obligation by relieving their physical infirmities and then takes advantage of their position to force down their throats its mystifying works—a sort of witch's caldron in which every conceivable heathen and Christian heresy is found seething and simmering to produce the subtle essence called mental medicine."—*Dr. John Duncan Quackenboss, A. M., M. D., Columbia University.*

The HERALD editors are receiving a number of newspaper accounts of the recent death of Mrs. E. D. P. Young one of the wives of Brigham Young, and whose name is also connected with Joseph Smith as having been married to him in Nauvoo. The late tract, "Was Joseph Smith a polygamist?" contains a clear refutation of this sensational and untrue statement. Our readers will find that tract an opportune one to have at hand to meet and correct such erroneous statements. All saints should be well read in the literature of the church.

## Original Articles.

### CHRISTMAS CELEBRATION.

One of the most natural and easy things to do is to fall into the customs and habits of the people with whom we are surrounded. And because it is the easiest thing to do, most people thus enter into conditions and observances formed by the hands of others, without pausing to question into the precedents of such forms and customs. Hence tradition becomes the groundwork of life, whereas truth should be the basis of all action. He whom the wisdom of God made for our great pattern, spoke with no uncertain sound in regard to such practice:—

Why do ye also transgress the commandment of God by your tradition? . . . Thus have ye made the commandment of God of none effect by your tradition.—Matt. 15:3, 6.

The observance of tradition is not always a violation of the law of God; but the habit of following tradition in ignorance of the origin of it, or without considering its relation to the truth, is always damaging, and can easily lead to a violation of divine law. It is in view of this thought, and in love of the truth in all things, that I essay to put before the *Herald* readers a few facts in relation to Christmas and its celebration.

#### 1. THE NAME.

The average Protestant or Latter Day Saint would hardly wish to be included with the worshipers at any service called "mass," because the use of that term stamps the service as originating with the apostate church; yet the title of this day, supposed to be the birthday of Christ, bears the same stamp of its evident origin. Note the following, from Johnson's *Universal Cyclopaedia*:—

Christmas, so called, from an especial mass, the "mass of Christ," that was celebrated on that day.

#### 2. THE DATE.

If we knew on what day Christ was born, we might well celebrate it annually, regardless of who might or might not observe the day. But we don't know, and are indebted to the apostate church for the establishment of the "Christmas" of December twenty-fifth. Chambers' *Encyclopaedia* says:—

It is nevertheless almost certain that the twenty-fifth of December *cannot* be the nativity of the Savior, for it is then the height of the rainy season in Judea, and shepherds could hardly be watching their flocks by night on the plains.

The *Britannica* says:—

There is, however, difficulty in accepting this as the date of the nativity, December being the height of the rainy season in Judea, when neither flocks nor shepherds could have been at night in the fields of Bethlehem. . . . Although an ingenious argument [?] in behalf of the month of October has been made out from what is known of the

course of Abia (Luke 1:5), it does not seem possible to arrive at any certain conclusion.

Johnson's *Universal Cyclopaedia*:—

The exact date of Christ's birth appears not to have been known to the early church, and *cannot now be determined.* (Italics mine.)

Jacob of Odessa (obit A. D. 578) is quoted as saying:—

No one knows exactly the day of the nativity of the Lord. This only is certain from what Luke writes, that he was born in the night. Still it is possible that the church in early days, was led by the possession of actual historical evidence to assign as it has done from the remotest past, December 25 as the date of the nativity. Between the middle of December and the middle of February there is generally in Palestine an interval of comparatively dry weather. . . . Thus there might have been shepherds on the plains of Bethlehem watching their flocks by night at the time when "all the world keeps Christmas Day."

From these uncertain and conflicting testimonies we discover that history does not inform us at what time of the year Christ was born. Then follows the question:—

#### 3. WHO FIXED THE DATE?

*Encyclopaedia Britannica*:—

By the fifth century, however, whether from the influence of some tradition, or from the desire to supplant heathen festivals of that period, such as the Saturnalia [devoted to the heathen god Saturn], the twenty-fifth day of December had been generally agreed upon. Augustine especially mentions that date (De Trin. 4:5), and Chrysostom seems to speak of it as a custom imported from the West within ten years.

Johnson's *Cyclopaedia*:—

The observance of December twenty-fifth is ascribed to Julius, Bishop of Rome, A. D. 337-352. The Eastern Church had previously observed January sixth in commemoration both of the baptism and of the birth of Christ. Before the end of the fourth century, the East and West had exchanged festivals; the West adopting January sixth in commemoration of our Lord's baptism, and the East adopting December twenty-fifth in commemoration of our Lord's birth.

Chambers' *Encyclopaedia*:—

Among the causes that cooperated in fixing this period in the popular mind, perhaps the most powerful was, that most heathen nations regarded the winter-solstice as the beginning of renewed life and activity of the powers of nature. . . . At the winter solstice, the Germans and Norsemen held their yule feast, and believed that during the twelve nights reaching from December twenty-fifth to January sixth, they could trace the personal movements on earth of their great deities. Many of these usages naturally passed over from heathenism to Christianity, and have partly survived to the present day. The church sought to banish the deep-rooted heathen element.

It appears, then, that the date of December twenty-fifth was fixed upon because of the prevalence of heathen festivals of that date, and was fixed by the authorities of the apostatizing church, not because it was the real date of the nativity, but as a compromise with heathen people and their customs.

#### 4. CHRISTMAS PRACTICES.

Chambers' *Encyclopaedia*:—

The Christmas tree would seem to be traceable to the Roman Saturnalia, and was not

improbably imported into Germany with the conquering legions of Drusus. It is noteworthy that "the Christmas tree," with its pendant toys and mannikins, is distinctly portrayed by Virgil [a heathen writer who lived B. C. 70-19]. "*Oscilla exalta suspendent mollia pinus.*"—Gorg. II., 389.

#### Encyclopedia Britannica:—

The houses (in England) were decked with evergreen, especially with mistletoe, to which traditionary sacredness has attached since the days of the Druids.

The Druids were heathen priests or priestesses in England, before Christianity made its advent there.

The central features of ordinary Christmas observance, the "Christmas tree" and evergreens, appear to have been borrowed from the heathen as well as the time of its observance.

#### 5. SANTA CLAUS.

Samuel Jackson in Johnson's Universal Cyclopedia, St. Nicholas:—

Born—; died December sixth, 326 A. D. Was Bishop of Myra, in Asia Minor. Was a great miracle worker(?). Three girls were to be prostituted by their bankrupt father, to support him. Saint Nicholas gave each a purse of gold and saved them from a life of shame. Hence, he became regarded as the children's patron saint. "Santa Claus" is a corruption of the Dutch name of Saint Nicholas.

Summing the matter up, we find that the evidence obtainable indicates that Christmas and its chief features of celebration were derived from the heathen world and sanctified (?) by the approval of the apostate church, which attached to the day the name of the Savior and sufficient of supposed Christian observance to disguise its heathenish origin.

Shall we celebrate the birth of Christ? I suggest that if we do, we choose another day and other means of celebration.

Devoted to the truth,  
ADAM J. KECK.

WATERTOWN, Illinois, December 5, 1899.

## Letter Department.

RICHMOND, Va., Dec. 6.

*Editors Herald:*—From April to November first, I remained at home on account of matters requiring my attention. About the time I could free myself from home cares I felt my work lay in the direction of Virginia. I arrived at Staunton and commenced meetings at the residence of Bro. Coffman, and held three services on Saturday and Sunday, then again on the following Saturday and Sunday, baptizing one. I will return there, accompanied by Bro. P. P. Stark, and hold a conference of the few saints who may be able to get together, appoint delegates to the April conference, and get the records in better shape in the district. We hope to secure the attendance of a few outside the church in that neighborhood, although they seem to be incased in a shell of impregnable prejudice.

Bro. and Sr. Coffman and myself had invitations to visit at a few places, which oppor-

tunity we gladly availed ourselves of, one of which we desire to make special mention. At Mr. Will Coffman's, (cousin to Bro. C., and members of the Dunkard Church,) arrangements had been made with their minister from Ohio, who was holding a protracted meeting in the vicinity, to come on the day we were to make the visit, and as it were "chaw" my ears. I feel sure they expected Mr. Rosenbarger to show me and my friends the beauties and harmonies of trine immersion, the feast of the Paschal lamb, the holy kiss, etc., as the room where we occupied soon filled with his members, some three of whom were ministers. Well, we were glad to meet them, and for something over two hours we interested our little audience. We returned home well pleased with the interview, and asked him and his friends to visit us, and we would continue our friendly and pleasant investigation. But no, he could not accept it.

We arrived in Richmond on the 28th, meeting our genial and earnest brother, Dr. P. P. Stark, who gave us a hearty greeting and welcome, and provided us with some necessary means for our happiness and comfort while we might remain in the city. Receiving a card from Mrs. A. R. Corson, formerly of Genito, but now of Richmond, I immediately wended my way to her residence, and for the first time met her and her family. The saints no doubt remember the struggle this sister (she has been awaiting baptism for some time) has had in her search for truth, and the articles she has written in the *Ensign* under the caption of "Notes and Comments," and a portion of her inquiries, and my answer in "Notes and Diversions." There now seems a chance to open up the work in her old neighborhood near Genito, where I will go to-morrow; also here in Fulton, a suburb of Richmond, where she lives, and where I now have a pleasant home, I hope to get the message before the people. There is a split here in the Baptist Church, and one minister, Mr. Daugherty, with a membership of about a hundred here and a few members in one or two other places, with three preachers in all, claim to have been called out of Babylon, and call themselves the Apostolic Church(?). I have attended some five meetings, three prayer and speaking meetings and two preaching services, taking opportunity to tell them I had a message to deliver from the Master, being introduced by Sr. Corson to one of their number and by him to several others. She is an earnest worker and lets no opportunity pass to say a word for the Master. She is not ashamed of the profession of her faith, though not yet in the fold. Two are ready for baptism where she formerly lived, and I believe some are here. One man told me he believed Joseph was a prophet of God, and the Book of Mormon true, and said he had read it about thirty years ago, and had believed it ever since. He is one of the dissenters and wants the church opened up for me to preach in. The Lord has delivered the following message to Sr. Corson through one of his servants, which I here copy:—

"Thus saith the Lord your Redeemer; I will make you a mighty instrument in my hands for the salvation of many precious

souls in the city of Richmond, if you show yourself faithful and truly loyal in the love of your heart to my laws. Therefore seek daily to purify yourself before me, and learn how to possess your vessel in sanctification and honor to me, your Savior. Your righteousness shall go before you as the morning light. I have given mine angels charge concerning you; therefore, walk with me with a perfect heart. Let your eye be single to my glory, and your whole body shall be filled with the light of my truth. You can have no higher mission than to use your powers by tongue and pen to win souls to me. How great is your power for good, even greater than you feel, and your powers shall be increased as you use the ability—now yours—wisely in my service. I am able to make you strong, and flood your mind with heavenly light. Behold! how vast is the harvest, and how few the willing workers. Now great shall be your reward in my Father's house, if you will labor diligently to win souls to me. I am filled with compassion for mine erring children. Will you open your mouth freely in defense of the way of truth? Come up higher, as I grant you privilege. Fear not, but be courageous, and I will lift you up, and my love shall enfold you. Your days of despondency are passed away. Mine eyes are upon you by day and by night. Seek to win your children to me by a godly walk and conversation, so shall you be blessed in basket and in store, in body and in spirit. Choose me your daily counselor and comforter. In the city of Richmond you can wield an influence far and wide, as the days go by."

Who will say that God is not willing to have his work and message delivered by women as well as men? If they are to speak by tongue and pen the message of life, the gospel and its powers, should they not receive ordination? Is not the restraint after all only a social condition? Is God a respecter of persons in the sense of sex? May the Master open up the way for a great work in this mission, is my prayer, that many tongues may speak his praise.

Truly yours,

J. L. GOODRICH.

COUNCIL BLUFFS, Iowa, Dec. 1.

*Editors Herald:*—Owing to sickness and scarcity of money I was obliged to drop the *Herald* for the past year, but I feel that I must have it the coming year, so you may send January 1st., as I shall be at home by that time.

I have tried to be about the Father's business this fall. In October I began a meeting at Ransom's schoolhouse, near Neola, which I continued for four weeks, resulting in six baptisms, and arousing a new interest in the hearts of many who had grown cold and neglectful of duty. Bro. Isaac Carlile, Jr., assisted during the meetings by prayer and exhortation, and also administered the rite of baptism. Elder Thomas Thomas, an old veteran in the work, rendered us good service, and Priest Samuel Underwood did all in his power to hold up our hands. When our meeting closed, many more were almost per-

suaded to accept the gospel. I think seed was sown that will yet bring fruit.

After a short visit at home, we went to conference at Wheeler's Grove, and had a very pleasant and profitable time. At the close of conference, Bro. Kemp remained this week, preaching every night save Tuesday and Wednesday. The writer came to Carson on Tuesday, and visited until Thursday, when Bro. Kemp came over to assist in our Thanksgiving service, which was held in their beautiful little chapel. After the song, Bro. Kemp offered a fervent prayer of thanksgiving to God for all his mercies. The writer then spoke to the people of the goodness of our dear Father in heaven to us.

We then dispersed to partake of the good things prepared by the sisters. At night the young people of Religio and Sunday school held a social entertainment at home of Grandma Fenn, and a delightful time was had; singing, conversation, and a number of fine recitations were given by the young people, followed by a select song; the whole concluding with a fervent prayer by Bro. Kemp. The little band of saints at Carson are nobly sustaining the gospel work in this creed-bound village by their godly walk and conversation. Bro. Elswick conducts their service, and is one of the most devoted men I know of. We shall likely continue our meetings over Sunday at least.

Yours in bonds,

J. S. STRAIN.

515 Vincil St., MOBERLY,  
Missouri, Dec. 7.

*Editors Herald:*—Since I last wrote you, more than a quarter of the year has rolled away, and ere '99 shall close accounts and wind up its affairs, I pen this missive bearing humble evidence that I am still in the faith and hope of the gospel, and on the fighting line for the truth.

As askance the glittering sheen of the setting sun cast beauty o'er lake, field, and wood, August 23, I led one into the water of baptism, that the crown of eternal life through obedience might be obtained.

On invitation of our kind and thoughtful, wide-awake missionary, I hied me away to Washington Park, situated betwixt the "center spot" and the busy mart—Kansas City, there to dwell for ten days 'mid the tents of Israel and take part in the first reunion held in the Independence (Missouri) district. I was scribe for the gathering, and when appointed, sounded the gospel trump. Those who had this gathering in charge were alert and faithful to make it a success, and although campers and attendance were not up to expectation, the opinion obtained that some good was accomplished, and a committee appointed to provide a reunion next year.

On account of indisposition I lingered with loved ones at Independence. A sweet little granddaughter is quite an attraction to one whose dearest love has gone hence.

September 9 and 10, was in attendance at district conference at Kansas City. I was impressed with the few in attendance to do business for a large district. Perhaps

worldly cares was the occasion of the small number present, but I could not banish the thought, This is a work of sacrifice.

The next Sabbath was spent with the saints of Lee's Summit, and although not in a prime condition for preaching, and the rain militated against a large turnout, nevertheless I felt blessed in breaking the bread of life to the faithful few in attendance, and have not forgotten the kind invitation of old and new formed acquaintances, Come again.

I spoke twice in the stone church in Independence, and on the 24th, led two Cricks into Schultz's pond, and thus the army of the Lord was increased to the joy of saints and friends. My part of the work was the watering of seed planted by other watchmen of Zion's cause.

Thence to Pollock, where there was an increasing interest and attendance, which was abruptly closed by telegram to attend the funeral of my aged and respected mother-in-law, who for sixty-two years had stood faithful to the angel's message. Many of those who have been in the active ministry for the past thirty or forty years will remember her home as a quiet resting place for the weary missionary. While at home I preached twice and attended the district conference; nothing was done only to receive written reports.

Thence to Independence where I was confined to the house for over a week.

Spent a few days at Bevier, and preached for the few who had courage to attend meeting, for it was a time of trouble, and the white and Afro-American miners were hunting each other with guns. The constant barking of the guns revived the memory of the civil war in the days of our youth. It is no easy task to hold the attention of a congregation while men go scurrying past with gun in hand, intent upon shooting a fellow-being, made of the "same blood." The poor women and children occupied dooryards in clusters, excited and weeping, while the men filled the streets in the center of town. None were killed that I learned of. These are events that cause deep and searching thought of the times in which we are living.

In company with Bro. Joseph A. Tanner (to whom belongs the most credit for our success in the debate), went to Moberly and engaged in a six nights' discussion with Elders T. H. Chambers and J. N. Larsen of the Utah Church. I pity those who have left the path of truth. My faith and confidence in the Reorganization was in nowise damaged, but the rather grew brighter. Friends to our cause were made, and many learned that we and the Utah Church are not the same. I have more than ever seen that a great deal of the hindrance that prevents our reaching the people is caused by the evil and false doctrine of that people of the West, who seek to deceive the people under the name of Latter Day Saint. We have nothing to fear in debate from that organization. After the discussion, continued meetings for a week. There are mountains of prejudice in this place, and a few interested investigators.

Our work at Higbee has suffered on account of removals caused by the lockout of the miners. However, there are some who are

steadfast to their duty, and trying to keep the "camp fires blazing;" and to aid them in this good work I preached for two weeks with signs of interest upon the part of some. How slow is our progress in getting the gospel to the people, and what patience and stick-to-it-iveness is required, that we may acquit ourselves before God with the assurance that we have done our work faithfully and acceptably unto him.

December 1, I went to Boonville to administer to a little sufferer, who has been afflicted with dropsy for about a year. While there I held a cottage meeting, and felt blessed in speaking to the few. They desired that I continue a week or more, but other appointments prevented complying.

Living at Higbee is a Sr. Harriet Davis. For more than a year, prior to last July, her health was constantly failing with what the doctor called consumption. August 1, she completely collapsed, and the neighbors swarmed into the house for several days watching for her demise; and the doctor informed me that it was only a matter of a few days. Three times did the damp, clammy sweat of death rest upon her; and it was a sad scene to witness the farewell to children at midnight, and to hear the anxious wish for husband's presence. A letter and three telegrams had been sent him. Bro. R. R. Jones and I pled with God that she should live until the arrival of her husband, and she lived and still lives; and last Sabbath walked to church three times, the distance covered was over three miles. How good is our heavenly Father. Who can answer?

My last visit to Higbee has done more to establish the difference between us and Utahism than all the preaching I have hitherto done. We cannot shut our eyes upon the fulfillment of the words of 2 Peter 2: 1. Perhaps there never was a time when those moved by the spirit of the world desired the truth, but on account of the actions of those bearing the name of Christ has there been stumblingblocks set up in the pathway of those who would otherwise hear the angel's message of the restored gospel.

I saw in the news of to-day that the vote in the House of Representatives was 302 for and 30 against seating Mr. Roberts, and referring the case to a committee of nine for investigation. That does not look as if Brigham's prophecy that they would "*cram polygamy down the throat of the Nation*," was to have its fulfillment this year. May the Lord open the eyes of those who are in the fog of apostasy is my humble prayer, and that they follow the counsel of Isaiah, "cease to do evil." Then, and not until then, will the words of Joseph be fulfilled: "I will give unto you favor and grace in their eyes, that you may rest in peace and safety." Our religion will not be popular, or the ruling religion of the world, till Christ reigns as King of kings, and Lord of lords; but as citizens we may stand in safety in any mart, court, or congress, without shame, and receive the respect accorded to our fellow citizens of other creeds. There have been eighty cases of scarlet fever here the past few weeks, with six deaths therefrom; diphtheria is likewise claiming victims among

the children. Smallpox is alarmingly near in several towns. These with the usual prejudice and religious indifference which is upon the increase, together with the people's worldly cares and the ever-present allurements of multifold amusements, make the duties of the missionary not only a task of arduous labor, but of wise strategy in offsetting the cunning of our arch-enemy and his willing imps. The most discouraging feature in the conflict is when Satan finds aid from those within our ranks. Save us, O God, from the pitfall of sin in the day of our trial!

I am here to hold cottage meetings to advance the cause of saving truth, if it be possible. Only four saints in this city of twelve thousand.

On duty,

ROBT. M. ELVIN.

LOS ANGELES, Cal., Dec. 6.

*Editors Herald:*—This morning I took a retrospect of the past and attempt a horoscope of the future.

There has been much along the journey to discourage and depress; summits to climb and bogs to cross; yet we still exist as a church, with indications that, through persistent efforts, we may succeed. The Satanic forces have been waging a seductive and insidious contest within the fold, and too often effective encroachment has been discernible and the baneful influence of their machinations have been clearly evident.

One of the Satanic plans has been the destruction of confidence 'twixt the representative and administrative forces and too frequently there has not been that cooperation and unanimity that should, and in fact must characterize a victorious host. Without unquestionable proof, insincerity should never be imputed to any man, no matter how incongruous and inconsistent his policy may appear to us. Environments can, and oftentimes do, dwarf the intellect and bias even the best of minds. The history of the past reveals the greatest devotion of character when men have been wofully out of harmony with the principles for which they apparently stood.

We cannot, as men of God, permit anything save palpable sin or human perversity to alienate our affections or to effect an estrangement, for the Good Master has said, "Except ye are one, ye are not mine." The zeal of youth and the caution of age do not always blend, and while age may sometimes deem the rising stalwarts in Zion's host as possibly incorrigible and oftentimes over-officious, the young may, at the same time, adjudge the aged as wantonly indifferent to the needs of the present hour.

Experience has taught me that Ian Maclaren is right when he says, "For one thing—and it is a very serious one—a minister after a certain age is almost impervious to new ideas. . . . With the average man there comes a time when his mind is crystallized and his beliefs become absolutely fixed. He may not resent the discoveries of younger men; he certainly will not assimilate them. He may not oppose new methods of action; he certainly will not adopt them."

Very few of the aged will admit this, but it is one of the dynamic truths of history which cannot be refuted. It would be folly on the part of youth to charge age with insincerity because of this.

The future of the church lies in the hands of our young people and, as the Infinite God bequeathed to our sires a heritage of toil along certain lines and in which they have merited general acquitment, so we are called upon to conduct the campaign along other lines which will but perfect the divine purpose in its application in the affairs of men. The young men of the present will, under the superior generalship of that peerless leader—the Galilean Prophet—carry the work forward into a broader and wider field of action.

The conservatism of age will serve as a brake on the radicalism of youth. It will keep us from too rash action lest, in our impetuous zeal to arrive at a good thing, we frustrate our own purpose by shattering the bark ere we enter into port.

The impetuosity of youth and the conservatism of age each have their place. I am thankful indeed to note a growing inclination to recognize this truth in church work. The young should in nowise diminish their enthusiasm, nor lessen their endeavor to secure that which hope pictures as of possible attainment. Age should not be censured as being true to itself and its grooved conception of things, even though it might plant itself in the road of progress and contest every forward step. Strategic points taken in the face of opposition only make our position the more impregnable and impervious to future attacks.

In many places I have noticed a tendency to lethargy in the rank and file, but with proper effort such can be stirred to action. As a church we must recognize the force of Patrick Henry's words, "We must hang together, or we will hang singly." We cannot retreat now. The road we have traveled is accessible from below, but entirely impassable for a return trip. Every man who has attempted it has been hurled into oblivion. We must advance or be captured by the enemy. To falter means irreparable loss.

Courage, fellow comrades! A loving Father is at the helm, and though occasionally adverse winds may blow us out of our course, and though once in a while the compass does not work as we would like, yet God will bring us safely through. A brighter day is just ahead. The day of our deliverance nears, and, if we are only faithful to our trust, all will be well. The next few years promise to be the most propitious in the history of this dispensation. And, unless my spiritual conception is blurred, many stirring and sweeping changes are just ahead of us. God is marvelously working among the nations of the earth. The seeds of disintegration have already taken root in the Brighamite fold, which promises to eventually disrupt the whole institution. Out of this demoralized scatterment we can gather thousands of honest, though misguided, souls. With us too many human anchors have held us back, but in the immediate future God will order the ropes cut, the compass will readily respond to the divine magnet, and with a united and

disciplined crew we will sail on to ultimate, yea speedy, triumph.

Temporal salvation is the dominant theme in the world to-day, and if we can but come together in the spring of 1900 and as men of God agree upon the plan of divine action, we then can satisfy this world-wide hungering for present salvation, and at the same time disclose the broader hope of a future life.

Let us imitate the children of Judea when dispersed and far away from home, and bow with faces turned towards the promised land and pray for deliverance. A united effort along this line means deliverance now. It is ours for the living. Will we fit ourselves for occupancy, or lose our birthright, like Esau?

With a firm conviction that the future will be brighter than the past I subscribe myself as one who loves God, likewise my fellow man.

Later: We succeeded in making a good impression at Redlands, and I look for accessions there if the work is followed up. Bro. Chatburn is at Riverside this week. We shall make a protracted effort at Santa Ana soon. Bro. Dana writes from Santa Marie that the openings are good and there should be two or three missionaries there. This part of the field has been neglected for a number of years, resulting in a disorganized branch and a discouraged people. It is a mistake to bring people into the fold and then entirely neglect them. We will see what we can do to resuscitate them.

T. W. WILLIAMS.

FULTON, Iowa, Dec. 4.

*Editors Herald:*—Having returned home for a few days, I thought it might be of interest to some in the district to know what I have been doing, and where I will be preaching during the month of December. My last effort was made at Cedar Rapids, and it was the first encouraging effort I have ever made at that place. I had the pleasure of baptizing two ladies whom I believe will be of much credit to the work there. I have no doubt that not far hence there will be a branch in or near Cedar Rapids. I endeavored to rent a church building owned by the United Brethren Church, and though it has stood unoccupied for over one year, yet they would not rent to us. Could we procure a suitable place for holding meetings in the Rapids, there would soon be an ingathering there.

The work in the district presents a better appearance than for a long time heretofore; but there is one thing above another that militates against the work here, and that is the lack of more complete organization. In some of the branches there is only one official, and that is the president. Could there be better organization, the members composing the respective branches would be kept in a better spiritual condition. As it is, many months pass by without one visit from a branch official. Sometimes saints will get careless and fail to keep up their family duties, while if there were a visiting priest to step in and impart a few words of exhortation, I believe a greater degree of spirituality would prevail throughout the district.

I will return this week to Cedar Rapids in



company with C. E. Hand, where we will hold forth a season, after which I will go towards the northwest part of the district. The Lord has blessed me greatly while preaching the word, and I hope to continue striving lawfully, that much good may come of my ministrations.

I have also tried to help the Sabbath school work in the district. Our last Sunday school convention, while not very largely attended, was a well directed effort. May the good Lord bless the work throughout the whole vineyard, is the prayer of your humble servant,  
J. R. SUTTON.

SANTA ROSA, Cal., Dec. 13.

*Editors Herald.*—My last communication to your periodical was written from Sacramento, in the latter part of September. The conflict is still on. The cause of Christ is gaining ground slowly but surely. The brethren of the ministerial force are battling away in the interest of the salvation of their fellow men; and the local ministry are renewing their diligence in the service of the Master in most places. Hence we look for quite an improvement along spiritual lines in the near future. Of course there is ample room for improvement.

The saints in Oakland have decided to erect a small chapel. A suitable lot in a convenient part of the city has been secured by the building committee, also cost of building decided, which will come within the limit of the means they have in hand. So the building can be dedicated as soon as completed. It is a very difficult thing to procure a suitable hall in cities nowadays, where services can be held in peace and quietude; and most halls are occupied during the week by various lodges, giving us the use of them only on the Sabbath. On Sunday evening, the 3d inst., while we were holding service, in the hall joining us—only a partition between us—a dance was going on at full blast. The sound of music and dancing affected some of our attendants like band music affects some of the old war horses. It is quite a task to keep a person's feet still, let alone concentrating the attention on what the preacher is saying, under such circumstances. We feel glad in our heart when we think the saints there will not have to endure such unpleasant scenes much longer.

Well, the great discussion between the renowned Rev. Miles Grant, of the First Adventist Church, and F. M. Sheehy, the Douglas of the Reorganization, is a thing of the past. The questions of the immortality of the soul, and the final destruction of the wicked, were the points of controversy. Bro. Sheehy acted the part of a perfect gentleman throughout the debate and made an able defense for the truth. The reverend gentleman got a little raspy two or three times, but Bro. S. reprov'd him in a very mild and loving spirit, which made many friends to him and the cause. We have cause to be proud of our brother, and the cause of truth will never suffer defeat in the hands of Bro. Sheehy as long as he is humble and faithful. We believe that much prejudice was removed and many friends

made to the cause, and that much good will result to the church from the religious affray.

Rev. Grant is a marvel for one of his age, being over eighty years old. He accounts for his vitality by saying that he abstains from the use of meat, tea, coffee, and eats but twice a day, and rises early and retires early. Surely his example in many regards is worthy of imitation on the part of our people generally; and the Lord advises in the "Word of Wisdom" that our life will be prolonged by living in obedience to said instruction.

Bro. Anderson and I are holding nightly meetings in this city, in counseling the saints regarding their duty to one another and to the Lord. Bro. Taylor is the president and is assisted by Brn. Adamson (priest), Keifer and Parks (teachers). The deacon has lately removed to San Francisco. Mr. Tupper and his excellent wife (a sister) provide a home for the ministry during their sojourn here, which is highly appreciated by us. While Mr. Tupper is not in the church, there is no Latter Day Saint who is more hospitable to the missionaries of our faith. He will surely get his reward.

I expect to make a tour of San Jose, Santa Cruz, Monterey, and Gilroy, of the Central district, during the first of the new year.

The missionaries are reporting success in their respective fields.

We have been having considerable rain of late, but the weather is lovely to-day. It is a grand sight to see the flowers in bloom this time of year. I am well and hopeful, with love to all, I remain,

Yours in the one faith,

G. T. GRIFFITHS.

ELKHORN, Idaho, Dec. 8.

*Editors Herald.*—Since coming to the West my faith in the work, especially as it relates to the Reorganization, has been greatly strengthened. By dream, by the Holy Spirit's influence, and by the harmonious blending of the law, I have been made to realize that the cause we represent rests upon the solid rock of truth. Indeed, so far as the law is concerned, when I consider the many points therein to be taken into consideration, and the degree of deception that entered into the church after the prophet's death, the record of the Reorganization seems miraculous to me, defensible as it is from every standpoint of view.

So far as my own brief experience is concerned, I can say that God has not forsaken me when I have remained humble and faithful. At other times I have felt the weakness of my own strength.

We occasionally meet with peculiar experiences in our contention with the predominant church here, and I have been at times shocked at the irreverence displayed during sacrament service, and the general carelessness in conduct, and disregard for the sacredness of religion.

Personally, I believe it will take generations for this people to climb out of the ditch into which they have fallen. While here and there we discover those who are in a condition to receive light, the great body of the people seem to be dull of comprehension,

and unwilling to accept anything different from what they already have.

Thousands are in the church for policy's sake and it is not hard to judge about how much real religion there is in that class.

Many are dissatisfied with conditions, but don't know where to turn to better them; and a great many more are unstable in their ways wherever they are. A large per cent of the younger class find the church an easy home because they are licensed to pursue the ways of pleasure to an almost unlimited extent, and hence are content without asking the why of matters. This last is the saddest of all. Think of it! Children, and almost all of them, too, systematically educated in the dance from toddling infancy; taken where their childish ears are saluted with the profane word, and their eyes greeted by all the concomitants of such a place and that in the name of religion!

While I have a half-definite opinion of what the future of the church as an organization will be, I bother myself very little with speculations relative to the final outcome, believing it our duty to warn the people and leave results in the hands of God.

I think Bro. Joseph Lambert's exposition of the law and testimony peculiarly applicable to conditions here. We meet an abundance of testimony, but very little law.

In Fairfield, Utah, last winter I heard an elder, while preaching, bear a most emphatic testimony to the divinity of the work, and then before his conclusion stated that he had never read the books enough to know whether the work was of God or not. At the same meeting another elder bore a like faithful testimony and before concluding said the reason he knew the work was of God was because he was educated in it from a child. On another occasion at the same place a young elder stated that he didn't know whether that which he was preaching comported with the books or not, but he believed it just the same; but the local bishop, equal to the emergency, made it all right by bearing testimony to the truthfulness of the young man's gospel.

It is just such testimony as this, coming in many instances from immoral sources and unsupported by evidence, that makes religion a hiss among the outside element, and as a consequence this class generally turn to us a deaf ear.

I think that among ourselves we can profit by the lesson to be drawn from this. The very best testimony, in my estimation, is a true life, and when wisdom prompts us to speak of our faith, we ought, as Peter says, to be able to give a reason for our hope.

As indicative of conditions here I present the following thoughts as I have heard them presented from the pulpits the past summer: That the saints were driven from Missouri and Illinois because of their transgressions, and that they must now be more faithful in tithe paying for several reasons. One is, that their homes here may not be taken from them; another that they may be permitted to return to Jackson County, and build the temple; and, also that the church debt may be paid.

In explaining tithing I heard one man

preach that if they hire a church member who is a tithe payer, no tithing on wages paid him is required; but if some "tramp" is hired, they ought to tithe every cent. (The thought emphasized with language considerably beyond the borders of slang.) See the point?

Again on two different occasions, "It is none of your business what becomes of the money." Have also heard it preached from the stand that Jackson County is growing up in weeds and the people are leaving the country. Is that so?

On the other hand there is a bright side to the picture. Nearly everywhere we go we are treated in about as friendly a manner as could be expected considering our plain talk, and in some instances have been the recipients of much appreciated favors from our opponents. The most of the elders I have met in public have deported themselves as gentlemen, and while in Layton last summer I was the welcome guest over night of Mr. Francis Nalder, the young elder who occupied our churches in St. Joe and Independence last winter. He gives a standing invitation to our elders to share his hospitality. And by the way, it seems to me that this is right, and my desire in this respect would be that wherever these elders go among our people they might meet with hospitality and kindness.

So far as I can discover, the returned missionaries bring pretty correct reports of the treatment they have received, and while, as relates to the "Josephites," these reports are generally good, some of them react against us quite seriously.

I don't advocate hospitality for policy's sake, but because I think it is right. I do not think the statement of John to "receive none such into your house" has any reference to hospitality, but rather to an acknowledgment of doctrine presented. If he does refer to hospitality, then the "Golden Rule," Paul's injunction in regard to the entertainment of strangers, as well as other scriptural injunctions of the kind, are rather contradictory to his position.

On account of the terrible prejudice which now exists in the minds of the people against Utah Mormonism, there is an opportunity for us to appeal to that prejudice, and there is a possibility that we may be inclined to do so. I believe that we should fight wrong wherever we find it, fearlessly, and upon legitimate grounds; but it seems to me that just so surely as we step from our dignity as men of God by appealing to popular prejudice, we shall eventually reap as we sow.

Just now Cache County, Utah, is in a furore of excitement over the thirty-one affidavits sent to the attorney by C. M. Owen. Some of these accusations are against the most prominent Mormons in the valley.

At present I am laboring as best I can in Malad Valley, with a degree of interest. In spite of the obstacles in the way of spiritual progress, we have some noble workers and I think some of God's best saints in this western mission. Their kindness to the missionary throughout Utah and Idaho will never be forgotten, and I pray God to sustain them until the conflict is over.

With commendable zeal the saints in Provo, with the hearty assistance of the members elsewhere, have erected a neat chapel on a lot donated by Bro. Wannberg, and now feel that they can worsnip in their own home. All present seemed to greatly enjoy the annual mission reunion very much. Meetings continued for a week after reunion, and as a result of some controversy crowds were very large. Through the blessing of God as manifested in the efforts of our missionary in charge, truth shone bright, and the other side felt keenly the stinging blows that were delivered.

My hope is in the gospel and I trust I shall be able to endure till the end.

If this epistle has reached undue length I will try to atone by lapsing into extended silence.

My permanent address is Pleasant Grove, Utah.

In bonds,  
D. W. WIGHT.

SANTA ROSA, Cal., Dec. 12.

*Editors Herald:*—The Sheehy-Grant debate is ended and the cause we are engaged in has lost no ground, but on the contrary it has gained friends. With the exception of a few scraps of sarcasm from our opponent, the combat was gentlemanly throughout.

Although Bro. Sheehy had the international champion of the subjects to meet, he was enabled, by the understanding which the inspiration of God gave him, to present an abundance of proof to simply overwhelm the opposing evidence. As results, a goodly number have since come to services in our hall, and manifest a degree of interest.

The Seventh-day Adventists have rented the hall, in which the debate was held, and will for four nights review the debate. Bro. Sheehy will attend and, if need be, reply.

Bro. Griffiths and I came here on the 9th inst., and are finding room for work, as is found in most places. Many more earnest laborers are in demand.

Hoping and praying for the time when contentions shall cease and unity prevail, I am,  
Hopeful of triumph,

D. A. ANDERSON.

CHATFIELD, Minn., Dec. 8.

*Editors Herald:*—I will inclose an article I copied of Bro. E. A. Stedman's writing, in which you will see the reason why it was written. If you think it is wisdom to let it appear in the *Herald*, we should be pleased, for certain reasons in this part of the field if no more.

All goes well here now. We held meeting last night in the Bally schoolhouse; shall commence to-night in one two miles north of here, in a new neighborhood, also a new opening. I am well and hopeful. ELI HAYER.

"AFTER THE WAY THEY CALL HERESY."

*Editor Preston Times:*—If you will grant me space in the columns of your paper, I would like to present a few thoughts upon the above question. I ask this favor, because some in authority at this place have denied us the use of a public place, in which I desire to preach the gospel of Christ, their

excuse being that we taught principles of heresy. It is no new thing to be called a heretic, for I read that some in Paul's day brought the charge of heresy against him, because he did not teach as the hireling priests in the Jewish religion did. But was he a heretic in fact? How are we to decide? Webster says, "A heretic is a person that holds and avows religious opinions contrary to the scriptures." The scriptures then are the standard by which to try all religious questions, and with this thought in mind I offer the following as principles of truth believed in and taught by myself and coloborers in gospel work.

1. We believe in God and in his Son Jesus Christ, and in the Holy Ghost. Matthew 28: 19.

2. We believe in repentance. Matthew 3: 8-11; Mark 1: 14, 15.

3. Baptism for remission of sins. Matthew 3: 6, 7-11; Mark 1: 4, 5; Luke 3: 3; Acts 2: 37, 38.

4. Laying on of hands. Acts 8: 14-17; Acts 19: 1-7; also 9: 10-17.

We also believe in the resurrection of the dead and eternal judgment, which provides that all men shall be rewarded for the deeds done in the body, or according to their works. Hebrews 6: 1-3.

Now, Mr. Editor, all these principles were taught by the Savior and the apostles, including the great apostle to the Gentiles; and it was because he taught this as the means of salvation that he was charged with teaching heresy. Paul in making his defense before Felix, said, "But this I confess unto thee, that after the way they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." It was because he believed more than the priests and rulers did that he was arrested, and branded as a heretic, so it is but history repeating itself now.

We believe all things written in the law and the prophets, and in the God of our fathers, Abraham, Isaac, and Jacob, who was and is a God of revelation unchangeable in his nature, and we believe as willing to bless his children to-day, as in the past.

We believe also that the gospel has not changed, but that it is now as when Paul preached it—the power of God unto salvation to every one that believes it.—Rom. 1: 16, 17.

This is the gospel we wish to preach to the people here at Greenleaf and other places. But some have denied us the use of places controlled by them, and we now refer to the Dunkard brethren. They refuse to let us occupy places controlled by them, because they say we preach principles of heresy. They say by their acts that they alone have the truth, and all that do not agree with them are heretics, as well as we are. They should be willing, if they think that we have not the truth, to meet us in public discussion, and show from the scriptures where we are wrong. This we have offered to do upon two different occasions, but they seem to be afraid to meet the issue as men should, especially those professing to represent the Christ and his work.

If this people has the truth they cannot

lose anything by an honest and open examination of their faith in the light of the scripture, but themselves would be the gainers by publicly showing the errors of others. It is because they have attacked our faith, and refuse to give us a hearing, that I write this, that the public may know the truth of the matter. After agreeing, upon two different occasions, to meet us and discuss the differences in faith, they now say that we are not worthy of their notice, so pass us by. The Jews were more manly than this, for although they believed Christ to be an impostor and a deceiver, yet they would let him preach in their synagogue, and would listen to him. But the Christ said to disciples, They shall put you out of their synagogue, and you shall be hated of all nations for my name's sake. If they can afford to do as they have done here, we can afford to let them, and shall continue to preach the gospel to men.

E. A. STEDMAN.

GREENLEAFTON, Minn., Dec. 5.

*Editors Herald:*—I returned to my appointed field of labor November 27, and coming to the Chatfield vicinity, I learned Bro. E. A. Stedman had been at Sr. Butts' a few days previous, and passed on to the southern part of the county, where I now am. Bro. Stedman expected to find me here, but on account of stopping over Sunday at my old home, Eagle and Head Grove, Iowa, where I was urged to continue meetings during the week and over another Sunday, in which I preached three times, is the reason Bro. Stedman did not find me as expected.

I found our brother battling for the truth in the Bristol Grove schoolhouse, where I tried to tell the story at eleven different times last winter. Brn. Stedman and Morris had tried to secure the Prairie Queen schoolhouse, where I also preached three times last January, but they were refused, on the ground that I had been preaching heresy there. These parties challenged us for a discussion, but when they found out we would make arrangements to that end they backed out; and now after Brn. Stedman and Morris made arrangements again, the same thing occurred, admitting our question for debate was fair on both sides, but wanted sufficient time to secure one of their ablest men, and allowed us the same privilege, and enough time also to make all necessary arrangements, but backed down after all, with the excuse that it was of little consequence, that their cause was not suffering, and when it did it was time to defend it, and at the same time afraid of a heretic preaching.

They are known as the Brethren, or commonly called Dunkards. While they appear to be honest and sincere, they truly fail to understand the gospel of Christ as a means of life and salvation. It is sad indeed to see good, honest people groping their way in darkness.

I trust the way may be opened, in which they may be able to see and comprehend God's truth in full, and enjoy the benefits of the same. To that end I hope to labor and work, and strive to be instrumental in doing

good among men, so that my reward may be secured. For the triumph of truth, I remain,  
Yours in Christ,

ELI HAYER.

SEILING, Okla., Dec. 10.

*Editors Herald:*—We are striving to let our light shine. Being located some distance from the branch, we seldom meet with them, but keep up regular appointments in the town hall every second Sunday in the month. Being connected with the union Sunday school we have opportunity to exchange views in a kindly way with those of several religious denominations, but our views are answered generally with silence.

Bro. R. M. Maloney has been holding some meetings nine miles southwest of this place, which has awakened quite an interest with some, while others scoff and ridicule; but truth is mighty and will prevail. We believe the effort should be continued.

Having received several letters of inquiry (some coming at times when I was very busy and may not have been answered satisfactorily) I thought well to address them through the *Herald*, as I believe there are good openings here for those who want to get homes, and who have a few hundred dollars, which would be but a drop in the bucket toward buying in old settled countries, but would get them a good farm in this country. There is but little deeded land here, but anyone who has not used their homestead right is better off (to buy claims and get the benefit of the seven years' exemption from tax) than those who buy deeded land. Like all other new countries, taxes are high. We raised good crops of almost everything planted the past year, and the land will be in fine shape for spring crops. We are getting an abundance of rain this fall and winter.

If a few more families of saints were to come here, we could soon have a branch. It is too far from the meeting place of the present branch to meet with them. Some may say, O, but they are talking of the *gathering soon*, and that is so far away. Well, but we have been admonished to secure homes for ourselves, and then this is a new country, and land advancing; and should the command come to gather, the way will open up for that to be accomplished. So let us obey the admonition and await the command.

All letters of inquiry will be answered as promptly and completely as circumstances will permit. Address, with stamp,

H. F. DURFEY.

## Mothers' Home Column.

EDITED BY FRANCES.

The humblest man or woman can live splendidly. That is the royal truth we need to believe, you and I, who have no "mission" and no great sphere to move in.—William Gannett.

CATLIN, Wash, Nov. 17.

*Dear Brothers and Sisters:*—I thought I would write a piece to the *Herald*, although I kept putting it off, thinking others could do

better; but the more I put it off the heavier it would bear on my mind, so I thought it well to do the best I could.

I joined the Church of Jesus Christ when but young, and am trying to live a Christian life and do the best I know how. I attended church and Sunday school and prayer meeting every Sunday I could. Of course I could not go every Sunday, for it was quite a distance from home. We had no church of our own until 1899; the elders had to preach just where they could, but now we can be independent. Our church was dedicated by Bro. Joseph Smith.

Since we moved to Washington we do not hear the gospel preached, for there are no elders here, but I hope and pray that the way may soon open when we can have an elder, for I believe there would be a great deal of good done here, for some have never heard the gospel preached, and some have and not obeyed. O how can they be so blind when the wide fields of harvest are waiting for them to enter in? Papa and Mama take the *Herald*, *Autumn Leaves*, *Hope* and *Ensign*, and I like to read them very much, especially the letters and "Jots by the Wayside." They are very interesting for young people to read and learn of the truth.

Pray for me that I may ever be found faithful and not faint by the way. I believe going to prayer meetings and hearing our testimonies with one another is the happiest part of our life; for I know there is a crown laid up for us in heaven if we live faithful to the end. Pray for me and I will pray for you.

Your sister,

JULIA ROSS.

## NO TIME TO PRAY.

No time to pray!

O, who so fraught with earthly care  
As not to give to humble prayer  
Some part of day?

No time to pray!

What heart so clean, so pure within,  
That needeth not some check from sin,  
Needs not to pray?

No time to pray!

'Mid each day's danger, what retreat  
More needful than the mercy seat?  
Who need not pray?

No time to pray!

Must care or business' urgent call  
So press us as to take it all,  
Each passing day?

No time to pray!

Then sure your record falleth short;  
Excuse will fail you as resort  
On that last day.

What thought more drear

Than that our God his face should hide,  
And say, through all life's swelling tide,  
No time to hear!

Cease not to pray;

On Jesus as your all rely.  
Would you live happy, happy die?  
Take time to pray.

## Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

### SUNDAY SCHOOL REUNION.

Minutes of the Sunday school session at the reunion at Washington Park, Missouri, August 27 to September 3. The first session of the Sunday school was held Sunday morning at 9:30. The local schools at Independence, first and second Kansas City; Armstrong, and Chelsea, having been abandoned to participate in the union school. The weather for the morning was disagreeable, the rain having fallen until eight o'clock. J. A. Gunsolley, assistant general superintendent, was in charge, with William Clow and W. N. Robinson as associates. Classes were arranged throughout the large pavilion. An interesting session was held. The total attendance of officers, teachers, and pupils was 441. The collection was \$4 49.

At 4:30 p. m., Monday, the first session of institute work was held, in charge of J. A. Gunsolley. The subject of "Qualifications and Duties of Sunday School Teachers," was discussed. Quite a fair attendance was had, and good interest was the rule. The outline of the subject was developed, covering the points brought out.

Tuesday at 4:30 p. m., the subject of "Duties of Officers" was discussed, in charge of W. N. Robinson. Especial attention was given to the superintendent, secretary, and the librarian.

On Wednesday afternoon, William Clow had charge of the teachers' meeting, for the preparation of the lesson for the coming Sunday. At this meeting the practical work of the preparation was had, and it was expected that criticisms and the discussion as to the needs of the teachers' meeting, and the practical manner in which it should be handled, would be the theme for another hour, but on account of the time being taken up for other meetings on Friday and on Saturday, the opportunity was not had.

Thursday afternoon and night, the reunion committee had set apart for especial Sunday school work, and at half-past two a large attendance was present, and highly entertained by a discussion by Miss Eunice Winn, of Kansas City, on the theme "Primary Department." She discussed the subject in detail, giving her experience, and the methods she employed in handling the little ones, and showing the success that could be attained by proper application, and example of one's self. A vote of thanks was tendered to her, by those present, for the able and entertaining manner in which the subject was handled.

William Clow discussed the "Relationship of the Book of Mormon and Doctrine and Covenants Classes to the School." This was quite thoroughly treated. The speaker convinced most of those present that there is great need for deeper study of these two books, and that the relationship is coequal with the Bible. The third topic of the afternoon, was the discussion of the "Uses and

Abuses of the Blackboard in Sunday School," by W. N. Robinson. It was shown that simple illustrations and maps form great aids in classes, as well as in the school at large.

In the evening, H. O. Smith, of St. Joseph, occupied about forty minutes in the discussion of the subject, "The Mission of the Sunday School in the Church." Many present complimented the speaker, and thought no finer effort had been made at any time in behalf of the Sunday school. Following Bro. Smith, the other half of the general topic, "The Mission of the Sunday school in the world," was concisely discussed by J. A. Gunsolley. Time was not had for the enlargement on the number of points, but numerous strong points were made in rapid succession.

At the Sunday morning session of the school, the weather was brighter, and the total attendance was 575, with a collection of \$5 64. W. N. Robinson was in charge, assisted by E. Etzenhouser and William Clow, and the general review was given by William Clow. There were forty-four officers and teachers present.

W. N. ROBINSON, Acting Sec.

[Up to this time, the largest session ever held by our people, to our knowledge, was at the Woodbine, Iowa, reunion in 1898, when four hundred sixty-five were present. But look out, Bro. W. N., or we will pass your mark next year. We have the people. All that we need is power to get them out.—ED.]

### "OUR DISTRICT CONVENTIONS: SHALL THEY BE DISCONTINUED?"

"THE TROUBLE, CAN IT BE REMEDIED?"

I read in *Saints' Herald* of November 22, 1899, an article under above caption, which calls forth the deepest thought of every alive and active Latter Day Saint. If after reading the article we are not stimulated to thought and actions more than we have been heretofore, then, I believe, we have serious cause for examination of ourselves to see whether we have that love within our hearts that *God* says we must have to be his children.

"The trouble; can it be remedied?" In the Sunday school we are continually coming in possession of new material to build up the additions to the Sunday school and repair whatever breaches may be made by the various causes.

What seems to be the most serious obstruction to progress in the work is the lack of knowledge how to use this new material. I mean new members or, even members who have been engaged in the work for years, but have now for the first come to have some of the care and responsibility of the Sunday school resting on them. Such ones often are not gifted with speech, therefore could not take part in making the conventions a success. They may not have the education or refinement that some others may be privileged to have. Those individuals remind me of a tree in the forest, nothing to admire from outward appearances. The beauty is in the usefulness to which it can be put, by working it into the many beautiful articles that adorn our homes. So with our new material.

There are many who feel too timid or have not the confidence in themselves to do anything, but when they are made to feel at home, and, a portion of the work assigned to them, we are then often surprised with the result. My prayer is ever for the onward progress of the work and that the district conventions may continue and grow; and I believe they will. S. W.

## Conference Minutes.

### POTTAWATTAMIE.

Conference met with the branch at Wheeler's Grove, Iowa, November 25; D. R. Chambers presiding, assisted by R. McKenzie, P. W. Frederickson secretary pro tem., A. Smith assistant. Branch reports: Boomer 31; gain 3. Council Bluffs 261; gain 2. Crescent 155; gain 2. Fontanelle 38; gain 6. Hazel Dell 72; loss 1. North Star 104; gain 4. Wheeler's Grove 88; gain 2. Total branch enrollment 749; gain by baptism 18. Reports were read from the district secretary and Elders D. Parish, W. McKeown, Senterlow Butler, Joshua Carlile, and oral reports from Elders D. R. Chambers baptized 7, Henry Kemp, John S. Strain baptized 6, J. J. Christensen; Priests P. M. Hansen, C. C. Larson, M. A. Elswich; Teachers A. E. Madison and Raymond Smith. No report from the Bishop's agent. Resolutions were passed as follows: To sustain the elders who took missions from the last conference in their various fields of labor. To sustain the general missionaries in the district. To continue for the next quarter D. R. Chambers as district president, J. Chas. Jensen district secretary; and to sustain J. P. Carlile as Bishop's agent, also that he be requested to visit the various branches in the district and preach the law of tithing. By resolution the district secretary was authorized to mail blank branch reports with stamped and addressed envelopes to the branch clerks previous to each conference and assess each branch ten cents per quarter to defray expenses. Adjourned to meet in Council Bluffs, on February 24, 1900.

### SOUTHERN NEBRASKA.

Conference met with Nebraska City branch, September 10 and 11. J. W. Waldsmith presided; E. D. Briggs and M. H. Forscutt secretaries. Preaching by H. W. Belville, C. H. Porter, and M. H. Forscutt. Written reports from Elders J. W. Waldsmith, M. H. Forscutt, C. H. Porter, W. M. Self, A. J. Myers, James Thomson; Priest H. W. Belville. Verbal reports: Priests R. O. Self, R. Meredith, F. L. Tucker, and E. D. Briggs; Teacher P. R. Robertson; Deacon James Perrin. Branches reporting: Blue River, Nebraska City, Palmyra, and Hebron, showing net gain 10. Bishop's agent reported: Receipts \$533 43; expended \$505 14; remaining on hand \$28 29. Edward Robertson, of Hebron, was ordained a priest. Resolved, that this conference considers it to be the duty of all elders and priests, who live within branches in this district who are not especially engaged in branch work, to seek local opportunities for preaching the gospel, to make appointments where openings occur, and to fill them. All district officers were sustained. The attendance was good; a quiet spirit prevailed. Adjourned to meet at call of president in January, 1900; and January 14 and 15 is the time, and Wilber the place.

A man who lives right, and is right, has more power in his silence than another has by his words. Character is like bells which ring out sweet music and which, when touched, accidentally even, resound with sweet music.—*Phillips Brooks*.



## Sunday School Associations.

### SOUTHERN NEBRASKA.

Sunday school association met in Nebraska City, September 8 and 9. Superintendent W. M. Self in charge; E. D. Briggs, secretary. At eight p. m., Daughters of Zion occupied the time by giving an outline of their work. A large audience present. Convention held three sessions on the 9th, and some good work was done, and those present took an active part; also a number of good papers were sent in by those not attending. Zion's Religio society work was also introduced, and the work being done in that line was represented and outlined. Reports were read from superintendent, secretary, and treasurer, and from schools at Fairbury, Fairfield, and Nebraska City. A motion carried, that each school take up a collection on the first Sunday of June and December of each year, for district expenses. The Sunday school newspaper was very good and interesting. Next convention will be held in Wilber, January 12 and 13, 1900, when district officers and delegates to General Convention are to be elected.

### CONVENTION NOTICES.

Southern Nebraska district Sunday school association will meet in Wilber, January 12, at 7:30 p. m. Entertainment will be given by Union Band Sunday school. Business and normal work at 2:30 on the 13th. Reading of newspaper, short talks, and short papers on Sunday school work in the evening. All schools and superintendents, please send full reports, closing with December 31, to Elder C. H. Porter, Wilber, Nebraska.

E. D. BRIGGS, Sec.

### PRIMARY LESSON ILLUSTRATION CARDS.

They are outline pictures, representing the incidents of the lessons, to be colored with crayon or water colors, by the children. Full directions for their use will be given in the *Quarterly*. These cards will be furnished FREE to every school, as many as they have of *primary pupils*. As there are more primary children than the number of *Primary Quarterlies* used, it will be necessary for each school to send an order for the number of cards needed to supply each *primary pupil*.

Orders should be sent at once, as these cards are for a part of the lessons of first quarter of 1900. Let superintendents and secretaries, as soon as they see this announcement, take the necessary steps to send the order at once. It is desired to make a thorough test of the practicability of this feature of work.

Send orders to Frank Criley, Business Manager, Lamoni, Iowa.

### NOTICE.

To Saints of Oklahoma:—Oklahoma district library committee kindly solicit books and periodicals for our district Sunday school library. Send all donations to Mrs. T. L. McGeorge, Morrison, Noble County, Oklahoma, and your kindness will be appreciated, and a good work done.

JAMES YATES, Sec.

## Miscellaneous Department.

### INFORMATION WANTED.

Would the traveling ministry or anybody else knowing anything of Nelsen M., Geo. Albert, or Charles L. Sweet, please notify me. They are grown men, and last heard from in the western states. H. J. Davison, Lockhartville, Kings County, Nova Scotia.

### THE WHITE-BRADEN DEBATE.

#### SECOND PROPOSITION.

Mr. Braden in his lectures before the debate informed the public that the whole issue in the debate would be Mormonism, even upon both questions. This he attempted to carry out, till people became disgusted with his unfair method. The chairman would have called him to time, but I thought best not to do so. I made good use of this breach of honorable controversy.

Braden in his opening speech said: "We have nothing to do with the origin or history of the Christian Church; all that is before us is the *differences* between the church my opponent represents and the one I do." I had prepared for this, and had Braden's proposition printed in large letters on a large sheet. When Braden took his seat I tacked this up on the wall behind me, and the people read: "Is the Christian Church (commonly called Campbellites) in fact the Church of God, harmonizing in faith, doctrine, organization, and practice, with the Church of Christ, set up by divine authority, eighteen hundred years ago?" I explained the nature of the work before us, as Braden seemed to try to evade the whole issue. The question does not say: That the Christian Church (commonly called Campbellites) is in, or out of harmony with the church Mr. White represents, but, is in harmony with the church set up by Christ eighteen hundred years ago. For Braden to place his church on one side, and mine on the other, is to acknowledge my church in harmony with the church eighteen hundred years ago. Will he now admit this is his position? If so, he grants that I have sustained my proposition, "Was Joseph Smith a prophet of God?" beyond all controversy, hence the church he was permitted to organize by the direction of the heavenly Master is the church of God in fact.

I thanked Mr. Braden for the position he had taken, as I had thought all along that I had him on the anxious seat; and now, since he has acknowledged his conversion, I hoped he would fully repent of all of his hard speeches against me and my church, and then he would be ready for baptism. (Applause.)

I wanted it remembered that we wanted an honorable debate and no begging of the question, and Mr. Braden should honor his church question, as I did mine. Let him come square up to the work, and I wanted none of this dodging around Robin Hood's barn. For him to say the "history" and "origin" of this Christian-Campbellite Church had nothing to do with this debate shows cowardice upon his part. His people had chosen him to put his church in harmony in organization, doctrine, and practice, not with White's church, nor that of the Methodist, Baptist, or any other church, but that set up by divine authority eighteen hundred years ago. Braden's Christian-Campbellite Church was on one side, and the church talked about in the New Testament that was set up by Christ and his apostles eighteen hundred years ago is on the other side. For instance,—here is my hand (holding it up) that God created by divine interposition years ago—say for argument's sake, eighteen hundred years ago; now, Braden says he has a hand just like it, in organization, etc. You will see this hand has one thumb and four fingers, a complete hand as good probably as God organized for Adam, and just like completed—yes organized hands of eighteen hundred years ago. Now, I tell you I have another hand organized, yes, just like that one, and here it is: holding up my other hand with fingers and thumb clenched down into its palm. Well, says one, that first hand has a thumb and four fingers, and this last has neither, and how can you argue they are alike, and keep truth on your side? Well, I will do it just like Braden does when trying to harmonize this Christian-Campbellite Church

with that one set up by divine authority eighteen hundred years ago. How is that, says one? Well, by going to work to cut off the thumb and fingers from this first hand. (Here I take down the thumb from first hand, the one I had up for the model; then I take down the first finger, and so on till I have nothing but the fist left; then I quickly shove up the other fist, and said: There! are they not alike?) Now, this is the very thing that Braden has attempted to do before this intelligent audience. He has admitted that God set in the church eighteen hundred years ago, apostles, prophets, etc., and now that he might have some show for this Christian-Campbellite Church that Campbell organized in 1827, he goes to whitening away at the model church of eighteen hundred years ago, then shoves his church to the front and says, "There! is it not like it?"

I am not surprised at him saying the "organization" and "history of the Christian Church has nothing to do with this debate." He would be glad to keep this Campbellite Church that he is pleased to call the Church of Christ, "hid away;" yes, back in the brush somewhere.

Let me tell Mr. Braden that his church, yes, this Christian-Campbellite Church, is on trial here for all it is worth, and don't you forget. The idea of Braden now attempting to crawl into his hole and "hide away" this church he has so boastfully attempted to affirm, is certainly amusing. He might just as well come out with it; if he doesn't I will pull him out, and it too. (Applause.)

This name: "Church of Christ;" very modest indeed! Who placed that name upon this concern Braden calls, "The Church of Christ?" Did God, or Christ? If it is the church of eighteen years ago *restored*, as Campbell and Braden say, then it has some divine right to that name. But does it look anything like that church of eighteen hundred years ago? that is the question. There is a stove (pointing at it). Suppose I write on it, in large letters, the word "boy." I now argue that it is a boy because of the name on it. Does the name make it a boy? Everybody answers no. Why? You see it has legs; yes, says one; but it has two too many many legs for a boy. Are there any other objections? Yes, it is cold and lifeless—doesn't seem to have the same life power in it as you find in the boy. Now this is just like Braden's "Church of Christ." Campbell got up an organization, and then wrote on it, "Church of Christ." Why is it *not* the "Church of Christ?" Well, you see, says one, the model for the "Church of Christ" is found in the New Testament; this model is eighteen hundred years old. The model in the case of the boy and the stove, was not in the "stove," but the "boy." Just so in this Christian-Campbellite Church; the model is not in the Campbellite Church, but in the one set up by divine authority eighteen hundred years ago.

Now to the comparison: "And God hath set some in the church [eighteen hundred years ago], first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." (1 Cor. 12:28) Now, this is the model church of eighteen hundred years ago. Is Braden's church like this in organization? Every reasonable man would answer no. Braden's church is not as near like this as the stove was like the boy. Braden's church has not an officer in it that was "set in" by our heavenly Father; not *one!* Though we have an unchangeable law, found in the New Testament, which Braden calls the "constitution of the church," which says: "The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest." (Luke 10:2) This law was put into practice in the very beginning of the church eighteen hundred years ago, and kept up as long as the church stood in honest rapport with Christ, its head,

You will see by turning with me to Acts 1:20-26. Here it is fully honored as the "practice" of the church as regard to setting in officers in the church. It says: "And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen." Here Matthias was chosen to the apostleship. This was directly after Christ's ascension; and some years afterwards we have the same law put into practice in regard to calling of Paul and Barnabas. (Acts 13:1-3.) And some fifteen years after this we see it was practiced in the case of putting elders into the church. (Acts 20:17, 28.) Now, why should Braden's church be called the "Church of Christ" any more than the stove be called a boy, when it fails to harmonize in "practice"?

Braden says: "When the Holy Spirit is in a man, it is a superhuman phenomenon." Then he says: "There never were but two instances of baptism in the Holy Spirit;" on the Day of Pentecost, and at the house of Cornelius. What, then, has Braden's church for spirit power more than the stove? Nothing. The stove really has the advantage, as we can fill it with fuel and have a good fire on a cold day; and Braden has just told you, while I was talking about John's saying that when Christ came he would baptize with the Holy Ghost and with fire, that he didn't want any of that kind of fire. Well, you will remember that I told Braden then, that he need not give himself any uneasiness over that as he was not likely to get any of that kind of fire unless he repented of some of his bad work, but I would guarantee that he will enjoy a goodly portion of that other kind of fire, that the Lord spoke of when he would come in "flaming fire" to take vengeance upon the wicked. (Applause.)

Braden threw on my table the following: "The issue clearly, fully stated." Then follows: "Was the New Testament church, as portrayed in Acts, Romans, Corinthians, Galatians, Ephesians, Philippians, Colossians, Thessalonians, Hebrews, James, Peter, John, and Jude, merely provisional, preparatory? or was it the completed permanent organization that inspiration perfected to exist during all coming time? Was the New Testament church, as portrayed in Timothy and Titus, the completed, the permanent organization, perfected by inspiration, as it was to exist in all coming time? In attempting to restore and reproduce the New Testament church, should an attempt to reproduce the church as portrayed in Acts, Romans," etc., etc., just as stated in his first as found above, "or should we attempt to reproduce the church as portrayed in Timothy and Titus? Is the church as portrayed in Acts, Romans, Corinthians," etc., etc., the model with which the church to-day should harmonize? "or is the church as portrayed in Timothy and Titus the model with which the church to-day should harmonize?"

Now, Braden squares himself for a fight along this line. He took the position that the church from Acts to Jude was only in its preparatory state—in childhood; but when it reached Timothy and Titus, it was complete—came to manhood. Don't forget that Braden is the only man that the Campbellites have that can defeat and crush what they term Mormonism. The Campbellites are always ready to indorse him as the man to "crush" our people, provided Campbellism is left out of the propositions. He crushes (?) our church, that harmonizes with the church portrayed in Acts, Romans, Corinthians, and on down to Jude, by rejecting all of these fifteen books, and sticking to Timothy and Titus! Now, brethren, don't let Braden, nor any elder in the Campbellite Church get back of this position. Braden is the great "I Am" in the fight of "crushing" out our position taken in Acts, Romans, Corinthians, and on down to Jude. Now, you have only to deal with Timothy and Titus. I reminded Braden at once, that he had to keep his eyes open as he had been contending that the New

Testament was the "constitution" to the church and it was that (so he said) "which is perfect," and should remain, while many other things had to "cease" and "pass away" as only "in part" as found in 1 Corinthians 13. It would probably be a bad break for a president of a college to make before professors and students, to repudiate at the very commencement fifteen books of his "constitution"—the very thing that is the "perfect." I here held of the fifteen books, then Timothy and Titus. Braden wilted.

I happened to have some apples in my grip, and I produced three and laid on the pulpit, and took out my knife and cut one apple into many pieces. The whole apple represented Braden's constitution—the perfected New Testament; the very thing that he had contended should remain as that "which is perfect." Now, to remove Braden's fifteen constitutional books, (pieces of apple, and we have only two (Timothy and Titus) left. This certainly cut the apple down to a small concern. Where is Braden's perfect apple—the full New Testament? Simple as this apple argument may appear, Braden did not dare attempt to answer it: it caught the people. I laid the pieces on my table and they remained there till the close of debate, and while I was packing my books, some bystander said: "You should give Braden one piece of that apple." Should he have said *two*, it would have represented Braden's position.

Braden's position of his preparatory church, as a boy, in Acts, Romans, Corinthians, etc., and the manhood being reached at Timothy and Titus, will not, and did not stand the test of an exegesis along that line. If it was a whole "boy" in Acts, Romans, etc., would it reach a perfect man at Timothy and Titus by an amputation of fifteen parts of the "perfect boy" and leaving only two parts to make the "perfect man" from? The man should have all the parts that were first "set in" the boy, by the handiwork of God; only they should grow to be more hardy, durable, and substantial. Just so with the Church of God. God set into it, in its "childhood," or boyhood days, "first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings;" etc. (1 Cor. 12:28.) Or, "apostles; and some, prophets; and some evangelists; and some, pastors and teachers." (Eph. 4:11.) All of this was in the "boyhood" days of the church as found in Acts, Romans, Corinthians, Ephesians, etc.; yes, also in the days of Timothy and Titus, and was to remain with the church through all ages, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." (Eph. 4:13.) This "fullness" or "perfection" was not reached in the days of Timothy and Titus; but will be reached when the church is prepared as a wife adorned for her husband, as found in Revelation 19:7-9. We will be like Christ only when we make ourselves so, by abiding continually in his doctrine till he comes; then as 1 John 3:2 says, "When he shall appear, we shall be like him; for we shall see him as he is."

When this point was reached I turned to my pictorial chart, and referred to Paul and his statement in Galatians 1:8, 9, in regard to men or angels preaching any other gospel than that which he preached, and showed he preached that which was found in Mark 16, where signs were promised to follow the creature in all the world, which had been verified in Philip's preaching in Acts 8:12-17, and at the conversion of Paul, and on down to others that believed in Acts 19:1-6 and 1 Corinthians 12, and Paul in closing his exegesis of that which should "cease" and be "done away" because only "in part" said: "Follow after charity, and desire spiritual gifts, but rather that you may prophesy." (1 Cor. 14:1.) At this point I used one of my apples. Cutting it into pieces I showed, by holding up one piece, that it only represented "in part" the

whole apple. Now, if I would throw this "part" away, when could I get the apple perfect? I had one part represent the small degree of knowledge we had of God and his vast work—we could only "see through a glass darkly," as Paul said: "we know" only "in part. One piece of the apple represented our meager understanding of tongues, just a gibberish of the perfect language that was enjoyed before the confounding of the language at the Tower of Babel. Now, I showed by the pieces of apples how things would be if I followed Braden's exegesis of Paul's sayings. I took one piece which was "in part" of the whole apple, and laid it to one side. It represented "knowledge," which Braden said should "cease" and be "done away" when Timothy and Titus had the church perfected. Another piece representing "wisdom," was laid to one side; another "faith," another "tongues;" and so on till the whole apple had vanished and then I asked: "Where is Braden's perfect church?" I said: "It is like the boy's bee he was after; as he reached for it, away it flew and some one standing by said: 'Halloo! boy, where's your bee?' 'O it's gone; but, don't you see, I have the buzz left.'" I turned to Braden and said: Braden, your church is gone like the boy's bee; but you have the buzz left. (Great applause.) Then I read what God said his church was, with apostles, prophets, and the wonderful array of spiritual gifts. But, what of Braden's church harmonizing with it? O, yes, Braden, it harmonizes with the *buzz*, and that's all you have got.

This may seem like a homely way to answer an opponent, but it captured the crowd.

I made a further exegesis with the pieces of the apple by putting them together and showed how a perfect apple could be formed; not by taking away that which was "in part," but by adding piece and piece together till I had the whole apple. Braden took the position, first, that apostles were set in the church to write the constitution, or the word; that was their calling, and after the perfect New Testament was written, which was the constitution, then apostles ceased because there was no more for them to do. Second, that apostles were set in to confer superhuman powers, and when these powers "ceased," apostles ceased. Third, apostles were set in to work miracles. In answer to this, I produce the following: 1. If the apostles' calling was to write scripture, nine out of the first twelve failed to write one word so far as our New Testament is concerned. 2. Luke and Mark wrote extensively, and they were *not* apostles; therefore, they were usurpers and impostors, according to Braden's own theory. 3. If apostles were the only ones to confer superhuman power by the laying on of hands, as Braden says, then Ananias was a base usurper and impostor for practicing the thing that was meant alone for apostles. 4. If apostles were set in the church to work miracles, then Philip, and Stephen, and Ananias were usurpers and impostors of the worst sort. But, no; I could not believe these men usurpers nor impostors; but this would be the case, if Braden's logic was true. It were better to accept the Lord's interpretation of what apostles were set in the church for. "For the perfecting of the saints, for the work of the ministry, and for the edifying of the body of Christ," etc. (Eph. 4.)

From the day of Pentecost to Timothy and Titus is about forty years, and Braden claimed there was no church during that time; only one in a preparatory state. I quoted Acts 2:47, "And the Lord added to the church daily such as should be saved." "Now there were in the church that was at Antioch certain prophets and teachers," etc. (Acts 13:1.) "And God set in the church first, apostles," etc. (1 Cor. 12:28.) It was a puzzle to the people how God could "add to the church," and how certain "prophets and teachers" could be in the church; and God first set apostles and prophets in, and at the same time be no church. I pressed Braden hard

on Acts 20: 28. Acts is one of the books he rejected as portraying any church more than one merely in a preparatory way. Yet it says: "Take heed therefore unto yourselves, and to all the flock [church] over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Here Braden's theory dropped out, and he dare not attempt an exegesis of this passage, though I pressed it hard.

Braden's theory is so easily met upon this line, that it is unnecessary for me to give further proof against it, though much more was introduced.

(To be continued.)

### SHEEHY-GRANT DEBATE.

#### "THE GREAT DEBATE."

"A large audience of about 600 people attended the first meeting of the debate between Elder Grant and Mr. F. M. Sheehy on Monday evening, at Hamilton Hall, corner Thirteenth and Jefferson Streets, Oakland. It is a large hall, and was well filled. The audience seemed to be entirely composed of respectable and thoughtful people, as was evidenced by the absence of any noisy demonstrations. A spirit of the utmost kindness and courtesy characterized each of the debaters, even in their most weighty arguments. If those who attended expected to hear crude arguments from weak men, they were agreeably disappointed. No doubt many were surprised that two such able men were in their midst, without their being aware of it. It would be very difficult to find in the whole country, or any country, two better representatives of their respective views. The chairman, Professor Gilson, conducted the exercises with skill and dignity. The meeting commenced and closed with prayer, Mr. Sheehy offering the opening prayer and Elder Grant the closing.

"The lines of argument were briefly as follows: Elder Grant contended that the Bible and science both teach that there can be no life or intelligence without a material organism of some kind, and that as death destroys the organism of man, life and consciousness must cease at the same time; and he called for proof that anything left the body at death but life; or that God formed any other man than the one which the record speaks of in Genesis 2: 7, the man who was formed of the dust of the ground; and who was condemned to return to the dust, and who subsequently died. Elder Grant also cited various scientific authorities to prove that consciousness is dependent upon the brain.

"Mr. Sheehy admitted that life and intelligence required an organism, but contended that there is a finer grade of matter which he called spiritual substance, of which angels and all spirits are composed. Also that man has an internal organization called 'the inner man,' formed of this spiritual substance, so that he is a dual being, having a material organization endowed with animal life, like the animals, and a spiritual organism like the angels, formed of spiritual substance, which resides at present in his material form, but is independent of it for life and consciousness. Mr. Sheehy's argument from scripture was that it speaks of 'the outward man' and 'the inward man,' also that it declares that "there is a spirit in man," which, he believed, proved a spiritual organism like that of the angels, because the latter are also called 'spirits.' He then brought forward the passage in Revelation 5 which speaks of the souls under the altar, and that in Revelation 22: 8, 9 which, in the old version, makes the angel say to John, "I am thy fellow servant and of thy brethren the prophets." He also claimed that the scientific citations of his opponent were not up to date, and that one of his principal authorities, Professor James, had reversed his former opinion, and that he, with the Society of

Psychical Research were affording abundant evidence that thought and consciousness in man could exist independently of the brain. In support of this position Mr. Sheehy instanced several cases where the best medical authority had pronounced people dead, as far as their physical organization was concerned, and yet after several days in this condition they had revived and declared that they were conscious all the time.

"This closed the debate for the first evening. It is not our province in this place to attempt to answer the arguments of Mr. Sheehy; we leave that to Elder Grant. We are now only endeavoring to give a faithful report of the debate, with the arguments on both sides.

"Each contestant occupied twenty minutes, and there were three speeches from each.

"The debate continues each evening until Friday evening."—*Messiah's Advocate, Oakland, California, December 6, 1899.*

### HALF FARE PERMITS FOR 1900.

The Western Passenger Association and the Central Passenger Association have both been notified that certificates of appointment from the General Conference of 1898 hold good until the General Conference of April, 1900. All general appointees have therefore been indorsed for half-fare permits, hence applications may be made at any time.

#### WESTERN ASSOCIATION.

Applicants located in Alabama, Arkansas, Indian Territory, Kentucky, Louisiana, Mississippi, Missouri, Oklahoma, Sonora (Mexico), Tennessee, and Texas, should address C. M. Pratt, Chairman Southwestern Passenger Bureau, Room 1320, Union Trust Building, St. Louis, Missouri. Those in other Territory of said association address Eben E. MacLeod (successor to B. D. Caldwell) Chairman, No. 77 Jackson Street, Chicago, Illinois.

All local ministers are referred to their respective missionaries in charge for indorsement, as heretofore.

Application blanks, ready about December 1-5, may be obtained from the Chairman, or from local agents. Little if any changes in rules have been made.

#### CENTRAL ASSOCIATION.

The following from Mr. F. C. Donald, Commissioner of Central Passenger Association, Monadnock Building, Chicago, will explain itself:—

On or about November 15, application blanks for joint annual clergy certificates entitling the holders to the reduced fares accorded to clergymen by the railway lines operating in the territory of the Central Passenger Association during the year 1900, will be in the hands of the various ticket agents. Commencing with the first of January, 1900, an important change will be made in the form of the annual clergy credential, concerning which we would, if consistent, be very glad to have you inform the clergymen who read your valued paper.

The card clergy certificate which has been used since the institution of the Clergy Bureau of this association three years ago will be entirely discontinued, and in its stead will be issued a book certificate of convenient size to be carried in the pocket, neatly bound in leather, containing one hundred consecutively numbered orders or requests for clergy tickets, one of which the holder of the certificate will be required to sign and deliver to the ticket agent for each ticket purchased.

The principal reason necessitating a change in the form of the certificate is as follows:—

Under the old system the lines constituting the Clergy Bureau have no knowledge of the annual certificates issued by this office, while, on the other hand, this office has been unable, without great inconvenience and expense, to obtain a record of the passage tickets issued by the agents on the annual certificates. As a result it has been possible

for unscrupulous persons to counterfeit the card certificate by the photographic process with comparatively little fear of detection. It will readily be seen that this will be impossible under the new plan, as the agent will have a signed and numbered slip for each ticket issued, which slip will eventually reach this office, be compared with our reports, and, if spurious, the fraud immediately detected.

The cost of printing and mailing the book certificate will be many times greater than that of issuing and distributing the old-style card, and it will also be necessary to materially augment the clerical force of the Clergy Bureau. To meet the added expense it is deemed necessary to increase the fee required from those applying for the certificates from fifty cents to one dollar. In view of the importance of safeguarding these valuable credentials, the necessity of which is, I am sure, as fully appreciated by the clergy as by the railways, and of the great convenience afforded by the new certificate which will be available on fifty-one important lines of railway in the territory of the Central Passenger Association, we believe that the increased fee will not be regarded as a hardship. The holders of certificates who exhaust the entire one hundred requests and desire an additional supply, may obtain same by sending the covers of the original book to the undersigned accompanied by a remittance of fifty cents, covering the cost of issuing the new credential.

The annual clergy certificate of this Association will be issued on proper application to those coming within the requirements of the Clergy Rules, residing in Illinois, Indiana, Iowa, Kentucky, Michigan, Missouri, Ohio, Wisconsin, West Virginia, and also in the following cities of New York and Pennsylvania, and points west thereof in the latter States: Allegheny, Pittsburgh, Erie, Suspension Bridge, Niagara Falls, Buffalo, and Salamanca; also at such points in the Province of Ontario as may be authorized by the roads operating therein.

Time clergy certificates, available for a limited period, will be issued to proper beneficiaries residing at any point in the United States or Canada who have occasion to remain more than thirty days in the territory of this Association.

Arrangements have also been consummated whereby the undersigned will issue, in behalf of the various railways belonging to the Clergy Bureau, trip permits to clergymen residing in Chicago, Illinois, or without the territorial boundaries of our Association.

Further particulars concerning trip permits may be obtained by application to local railway agents, or to the undersigned.

Respectfully yours,

F. C. DONALD, Commissioner.

CHICAGO, Illinois, November, 1899.

In bonds,

R. S. SALYARDS,  
Church Secretary.

LAMONI, Iowa, December 6, 1899.

### SAINTS' EDUCATIONAL CO-OPERATIVE SOCIETY.

A society bearing the above title was organized in the city of Denver, Colorado, on the evening of December 5, by a few Latter Day Saints who are interested in the question of coöperation. Much has been said of late through the church papers on the question of the "gathering," "coöperation," etc., but no plan has yet been presented whereby these things may be made a reality. It is quite apparent that very few persons understand these questions, therefore education seems to be the first step toward a successful movement of this kind.

The object of our society is educational. Our plan is to meet from time to time and study the history of coöperative enterprises of various kinds, observing their weak and



their strong points, endeavoring to profit by their successes and also by their failures. A suitable library will be secured, to which all the members will have access. A program committee will arrange to have something of interest for each meeting. Papers on various subjects will be prepared, such as "How to cooperate," "The most profitable branch of business to engage in," "The best place to locate," "The Zionist movement," "The Ruskin colony," etc.

The suggestions presented at our first meeting demonstrate that no one person has all the ideas, by any means. If saints in other places will take an interest in this movement and form societies, in due time a general organization can be effected, through which a colony, or colonies, can be established upon whatever plans future education and research may prove to be most practicable.

Sufficient capital will be forthcoming whenever the people are properly educated. We need not wait for some rich man to die, or to suddenly become very generous, and endow an institution of this kind; but a few persons of limited means, if united, can succeed. The Zionist movement is a living example of what may be accomplished by concerted action.

The Denver society purpose to cooperate in the purchase of their family supplies, such as fuel, groceries, etc., thus realizing some benefits in a local way, while they educate on general lines. To this end a business committee will be selected, who will have charge of the business of the local society. The plan of organization is as follows: A president, vice president, secretary, treasurer, librarian, and business committee. A committee was appointed to draft a constitution and by-laws in harmony with the above plan of organization.

Correspondence is solicited from those persons who are interested in the question of cooperation, and suggestions will be thankfully received. Those possessing information concerning former cooperative enterprises are especially requested to communicate their knowledge to the society.

Donations of books and pamphlets on subjects of interest to the society are also solicited.

When a permanent organization is formed, and officers are elected, their names and address will be announced through the church papers. A temporary organization was formed with Elder E. F. Shupe as president, and Elder J. W. Gilbert as secretary.

Communications for the society can be addressed to the latter at No. 522 Nineteenth Avenue, Denver, Colorado.

Yours for advancement,

C. R. DUNCAN.

CONIFER, Colo., Dec. 9, 1899.

#### CONFERENCE NOTICES.

Conference of Southern Nebraska district will be held in Wilber, January 14 and 15. All branches and priesthood bearing members and missionaries in the district will please send full reports, closing with December 31, to Elder C. H. Porter, Wilber, Nebraska.

E. D. BRIGGS, Sec.

#### NOTICES.

To the Ministry of Southwestern Mission:—Please take notice and report January 1 and March 15. In your March report give report for the year, also the amount required to sustain your family.

Send reports to T. J. Sheppard, Oklaunion, Texas, or to A. J. Moore, Beaver, Texas.

The last report we did not receive reports from four of the brethren in time to go in our report to the Presidency. It is the church that has made the demand to report, and not the missionary in charge. When you fail to report you ignore the demand of the church. Brethren, let us be prompt.

A. J. MOORE.

To the Fifth Quorum of Elders: Will the members of the Fifth please report their ministerial labors to the secretary for the conference year, closing December 31, 1899. This will, of course, cover two years. Blank reports will be sent you; but in case they fail to reach you, report *anyway*. Don't fail!

FRANK CRILEY, Pres.  
F. M. SMITH, Sec.

LAMONI, Iowa, Dec. 12, 1899.

#### BORN.

COCHRAN.—Alice Mary, December 22, 1894, at Boonville, Missouri; Alonzo Vest, April 24, 1898, at Riter, Utah; Levens, September 17, 1899, at Clifton City, Missouri, children of Mr. Sanford D. and Mrs. Cora D. Cochran. Blessed at Boonville, Missouri, December 2, 1899, by Elder Robt. M. Elvin.

STOLL.—To Bro. Will and Sr. Mary F. Stoll, February 11, 1899, a daughter. Blessed June 18, by J. R. Sutton and John Heide, and named Nettie May.

ANDREWS.—July 30, 1899, at Carson, Iowa, to W. L. and Sr. Blanche I. Andrews, a daughter. Blessed October 1, by Elders D. and T. A. Hougas, grandfather and uncle of the little one, and named Bertha Ellen.

LYTER.—At Carbondale, Kansas, October 28, 1899, to Bro. S. J. and Sr. E. J. Lyter, a daughter. Blessed November 12, by Elder P. Cadwell, and named Eleanor Elizabeth.

BECKLEY.—At Burlington, Kansas, the daughter of Mr. and Sr. Emma L. Beckley was blessed by Elder P. Cadwell, August 3, 1899, and named Oral.

#### MARRIED.

CHASE—DRIVER.—At Irvington, California, November 8, 1899, Bro. E. S. Chase and Sr. Lizzie Driver. Eugene Davis and Helen Saxe as best man and bride's maid. F. M. Sheehy celebrant.

FONDA—RANGE.—At San Jose, California, at the home of the bride's parents, November 12, 1899, Bro. Mark H. Fonda and Sr. Carrie Range, Elder F. M. Sheehy officiating. A goodly number of relatives and friends attended, who showed their appreciation by the beautiful presents brought.

#### DIED.

BURK.—Near Matkins, Missouri, November 17, 1899, Sr. Minnie Hope, wife of Mr. Kenney Burk. She was a daughter of Bro. and Sr. Joseph Doty, near McFall, Missouri, and was born January 6, 1881. She rejoiced in the gospel, and was baptized at Maysville reunion, August, 1898. The day before she died she sang, "Nearer, my God, to Thee, nearer to Thee," and pointing upward said, "There is where I'm going, up there." She leaves a husband, mother, father, four brothers, and one sister to mourn. Funeral at the Heath church, and burial at its cemetery.

SERENE.—Dewitt C. Serene was born in Dutchess County, New York, November 20, 1837; he was married to Jane E. Rogers, January 8, 1862, by whom he had four children. He was baptized October 17, 1870, at Plano, Illinois. March 15, 1894, he was married to Miss Maggie Newton. Died at Raudalia, Iowa, November 15, 1899, aged 61 years, 11 months, 25 days. Funeral in the Methodist church; the pastor, Charles H. Blake, conducting the services. Bro. Serene's spirit returned to God, and his body we laid to rest in Dunham Grove cemetery.

HOLMES.—At San Francisco, California, November 27, 1899, Laura Etta, dearly beloved wife of W. E. Holmes, and daughter of J. M. and Ella Range, aged 28 years. Funeral at Hollister, in Christian church. About one hundred people assembled to pay the last tribute of respect to one who had lived a pure life, and who has gone to a glorious rest in the paradise of God to await the resurrection of the just. Services conducted and sermon by C. A. Parkin.

DINGLE.—Near Anaconda, Montana, October 29, 1899, Sr. Eliza Dingle. She was born

December 7, 1834, in St. Austell, England; was baptized July 5, 1884, at Anaconda. She leaves a son, Harry Mason, who is an officer in the branch. She had been a long sufferer and a patient one. Funeral at their home, by Elder J. H. Wells.

TRUOG.—Bro. George A., son of Bro. John and Sr. Catherine Truog; born November 15, 1885; baptized August 23, 1896; died November 23, 1899, aged 14 years and 8 days. Though afflicted, he had a loving and affectionate disposition, and will be sadly missed by his parents, brothers, and sisters. Funeral in the saints' new church at Mallard, Iowa, sermon by Edmund Ford. Laid to rest in Rush Lake cemetery, to await the resurrection of the just.

RUST.—Henry, son of J. L. and Rachel M. Rust, departed this life November 30, 1899, at Malcom, Iowa. Deceased was born in 1874. He leaves a wife, two children, father, mother, four sisters, and two brothers to mourn. He never embraced the gospel, but seemed to give credence to it.

LOWE.—On November 3, 1899, Sr. Zenia E., eldest daughter of Elder W. H. Lowe, departed this life. She was 23 years, 2 months, and 11 days old. She leaves father, mother, and four sisters to mourn. She was of a sweet, loving spirit, always at her post of duty in the Sunday school and church. Funeral conducted by Abner Lloyd, assisted by Elder R. T. Walters. In peace she awaits the summons of the first resurrection.

RECTOR.—The saints and friends at Union, Indiana, and vicinity, were much shocked to hear the sad news of the death of Elder Samuel Rector. On Saturday, November 18, 1899, Bro. Rector arose, feeling as well as usual, ate a hearty breakfast, chored about his farm during the morning hours, had his dinner, and started to Wirt, a little country town, to purchase nails to use on his barn on Monday following. He left home about noon with wagon and team. He had gone perhaps some three hundred yards from home when his soul took its departure. His horses had drifted to the roadside and were found standing there, with the driver, lying in a half circle over the wagon bed, his face lying on the front wheel of the wagon. He was dead. He was well known by many Latter Day Saints. He united with the church in 1873; was ordained to the eldership soon afterward, serving as president of Southern Indiana district and Bishop's agent. He was 66 years, 3 months, and 8 days old. He leaves a wife, two sons, and one daughter. He served in the war of '61; was a very energetic man in the affairs of life, and a prominent citizen. Funeral sermon by Elder W. C. Marshall; interment in McKay cemetery.

SNEAD.—Sister Snead, wife of Bro. Isaac Snead, Birmingham, England, passed peacefully away November 18, 1899, being 48 years of age. She was baptized about eight years ago. She left us with the fullest hope of a glorious resurrection. During her connection with this latter-day work she has been an energetic worker in the Sunday school, the sisters' Dorcas Society, and in anything she could for the benefit of the work. She simply tried to be a Latter Day Saint both by practice and precept. Bro. Caton read the funeral service, and on Sunday preached the funeral sermon. It has been a great blow to the saints here. She was only ill about twelve days, and it was unexpected. She was a good wife, mother, sister, and friend.

KNOWLES.—John Knowles was born June 5, 1839, in Stanwick, Higham Ferris, Northamptonshire, England; was baptized in England, December 15, 1877; went to Utah in June, 1881; became discouraged and came to Maitland, Missouri, in September, 1883, where he made his home till his death, November 25, 1899, age 60 years, 6 months, 20 days. He leaves a wife and seven children to mourn. Funeral sermon in the saints' church by Elder J. Arthur Davis, assisted by Elder R. K. Ross. Remains were laid to rest in K. P. cemetery.



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The price paid to the farmer usually is \$4 a ton, but the very good quality of this season's crop will secure \$5 a ton. The output of the factories in the State this season is estimated to be about 25,000,000 pounds.

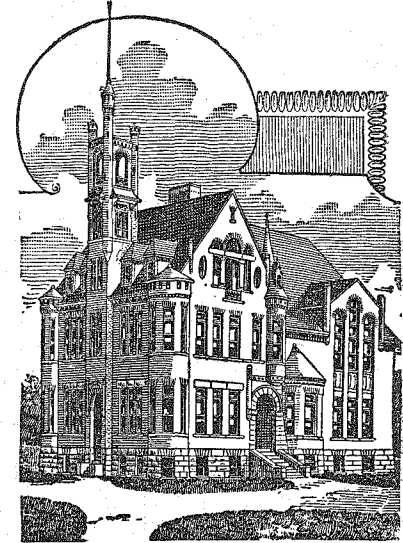
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OFFICIAL PUBLICATION OF THE REORGANIZED CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS.

Vol. 46.

Lamoni, Iowa, December 27, 1899.

No. 52.

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## AN UGLY PICTURE.

REV. W. W. KING'S PAPER ON THE CHURCH IN THE CITIES.

Rev. W. W. King, of St. Louis, read a paper on "The church in the cities." He began with a reference to Abraham's pleadings with Christ for Sodom, and said he doubted if the American cities of to-day would compare very favorably with Sodom. "A careful comparison," he said, "might result as favorably to Sodom as to St. Louis." The cities, Dr. King said, were the ganglionic centers of our civilization; and that if the cities continue to grow as at present it will not be long until the country will simply multiply by ten the integer it stands alongside of. The church, he contended, was not inadequate to meet the new conditions, that it had simply dozed, and was not able for the time being to prescribe the exact remedy needed. The problems which the city presents are the same which the church had found in the country, greatly intensified.

"For a long time," he continued, "or, in fact, until very recently, the church has labored under the delusion that the only application of the gospel that was necessary to meet the needs of the city was to establish a mission in the slums. This will never meet the needs of the case. The proper application of the gospel means something more than the establishing of missions in the down-town districts. It means the recognition of the social, industrial, educational, and physical needs of the people. When, as has been shown to be true in more than one city, salesgirls and clerks are compelled to work for less than will support them, and, if they make complaint, are deliberately told that they know how to supplement their meager incomes with enough to live on, what

good does it do for the church to try to reach them as long as they are left in such a helpless and dangerous condition? What is needed for the church, in addition to its distinctly religious work, is to provide food for the hungry, clothing for the naked, and a home for the homeless. A Frenchman newly landed in New York, failing to secure his especial soup at a restaurant, exclaimed: 'What a country is this, with two hundred religions and only one soup!' We do not need less religion, but we do need more soup.

"Another application of the gospel which the church must make is to civil affairs. It is almost impossible to get a decent man elected to any office. It is almost impossible to get any legislation without a liberal use of money.

"Surely no one will deny that the church is to blame for this condition. The good citizens who want honest government are in the majority. The church has been guilty of teaching the people that religion is one thing and politics another. To the American the stars and stripes ought to be as much actually a part of his religion as the sermon on the mount. What a wicked man will do on election day you can always tell. What a good man will do you can't tell; it wouldn't be surprising if he didn't do anything. It is a singular fact that goodness can't be trusted so confidently as depravity to do what is expected of it. It's not so reliable, and average decency is not so much in earnest as average profligacy. Respectability looks at the weather. Decency is afraid of taking cold. Vice is a good deal spryer than virtue, has more staying power. The church must take hold before it can hope to redeem the city. I think there is already a movement in this direction."

## LACK OF CHRISTIAN SPIRIT.

"The purely spiritual work of the church, however, is greatly hampered in what is called 'down-town districts' by a lack of churches and workers. The churches have moved 'uptown.' Those parts which need the most churches have the fewest. Most of our Protestant churches in St. Louis are west of Twenty-seventh Street. All that vast region east is practically without a house of worship. The reason is the spirit of intense denominationalism, which, under the guise of Christian activity and zeal, is one of the greatest enemies to Christianity of the present age. It is scandalous and in many cases absolutely dia-

bolical. You may see the manifestation of this spirit in the little town which, though not able to support one church decently, will have five or six, each one trying to pull the others down. The same is true in the cities, and this spirit is responsible for the general moving away from downtown. The people in the cities move and live on the most fashionable boulevards and in the most exclusive aristocratic sections, who as far away from Christ and as ignorant of Christianity as the people of the lowest slums. To meet the necessities of these new settlements some new denomination builds a church. Forthwith every other denomination begins to figure upon getting another in the same neighborhood, lest this new one should pick up some of its members who live near by. So we have in this and every other great city the spectacle of half a dozen churches of different denominations all located within two or three squares of each other. The solution of this is in Christian cooperation. We must recognize and study the fact that in trying to redeem the cities the important thing is not to get people into this, that, or the other church, but to get them converted to Christ."

## RELIGION AND RIGHTEOUSNESS.

Rev. Dr. George Elliott followed with a paper on "Religion and Righteousness." Among other things he said: "The church has failed to consummate her full mission. The church is not yet able to fashion the usages of society, the ethics of trade or the maxims of politics. Religion still consecrates graveyards, and not market places; life is left under the curse and only death is blessed. The house of God is thought holy, but not the houses in which we live. The universal priesthood can be realized only when every human duty becomes a religious service. There are not two worlds—a God's world in which we worship and a devil's world in which we work. The sanctity which fails to consecrate all places, all times and all acts will at last abandon our sanctuaries. Our religion has not yet been able to make the business life of our Christian men righteous according to Christian ideal. They say that while money can only be given away by the laws of Christ, it can be made only by the laws of trade. Our Napoleons of finance are legalized brigands, in whose trails are hosts of plundered weaklings. Great corporations become unblushing violators of both a divine and human law.

Railroads give rebates to favored trusts and their officials escape the penitentiary by charging them to false accounts. Nearly all the large contracts involve bribes, 'rakeoffs' and other forms of blackmail. Time is wanting to tell the sickening story of evasions, subterfuges, adulterations, and lying which make up so large a part of so-called business. Nor is political life to-day in any deep sense Christian. There are no viler cesspools in our civilization than those where crawl, hiss, and lie and cheat those wretched serpents of the shrine called party workers."

SOCIETY.

"Nor can we look with entire satisfaction upon the social world. Custom, with its slavery, fashion with its folly, and wealth with its sordid mercantile standards and vulgar love of display is in full evidence at one extreme, while at the other is the barbarism of the narrow streets and crowded tenements, a more fateful peril to civilization than the savagery of tropic tribes or dark continents. We have indeed become more humane in our theory. A stern, implacable theology no longer condemns irresponsible infants to endless damnation, but thousands of helpless babes die in rotting slums in the very shadow of the temples of Christ. We have no longer an aristocracy of the elect, chosen by arbitrary good will to endless bliss, but we have an artificial selection wrought by the structure of society, which marks these for earthly ease and respectability and those for misery and vice. The kingdom of God has not yet come in power to any heart who does not feel this predestined crime and wretchedness, possible in Christian countries, as a personal stain on his conscience, as a limit to his full religious joy, and as a call of the cross to share the humiliation and passion of his Lord. Religion has not yet wrought social righteousness.

"Nor can the church claim to be undefiled by sin nor unsoiled by selfishness. They are not always clean who bear the vessels of the Lord, when we are more anxious to hush up scandals that 'to cast away the garment spotted by the flesh,' when mistaken mercy condones moral obliquity, while those who denounce sin are made to suffer more than those who commit it. The church has in large measure lost the power of moral discipline. John Ruskin insists we are too much occupied in trying 'to get wicked poor people to go to church,' whereas the real necessity is 'to keep wicked rich people out of the church.'"

Dr. Elliot concluded by declaring that truth and life must be one and religion and righteousness convertible terms.

At the conclusion of Dr. Elliott's address the congress adjourned.—*Report of M. E. Church Congress, St. Louis Globe-Democrat, November 30, 1899.*

GOOD ROADS CONVENTION.

VICE PRESIDENT SWAN ARRANGES FOR A DISTRICT MEETING IN THIS CITY.

Mr. Geo. W. Swan, of Highland Township, Eighth District Vice President of the Iowa Good Roads Association sends the *Gazette* office the following call for a district convention in this city on Thursday, January 11, 1900:—

Creston, Iowa, December 18, 1899.—To The Editor:—Under and by the authority of the State Good Roads and Public Improvement Association of the State of Iowa, a convention for the purpose of organizing a congressional district and county association, will be held in this city, January 11, 1900. This is not an arbitrary organization, but one instituted in the interest of good roads and public improvement generally. This does not mean an increase of road tax, but a systematic use of our present tax. Many prominent speakers will be present who will make the meeting one of pleasure and profit. While on account of the weather, we will not be able to construct a section of good, permanent road as has been done in many of our congressional districts, at conventions of this character, but the making of such roads will be thoroughly discussed and explained. After the organization of the district and county associations, the convention will be open for general discussion. We have a double purpose in holding this convention at this time. First, we want to awaken a gen-

eral interest in this profoundly important subject and thereby inaugurate a system of good road building throughout our state, and second, we want to direct the attention of our people to the expenditure of millions of dollars wasted, annually, in our rivers and harbors, and divert, a part at least, of this fund to the construction and maintenance of a system of national turnpikes. Let the war be inaugurated and waged until Congress will heed the supreme law of the land and the will of the people and instead of throwing this vast sum in the rivers and harbors to be washed out by the first flood that follows, it will be put upon our public highways where all the people may be benefited by its expenditure.

We believe that to secure good roads, agitation of the Good Roads subject is necessary and good country roads will be the means of giving us free rural mail delivery, which would certainly be beneficial to every citizen.

Yours very truly,  
G. W. SWAN.

Vice President Eighth Congressional District.

ADDRESSES.

- C. R. Duncan, Conifer, Colorado.
- J. W. Wight, No. 39 Floral Ave., Salt Lake City, Utah.
- J. D. White, No. 1903 Coleman Street, St. Louis, Missouri.
- T. W. Williams, 1014 Alpine Street, Los Angeles, California.
- George Jenkins, Byrneville, Ind.
- J. B. Roush, permanent address, Wray, Yuma County, Colorado.
- Henry C. Smith, Temple, Lake Co., Ohio.
- Daniel MacGregor, Chilliwack, B. C.

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# THE SAINTS' HERALD.

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

"Hearken to the word of the Lords for there shall not any man among you have save it be one wife; and concubines he shall have none."—B. of M., page 116.

VOL. 46.

LAMONI, IOWA, DECEMBER 27, 1899.

NO. 52.

## The Saints' Herald.

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

LAMONI, IOWA, DEC. 27, 1899.

### REPENTANCE.

Before a man is, or can be ready to obey the command to be baptized, that he may be received into the church, or kingdom, through the door opened by the Great Shepherd of the sheep, his Father's chosen flock, to whom the porter administered that he might enter, it is necessary that faith in God and belief on his Son shall be followed by repentance, a practical turning away from sinful desires, and evil acts.

In Job twenty-eighth chapter, there is a beautiful and forceful sentiment expressed, inculcating this principle.

But where shall wisdom be found? and where is the place of understanding? . . . And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.—Job 28: 12, 28.

This, also, has the sanction of the forerunner who was preparing the way of the Lord, and the Lord himself who followed after in the ways which the forerunner was commanded to make straight.

Mark, at the opening of his history of the beginning of the gospel dispensation, wrote:—

The beginning of the gospel of Jesus Christ, the Son of God. . . . John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.—Mark 1: 1, 4.

After the baptism of Jesus by John, and the singular and beautiful recognition and acceptance of this act of John and Jesus, the one performing, the other submitting to the rite, in the sending of the dove to alight upon him who was baptized, and the Spirit voice in attestation, "Thou art my beloved Son, in whom I am well pleased," were seen and heard. (See Mark 1: 10, 11.)

Then followed the forty days of trial, temptation, and triumph, emerging from which that Son of God began his personal, active ministry,

Preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel.—Mark 1: 14, 15.

Smith, in his Bible Dictionary, treats the word "gospel" as being the history of the birth, life, and mission, and acts of Jesus Christ; naming the histories of Matthew, Mark, Luke, and John—the "four Gospels."

Webster gives the definition to have

been derived from the words "god God + spell story." 1. "Glad tidings; especially, the good news concerning Christ, the Kingdom of God, and salvation." Webster gives this in illustration. "Thus the literal sense [of gospel] is 'the narrative of God,' i. e., the life of Christ."—*Skeat*.

This belief in the story of Christ involves the theory of repentance, the forsaking of evil, which is understanding.

John's scathing rebuke, as given by Luke:—

O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance. Luke 3: 7, 8.

It is also in accord with the statement of Jesus, as seen in Luke 24: 47, that "repentance and remission of sins should be preached in all the world, beginning at Jerusalem."

Once when Jesus called the disciples to him for instructions and these were ended, they went out from his presence and "preached that men should repent." (Mark 6: 12.) And on Pentecost day, moved thereto by the Spirit, Peter, answering for himself and the rest of the eleven, made a declaration that has been ever thereafter as a tocsin of apostolic labor, wherever the Christ idea is honored and has sway:—

Repent, and be baptized every one of you in the name of Jesus Christ, and ye shall receive the gift of the Holy Ghost.—Acts 2: 38.

One can see from this, that the scheme of salvation is a means given of God by which faith in God, and belief in Jesus Christ, creates in the hearts of men the desire to be saved from sins. And, as nothing to be found in the promises of God to man contains anything suggestive, or conducive to the hope of salvation being attained in sins, the conviction is forced upon the mind that repentance is a pronounced and essential part of the covenant in which salvation is a consideration to be awarded of God, a condition precedent to be complied with before a man is prepared for the new birth; which new birth will give him power to "see the kingdom of God." (See John 3: 3.) He must be able to see before he can enter in. (John 3: 5.)

### REMISSION OF SINS.

This is a result to follow in due course the preparatory work accomplished by faith in God, belief in Jesus Christ, and repentance from works that are dead. The statement made to Joseph in relation to the child

his espoused wife, Mary, was to bear, was:—

And, thou shalt call his name JESUS: for he shall save his people from their sins.—Matt. 1: 21.

This Jesus corroborated, when speaking of his own work he said:—

I came not to judge the world, but to save the world.—John 12: 47.

There are two ways in which man may be relieved from the consequences of sin. For, as the sentence has been passed, "the soul that sinneth," it shall die, there can be no exemption for those of whom it has been said:—

But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.—Gal. 3: 22.

For these there must be release by reason of the direct personal exercise of the clemency of Christ, as the only one who hath power to forgive sin.

But that ye may know that the Son of man hath power on earth to forgive sin, (then saith he to the sick of palsy,) Arise, take up thy bed, and go unto thine house.—Matt. 9: 6.

Or, there must have been some general law and rule enacted of God by which an amnesty for sins could be granted, either by an act of clemency through which the whole race would be made free from condemnation, and hence saved from the consequences of sin; or such an act of Divine judgment and mercy as would permit man to perform some duty of service duly prescribed by divine counsel and subsequent proclamation of it as would give all men included in sin an opportunity and privilege to avail themselves of the offered mercy and be made free as a result.

This last is just what was done. There was an edict of the Divine Council; there was a law enacted by which men as individuals were to be permitted to secure salvation from sin, by the performing of an act of obedience to commandment through which a remission of sin was to be accorded to them.

Of this enactment due notice was given by proclamation, of which angels, wise men, and shepherds were witnesses.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord.—Luke 2: 10, 11.

Simeon moved thereto by the Holy Ghost, which bore witness to him, certified to it thus:—

Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou

hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.—Luke 2: 29-32.

There followed after this wondrous scene the coming into manhood of this Jesus, his presentation to the people through the forerunner John, who saw the dove descend on him, and bore witness: "Behold the Lamb of God which taketh away the sin of the world."

Then came the preaching of the word, the things concerning the kingdom of God, the gospel of redemption, "Repent ye and believe the gospel," the baptism of repentance, and the remission of sin, the arrest of the Witness, his crucifixion, his sublime ordeal on the cross, his triumph, his endowment of power, and his last commission to his disciples:—

Go ye into all the world, and preach the gospel unto every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.—Mark 16: 15, 16.

Matthew records it in a little different way, but the commission is the same:—

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world.—Matt. 28: 19, 20.

He who hears the gospel, and obeys it, performs the condition precedent enjoined in the covenant; places himself in the position of one who has complied with the commandment to believe the gospel, and the one to repent and be baptized, and hence feels no hesitancy in submitting to the hands of authorized ministers to be baptized for the remission of sins. (See Mark 1: 3; Luke 3: 3; Acts 2: 38.)

When Jesus was baptized, he went down into the water, and he was baptized in Jordan; and after baptism he "went up straightway out of the water." (Matt. 3: 16; Mark 1: 10.)

He could not have gone up straightway out of the water if he had not been first in the water; and Mark 1: 9 states that Jesus "was baptized of John in Jordan."

There is a different statement, so far as the exact wording is concerned, in Mark 1: 11, and Matthew 3: 17, regarding what the voice said. Matthew has it: "And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Mark gives it: "And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased." Both attest the fact of baptism, and that it was pleasing to God.

To induce John to perform the rite, Jesus told him, "Thus it becometh us to fulfill all righteousness." "Then he suffered him."

The body of Christ, or the man

Jesus who was "called the Christ," was a body of the nature of Abraham's seed, a body subject to the ills of the flesh, and to die. That body, having been prepared for him, must needs be redeemed from the death imposed upon all flesh, as it had been appointed unto all men once to die; and the body of Jesus was to be no exception to the rule. It must be redeemed under the covenant; and sin having been imputed to him who knew no sin, he must secure remission of that imputed sin, by obedience to the law of righteousness, the righteousness which is by faith. He having come to fulfill the one law, and reinstate another, must himself conform to both the old and the new; the old by blood, the new by water. Hence the sin, imputed sin of that "body of the nature of Abraham's seed," was atoned for by blood and remitted by baptism; and the promise of the gift of the Holy Ghost was fulfilled unto that body after baptism, not before.

Baptism in water was the condition of the covenant, the fulfilling of which brought into effect the clause promulgated so strongly on Pentecost day:—

And ye shall receive the gift of the Holy Ghost.—Acts 2: 38.

It was for the remission of sins. To this the following bear witness: (Luke 24: 47; Mark 1: 3; Luke 3: 3; Acts 2: 3)

#### IS IT RIGHT?

No. It is not right to spend money in buying foolish toys for children to break up and destroy, when there are so many ways in which the saints can use their moneys to better uses. Any expenditure of moneys for which no proper equivalent is received is improper. And whether a man has paid his due proportion of church and branch expenses or not, he ought not to waste his earnings in buying things of no profit.

If it is desired to remember children, lovers, brothers, sisters, fathers, and mothers on the Christmas Day, such selections should be made as would be in some way useful, either of need or such gratification of the eye and heart as will prove of lasting good in some way.

After all is said and done, it is not our province to sit in judgment on our fellows and say dogmatically that this is right and that is wrong; as actions are largely the results of motives, and we cannot always determine the motive, not knowing the conditions.

"Then gently scan your fellowman;  
Still gentler sister woman;  
And if ye ken they're gaing wrang,  
To step aside is human.  
Try as we may, 'tis past dispute,  
We never can adjust it;  
For what is done we may compute  
But know not what's resisted."

#### EXTRACTS FROM LETTERS.

Bro. F. A. Smith, Omaha, Nebraska, December 20:—

I found things here moving in very nice shape. Bro. G. H. Hilliard was here a week ago last Sunday and gave the people a very fine talk both morning and evening. It was very much appreciated by all so far as I have heard. Very little sickness here now. My address will be No. 2207 Farnam Street, for the present.

Bro. F. A. Russell, Moline, Illinois, December 18:—

Bro. J. W. Adams in Millersburg. Bro. A. J. Keck and self closed our meetings at Watertown last night and expect to leave for our respective homes this week.

Inclosed is a clipping from the Moline Dispatch, December 16. It speaks for itself. Have heard of most everything being substituted for gospel, but this is a new one:—

#### "CHURCH NOTICES.

"Unitarian—Services at 10:45 a. m., Rev. A. M. Judy, of Davenport, will speak. Sunday school at 12 noon. Lay meeting at 7:30 p. m.; music by choir, Mrs. George Dunn leader, Miss Edna Mitchell organist. Mr. Harvey L. Hopkins, president of the Moline Chess and Checker Club, will lecture on 'Checkers—historical; the value and beauty of the game.' Mr. Hopkins has enjoyed a large experience in the chess and checker world and is amply qualified not only to entertain, but to interest, an audience upon this subject. People who expect that that which is to some a 'dry' subject will be handled in a 'dry' manner, will be sadly disappointed. Lecture free. All are invited. Seats free to all services. W. H. Dilworth, pastor."

#### EDITORIAL ITEMS.

The annunciation of the Christ by the shepherds was through them the divine benediction of "peace on earth, good will to men," but at no time does the world appear in greater contrast and opposition to this sentiment of loving good will than now, as may be seen in the utterances of the public press. England, the United States, and other leading nations are engaged in war or are preparing for war upon a gigantic scale. England, fighting the Boers of South Africa, has met with such reverses as have delighted her former old-time enemies. France and Russia, as witness the utterances of the press of those countries, also that of Germany, in representative papers generally if not semi-officially announce this an opportune time to attack England in Asia and elsewhere. Great Britain has called out her entire reserves and placed her former veteran of the Crimea and Indian wars, Lord Roberts, in supreme command, with Lord Kitchener, the sirdar of the Soudan, as his chief of staff. Even the British yeomanry are being enlisted and home garrisons depleted to send necessary troops to South Africa. Germany, France, Russia, England, Japan, and other nations are bent on a crusade of territorial acquisition that bodes ill for humanity and the peace of the world. "The signs of the times" should admonish us as a people that the end is drawing nigh and is even at our doors, so

rapid is the culmination of events. "All things," at home as well as abroad, "are in commotion." And, where are we, personally and as a body? What is our status before God? Are we at ease in Zion, unconcerned as to her position and our own? It is ours to be "in the light," by knowledge of the situation as it is, in the church and in the world. If faithful to truth we can lift up our heads and rejoice in the signs of our coming redemption in Christ. Though the nations become exceeding "angry," 'tis ours to seek and to proclaim the gospel of peace and good will to all the world. In this may we be faithful.

The status of the Roberts case to date is, that the congressional committee is taking testimony concerning his alleged polygamous relations in Utah. So far, the testimony seems conclusive of his guilt. No doubt a full report of testimony will be submitted with the committee's report of the case. "During the examination Mr. Roberts revealed his probable line of defense by declaring he would hold that the committee had no jurisdiction over him prior to his election to Congress."

Six different creeds were represented in the ministers taking part in the ordinations of Mrs. Vandelia Varnum Thomas, wife of Rev. H. W. Thomas, and Hedley M. Hall, ordained to the ministry of the People's Church (Liberal), of Chicago, December 17.

Russia has appointed a commission with a view to adopting the Gregorian calendar.

Menelik, the Abyssinian monarch, is urged by Russia and France to extend his empire to the Nile while England wrestles with her South African problem.

The Italian government is making strenuous efforts to suppress an internal secret organization, the Mafia, which resorts even to murder to further its ends. Another case of "distress," "perplexity" of nations.

Von Bulow, the German Foreign Minister, proclaims the time has come for a redistribution of the world. The German government's call for a larger navy indicates the policy and method of redistribution.

The Pope is expected to publish another encyclical concerning the Anglican Church.

Bro. Criley, our Business Manager, asks those writing him to be patient for replies. He is filling holiday orders for books and other supplies. Parties will hear from him when the rush is over.

Bishops Kelley and Hilliard have been busy during the past week in the examination of cases before the Bishop's court. They completed their work on the 22d, Bro. Hilliard returning home on the morning of the 23d.

During his stay Bro. H. addressed the brethren and sisters at the Saints' Home, on the evening of the 22d, to their satisfaction and benefit.

Pope Leo has correctly announced the end of the old and the beginning of the new century, as December 31, 1900, at midnight. The German Emperor, however, has a mind of his own, and announces it one year earlier, hence will celebrate it in his royal court at the end of the present year or with the incoming of 1900.

Farmers of New York are organizing an "International Farmers Union"—a farmers' trust, and will send organizers abroad to extend its work. The trust idea bids fair to result in mutual swallowing or eating up of one another by men. Even in Europe the trust idea is growing. Is this part or a leading portion of the evil that will cause every man out of Zion to take up the sword against his neighbor? It looks that way.

Rev. J. J. Axtell, of Royal Oak, a suburb of Detroit, Michigan, a leading Congregational minister and reform leader there, entered the pugilistic ring with a local saloon keeper and fought under the rules of the ring. Is he one of the liberal (?) wing?

Dwight L. Moody, the noted evangelist, died at his home, East Northfield, Massachusetts, December 22.

A call has been issued for a meeting in Des Moines, January 11 and 12 of the Iowa Anti-Saloon League, a semi-political organization having county branches all over the State. The liquor forces are striving to overcome prohibition sentiment and prohibitory law in Iowa. It is to be hoped they will not succeed.

The Salvation Army gave ten thousand dinners to the poor on Christmas Day.

During the holy year, lately proclaimed by the Pope, Catholics must secure dispensations from the Pope to marry Protestants.

The one hundredth anniversary of the death of George Washington was observed by special and formal ceremonies in Washington and New York on Thursday, December 14, 1899.

Lieutenant Peary, of Arctic fame, will make another effort to reach the North Pole in the spring, starting from St. Johns, Newfoundland.

And now the unsympathetic newspaper correspondent rises to explain that, "If Mr. Roberts of Utah had been equipped with a safety coupler none of this trouble might have happened." No wonder the boy in the geography class called Utah "the marriage State."

President Ballestrem, of the German Reichstag, has renewed his ruling, against the protests of the government, that the substance of the Emperor's speeches may be respectfully discussed in the Reichstag.

Good; every indication pointing to growth of political freedom ought to be hailed with satisfaction by those who believe all men are created "free and equal."

"The Czar of Russia has decided to moderate the censorship on the newspapers published in St. Petersburg and Moscow. The new Russian Minister of the Interior has drawn up a scheme under which, in the first instance, greater liberty of criticism on the internal affairs of the empire is to be permitted. If this experiment works satisfactorily the liberty of the press will be extended throughout the empire. This step towards the light is believed to be due to the impression made on the Czar when last in England by the Prince of Wales, who defended the complete liberty given to the newspapers in England and the United States."—Berlin dispatch, December 23, Japan has obtained strong influence over China in behalf of advancement. The brother of the Sultan of Turkey, who fled to England, declares Turkey must have a more liberal form of government, and that he will work among the young Turkish party to that end.

## Original Articles.

### ZION: ARE WE READY?

The question of "Zion" and "the gathering" have been agitated to quite an extent of late by a number of the brethren, so we add a few thoughts on the subject.

One of the brethren writing on said topic found fault with the saints in the extreme east and west for purchasing lots and erecting church houses thereon; arguing that they should contemplate gathering into the "regions round about." This criticism would be justifiable providing it was the opportune time. However, we fail to see the propriety of agitating this question and getting the minds of the saints all stirred up before we are prepared take care of them when they have reached there. I have come across a great many who are poor, but in a position to make a good living and help the work in their present condition. Yet since the agitation of this question, numbers are anxious to pack up and go immediately, which would take every bit of their earthly possessions to get them there, and nothing to go on after they arrive at their destination.

Query: How are they going to live after they get there? Is the church able to supply them with steady employment or provide them with a farm?

The counsel of the Lord and of the elders is for those to gather into the

regions round about who have sufficient means to care for themselves and help build up the country. It is unwise, to my mind, to stir up the minds of the poorer saints until the church has devised means to care for such.

Again, the same writer criticised the elders for failing to council together as provided for in the revelation of 1873, which says:—

Let my commandments to gather into the regions round about, and the counsel of the elders guide in this matter until it shall be otherwise given of me.—D. C. 117: 11.

In the revelation of 1894 the Lord commanded the First Presidency, Twelve, and Bishopric to remain in Lamoni after the adjournment of conference, and counsel together, and agree upon the things of the law and the general affairs of the church [which includes Zion].

It is a fact that the council did meet and did consider the subject of gathering into the regions round about, and made a decision, which is as follows:—

Locating in regions round about. Resolved that all parties wishing to change their location be recommended to correspond with the bishopric for information.—D. C. 123: 12.

This council of the leading elders was appointed of the Lord, and went as far as the law would justify them. For we glean from the last part of paragraph eleven, of the revelation given in 1873, that the Lord reserves the right to speak again on this matter, wherein it says, "Until it shall be otherwise given of me." The above shows that the elders did counsel in the matter, and said council was appointed by direct revelation. Now in case that all the elders composing the various quorums of the church should meet together next spring and counsel together concerning this matter, would they be able to reach a more satisfactory decision than was reached by the special council appointed by the Lord? I will vouch for the statement, that if such a council should assemble next spring, that they would have to finally leave it to the Lord to direct in the matter, just as the preceding council did.

It is evident to me that the Lord is just as much concerned in Zion and her people as I am, or as any other man is, and that when it is an opportune time for the people to gather, the Lord will so manifest his will through his mouthpiece, the prophet. By what authority have some gone to the very center of Zion, Independence, Missouri?

If counsel and direction are needed before entering into the regions round about, is it not much more essential to have counsel and direction before entering into the very center? If such counsel has been given by the Lord, or councils of elders in quorum capacity, will some one please point it

out? Or have some been moving without commands?

We learn in section 102 that Zion could not be redeemed until the ministry of the former organization received a special endowment, and the saints have experience, and be taught more perfectly concerning their duty and the things that the Lord would require at their hands. If it was necessary that the elders of the former organization receive a special endowment ere Zion could be redeemed, is it not equally necessary that the elders of the Reorganization receive a like endowment? and the saints in their scattered condition be given time to have the necessary experience, and to be more perfectly taught concerning their duty, and the things which the Lord requires at their hands ere they are fit subjects to dwell in Zion.

We will call attention to some of the things that the Lord requires at our hands before we are entitled to dwell in Zion.

1. We must be pure in heart. How many of us are pure in heart? The pure in heart are those without guile, who have pure love in their hearts for their brethren and all mankind.

2. We must be of one heart and mind. This means that we must do away with all contention, strife, and animosity; or does this mean that where there is a branch of several hundred saints that they should divide up into three or four political parties and run as many of the brethren for the little office of mayor, thus dividing the saints and causing contention and strife where peace and unity ought to obtain? Is that the kind of a city Enoch had, where they were all of one heart and mind? It is evident that if we ever attain to the condition arrived at in Enoch's time, and that the saints must attain to in Zion in these last days, we must drop all political differences, and anything that will create division among the saints. The Lord says that we are not of the world, and that we should separate ourselves from the world. Politics is most certainly of the world. Therefore, we should heed the injunction to come out of Babylon. Just so soon as we demonstrate to the Lord that we are striving to become of one heart and mind, just so soon will he come to his people, and Zion be redeemed, and no sooner.

3. The saints should begin to set their families in order; teach their children to pray, teach them the doctrines of the church, and to observe family prayers. I discover in my travels among the saints that some do not observe family worship, and teach their children in harmony with the commands of God. The saints had better prepare along these lines, for if these things are not observed in

Zion, we will be removed therefrom. (D. C. 90:6-10.) It is not good policy to wait until we get there to perform these duties; these are some of the means of preparation. It would be quite a task to enter upon all these duties at once.

4. Are we observing the Word of Wisdom? Have all those who have entered into the regions round about quit the use of tobacco, strong drinks, hot drinks? And are they eating meat sparingly; using herbs and fruits in the season thereof? And are the farmers feeding corn to the ox, oats to the horse, rye to the fowls and swine, and barley to all useful animals? Are those who are scattered, and who are so anxious to gather into Zion or the regions round about, practicing these sayings of the Lord? I meet with numbers in my travels who are continually preaching Zion, who are using tobacco and occasionally strong drinks; tea and coffee, and meat in abundance. Are those people ready for Zion? And if those in the regions round about do not keep the sayings of the Lord, what inducements are there to those who are scattered to gather in if better conditions do not obtain within these regions round about? It must be remembered that it was because of a failure on the part of those who were gathered in Zion and in the regions round about, in the thirties, to live up to the laws of Zion, that they were not redeemed.

Behold, I say unto you, Were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now; but, behold, they have not learned to be obedient to the things which I require at their hands.—D. C. 102:2.

If it be true that like causes produce like effects, if we are not obedient to the things God requires at our hands, we need not expect to be permitted to dwell in Zion.

5. Are we ready, if the Lord should command us to gather into Zion, to consecrate all our property to the Lord. That is, are we willing to place all in the hands of the Bishop and be content with the portion that would be given us for our inheritance? No doubt but those who have but little of this world's goods will be ready to comply with this command. But what about those who have an abundance? Have they the requisite love for God and their fellowman, to impart freely of their earthly substance for the building up of Zion, and to divide with the worthy poor? These are things that we must seriously consider. I fear that when that time comes that there will be a number of Ananiases appear on the scenes.

The fact should be impressed upon all that contemplate going to Zion or the regions round about, that righteousness—purity of heart—is what constitutes Zion. Again, we are told



that only the righteous are to be gathered; therefore, when we have arrived to this condition, as a people, the Lord will surely gather us to the land that he has set apart and consecrated for Zion. The Lord, speaking with regard to the redemption of Zion, says:—

Behold, I say unto you, The redemption of Zion must needs come by power; therefore I will raise up unto my people a man [not men], who shall lead them like as Moses led the children of Israel, for ye are the children of Israel, and of the seed of Abraham.

So far as I am concerned, I am willing to let the Lord redeem Zion in the way he here intimates that he will, through the man that he said he would raise up for that purpose. In the meantime we should gather into the regions round about, as far as practicable, in accordance with the advice of the Lord and counsel of the leading elders. Hence, those who think they are ready and can live upon their lands in the regions round about, let them inquire of the bishopric, whose duty it is to impart information to such as seek it.

Let us all possess our souls in patience, and await the Lord's own time, who will surely direct all things concerning Zion aright, through the latter-day Moses.

Yours for the right,  
GOMER T. GRIFFITHS.

## Letter Department.

SAVANNAH, N. Y., Dec. 16.

*Editors Herald.*—As incidents gleaned from among the reminiscences of the last summer's experiences, the following may be read with interest.

On July 24 I reached Scranton, Pennsylvania, just before a hard rain accompanied with heavy thunder. The weather had been hot and dry for some time and this downpour came as a refreshing relief. I was kindly received at Bro. and Sr. Hawkins', where a home was provided while there.

The day following, I preached, morning and evening, and attended the Sabbath school in the pleasant hall occupied by the saints on Lackawanna Avenue. There was a good attendance and good interest, mostly of the young and middle aged. The Sabbath school was conducted excellently.

For some years Scranton has been in the background; lost prestige and influence, though there were some estimable adherents and defenders of the faith who tried to rally the forces, at least at times, and keep them intact, but to little avail. For the last two years a special effort has been put forth to revive interest and thus start anew, chiefly under the guidance and efforts of Bro. Alma N. Bishop, the missionaries aiding him as opportunity offered. Great credit is due Bro. Bishop for the way he wrought in Scranton, and also his family, as they were the leaders at church and the Sabbath school. Bro. Bishop is especially praised for the

work he did the last year of his stay in Scranton, and is complimented without stint by his associates.

They were gathering material to effect an organization when a sufficient strength should develop to reasonably insure success. On this visit it was adjudged that the time had fully come to begin at least to organize, and this course had been recommended by Bro. Bishop before leaving for Europe. So that on the evening of the 28th I met with the saints at the house of Bro. and Sr. Jones and assisted in organizing a church, to be known as the "Scranton branch" of the Reorganized Church of Jesus Christ of Latter Day Saints. There were nineteen members present, and others in sympathy with the movement detained from meeting. Acting by the rule of "common consent," Bro. Lallie L. Jones was ordained an elder and selected to preside; Bro. Adam Robertson and Bro. William Hawkins were ordained teachers, and chosen as teachers for the branch; Sr. Charlotte Jones was chosen secretary, and Bro. Stephens treasurer. Peace and harmony prevailed and the voting was a unit on every question. The members of the branch, including the officials, are largely young people and of families of the older saints, who have united together to make the "Latter Day Saint" name and cause honorable and successful in and about Scranton. May their efforts be supplemented with needed wisdom and direction from above, that in time they may more than realize their ideals and desires in that direction. The opposition is strong and the enemy lurks in the way, to overthrow in youth and old age. The exhortation, "Be strong," is salutary here.

July 1, young Bro. Clarence Griswold met me with team at Oxford, New York, and conveyed me to his father's home, at East Pharsalia. The saints have built a very creditable church there, seated and carpeted, ready for use, but not dedicated; and the time was not opportune for a dedication, either the holding of other services; so in company with Bro. Griswold, I went to Spring Valley and spent a day and night with saints and friends, but as at East Pharsalia, harvest was on and evening services were out of the question, but called for later on. There are some very worthy saints and friends in Spring Valley, and the cause should be supported there.

Later on, August 4, I joined Bro. Robley at Philadelphia, and on the 5th, in company with him, J. Zimmerman, Hosea Bacon, and a number of other brethren and sisters, I attended the conference at Baldwin, Maryland. This was a very pleasant meeting; earnest, devoted services and cheerfulness of spirit. It was encouraging to note the interest being taken in the work, and which is receiving the support of both the young and the old. Bro. Robley is well received as a laborer, but if one other could be secured to aid it would be most gratifying.

The reunion held at Dennisport, Massachusetts, came next in order of time, but this has been written up by "Ye Editor" and there is no need of further detail. There were pleasant associations connected with it, yet in some respects it was not up to as high a standard as some other reunions that have

been held in the East; but there were not so many in attendance. The people were cheered, however, and encouraged in the faith, and the cause gained.

Being fortunate in securing passage from Boston to New York for one dollar, Sunday, August 20, found me with the saints in Brooklyn, New York. The services were good and also a good interest manifest in the Sabbath school. Brn. Potts, Lester, Cox, Box, Squire, Freman, Clark, and others continue as main supporters of the work there. Bro. Joseph Squire was ordained a high priest, as provided for by resolution of the General Conference. Notwithstanding the conflicts going on Brooklyn has her hopeful side.

Saturday, August 26; I met with the West Virginia district conference, held at Goose Creek. Brn. G. H. Godby, D. L. Shinn, John Carpenter, B. Ball, F. R. Ferril, Joseph Biggs, L. R. Devore, J. B. Russel, and Brn. Smith and Huffman were present representing the ministry. The meetings were well attended, and an excellent feeling prevailed, and an abiding faith was exhibited in the work. Brn. Godby and Shinn seemed to have the armor on and well prepared for the conflict. Bro. Devore was the star of this assembly, as he was the one that introduced the work there and baptized most of them. This was his first visit among them since his return from the islands, and he was received with great warmth of feeling and respect. It was pleasant to note that saints do not forget old soldiers. A saints' welcome and hospitality was extended to all in attendance, and a good impression was made for the cause. Bro. Devore continued the meetings for a week after the conference, with increasing interest and baptized a number.

In the meantime I made a visit among the saints living on Cabin Run. Preached in two schoolhouses with good interest, some of the time. Cabin Run lies among the high hills of West Virginia, verging almost into mountains, yet the gospel message has reached them, found adherents, and maintained itself against a brisk opposition. I received the best of care at the home of Bro. Williams by young and old. Sr. Williams was among the first to receive the message and she has made a successful conflict, exerting a good influence in her home and among her neighbors. Bro. Williams has not yet identified himself with the church, but he has so many good qualities to commend him, we call him brother. There are some fish about Cabin Run and with effort they may be caught. Bro. Ruley's family reside there also, and they have stood for the faith through evil report as well as good. Only for the exceeding hot weather this visit would have been among the pleasantest.

September 7. Young Mr. Williams brought me to Tollgate and I took train for Creola, Ohio. Was joined by Bro. Devore at Cornwallis, and at evening we arrived at Creola and were made comfortable at the home of our enterprising brother, Aaron Kirkendall. The Ohio district conference convened at this place on the 9th, a graphic account of which has already been written by President Smith, who was in attendance.

We remained a few days after the conference and held meeting evenings. On the 11th, four persons were baptized by Bro. James Moler. A good impression was made for the work at Creola, and there are signs of success lingering thereabouts.

On the 14th I reached Pittsburg, Pennsylvania, and was placed in care of Bro. and Sr. C. Ed. Miller. This was duly appreciated, as the long siege of hot weather had about retired me. After a day's recuperation, in company with a number of cheerful-spirited saints, I went to Fayette City, on the 16th, to attend the conference. Bro. Joseph F. McDowell, James Craig, Jacob Reese, Francis Ebeling, L. D. Ullom, G. W. Hull, C. Ed. Miller, L. R. Devore, W. H. Forbes were present representing the ministry. The services were all that could have been desired in the way of unity, earnestness, and devotion. Bro. Joseph F. McDowell was chosen district president and Bro. Omohundro secretary. The main objectionable feature of this meeting was there seemed to be too much of a hurry—in a hurry to get there, in a hurry while present, and in a hurry to get away. But of course working people have to be at their post on time, as they are governed by rigid rules.

Fayette City is up in the hills of Pennsylvania on the Monongahela River. Bro. Hull and Perry have been in charge of the little band of saints there for some time. Bro. Hull had arranged to move to Ohio, so it leaves Bro. Perry as leader. "More laborers" seems to be the cry here as well as in most other places. Ample provision was made for all who attended the conference, and an enjoyable time was had.

On Monday following, in company with Bro. Joseph F. McDowell as escort, I took a boat ride up the river to Brownsville. The day was pleasant, the scenery fine, everything new and interesting; one of the most enjoyable days of the year. It lies in the coal mining district and thousands are employed in the coal business. It was easy to see where Pennsylvania gets much of her wealth; that is, out of the "lasting hills" "of Joseph's land."

WM. H. KELLEY.

Hospital, TUSCALOOSA, Ala.

*Editors Herald:*—I feel that I should say "dear brethren and sisters," and this I hope to be able to honestly do ere long, as my greatest desire at present is to soon be buried in the waters of baptism by a saint. How I wish Mr. Turpen (I feel that I should say "Bro." instead of "Mr.") could baptize me, as I think he must be a good man, and I trust he (and not only he, but all saints) will ever remember us in their prayers, especially on "fasting day."

Jennie and I greatly desire to be remembered by you all, and words fail to describe how we enjoy reading and appreciate the nice consoling letters written to Jennie by the saints. She so often reads them to us, and, as many may imagine, such sweet advice is not only encouraging to Jennie, but also to quite a number of her friends, who feel delighted, and "expose curiosity" as soon as her name is called by the mail carrier,

I am now near twenty-four years of age, with neither father nor mother, and like Jennie, am terribly afflicted with the "nerve trouble." My sister, with whom I made my home, is a "Methodist," and no doubt but she will feel troubled when she finds me no longer in that faith. Please pray for me, dear saints, that I may continue (as I read the Bible Jennie gave me) understanding the Scriptures, and that I may be given strength to help her (sister) "see the truth." If she and her husband could only see it, and if we could all be baptized at once, wouldn't it be grand!

I can't help believing God caused Jennie and I to meet here, and Jennie's friends to send her all those nice papers, etc., that I might be "shown the truth." Some more of Jennie's friends here so often borrow the papers to read, and my hopes are that they will all yet see it as I do.

We so enjoy meeting in the "big room" to hear the reading, and it causes Jennie and I to feel like rejoicing to see others listen so attentively while she reads either the papers or the Bible. Saints, please ever remember us in your prayers, and especially on "fast day."

I wish we could see and be with you all, especially Mrs. Shaw and Miss Newbury (whose faces are so sweet in their pictures), and Miss Schwartz and others, who write such letters of comfort and sympathy to us.

Your true friend and "future sister,"

CARRIE PORTIS.

SMITHLAND, Iowa, Dec. 1.

*Editors Herald:*—The church work is in much more satisfactory shape than when we wrote you before. There has not been much preaching here in the last year. Uncle George Montague was with us for a few days in July and preached three good, inspiring sermons for us, but we were unable to get any public building to hold meetings, so we were compelled to use private houses, and while the gospel sound was just as sweet to me as in the grandest church building, yet I am sorry to say even the saints did not turn out as they should, so he did not remain long.

Bro. Hubert Case was here for about a week in October, preaching at the Pleasant Valley schoolhouse, near our home and about a mile and a half from Smithland. This made it rather unhandy for the saints in town, as very few of them have conveyances; but our young brother, Roy Parker, kindly went in after them every evening, so that a fair congregation both of saints and outsiders greeted our brother on each occasion, and we received much good instruction, and I think much good was done among the saints at least. On the Sunday that he was here we reorganized our Sunday school, and it is now moving along nicely again, for which we are very thankful, and we now have preaching every Sunday also.

On Sunday evening we were much disappointed by a heavy rainstorm, which prevented our holding meetings at all, for which we were sorry, as it was Bro. Hubert's last opportunity of addressing us for a while at least. He went away the fore part of the

week, promising to return in about a month, but has not come yet, although it is several weeks over a month since he was here.

By Brother Hubert's advice we made one more attempt to get the Adventist church in Smithland for Sunday school and preaching services. As we had heard that the Congregationalist committee were to meet the Adventist board of trustees at Rodney on a certain evening, Bro. Cohrt organized a committee of one and was on hand also, thinking that if they let the Congregationalist people have the church for evening services, they could not refuse us the same privilege for the forenoon; but we had reckoned without our host, for when after the Congregationalist people had made arrangements for the church Bro. Cohrt asked for like favor, offering them the same as the other committee had, he received a curt, "No, sir; we have decided not to let your people have the church." When asked their reason for such action when they were willing to grant such privileges to other churches they said: "We know what the doctrine of the Congregationalist people is, but as for your church,——" Well, I guess it was a little too strong for them. Bro. Cohrt at last however gained the promise from them to take a vote on it at Sunday school the next Sabbath, they to write us the result. The next week we received a card from Mr. Fred Barber, one of trustees, informing us that the trustees did not meet on the Sabbath previous but would probably meet the next Sabbath, when we should know the result. It will be noted however that it was the congregation, not the trustees, who were to decide this question, as they claimed to be without power to act of themselves in the matter. As nearly if not quite a month has elapsed since the day last appointed for taking the vote and we have heard no more from them, we suppose that either the vote was not taken or at least we are not to be benefited by it; so we are continuing to hold our meetings in the Pleasant Valley schoolhouse, a few of the saints from town endeavoring to come out each Sunday. We have had fair congregations so far, but they will of course diminish when the weather gets colder. Some children from families outside the church attending, we have four classes.

The saints were somewhat stirred up lately over a magnetic healer, who was in our midst. Some of the saints were rather taken up by him or them, for there were two of them. The majority of the saints, however, were firm against them. They had showed one night in Smithland and announced another show for the next night, but hearing that the boys were going to rotten egg them if they attempted any further public demonstration, they took the first train out of town, and very few I think regretted their departure; and while we do not approve of rotten eggs as argument against anyone, yet we are glad that they were not able to convert many to their way of thinking. As for one I would rather remain sick than to be healed by such a power, even if they have the power of healing, of which I am not so sure.

The saints also hold Bible reading every

Thursday evening, from house to house, mostly in town. I have not been privileged to attend yet, as there is little pleasure going out nights with three babies. With love to all the saints, also asking your prayers that I may ever be found faithful, and with prayers for the advance of the cause we love,

Your sister,

CORA B. COHRT.

EAGLE GROVE, Iowa, Dec. 19.

*Editors Herald:*—I came to this locality the 3d inst. and arranged at once for a series of preaching services, at the church at Head Grove, some five miles east of this little city. I find the remaining members of the branch (now disorganized by removal of members to other branches) still endeavoring to keep the camp fire blazing, by pushing the Sunday school work and holding occasional prayer meetings, though minus ordained officers. Sr. C. F. Hayer, the Sunday school superintendent, though living five miles from the church, perseveres in keeping the school interests going winter as well as summer; and the interest is maintained, as may be witnessed by the officers and teachers, as Sr. Henry Thomason takes charge of the infant class, meanwhile holding her own babe on her lap, her husband acting secretary. Bro. Richard Lewis, his father, and others seconding the good effort as teachers.

I held fourteen preaching services, with an increasing interest to the close, ending Sunday night, the 17th inst. The Sunday morning services will long be remembered by those attending, because of the season of refreshing from the presence of the Lord. We all felt humbly thankful to be so signally remembered once more of "Our Father in heaven." The subject of discourse was the hope of the saints relating to the future, and saints present were wonderfully confirmed in their hope of glory, to be realized by all the faithful, at the glorious reign of Jesus by and by. The Spirit seemed to rest on the audience like a halo of light, with joy.

Labor has been done here this last fall by Elders J. W. Morgan, district president, and Eli Hayer, that has done good, and is remembered; and they will be welcomed again. We were permitted the pleasure of receiving and blessing a little child Sunday evening, of parents, not members yet, but are investigating the faith, and are evidently not far from the kingdom. A number of the young people here are attentively listening to and investigating the faith, and we hope for their obedience at no distant day.

After preaching the funeral sermon of Sr. Pence, at Runnells, Iowa, as noted in my last to the *Herald* (Oct. 19th), and baptizing her sister, Sr. Hannah Cottrell, of Prairie City, Iowa, I visited Boone and vicinity; found the condition of the Boonsboro branch improving, as circumstances change. Found Bro. James Clark, who had been a long time discouraged, had gotten out of the quagmire of gloom, renewed his covenant and walking in the line of duty again, and to the encouragement of all. And our aged brother, James Troughere, who had been leading so long, with the official aid of the deacon only,

Bro. H. Pratt, now has the additional help of Bro. John Clark, who was ordained a priest, at the last conference, and to whose call the Holy Spirit testified so powerfully and signally to Bro. J. W. Morgan and others while ordaining him, thus confirming the testimony of others to his call.

Bro. John Hall and wife now reside at Boone, and are a help to the work there; and their children aid in the Sunday school work. Bro. John was baptized by "Brother Joseph," at one of the western reunions, he being led to obedience by special leadings of the Spirit. Bro. John is one of the willing workers, believes in paying his tithing and doing other work for the cause besides. We all hope his good children may obey the gospel and rejoice with their father and mother. Thus we believe there are evidences of improvement in the condition of the work in the district.

Dark clouds have hung heavily over some of the branches in this district in the past, causing sorrow and discouragement to the saints. Some little ones skirt the borders yet, lingering for the time; but we trust with experience, patience, and faithful continuance in duty, God may still work with us and help us rise from the gloom and darkness of weaknesses and mistakes, and deliver us from the influence of misleaders, that we all may walk in the light of the gospel of peace.

Some of our local officers, some of whom have but lately been ordained, are enrobing themselves with the armor, and are going forth to battle in the Master's service; among them Bro. Thomas P. Cook, who seeks to improve the opportunities to speak for Christ, and has lately baptized a young man. We are glad to see these young laborers come forward doing battle for our King against the hosts of sin and evil. May "Our Father" send many more, for truly "the harvest is great," and the laborers are few; so many fields ripe and unoccupied, and no one to reap the great harvest of life.

Come on, young soldiers, enlist in the holy campaign; the Father calls for your highest, noblest, holiest, yet humble efforts. He will send his holy ones with and before you! His Holy Spirit in you will lead sinners from darkness, sin, and spiritual death, into liberty, light, and divine justification. Respond to his call, Paul like, and enter into this great soul harvest, and if faithful to your calling to the end, great will be your joy in the never-ending kingdom.

"The Spirit and the Bride say, Come," not only in the letter of the past, but now, today, if you will harden not your hearts, but to-day, even *now*, the Spirit invites you to the harvest. Behold, the reward is great, after the labor, faithful labor, and the trial.

As the century now old and closing out, with varied experiences of light and darkness, joy and sorrow, its fortunes and misfortunes, its advances and reverses, with its political, civil, and religious revolutions and developments, its defeats and its victories, never more to return, and the new and untried twentieth century comes so bravely and undauntedly to slay and resurrect its millions, will the church arouse itself to redoubled diligence in duty to God, and in his

name, by his grace, make a mighty, united, and continued effort to liquidate its debts, chase darkness from its skies, walk out into the bright sunlight of liberty, from all that encumbers it, adjust itself to the new conditions of the incoming twentieth century,—the century of expanding ideas, fortunes, and achievements,—and then let the kingdom of God grow, spread abroad, expand! We all believe in legitimate constitutional expansion. How all the saints would rejoice in the free and untrammelled prosperity and advancement of the church for which we have labored, prayed, and longingly sacrificed. Come saints, let us awake to the situation and the divine demand. "Owe no man anything." Get out of debt and then, inasmuch as "the inhabitants of Zion are to judge all things pertaining to Zion" (D. C. 64:7) let the inhabitants of Zion see to it that the church lives within her income ever after. Can we not cooperate in this one effort, even if necessary by sacrifice, and then let those whose duty it is not to "serve tables," be left "free to wait on their ministry"? (D. C. 120:3; 122:2, 3,) and pushing their ministry into new and additional fields, thus expanding the cause of God, building up the church, and their minds unburdened, with temporal embarrassments. (Matt. 6:24-34.)

How gladly would those upon whom rests "much responsibility" (with all saints for that matter) be relieved of further embarrassment here regarding it, and past experience, no doubt, be sufficient. Is not freedom from temporal encumbrance, or debt, one of the prerequisites to the gathering? And that too, collectively as well as individually? How much easier and free we all will feel relieved of this burden! And with this obstacle out of its way, how much more easy the church will move out on its prosperous journey to success and achievement and victory.

The sooner we do this the easier it will be to do. Brethren, come one, come all, and let us lay down this burden, and move out free! Will not God approve of such an effort? "Pay the debt thou hast contracted." "Behold, it is said in my laws, or forbidden, to get in debt to thine enemies." "And again, verily I say unto you, concerning your debts, Behold, it is my will that ye should pay all your debts." And the way to do this is here pointed out of God, thus: "And it is my will that you should humble yourselves before me, and obtain this blessing by your diligence and humility, and the prayer of faith; and inasmuch as you are diligent and humble, and exercise the prayer of faith, behold, I will soften the hearts of those to whom you are in debt, until I shall send means unto you for your deliverance." (D. C. 18:5; 64:6; 101:13.)

Do not these foregoing statements of law involve the eternal principles of justice and right morally and legally? Do principles ever change? Does God change? Are we not, as a church, bound by this law and these principles? To urge to duty affirmatively does not express or in any way convey the fear of repudiation. Duty is always urgent, especially time-limited duties. Is not this true? God's way of having such obligations

fulfilled is here plainly pointed out. It is in the way of legitimate business callings, accompanied with faith in God—faithfulness and diligent, honest, upright labor with prayer to God.

I predict that God's work never will be accomplished by holding pleasure-affording entertainments, gormandizing suppers (see Luke 17:26, 27; 21:34, on latter-day feasting), and "chain letters;" all such but pandering to the natural propensities and contesting ambition—emulation.

A feast for the poor who cannot pay for it is Godlike,—is Christianity. (Luke 14:13, 14.) Feasts other than this are not religious, Christian, either in motive, operation, or purpose.

I refer in this connection mainly to the Graceland College debt.

What may not be done during the next year toward liquidating this burden, if all saints would in faith, and prayerfully devote, like Jacob of old, a specified sum by them (or each) purposed for this object! Surely the Bishop of the church would, as on other occasions, notify the saints when the task was finished, and the obligations of the church relating to this matter fulfilled. After this is done, let such arrangements be made concerning the college and its work as not to allow the church in its great primal obligations, publishing the gospel to all the world, caring for its poor, and carrying into effect the law of consecration, equality, the gathering, and the School of the Prophets, each in its proper order, to be cumbered again in this work, lest, indeed, we be found to be foolish virgins, and so the day come and find us without the "wedding garment on," not having kept our moral obligations.

Difficulties have come because we have allowed our attention and energies to be diverted from our first and great united mission under the law, and energies spent in an endeavor to do that which was not necessarily required of us by the Lord, at least, not yet. Shall we consider these matters and get to work? Who and how many will respond? This work is before us. It must, morally speaking, be done.

Hopefully onward,

C. SCOTT.

CHEROKEE, Iowa, Dec. 18.

*Editors Herald:*—I have visited, by letter, more than a hundred prominent ministers and professors of Bible history in the United States, representing Jewish, Catholic, and Protestant churches with six questions on Isaiah 29, and two on Ezekiel 37: 15-20.

Do you ask why I did it? I answer: If "the wisdom of their wise men" can disprove the interpretation we put on the chapters named, I want to know it and *know it right away*.

If the "sealed book" and "stick of Ephraim" (Joseph) do not have their fulfillment in the coming forth of the Book of Mormon, I believe every saint ought to be apprised of it. I intend giving the *Herald* readers "the wisdom of their wise men" at no distant day.

I believe no church is wiser in organization, doctrine, etc., than the wisdom of the organizers and perpetuators of that church.

Why not let all Protestantism examine their churches by the above reasoning; then ask, Did Joseph Smith rely on his wisdom alone when directing, organizing, and giving to the church its doctrinal tenets? No; the Lord, angels from heaven, and the Holy Spirit, instructed and authorized him; and as there is no wisdom greater than God's wisdom, the ministry of this church can safely "go into all the world" without fear of being confronted with a gospel reflecting greater wisdom, knowledge, power, and promises than the angel's message. To God be all the praise for this great restoration.

For the past two months I have been laboring at Lake City, Auburn, Sac City, and near Quimby, in this the Galland's Grove (Iowa) district.

I will be at my home in Deloit, Iowa, by New Year's to make out statement of the financial work of the district as Bishop's agent. Let all the saints in the district remember their duty in regard to the temporal law.

Faithfully yours,

C. J. HUNT.

CUCAMONGA, Cal., Dec. 16.

*Editors Herald:*—The writer has just closed a series of over forty meetings at this place. Although some manifested interest all the way through, yet none have proven themselves wise, since not one soul obeyed the message. When I think of what they have heard I wonder how they could "neglect so great salvation." Because of such things I am sometimes a little discouraged and ask myself if it pays to preach the gospel. It seems like casting pearls before swine in some cases. I can't say this, however, of this place, for I believe good results will yet follow my efforts. This is the sowing of the seed, and the answer to "What shall the harvest be?" may be greater than we now think. It pays then to work for God (1 Corinthians 15: 58) for if not one person should receive the word, yet our reward is sure. We expect better results than this, nevertheless, for all are doing as well, doubtless, as Noah. If not, no one need complain, for if a person should labor a lifetime and be instrumental in saving but one soul, how great would be his joy with that soul in the kingdom of God. If greater success should be his, his joy would be proportionately increased. (D. C. 16: 3, 4.)

Does somebody ask what prospect there is out here for a movement Zionward? If so I will say, it is as good as anywhere. I can't say there is satisfaction for the most exacting. It isn't fair to expect or demand that the saints shall reach the climax of spiritual attainments under worldly conditions. There may be and are extremes in regard to the gathering. One is that we may, every one of us, by our own resolution move in case the General Conference should reach a conclusion in that direction; the other is that every person must first pass muster with the spiritual strength gathered amid Gentile associations. Zion in its first sense means "the pure in heart." To be so doesn't mean to be beyond the suspicious mind or the slanderous tongue, "Man looketh [frequently with a

biased mind too] on the outward appearance, but the Lord looketh on the heart." (1 Sam. 16: 7.) If I were to indulge my propensity for criticising, which I sometimes do, I would find fault and condemn where God doesn't. "There are others." I prefer to believe, for there is evidence of it, the most of the saints everywhere are doing the best they can under the circumstances. They would doubtless do better under other conditions.

To illustrate: A plant which has existed under unfavorable surroundings will more readily absorb nourishment when transferred to a place more congenial to its advancement. Such a place for the Lord's children Zion will surely be, for there are enough good saints to make it so. They will, without doubt, have the balance of power. If this is disputed and it is insisted that every member must get out of range with the orifice through which the would-be critic is aiming his popgun, the gathering will be an extremely difficult question. It would, indeed, be so hard of solution that it never would materialize.

Rev. T. W. Lincoln, the M. E. minister of this town, will lecture to-morrow evening in a little town near by on "What I learned about Mormonism during a seven-years' residence in Utah." No one will dispute the reverend gentleman's right to lecture on that subject, but some think it was called forth by my preaching. We will await results and see if he will make a distinction between us and the Brighamites.

I shall go from here to Los Angeles the 18th inst., where I shall remain for a few days and then move where wisdom directs.

Yours in gospel bonds,

ALMA C. BARMORE.

PICKERING, La., Dec. 18.

*Editors Herald:*—This leaves me well, busily preaching in this town. Bro. W. R. Pickering has built a nice house 32x50 to worship in, and I preached the first sermon in it. The work has never been planted in Louisiana. I hope we will get a good branch here. I have been holding meetings for one week with some interest. Some nice people are living here under the employ of W. R. Pickering Lumber Company.

A missionary should be located at this place another year. The Twelve should see to it, and he could branch out into different parts of the State and open up the work if not like some we already have in the southwestern mission—don't care only to draw money from the church and remain around home,

In bonds,

J. D. ERWIN.

BEAVER, Texas, Dec. 10.

*Editors Herald:*—May I say to the saints in this mission, and to all others, that the good Lord is blessing us in many ways. Our district conference near Hearne, Texas, was one of the best I have ever attended. It is wonderful what the Lord has done for our people in Texas.

Had good meetings while in Indian Territory. While at Fairland I met S. W. Simmons, Henry Smart, and Bro. Haden, of the elders, and with their assistance we had a



good meeting and organized a branch, with Bro. Wriley as presiding elder. I felt as though the time had come when some of the Lamanites would "blossom as the rose;" and when Sr. Duncan bore her testimony I felt to rejoice and praise God and wonder if the good Lord would not soon "raise up a prophet" from among the Lamanites themselves who would do a "great work." Well, we will await the Lord's time.

All goes well in the Sunny South. May the good Lord bless us all to do our part.

Your brother,

A. J. MOORE.

## Mothers' Home Column.

EDITED BY FRANCES.

### REQUIRED READING FOR JANUARY MEETINGS OF DAUGHTERS OF ZION.

HEALTH HINTS CONTINUED.

Croup is a terror to many households; anything which tends to prevent or relieve it is a blessing. Dr. Felix Oswald thinks that two potent causes of croup are overfeeding, especially with fatty foods, and impure air. These are not the only causes, but deserve mention because, by many, they are not recognized as causes of this fell disease. Parents often confine their croupy children to close, hot rooms, from which all fresh air is excluded for fear of their taking cold, or cover their heads and faces at night, thus necessitating the breathing over and over again of impure air, thinking thus to guard their darlings against the croup, when the fact is, they are supplying the very conditions to bring on an attack. If you have a croupy child be careful of his diet, giving him oatmeal and other strengthening foods rather than those which produce fat; give him more, rather than less, fresh air than the other children, taking care that he is well protected, especially his feet, against dampness; guard, also, against sudden changes of temperature, such as would result from running out of a hot room into a cold one, or out of doors without extra wraps. See to it that, well wrapped up, he spend some part of every sunny day in the sunshine, if it be no more than a ten minutes' run on the veranda, and that he sleep in a well ventilated room at night, and you will greatly decrease his chances of having croup.

Still the attack may come, and you need to be prepared for it, for croup demands prompt attention. Symptoms of its approach are, hot skin, a little dry cough, which the mother soon learns to distinguish from any other, and hoarseness—almost a sure sign of croup in a baby, as it does not cry hoarsely from any common cold. At once apply cloths wrung out of hot water to the throat—you can heat water enough for this over your bedroom lamp or gas jet, if the attack comes on, as it usually does, in the night, when the kitchen fire is out. Remember always to cover the wet bandage with a dry one and renew often, having the fresh one all ready to put on as soon as you take the other off. Give the child

a teaspoonful of the syrup of ipecac from your emergency drawer; meanwhile have the kitchen fire built and water heated for a warm bath, which should be given before the fire in a warm room, remembering always to wet the head in cold water and keep a cold napkin on it, while the body is immersed in the hot water. Give the ipecac at intervals of ten minutes till vomiting relieves the child of the phlegm which is choking him. Drinking tepid water at short intervals will produce the necessary vomiting, but it is often more difficult to make the child drink this than to take the syrup of ipecac.

Just here allow a few words concerning the use of water as a remedial agent. No other agent is so easily attainable and of such general application as water. Mothers should learn how to apply it, for there is a right and a wrong way of using it, but the principles governing its use are simple and easily learned. We have already referred to some cautions concerning its use, which we recapitulate: First, before going into any kind of a bath wet the head with cold water; if it be a warm bath, keep a napkin wrung out of cold water on the head to prevent a rush of blood there. Second, cover every wet compress with a dry one, and when the wet cloth is changed have the fresh one all ready to clap on instantly. In placing a wet compress on the chest to remain all night, a capital remedy for cold on the lungs, be sure that the cloth wet is no thicker than will dry during the night, and this without producing any chill. If this caution is neglected harm may result from the wet compress. Used judiciously, there are few cases of illness in which water may not prove a valuable remedial agent. We have spoken of its use in croup; we give these additional suggestions from an experienced physician:—

"A towel folded several times, dipped in hot water and quickly wrung out and applied over the seat of the pain in toothache or neuralgia, will generally afford prompt relief. This treatment in colic works like magic. I have seen cases that have resisted other treatment for hours yield to this in ten minutes. There is nothing that will so promptly cut short congestion of the lungs; sore throat, or rheumatism, as hot water when applied promptly and thoroughly.

"Pieces of cotton batting dipped in hot water, and kept applied to old sores or new, cuts, bruises, or sprains, is the treatment now generally adopted in hospitals. I have seen a sprained ankle cured in an hour by showering it with hot water, poured from a height of three feet.

"Tepid water acts promptly as an emetic; and hot water taken freely half an hour before bedtime is the best cathartic in cases of constipation, while it has a most soothing effect on the stomach and bowels. This treatment continued for a few months, with proper attention to the diet, will cure any curable case of dyspepsia. Headache almost always yields to the simultaneous application of hot water to the feet and the back of the neck."

Diarrhoea and dysentery are the scourges of summer; heat and sudden changes of temperature, even more than improper food,

being their predisposing causes. A rise in the thermometer in summer is usually followed by a rise in the death rate among children, especially in great cities, where pure, fresh air is unattainable by so many. Hence, keep your little ones as cool as possible, while guarding against sudden change of temperature, by fine flannel next to their little bodies. Be careful what your child eats till past his second summer. Milk is the safest diet; if there are symptoms of diarrhoea boil the milk. A teaspoonful of raw flour, worked smoothly into a tablespoonful of milk and then stirred into half a teacupful of milk or water, and drank, is a good corrective. We have known obstinate cases of diarrhoea cured by the following simple remedy: Tie a teacupful of dry flour in a bag and boil it two hours. When cold it forms a hard ball, grate this and make of it milk porridge, which give the child in place of regular meals. A quarter of this ball will usually be sufficient for a child under ten years old; if it is not, more can be given at the next meal. Care should be taken not to check diarrhoea too suddenly, especially when children are teething, as a slight looseness of the bowels is sometimes a relief instead of a danger.

Dysentery is always serious. It is distinguished from diarrhoea by great thirst and other signs of inward fever; the evacuations are not so full but are more frequent, and accompanied with much straining; they are more or less bloody, with mucus and sometimes shreds of fibrin, which seem like the lining membrane of the intestines. When these symptoms occur, send at once for a physician, as the case demands his skillful care. In dysentery keep the patient as quiet as possible, lying down in bed, as standing on his feet or making any exertion increases the danger. Keep him covered so as to be warm, for while there is great inward fever the skin is often cold. Allay his thirst by putting pieces of ice in his mouth. Drinking water, or indeed any liquid, intensifies bowel difficulties. Apply flannel cloths wrung out of hot water to the bowels, changing frequently. By the time you have followed these directions your physician has arrived, and we turn the case over to him.—*Childhood: Its Care and Culture.*

(To be continued.)

## Sunday School Department.

ELDER T. A. HOUGAS, EDITOR.

Henderson, Mills Co., Iowa.

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

### SUNDAY SCHOOL WORK IN UTAH.

On September 14, 1899, during the mission reunion held at Provo, the Sunday school workers met in convention morning and afternoon. It was the first of the kind, and considerable interest was evinced in the work, while a general desire to see it placed upon a higher basis was manifested. Short addresses from Elders J. W. Wight and Hans N. Hansen introduced the respective sessions. Papers were read from Srs. J. D. Cooper and Jennie Garr, of Ogden, Pauline

Higgins and Ida Davis, of Salt Lake City, and Flora Phillips and Miss Hilda Andersen, of Provo. Interesting discussions of subjects treated brought out valuable points along this line of work.

At the district conference an organization of the Sunday school work in the district was effected, which has since been indorsed by most of the schools within the limits, and we confidently look for the remainder to fall into line.

While this branch of the work in this mission is in its incipient stage so far as organization is concerned, and like the missionary work here, has great obstacles confronting it, we trust it may develop sufficiently to accomplish much good.

Excellent talent among the young is being brought to the front, and in several places where nothing is being done at present there is opportunity and latent ability to push the work if proper interest can be awakened.

We take this opportunity of appealing to the saints of Utah, and of Idaho as well, for help. There is room and work for all, and every one should enlist and do what they can. *We cannot afford to be idle, for the enemy is on the alert.* Where there is not more extended opportunity, home schools can be organized, and surely one's children are as precious to them as the children of strangers.

Let us make a united, earnest effort to have all the old schools in better working condition and new ones organized by the time our next convention shall meet. Superintendents, officers, teachers, parents, pupils, and saints in general, is there not something you can do to help in the work? "We are laborers together with God." Think of it. We expect to write personal letters to many where the needs of the work are known and earnestly invite correspondence from all in relation to anything along the Sunday school line.

Should there be any points inaccessible or unknown to us where either a family or general school can be organized, we trust you will go right ahead as systematically and fearlessly as though thousands were at your command. Please report all organizations to district officers, and if any assistance is desired we will gladly do the best we can.

Will there be a response to this appeal? What are we doing while the Bridegroom tarries?

D. W. WIGHT, Supt.,  
Pleasant Grove, Utah.  
HILDA ANDERSON, Sec.,  
Provo, Utah.

FEELING that most of you and I hope all will agree with me that the Sunday school work is needed, that it is in fact one of the "helps" of which Paul speaks, I have thought therefore to speak more particularly of how that work may become more successful and be more far-reaching in its results.

Like the preacher I have chosen a text and it is, "Study to show thyself approved unto God, a workman that needeth not to be ashamed." I fear that far too many pupils, and teachers as well, do not give the thought and time to the study of the lesson that they

should. How can we expect to enjoy the lesson when we give so little time to its preparation?

Every blessing in life requires an effort on our part, and the greater the blessing the more work it takes to secure it. We are told to "work out our salvation," and I believe we *must work* or lose the reward. I think each one, from the superintendent down to the youngest pupil in the school, has a work to do and a place to fill in the Sunday school and should "study to show" themselves "approved unto God." Every lesson should be so well learned the *Quarterlies* may be left at home. We need to *know* the story of the lesson perfectly, and if it be historical, to locate the time and place as well as study all important characters connected with it. If prophecy, find out if possible whether it has been fulfilled as yet, and if so, if the fulfillment was a literal one or not. Since God is unchangeable, we may expect the same to happen in the future as in the past.

And whatever the subject, see what all the writers have to say on it, and thus "in the mouth of two or three witnesses shall every word be established."

If we count this work worth anything at all, it is well worthy our best efforts. How much better able we would be to cope with the wiles of the evil one if our minds were richly stored with Bible truth. We might then be able, like the Master, to answer, "It is written." In what better way can we study God's word than in company with others for the same worthy purpose. I can find no excuse for anyone not finding *time* for the preparation of the lesson. I believe we can find time in all ordinary cases. Therefore, again, Sunday school workers, let me urge you that with the aid of God's Holy Spirit you "study to show" yourselves "approved unto God," workmen that "needeth not to be ashamed."

FLORA B. EPPERSON.

For Southern Illinois district convention.

## Conference Minutes.

### FAR WEST.

Conference convened with Kingston branch December 9 and 10; Bro. T. T. Hinderks in the chair, Charles P. Faul and Albert Leaverton secretaries. C. P. Faul, Bishop's agent, reported: Balance last conference \$130.43; received and on hand \$244.63; paid out \$155; on hand \$89.63. Audited and found correct. Branch reports: St Joseph 426; gain 3. Kingston 86, no change. Delano 112; no change. Stewartsville 157; loss 1. Wakenda 58; no change. Ministerial reports: Elders H. O. Smith baptized 3, Ben Dice baptized 1, J. S. Constance, A. White, M. T. Short baptized 5, J. C. Elvert, J. N. Cato, R. Archibald, R. Phillips, and A. J. Seely; Priests C. Gilliland, J. W. Roberts, M. Bryant; Teacher C. J. Craven. The resolution known as the "Winning resolution," which was laid on the table at our last conference was taken up, and voting by the yea and nay, was lost by a vote of 21 for, 110 against. Resolved that we as a district petition the Twelve to proceed to organize this district according to the law laid down in the book of Doctrine and Covenants, section 122. The resolution was laid on the table until next conference. Election of officers: T. T. Hinderks, president; J. S. Constance,

vice president; Charles P. Faul, secretary; A. Leaverton, assistant secretary. C. P. Faul sustained as Bishop's agent. Moved that the president consult with submissionary in charge, and make arrangements for meetings at Gospel Hill. Moved that the Bishop's agent be authorized to pay the insurance on the Gospel Hill chapel until such time as the brethren in that vicinity be converted to pay the insurance. Moved that the chair appoint a committee of three to draft a letter of condolence on the death of Elder J. T. Kinnaman.

Whereas, it has pleased Almighty God to remove our brother and colaborer, John Thomas Kinnaman, by death; Therefore be it resolved, that this conference of the Far West district, do hereby extend to the family and friends of the deceased our sympathy in this their great sorrow and affliction; praying that God, who doeth all things well, will give to them that strength and fortitude to bear up under the trial, and can assure them that while they will miss him from the daily walks of life, we as a conference and as colaborers in the vineyard of the Lord, do and will sadly miss his presence and wise counsel in our deliberations; and also be it resolved, that a copy of these resolutions be sent to the family of the deceased, and also published in the *Saints' Herald* and *Zion's Ensign*.

H. O. SMITH.  
BENJ. DICE.  
J. C. ELVERT.

Preaching by Brn. M. T. Short, H. O. Smith, and A. White. Social meeting in charge of T. T. Hinderks and C. P. Faul. Adjourned to meet with St. Joseph saints, March 10 and 11, 1900.

### OKLAHOMA.

Conference of Oklahoma mission convened with the saints at Oklahoma branch, December 9, with district president, R. M. Maloney, in chair; Stephen Smith, clerk. Branches reporting: Oak Grove, Canadian Center, and Oklahoma verbally. Branches in fair condition. Elders reporting: R. M. Maloney, R. W. Davis, W. S. Macrae, and W. P. Pickering; Priests Stephen Smith; H. K. Rowland, and James Yates; Teachers J. W. Squire and J. M. Volgamore. Committee reports: R. W. Davis and W. S. Macrae reported regarding the petitioning of State Legislature and Congress against B. H. Roberts. Committee discharged. Monument committee not ready to report. The following resolutions were passed: That we adopt the resolution from Oak Grove branch, that conference request Bro. Moore to use his influence for the reappointment to Oklahoma mission of Brn. Macrae and Davis. That this conference request Bro. Moore to use his influence for the reappointment to Oklahoma mission of R. M. Maloney also. That the president of the district arrange for a series of two days' meetings to be held where and when he may see proper. That, whereas there has been a committee appointed to look into the advisability of having a boarding tent (coöperative) at our next reunion, therefore, be it resolved, that saints throughout the district be requested to correspond with said committee, expressing their views on the matter, so that the committee might be able to ascertain the views either for or against the project. Sunday, December 10, was devoted to preaching and social services. Preaching by W. S. Macrae and R. W. Davis. Conference passed off quietly, peacefully, and agreeably to all. Adjourned to meet February 9, 1900, at Oak Grove branch.

Let us have faith that right makes might; and in that faith let us dare to do our duty as we understand it.—*Abraham Lincoln*.

A wide-spreading, hopeful disposition is your only true umbrella in this vale of tears.—*T. B. Aldrich*.

## Sunday School Associations.

### NOTICE OF PROPOSED AMENDMENTS.

At the next meeting of the General Sunday School Association the following amendments to the General, District, and Local Constitution and By-laws will be offered:—

#### CONSTITUTION OF THE GENERAL ASSOCIATION.

Art. 5, Sec. 4, *Treasurer*.—Amend by striking out all after the words "he shall also," and inserting "notify district associations of amounts expected from their funds, and schools not in district associations of collections expected from them."

Also amend by adding: "Article 18, *Expenses*.—All expenses shall be defrayed by requesting contributions from the funds of the district associations, the amount to be contributed to be determined by the General Association, proportionate to the total receipts of the district association; and by collections taken in the schools not in district associations, at such times as the General Association may determine.

#### CONSTITUTION AND BY-LAWS FOR DISTRICT ASSOCIATIONS.

Art. 4, Sec. 4; *Treasurer*.—Amend by striking out all after the word "association," and inserting, "He shall give due notice to schools when collections are expected from them."

Also, Article 6, "*Expenses*."—Amend by striking out all after the words "defrayed by" and inserting "collections taken in the various schools annually, quarterly or otherwise, as determined by the district association."

#### BY-LAWS FOR SUNDAY SCHOOLS, ARTICLE 8, SEC. 9.

Amend by striking out the words "special collections," and all following, and inserting "each school shall send to the treasurer of the district association, or of the general association, if the school is not in a district association, one regular collection (or special if regular collections are not taken) annually, quarterly, or otherwise as determined by the district association, such collection to be announced by the superintendent the Sunday preceding."

By the committee appointed by Northeast Illinois District Association,

ADAM J. KECK.

A. J. FISHER.

F. M. PITT.

Art. 5, Sec. 4.—Substitute for last sentence the following: "He shall, as often as necessary, and by the advice and consent of the general officers, notify districts and schools not in districts, of the General Association's need of funds."

#### ADD THE FOLLOWING ARTICLE.

"Art. 18, *Expenses*.—Districts and schools not in a district are required, upon receipt of notice from General Treasurer, to contribute to the support of the General Association from their funds, according to their respective ability so to do."

#### CONSTITUTION FOR DISTRICT ASSOCIATION.

Art. IV., Sec. 4.—Substitute for last sentence the following: "Upon receipt of notice from the General Treasurer of a need of funds, or when funds are needed for district expenses, he shall, by the advice and consent of the district officers, notify the schools of his district accordingly."

Art. VI., Substitute the following: "*Expenses*.—The schools of the district shall severally contribute, upon receipt of notice from District Treasurer of a need of funds, according to their respective ability, and promptly remit same to District Treasurer."

#### BY-LAWS FOR SUNDAY SCHOOLS.

Art. VIII., Sec. 9., Substitute the following: "*Finances*.—Each school may adopt

such financial methods as seem best suited to its needs; but it shall be the duty of each school to respond promptly to the support of the district according to its ability, upon receipt of notice from District Treasurer of a need of funds.

J. A. GUNSOLLEY.

#### PRIMARY LESSON ILLUSTRATION CARDS.

They are outline pictures, representing the incidents of the lessons, to be colored with crayon or water colors, by the children. Full directions for their use will be given in the *Quarterly*. These cards will be furnished FREE to every school, as many as they have of *primary pupils*. As there are more primary children than the number of *Primary Quarterlies* used, it will be necessary for each school to send an order for the number of cards needed to supply each *primary pupil*.

Orders should be sent at once, as these cards are for a part of the lessons of first quarter of 1900. Let superintendents and secretaries, as soon as they see this announcement, take the necessary steps to send the order at once. It is desired to make a thorough test of the practicability of this feature of work.

Send orders to Frank Criley, Business Manager, Lamoni, Iowa. 4

#### CORRECTION.

On page 758 of *Herald* for November 29, in minutes of Northeast Missouri convention, it reads convention "adjourned to meet with Bevier school the second Saturday and Sunday in February, 1900;" it should read convention adjourned to meet with Bevier school at call of superintendent.

MARY RICHARDS, Dist. Sec.

## Miscellaneous Department.

### THE WHITE-BRADEN DEBATE.

Braden claimed that the baptism in the Holy Ghost carried no moral influence with it. He cited the instance of King Saul and of Abraham; how they were men who enjoyed the Holy Ghost, yet they did bad things, things that were very immoral. I showed that there were none that did immoral deeds while under the influence of the Spirit, but did when they went away from God, rejecting his commandments, hence lost the Spirit; then it was that they did immoral deeds. Braden cited Baalam's ass as evidence in favor of his position. Said the beast received the Holy Ghost and still he was an ass just as he was before; when the Holy Ghost left him he was as he always had been. In answer to this I showed the nature of the beast was changed when receiving the Spirit. When the prophet beat the beast, if it could have gotten its heels to the prophet, it would have kicked him over the fence; but it received the Holy Ghost and in place of it having its former disposition to kick its antagonist, it commenced to argue its case, and rebuked the prophet for his immorality and downright meanness. (Applause.)

Braden in attempting to answer this, stooped to considerable dirt. Tried to make it appear that "Jo" was like Baalam's ass and that was the way he received his revelations. This being far-fetched and entirely foreign to the question at hand, I threw it back so hard that it made Braden of less note with God than was Baalam's beast. He dare not say that he had ever been honored of God as highly as was that beast. Braden felt the weight of this so strongly that he now said: "We have the Holy Spirit as the Israelites had Moses." When I got the floor I quoted this and asked Mr. Braden if he said it, and he answered, "Yes!" I extended to him my hand and said, "I will shake hands with you on that." This made it very impressive with the congregation. Now I want

to make an explanation *how* the Israelites had Moses with them. Moses was a mouth-piece to Israel; he received the word of God for them; that is, he received the secrets of God and revealed them to the Israelites. Will Mr. Braden say that the Holy Spirit his church has takes the things of God and reveals them unto his church just like Moses did to the Israelites? Here Braden cried out: "I didn't say that; you have misrepresented me!" Well, I asked: "What did you say then?" "I said we had the Holy Spirit, just like the Israelites in the days of Christ, had Moses." All right, we will see about that, said I. Christ accused the Jews (the Israelites) of rejecting Moses and the prophets and said if they would believe them they would believe in him. And now I am frank to acknowledge that is the very way Braden and his church has the Holy Ghost. If they would believe Jesus and the apostles, the Holy Ghost would be received, and these signs would follow them, as spoken of by these men; but they reject Christ and the apostles, just like the Israelites did Moses and the prophets is Christ's day. Hence, God rejected the Israelites for not believing Moses and the prophets, just like he will reject Braden and his church for not believing Jesus and the apostles.

I here told Braden that I was satisfied he would go back on what he said, and that was the reason I shook hands with him; I thought perhaps I would get him to stick to his position for once at least. Braden twisted and floundered around over what he had admitted for his church, but the longer he dealt with the subject the worse it got on him. He saw I had him cornered. The Israelites did not enjoy the Holy Ghost in Christ's day, because they rejected what Moses and the prophets wrote, and Braden and his church do not enjoy any Holy Ghost to-day, just because they reject what Christ and the apostles wrote.

Braden tried his hand on a grammatical analysis of Mark 16, in order to prove "these signs" were alone to the eleven apostles. I met this promptly by reading a "Note by I. N. White," found in the White-Sewell debate, between pages 48 and 49. I showed that Braden made one term, "apostles," the antecedent of two pronouns, one in the second person (ye) and one in the third person (them), and used by the same speaker in the same speech, this being a violation of the rules of grammar. We were before professors and students, and Braden did not dare to deny this, but sought to bolster it up by quoting Matthew 24, where just such a violation of grammar he said appeared, and if admissible in one instance it would be in the other. I showed it was no part of a scholar to try to hide behind a grammatical blunder to make a point. My analysis was so complete that Braden at once dropped the matter. If I remember right, this analysis is largely from the one Bro. T. W. Williams had published in the *Herald* some two or more years ago. I showed that this analysis substantially agreed with the text as found in A. Campbell's "Living Oracles." Afterward I had a number of calls for my analysis of Mark 16. What desperate straits these fellows get into in trying to dodge the plain statement made by Christ to all baptized believers!

After stripping Braden's church of every possible chance of an identity with the church of eighteen hundred years ago, I challenged and defied him to make an argument in favor of water baptism for his church; but no; not one word could I draw from him. I told him he had now nothing left but the water, and if he would dare to affirm they had that, I would take that from him, and I would leave him as destitute of a foundation as a criminal dangling from a rope.

As the debate was nearing the end, it was easily seen that Braden's church members were getting uneasy; and when he would

close his last affirmative speech, and I would rise to make my last answer, a dozen would arise and make a hasty exit. This gave their case away, and was frequently referred to by those not belonging to their church. I felt in my heart to pity them.

Saturday came, and the debate grew so hot, that Braden and his church members put their heads together with a determination to break the force of the debate if possible. It had been agreed and published that the debate would continue right along over Sunday; but something must be done. Without consulting me Braden arose and announced that the debate would be postponed till Monday, and announced one of his visiting elders for eleven o'clock Sunday, and services would be continued at night, and wanted all of their members to come as they had some special business. The honest chairman; yes, a man who thoroughly understood his business, arose and asked: "Has Mr. White been consulted about this change?" I answered, "No; this is the first hint I have had of it." Chairman said: "I have a written agreement in my possession signed by these debaters, and in it we have no such change hinted at; and I cannot agree to this procedure unless both parties mutually agree to it." The time occupied in the debate had been from ten to twelve a. m., and seven to nine p. m. I agreed here to let the debate go over till Monday provided they would give me the pulpit Sunday night; their man occupying at eleven. Braden and the officers of his church put their heads together and after some parley decided they could not do that.

I then announced that I would not agree to the change and the debate would go on. Something had to be done, and the heads went together again, and another change proposed. The debate would continue Sunday at two and seven p. m., and their church meeting would be at eleven. Chairman asked me if I would agree to this, and I consented.

Sunday at eleven Braden put in his appearance with a written document telling how he had accomplished a "crushing defeat" of the "Mormons." He made his speech and insisted on his church to a vote, and all those that were in favor of his document to arise. I was told near one half of his congregation arose. When they sat down, one sister of their church arose and said she could not vote for that; this caused some stir among these pious Christians! Braden told them he wanted to present this vote to the house at the close of the debate at night. But, my! How Braden did get scorched over this, in the afternoon session of the debate. He entirely forgot his brave (?) intentions ere the debate closed at night. *Hot* was hardly a name for it! The tide was a sweeping one in the wrong way for Braden. This he felt, and he did not dare to venture a vote; it was easily seen that a vote would snow him under as deep as one of the leading citizens said he was at the close of the debate. This man said, "Braden is snowed under so deep that he will not get out before next spring."

That challenge for a debate at Independence had been bothering Braden in nearly every speech he made during the last half of the debate. I only made answer to it by saying, "What has that challenge to do with this debate?" I led Braden to think probably I did not know or remember anything about what had transpired at Independence in regard to his two thousand circulars and "that debate." I was all in the dark; but Braden knew it all. He grew bold over that challenge and the circulating of two thousand circulars "right in" my "home and I didn't dare to open my mouth!" "White had the colossal cheek to challenge me in my home." "He [White] wasn't invited here;" "our people didn't want him here." I thought: Braden, you are giving yourself away. Braden ventured to prophesy once, saying: "I prophesy that White will leave this debate like a coward, and never refer to that Inde-

pendence challenge." All of Braden's hopes seemed to center in that; that is, I would go away and not say anything about "that debate"—a challenge that had been published in two thousand circulars at Independence more than four years ago, and White did not dare to open his mouth. This "silence" on my part was Braden's prayer; he wanted something to publish that would give him a little consolation after such a defeat at Alma and Orchardville.

He now makes every effort to "shelve" that Orchardville challenge. If he could get out from under that, he could proceed as usual with his nefarious work of lecturing against the "Mormons," without being molested with "that challenge;" but the thought of that "thing" strewed along his pathway just because he wanted to tell the people what I, Clark Braden, can do with the Mormons, is more than he cared to stand.

Braden now writes a petition and gets a number of his visiting elders to sign it, asking me to notice that challenge at Independence. I answered "that committee" that presented the petition, saying: "What has that Independence challenge to do with this debate?" Braden's faith is wonderfully strengthened over my answer; now he is sure that I have forgotten or did not know of that challenge at Independence four years ago, and now he ventures to prophesy as before-stated.

In Braden's two speeches at the last session he takes particular pains to tell the people about "White backing square out like a coward at Independence." "White dare not open his mouth about a challenge that had stood against him for the last four years." When I got the floor I paid my respects to Braden's prophecy. I produced Braden's letter written to me from Alma, Illinois, September 28, 1899; I read: "Four years ago I challenged you to debate in Independence. Two thousand circulars were scattered all over Independence. You did not dare to open your mouth. Now you have the cowardly impudence to challenge me to debate in my home, when you dare not debate in your home." I then produced and read my article that appeared in *Zion's Ensign* four years ago, where I had accepted Braden's challenge to debate in Independence; also read Editor T. H. Popplewell's article of "explanation" found in the *Primitive Christian*, Braden's church paper, how I had accepted Braden's challenge right at the time his circulars were being printed, and before they had found their way to the streets of Independence. I had challenged and defied Braden to meet me in debate then upon the same questions that we debated at Eldorado Springs (the same as we are now debating at Alma); that I would furnish our stone church while affirming my proposition, and he to furnish his church while affirming his.

Here I read Editor Popplewell's statement how the deacon of Braden's church had said that while Popplewell was soliciting funds to get Braden to Independence to debate with me, how he would give one dollar to keep Braden away from Independence, as they did not want him there. Now, Braden thinking probably I had either forgotten all of this, or lost track of the correspondence, has been challenging me—defying—bluffing—prophesying and crying "coward," and "backout," and at the same time he has been hid away in his hole, sitting upon his pigeon stool for four long years as silent as a graveyard, and did not even have the manhood to step out and meet his opponent in an honorable debate. This people are now able to see who has been the "coward" and the one who "backed out" from that challenge.

I here walked over to Braden and said, pointing to him: "Thou art the man!" (Applause.) At this Braden cried out, "I never took the *Ensign*;" and never knew anything about Popplewell's explanation." I retorted: "It was in your own paper, sir; the *Primitive Christian*, published and edited by Elder Pop-

plewell, the very man you had printing your two thousand circulars, and the very man you had there to get up the debate; and now for you to tell this intelligent audience, that you did not know anything about it, but had been sitting around for four years waiting to hear from the very man that was doing your work there, is to say the least, hard to believe. You, yourself, having ignored 'that challenge' for four long years. This has made a change in things, and now the challenge from me at Orchardville to meet you in debate here at Alma, and in every hamlet, town, and city where you may raise your voice against the Reorganization, is in force during my natural life, the Lord willing; and for you to cry 'coward,' and 'backout,' in the face of all of this, is certainly unbecoming a gentleman and an honorable debater."

This was in my last and closing speech, and I introduced and read the following additional stipulations to my challenge, and I give the following reasons for doing so:—

Mr. Braden's deportment during the debate at Orchardville, and Alma, Illinois, was such, and his position on doctrine so conflicting with that advocated by the leading representative men of his church, that I deem it justice to myself, and to his people, and to the public at large, to add the following stipulations to my former challenge; to wit:—

"ALMA, Illinois, Nov. 12, 1899.

"*Rev. Clark Braden; Sir:*—In all future debates, the following agreement and stipulations shall be complied with:" "Elder Braden is to furnish his opponent, ten days before the debate, a written indorsement from the chief editors of the *Christian Evangelist*, and the *Christian Standard*, that he is an accredited representative of their church, sound in the faith as they hold and teach it; and a Christian gentleman to an opponent. This indorsement shall be countersigned and accepted by his congregation where the debate is to be held. Elder White is to furnish his opponent ten days before the debate an equivalent indorsement from the chief editors of the *Saints' Herald*, and *Zion's Ensign*, which shall be countersigned and accepted by his congregation. A refusal, or failure, on the part of either party to furnish such credentials as are herein named, shall be sufficient evidence to either party, that his opponent is not worthy to affirm or defend the doctrine and belief of his respective church, in an honorable public discussion.

"I. N. WHITE."

After reading this, I handed the chairman a copy, then turned to Braden and gave him one; and he cried out: "You are a coward; it's a square backout!" Instantly I picked up one of my challenges and said: Ladies and gentlemen, let me read to you what Braden calls a backout (reading with emphasis):—

"A challenge to Rev. Clark Braden. The Rev. Clark Braden is hereby challenged to repeat the debate held with me near Orchardville, Illinois, from September 12 to 18, 1899, at Alma, Illinois. I also challenge him to repeat it at every hamlet, town, and city, where he may attempt to preach or lecture against the faith taught by the Reorganized Church of Jesus Christ of Latter Day Saints. This challenge holds good, the Lord willing, during my natural life."

There! does that look anything like backing out? That holds good during my natural life; and let me remind Braden, I am not dead yet.

I here asked the chairman to loan me the copy of the added stipulations I gave him. He did so, and I remarked: Now, ladies and gentlemen, let me reread what I ask this man Braden to do before entering into another debate; reading: "To furnish his opponent a written indorsement from the chief editors of the *Christian Evangelist* and *Christian Standard*, that he is an accredited representative of their church, sound in the faith as they hold and teach it, and a *Christian* gentleman to an opponent." Now, because I require this of him, and just the very thing I



offer to do myself, he has stooped so low as to call me a "coward," and says it is a "back out." Now, I have this to say: If Braden cannot be indorsed by his church, as being a gentleman, and an accredited representative of their faith, he is not worthy to appear in a pulpit with any Christian gentleman, and unworthy of my steel. And, if such an indorsement as I ask for, of him, is ground for a "back out" and "cowardice," it is, alone, on his part; as I stand pledged to furnish an equivalent indorsement of myself, from the chief editors of my respective church journals; and my challenge holds good during my natural life.

This ended the debate; more than that I announced, that after closing those that wished one of my challenges or tracts representing our faith I would supply them as they passed out.

The chairman asked the congregation to stand while the Methodist minister would dismiss. The minister said: "We thank thee, O God, for such a grand victory for the truth," etc. This was smarting on Braden, as the minister had both in private and in public stated that Braden was down.

Now came the rush! I handed out with both hands tracts and challenges till every challenge was gone and most of the tracts. Braden stood looking on in amazement. Thus the scene closed and I turned to Braden and offered my hand and said: "Well, Mr. Braden, let us shake hands and separate as friends." Braden blurted out: "You are a coward!" "It's a backout!" I answered: "Braden, I have just closed the debate with you," and turned from him. I realized what my dream meant; and more especially when men and women swarmed around me to congratulate me. But I ask what is that to me, more than to say, To God be all the glory, if there is any in it. I can say, that Braden is a man of fine ability, and he probably tried to be more of a gentleman in this debate than in the one at Orchardville. He fought hard for his side. I left him feeling bad, because he failed to make his promises good to his visiting elders, that he was the only man that could afflict a crushing defeat on "Mormonism." I can't say that I rejoice because he felt his defeat; but I rejoice that God was kind enough to me to assist me in defending the great message sent to Joseph in fulfillment of his precious word as found in the Holy Scriptures. I. N. WHITE.

**A CALL.**

To the Elders and Priests of Northeast Missouri District; Greeting:—Will my fellow

associate ministers in Christ please heed this last call of 1899, and report to me for the quarter ending December 31, 1899, their gospel labor, and if you failed to report at last call, or have not reported to me since I was appointed to the charge of this district, April, 1898, will you now report, and include in your report all gospel work done since your last report, or the date above last written. Do not seek to excuse yourself on account of a limited amount of duty performed. See to it, brethren, that your "works" are "profitable" unto the Lord (D. C. 116: 2). And allow me to exhort one and all to faithfulness. Be clean in thought, in word, in action, in person; avoid what God doth not approve, and be examples to the flock, and walk before the world blameless.

Send reports to me, January 1, 1900, to Bevier, Missouri.

Your co-worker,  
ROBT. M. ELVIN.

**A REQUEST.**

The secretaries of the elders' quorums are kindly requested to send the undersigned complete lists of the names and addresses of the members of their respective quorums for the use of the presidents of Seventy in selecting men for the Seventy. A prompt response to this request will be greatly appreciated by your brother in gospel bonds,

DUNCAN CAMPBELL.  
PLEASANTON, Iowa, Dec. 19.

**NOTICES.**

Local priesthood meeting will meet at the brick church, Lamoni, Thursday, 7:30 p. m., January 4, 1900.

F. M. WELD, Dist. Pres.

**BORN.**

CHESLING.—To Mr. Samuel and Mrs. Z. M. Chesling, a son, August 19, 1898. Blessed at Eagle Grove, Iowa, by Elder C. Scott, December 10, 1899, and the name Ralph Dewey confirmed upon him.

ROSS.—To Bro. George and Sr. Sarah J. Ross, at Gilroy, California, November 16, 1899, a son, and named Bert.

**DIED.**

HUBBARD.—Charlotte Hubbard was born in Hancock County, Illinois, December 8, 1840; died near Olatha, Colorado, November 28, 1899. Funeral services conducted by Elder M. L. Schmidt. She long knew of the restored gospel as taught by the faction in

Utah, her mother having gone there in the exodus from Nauvoo; but by reading and the preaching of Elder Kemp our sister was baptized February 15, 1892, entered the true fold, and was a faithful earnest member unto death. She was loved by all who knew her, a loving wife and mother.

DENT.—At his home in North Bothwell, Ontario, December 13, 1899, Bro. Charles Dent, at the age of 43 years. Deceased has been a member of the church for a number of years, and was loved and respected by all who knew him. He leaves a loving wife and seven children to mourn. Funeral services conducted by Elder George Green, after which his remains were interred in the Bothwell cemetery to await the first resurrection.

ANDREWS.—At her home in Bay Port, Michigan, November 29, 1899, Sr. Loraine Elizabeth Andrews, aged 64 years, 8 months, and 14 days. She was born March 15, 1835, in the State of Vermont. For many years she was a member of the M. E. Church, but was baptized July 17, 1887, and remained faithful till death. She leaves a son and two daughters to mourn. Funeral sermon in the saints' church by Elder J. A. Grant, assisted by Elder Curry, Pastor of the M. E. Church. Elder Dowker pronounced the benediction at the grave.

BALLANTYNE.—Bro. Andrew Ballantyne died at his home near Moorhead, Iowa, April 15, 1897. Was born in Scotland, September 13, 1815, being at the time of his death 81 years, 7 months, and 2 days old. Came to America in 1841. Was among the first to join the church in his native land. He died firm in the faith of the gospel.

ROSS.—Floyd, son of Bro. George and Sr. Sarah J. Ross, was born near Little Sioux, Iowa, February 20, 1881; baptized at Moorhead, Iowa, August 3, 1890; died at Elgin, California, December 16, 1898, aged 17 years, 9 months, and 26 days. His death was caused by the accidental discharge of his gun. He bore his sufferings patiently and passed peacefully away the morning of the ninth day after the accident. Funeral conducted by Dr. Pardee of the Christian faith.

DOWNARD.—Anna Downard was born at Reading, Pennsylvania, January 18, 1816; departed this life November 25, 1899, aged 83 years, 10 months, and 7 days. Was united in marriage to Samuel B. Downard, August 18, 1839; to this union was born three sons and four daughters, two sons and three daughters survive her. Mother Downard united with the church February 19, 1888. She lived a faithful Christian life. None knew her but to love her. Funeral services at Mount Carmel U. B. church by Elder S. J. Jeffers.

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